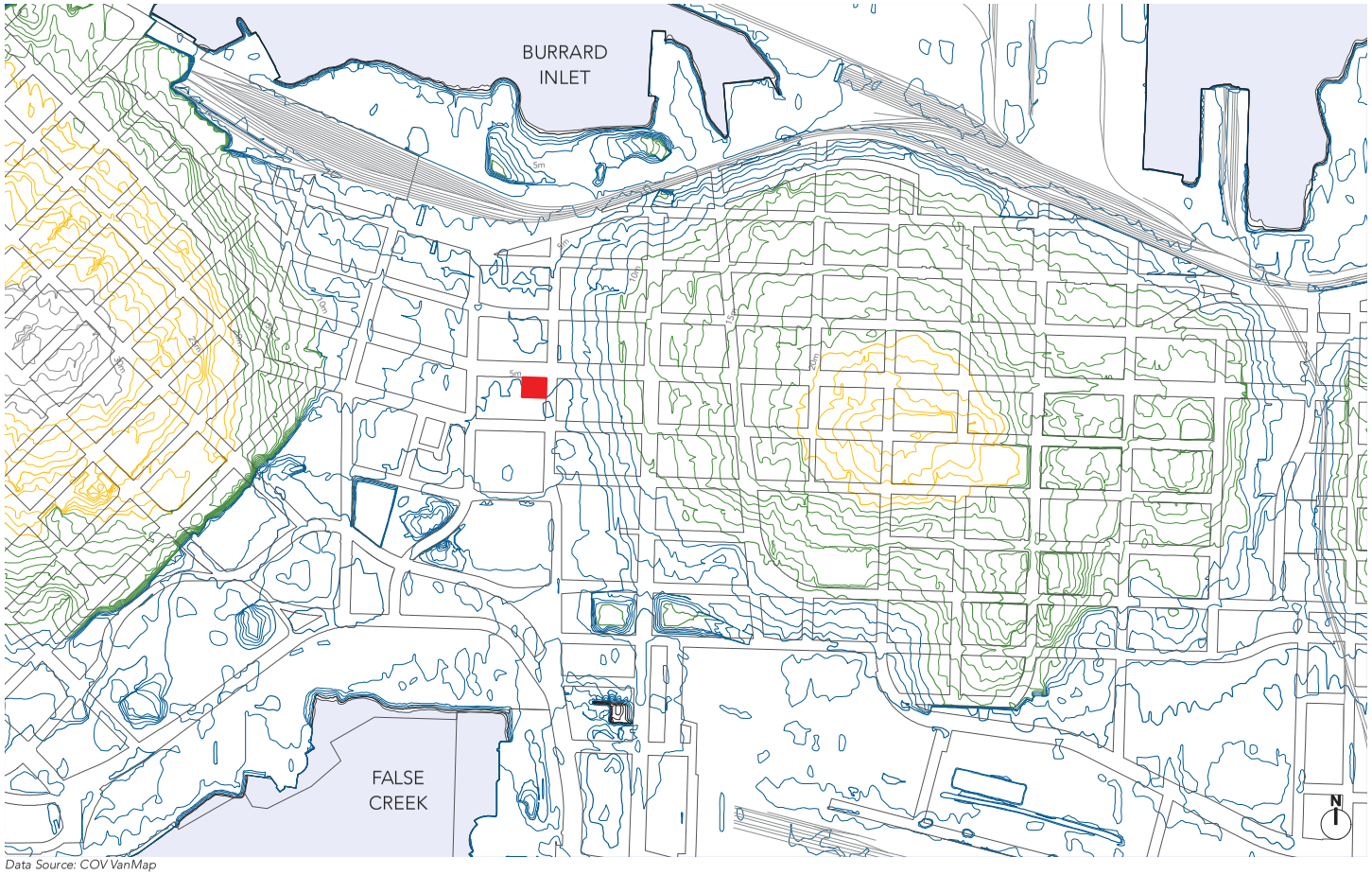
TOPOGRAPHY

The project site is located at the lowest elevation between two prominent land masses: the Downtown peninsula and the rise of the Downtown Eastside. The site is a natural connector between the two bodies of water - False Creek and the Burrard Inlet.

The relatively flat topography of the neighbhourood makes it highly walkable and bikeable.



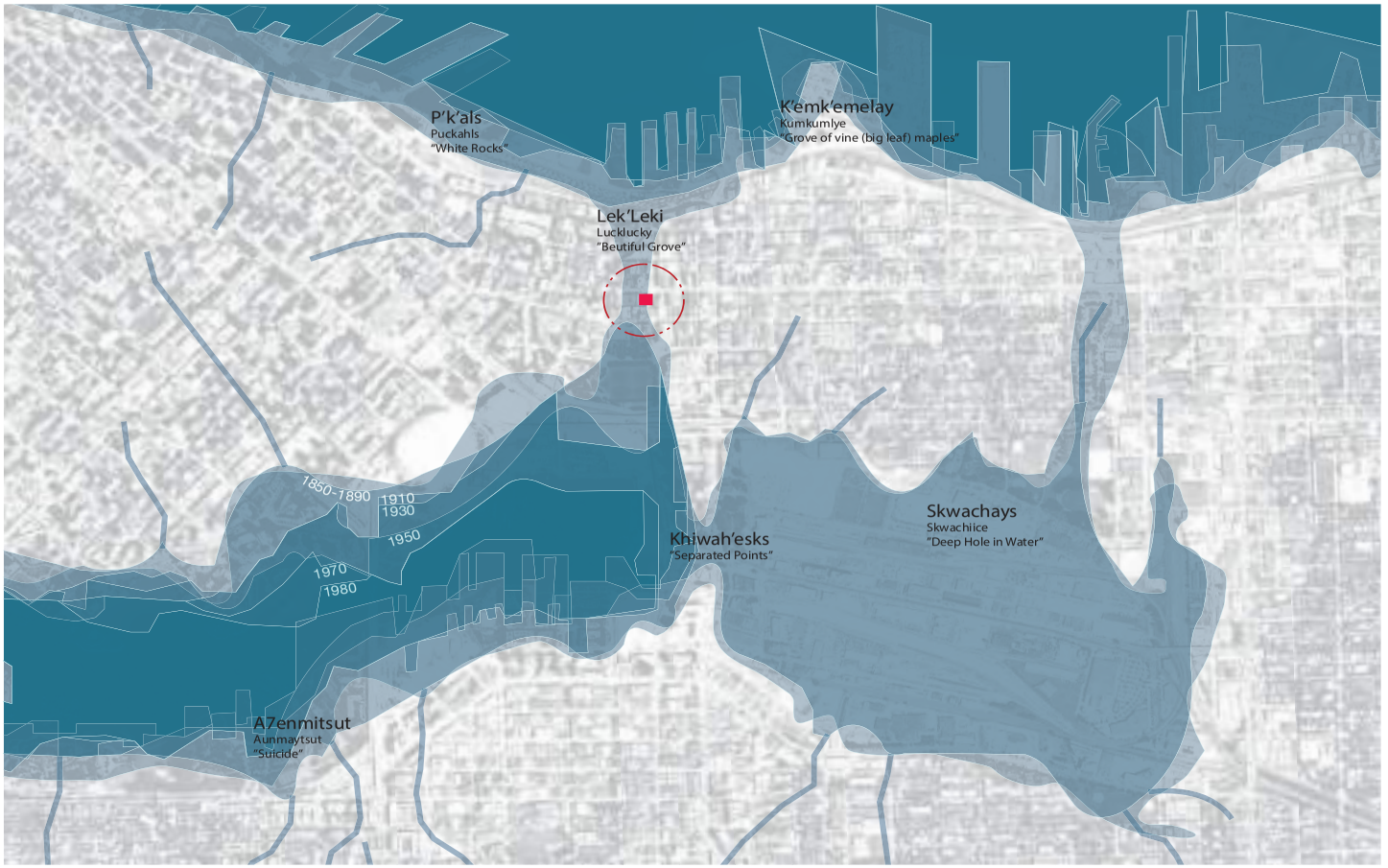
Sea Level to 10m
10m - 20m
20m - 30m
30m and above

Data Source: COV VanMap

WATER CHRONOLOGY

The shoreline of the City has been evolving over time. This map adjacent illustrates the shifting shores of the Salish Sea from the 19th century to the present. Included in the map are also Vancouver's Old Streams, showing the natural drainage systems of Vancouver, as it was prior to colonial settlement.

The project site was once the location of a narrow waterway connecting the Burrard Inlet and False Creek and was home to a diverse and nourishing ecosystem.



FUTURE FLOOD LEVELS

The current and anticipated impacts of climate change will affect the City in many ways. Sea level rise will continue to increase flood risk along the City coastline.

To address increasing flood risk, buildings built today should be designed for flood resilience throughout their lifespan.

The site is in the City's identified Flood Plain indicating areas of risk within 80 years (by 2100).

For buildings located within the identified area of risk, **the underside of a floor system or the top of a concrete slab of a building used for habitation, business or storage of goods, shall not be lower than 4.6 m Greater Vancouver Regional District datum.**



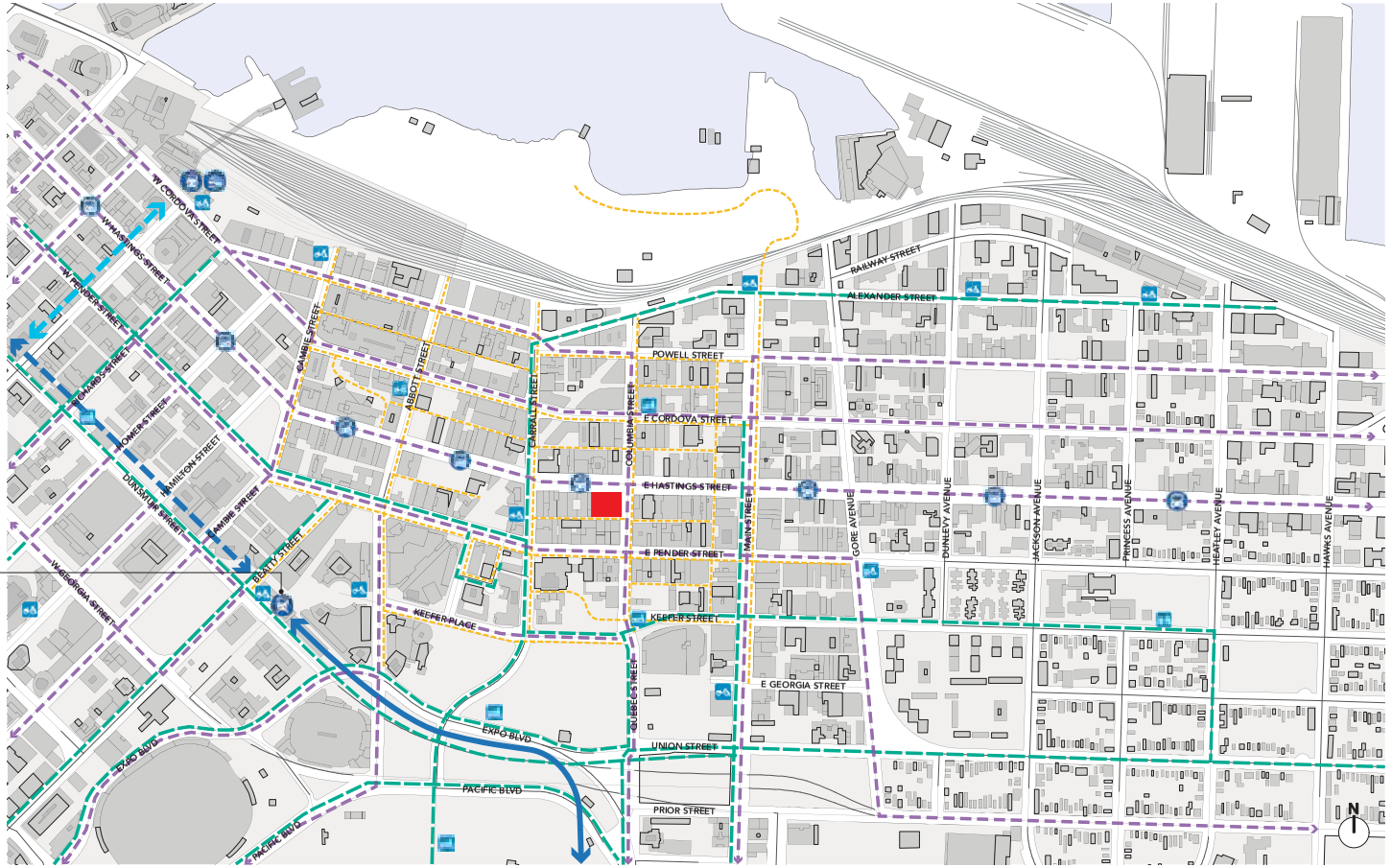
Data Source: COV VanMap

PUBLIC TRANSPORT + CONNECTIVITY

The project site is well served by multiple nodes of transportation, including public transit, dedicated bike lanes and bike share stations.

Located within the Hastings Corridor, the bus stop in front of the site on East Hastings is served by several bus lines.

The project site is an 8 minute walk from the Expo Line at the Stadium-Chinatown Skytrain Station, and boasts a Walk Score of 98 out of 100.

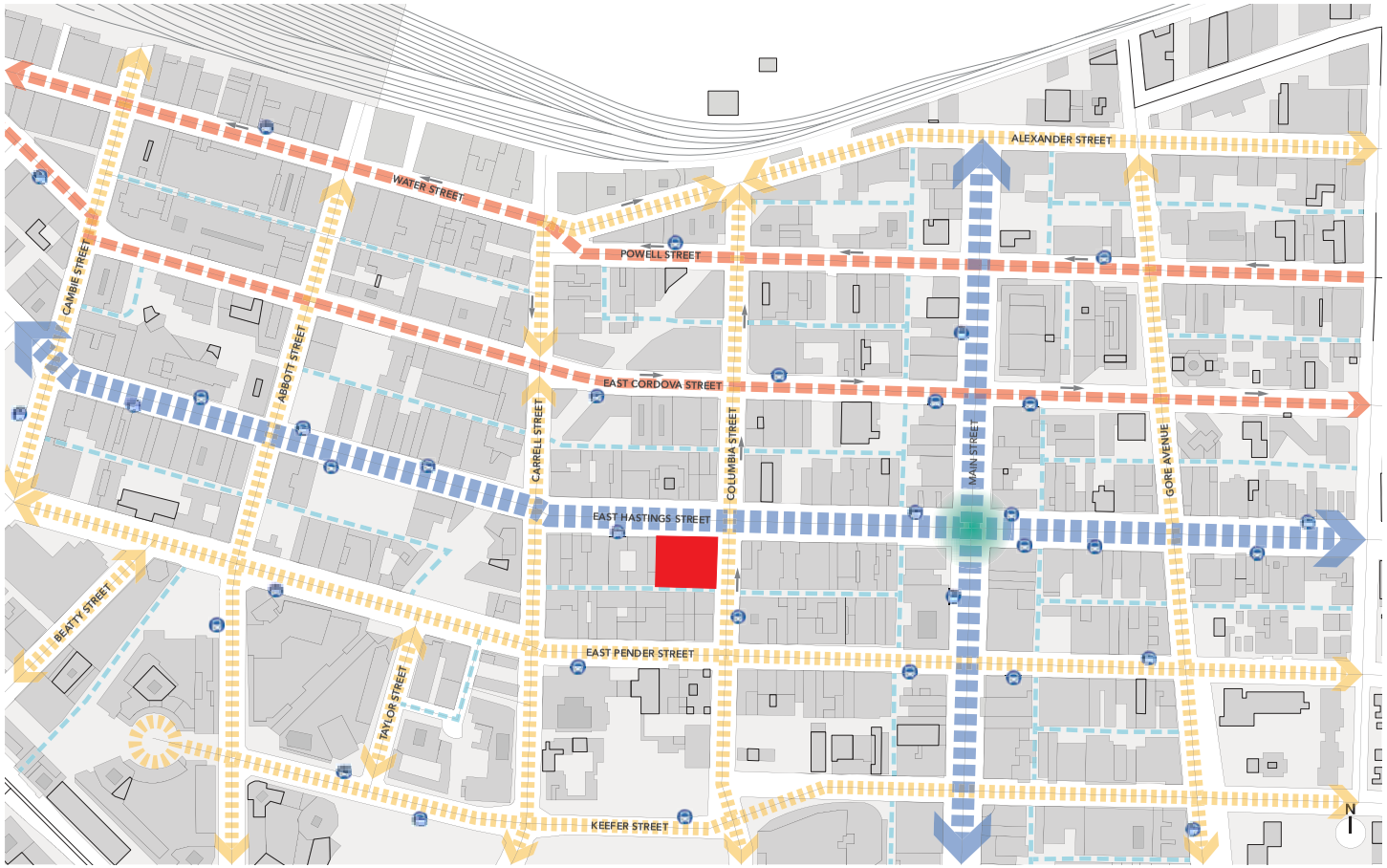


STREET HIERARCHY

The project site is located in the heart of the Downtown Eastside, at the intersection of East Hastings and Columbia Street.

Hastings Street has always been a significant street, where transit, shops, and promenading takes place - one of the main east-west "high streets" in the City.

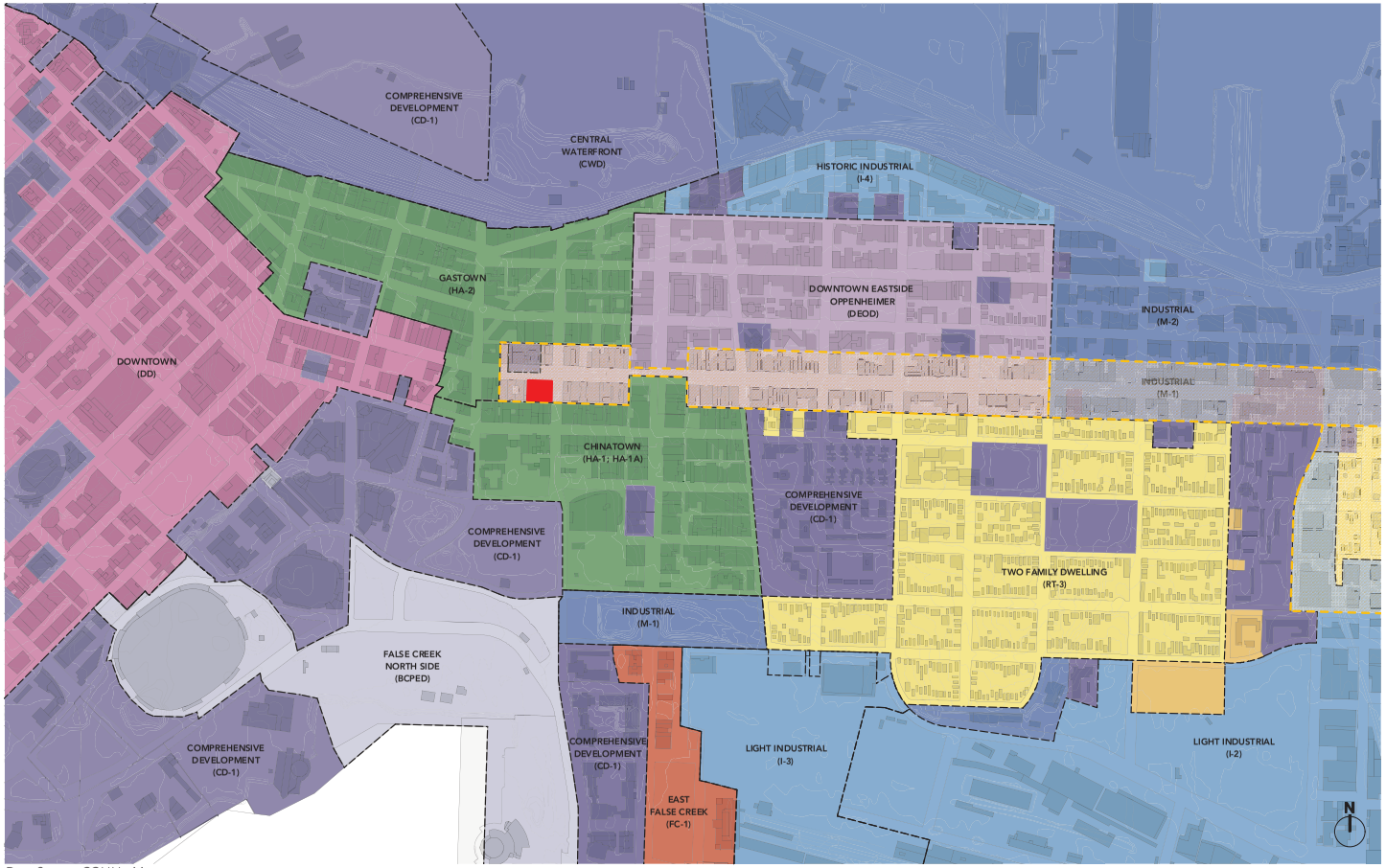
In contrast, Columbia Street is a narrower and quieter secondary road, largely serving the local area.



ZONING DISTRICTS

The project site is located within the Downtown/Eastside Oppenheimer (DEOD) zoning district, as well as the "Hastings Corridor" as applicable to the Hastings-Kiwassa Urban Design Guidelines.

The south edge of the site (the lane) also abuts the Chinatown (HA-1 + HA-1A) zoning district.



- Residential (Two Family)
- Residential (Multiple Family)
- Commercial
- Industrial
- Light Industrial
- Historic Areas
- Downtown
- Dowtown Eastside/Oppenheimer
- False Creek - North Side
- Comprehensive Development (Site Specific)

"Hastings Corridor"
Hastings-Kiwassa Urban Design Guidelines

Data Source: COV VanMap

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03 HERITAGE

AREA STATEMENT OF SIGNIFICANCE

SITE STATEMENT OF SIGNIFICANCE

COLONIAL HERITAGE APPROACH

BUILDING CONDITION ASSESSMENT (REPORT SUMMARY)

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3.1 AREA STATEMENT OF SIGNIFICANCE

K'emk'emelay/ɣəmɣəməlaɬp Unceded Indigenous Territory (Downtown Eastside/Oppenheimer District)



This project represents an opportunity to expand our understanding of our collective heritage and showcase the rich Indigenous cultures present on these lands for millennia.

PROJECT CONTEXT

The Aboriginal Land Trust (ALT) is developing an Indigenous-led mixed-use development focused on serving Vancouver's Urban Indigenous community in the Downtown Eastside. Designed to welcome everyone with dignity, respect, honour and love, the new building will offer a safe and inclusive space where people can heal and flourish. It will take a wholistic approach to wellness - focused on the spiritual, emotional, physical and mental elements of well-being and a two-eyed approach to healing that blends Indigenous and Western medicine.

The proposed new building will be located on the vibrant and vital gathering space of the **xʷməθkʷəy̓əm** (Musqueam), **Sḵwx̱wú7mesh** (Squamish), and **sə̓lilwətaʔɬ** (Tsleil-Waututh) Peoples – known as **K'emk'emelay/q̓əmq̓əməlaɬp**. This area was home to a diverse and nourishing ecosystem that provided a connection between False Creek and the Burrard Inlet. This project creates the opportunity to celebrate the rich history of the three host First Nations and make visible what was made invisible by colonization. It will make space to honour the cultural and spiritual traditions that tell the stories of the land and its Peoples and embrace all Indigenous and practices past, present and future.

This project is an important step towards reconciliation and an opportunity to repair the damage done by colonial actions. The project is being designed utilizing Indigenous protocols and guidance from Elders to develop the project vision, space program, and building design. This is an innovative new project of ALT in partnership with Lu'ma Native Housing Society and Vancouver Native Health Society to serve people in need with hope and with Indigenous ways of knowing and being.

AREA DESCRIPTION

The land area currently known as the Downtown Eastside/ District was an important meeting place, source of food, and location of spiritual significance to the **xʷməθkʷəy̓əm** (Musqueam), **Sḵwx̱wú7mesh** (Squamish), and **səl̓ilwətaʔɬ** (Tsleil-Waututh) peoples. Known as **ƙ'emƙ'emelay**/q̓əmq̓əmələɬp. the area was at the crossroads between many villages that had been inhabited for millennia up until early contact with European settlers.

In 1886, the area was claimed by settlers for a townsite. The once rich natural environment was clear cut of its majestic old growth forest, the waterfront claimed for industrial and shipping purposes and the Indigenous Peoples forcibly removed to federal reserve sites across the water. Between the 1850s and 1909 when the Shaldon Hotel was built, all trace of Indigenous life in the area was removed - a complete cultural erasure.

This project represents an opportunity to bring an Indigenous presence back to this place between two waters.



Source: Northeast False Creek Park Design: Early Directions + Guiding Principles Summary Report

Birds Eye view illustrating the region at the time of contact, prior to European settlement, showing the water connecting between Burrard Inlet and False Creek. . .one could even take a canoe through, connecting the multitude of villages in False Creek and Burrard Inlet. The Site area shown in red.

SQUAMISH NATION TIMELINE

CREATION
(Universe in Darkness)
Ravens, Seagulls, Daylight Box;
Creation of 7 realms of existence

FIRST ANCESTORS
Tskanchtn and Sxelaltn
(first Squamish ancestors);
World becomes populated

MYTHOLOGICAL TIMES
Kwikwaystway (ability to converse with all beings); Many stories of personification of animal people

XAYS *(transformers)*
Time of transformation (people turned into the animals we see today, others immortalized as mountains and rocks);
Series of transformation stories

ICE AGES
Time of glaciation; Ancestral names like Kitsilano and Capilano stem from this era; Many stories of survival

GREAT FLOOD
Prominent peaks became safe havens;
Universal stories;
Xwsa7k (Mount Baker), Nch'Kay (Garibaldi Mountain), Sxeltskwu7 (Icecap Peak)

TA SWA7S TS'ITS'AP
Leagues of professionals;
Value chains from extraction, manufacturing, implementation, trade and commerce

FIRST CONTACT WITH EUROPEANS
(inclusive of MST)
1791 - Captain José María Narváez,
1792 - Captain George Vancouver;
Catalysts of Change

1800s
Mass depopulation from epidemics

1827
Fort Langley first constructed by the Hudson's Bay Company



Source: the Province archives

1933 map of First Nations place names



The arrival of Captain George Vancouver

1871
British Columbia joins Confederation; Attempt to usurp power from First Nations; Allocate jurisdiction to Provincial and Federal governments

1876
Indian Act imposed legislative oppression of systemic racism with no legal recourse; Reserve System; Residential Schools; Banning of potlatch; Forbidden to attend post secondary school

1886
Vancouver established; Great Vancouver Fire

1906
Chief's Delegation travel to England to meet King Edward VII

1913
Forceable removal from villages around Vancouver

1923
Squamish Nation amalgamation of 16 Hereditary Chiefs

1951
Lifting of the Potlatch Ban

1960
First Nations people become citizens in their own land; The Sixties Scoop

1970
The Vancouver Canucks joins the NHL

1977
Squamish Nation referendum; Switch from hereditary system to 4 year custom elections

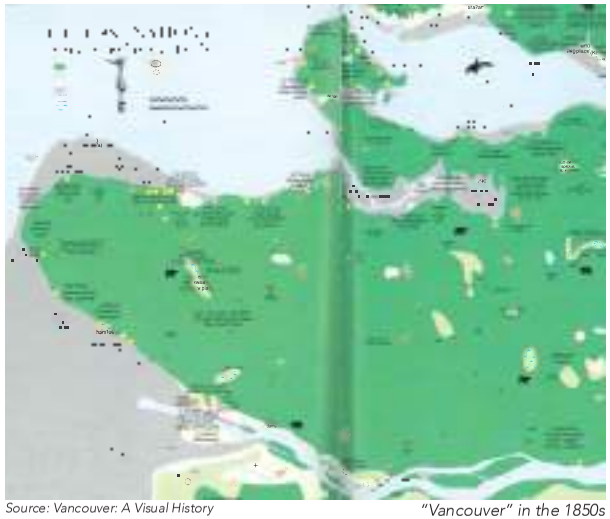
2003
Reclamation of Sen̓áḵw

2010
Winter Olympics; Paralympics Games; MST Nations form partnerships

2014
City of Vancouver designated City of Reconciliation

2015
The Truth and Reconciliation Commission of Canada makes calls to action

2018
The Aboriginal Land Trust (ALT) was formed



Source: Vancouver: A Visual History

"Vancouver" in the 1850s



Source: COV Archives AM54-S4-: In P41.1

Departure of Chief's Delegation to England, 1906

CROSSROADS

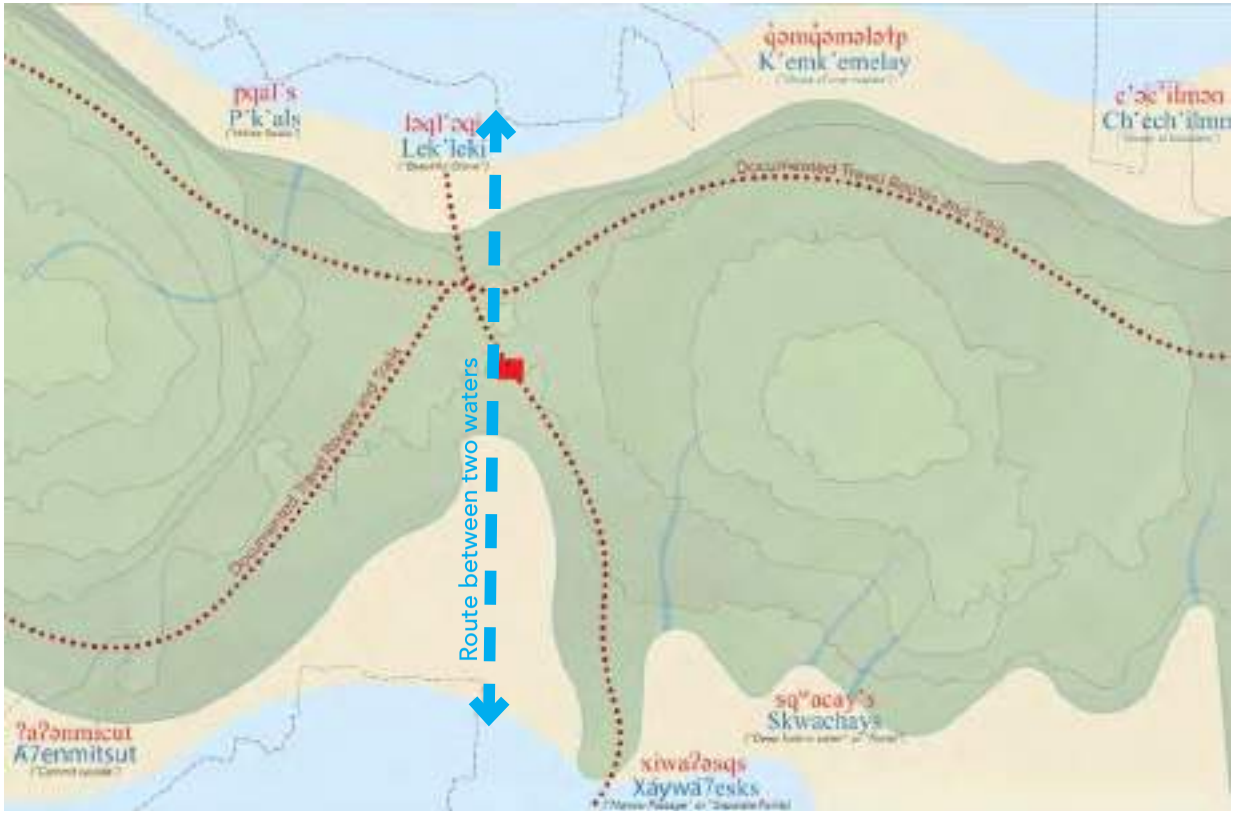
ROUTES + SIGNIFICANT PLACES

K'emk'emelay/ q̓əmq̓ə́mələ̓ɬp is the traditional name of the project vicinity, meaning Big Leaf Maple. The site itself (indicated in red on the map right) is located at **a significant crossroads** of historic trails between many villages in the area and the connector route between the two waters of the Salish Sea now known as Burrard Inlet and False Creek. At certain times of the year at high tide, one could even take a canoe through.

This formed an important connection for people living and harvesting in this area; connecting the open ocean ecology to inland habitats with deer and inland fish streams. The site was at the centre of this 'blue' corridor making it a very significant place for the local Indigenous people.

The place named Skwachays is a significant spiritual area, laden with sloughs and marshes, known to be a portal into other spiritual realms, these waters were ground fed, and were important gathering areas for fowl, bull rush, tulles, and cat tail. There were tidal rock corrals in False Creek for fishing, as well as burial grounds known as smemch'us at the foot of Davie Street. The village of Xaywa7esks was located at what is now Science World.

On the shores of Burrard Inlet stood a large white rock known as P'kals, a mythological ancestor turned to stone by the Xays (transformers), subsequently blasted away by early settlers.



Map depicting the region prior to colonial settlement, illustrating the shoreline, documented travel routes and trails. The traditional place names of various significant local landmarks are also indicated. Site area shown in red.



RESOURCES + ECOLOGY

RICH ECOSYSTEM

Tidal influence based on the moons was most important for this area. The tides would have brought a rich variety of aquatic life. The waters and land in what is now known as False Creek provided an abundance of food sources such as Sturgeon, Elk, Bog Cranberries, and Wild Rice.

The Big Leaf Maples (right) that grew at K'emk'emelay/ q̓əmq̓ʷóməɬɬp, the largest maple species in Canada growing up to 40m tall, were historically used by local First Nations as an important resource for tool making and for manufacturing paddles and other daily implements.

The remainder of the land was covered with a dense forest of towering Cedars and Douglas Fir.











THE SHIFTING SHORES OF THE SALISH SEA

19TH CENTURY TO PRESENT

The waters and waterways of the Salish Sea were an integral part of people's lives. Its biodiversity provided abundance of food, its waterways opened up to various ecosystems ranging from inlets, mud flats and tidal marches.

With post contact development, this diversity began to disappear. The colonial methods for shoreline protection were not ecologically sensitive and coupled with urban and industrial expansion depleted the diversity that the area once offered.









CULTURAL ERASURE AND ECOLOGICAL DEVASTATION

19TH CENTURY TO PRESENT

In 1886 the land was cleared of all living things for the "Granville" townsite, as seen in this photo to the right – note the stumps of clear-cut trees. This image is taken from the vicinity of Hastings and Main Streets looking west along Hastings towards the site. A history of forcible abandonment of First Nations villages in the area followed.

In 1913, the BC government forced the Sḵwx̱wú7mesh (Squamish) people to abandon their homes so the growing City of Vancouver could expand. They had about two days to pack up and head to the North Shore on this barge (below). As soon as the people were out, the government burned down their homes.



Source: Indigenous Foundations/UBC



The aftermath of Vancouver's Great Fire of 1886 - historical photo of project site neighbourhood looking west from what is now Hastings and Main.

3.2 SITE STATEMENT OF SIGNIFICANCE

OPPORTUNITY FOR A SIGNIFICANT INDIGENOUS PRESENCE IN THE HEART OF THE CITY

The site represents a **profound opportunity to create a revived presence for First Nations** in this significant place Located at the crossroads between the evolving Columbia Street Greenway and Hastings Street, it has the capacity to be **a gateway to the city and a beacon of hope for Indigenous people**.

A major gateway statement at this location will declare the importance of First Nations culture at the heart of our city. This crossroads and gateway opportunity are delineated on the map on the right.



The Columbia Street Greenway will link the future NE False Creek Park and its Indigenous spaces of landing area and feast house with Crab Park with its proposed Healing Lodge and Ceremony space. The Greenway connects the neighbourhoods of Northeast False Creek, Chinatown, the Downtown Eastside and Gastown and reinforces the shorelines that would have been historically present.

Hastings Street is the major east west high street of the downtown peninsula.



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The opportunity to express local First Nations culture, connect people to the beauty and richness of this land, and create a greater understanding of peoples and place for future generations is resonant in the project.











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3.3 COLONIAL HERITAGE APPROACH

52 East Hastings Street - SHALDON HOTEL

DESCRIPTION

52 East Hastings Street started life in 1908 with the name the Empress Hotel. When it was completed in 1909 it was called the Wright Building and the Grand Central Rooms. It was named after its owner, H D Wright of Seattle, and was designed by Architect H B Watson. Over the years it became the St. James Hotel, the Wilbur Rooms, the Windsor Hotel, and is now the Shaldon Hotel. It was bought by BC Housing in 2008 and is currently a single room occupancy (SRO) hotel operated by RainCity Housing Society with 54 rooms for men and women who are homeless or have a history of homelessness.

It is a four-storey wood frame building with glazed brick front façade, and unglazed side and rear facades. The building form is typical of buildings of this era built to house single working men. Three floors of single room accommodation sit above a ground floor of small retail frontages. The residential rooms are organized around a small central light well. Fifty feet wide, the building spans the width of the Hastings Street frontage and extends almost the full depth of the lot to the lane.

The building is currently in very poor condition and is unsuited for its current use as residential space. The front façade leaks, and the building systems and structure are well below code standards. It is the opinion of the project team and BC Housing (the building owner) that the building has reached the end of its useful life. Refer to Appendices (Building Condition Assessment and Structural Assessment) for further information on the building conditions.



Source: Changing Vancouver

Photographs of the Shaldon Hotel showing its condition from various uses over 70 years

Many of the original details of the colonial building have been removed over time including the cornice and storefront (the storefront was restored in 2013). Remaining character defining elements are the white glazed brick and the west façade which is a brick party wall with advertising painted on it. It is the project's design intention to retain last most western pilaster of the front façade and the west façade in its entirety (it is partly on the adjacent property and supports the building next door) and update the advertising with an appropriate Indigenous message.

DEOD OFFICIAL DEVELOPMENT PLAN

With respect to heritage and the Aboriginal community the goals of the DEOD Official Development Plan state:

Heritage Conservation

19. *Preserve and enhance the heritage character of the Downtown-Eastside/Oppenheimer area and recognize its historical significance in the evolution of Vancouver.*

    The intent of the building is to **raise awareness of the historical significance of the area to the local First Nations**. Refer to Area and Building Statements of Significance. It aims to repair some of the harm done by settler culture to the local first peoples.

Aboriginal Community

20. *Recognize the historical, cultural and contemporary connection of the Aboriginal people to the Downtown Eastside area and reinforce this through place-making opportunities and other initiatives.*

    The **building design celebrates Indigenous culture and acknowledges MST as the host Nations.** It welcomes all people to learn more about the original history and culture of this place. It tells the story of what is precious about the land, culture, and traditional ways for Indigenous people today.

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Source:
COV Archives AM54-S4-: SGN 1536

View along Hastings Street looking west to Columbia Street and project site beyond; approximate date: 1912.



Life on East Hastings Street today in front of the project site

HERITAGE VALUE

The Shaldon is a typical example of the early Vancouver colonial period in which it was built and is registered as a Class C on the City of Vancouver's Heritage Register. The architect Henry Barton Watson practiced in Vancouver from 1907 when he arrived from England until 1923 when he moved to California. During that time, he authored many similar residential/commercial buildings in the downtown core as well as several public buildings such as firehalls, schools, and churches throughout the metro region.

The building forms part of the Hastings Street Heritage streetscape continuum. Its immediate eastern neighbours, no longer exist. Once a core part of Vancouver's daily life of shopping, services etc., the streetscape is now a hub of activity for DTES community members, many of whom are Urban Indigenous facing significant challenges including addiction, poverty, unemployment and homelessness. These are symptoms of colonialism, displacement, marginalization, residential schools and other impositions forced upon Indigenous people.

A design goal is to create a positive streetscape designed to meet the needs of today's DTES residents, and establish a link with the history of this place prior to European settlement.

This building has strong associations for xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish), and səl̓ilwətaʔɬ (Tsleil-Waututh) peoples to the time when they were forcibly removed from the land which they had lived on for millennia. While this building was being established, in 1913 the city was evicting Sḵwx̱wú7mesh (Squamish) people from the village of Sen̓áḵw in False Creek, and members of the three nations from their homes (in what is now Stanley Park). The building is emblematic of an era of repression and is at the crux of challenges between the Crown and First Nation relations.

The project's residential and healing spaces are being designed to meet the needs of Indigenous people. **The colonial building is a barrier to healing and impedes the creation of a safe space where everyone is welcomed with dignity, respect, honour and love.**

This important project is intended to honour and celebrate Indigenous culture and therefore it would be inappropriate to retain this representation of colonial heritage.

3.4 BUILDING CONDITION ASSESSMENT SUMMARY

52 East Hastings Street - SHALDON HOTEL

The Shaldon Hotel, built 110 years ago, is a four storey wood and steel framed building that sits above a concrete basement structure, including poured concrete foundations. The mixed-used building consists of retail units at the ground level, with three storeys of residential (52 single room occupancy units) above. The gross livable area (above grade) of the building is 20,000 SF with a 9,000 SF basement (storage and mechanical).

Building Condition and Structural Condition Assessments were conducted in May 2019. The building was observed to be in poor condition, with many of the elements in need of repair or replacement. The existing building layout of rooms facing an interior light well to access light and air would not meet current code requirement. Meeting current code and standards of liveability would require a reconfiguration and reconstruction of the entire residential floor plan and result in fewer units.

While the building currently meets the most basic life safety requirements of the VBBL, it is unsuitable for its current use as residential space. It would require tremendous efforts and capital investment for it to serve as a livable space that fully meets current code standards. Given the existing condition of the building, the estimated cost of replacement for the substructure, superstructure and building envelope elements only, is approximately $2,450,000 and the estimated cost of repair for the same elements is approximately $1,440,000 (both estimates are of current value, not accounting for inflation of future costs).

Based on the independent professional Condition and Structural Assessments, it is the opinion of the project team and BC Housing (the building owner) that the building has reached the end of its useful life.

The full Building Condition Assessment Report and the Structural Condition Assessment may be found in the Appendices. A summary of these reports are as follows:

ARCHITECTURAL SUMMARY

Building Envelope:

The building has had a partial restoration of the facade in 2013, which included the reinstatement of the wood frame glazing and cornice of the ground level commercial storefronts.

The majority of the external walls are the original and they were observed to be in poor condition:

- External walls consists of stucco, glazed brick veneer siding and metal siding and are experiencing moisture ingress in many locations.
- Windows are wood framed and aluminum framed double and single glazed windows and are in poor condition and are due to be replaced.
- Roof is two-ply SBS bitumen membrane roofing replaced in 2009 and was observed to be in good condition.
- The exterior metal fire escapes are in very poor condition.
- A full envelope renewal is recommended.

Building Interior:

The interior is in original condition - with walls, ceilings, stairs 110 years old. They are extremely tired and do not meet code.

- Access and fire exit stairs are wood and do not meet rise run code standards and would necessitate rebuilding to be in compliance.
- Finishes include vinyl floor covering, ceramic tiling to washrooms and paint finish to drywall and lath and plaster. A high percentage of the interior finishes are currently in need of replacement.

STRUCTURAL SUMMARY

The building structure consists of the following components and condition:

- Mass masonry load-bearing walls of multi-wythe unreinforced brick supporting heavy timber floor framing.
- The super-structure is resting on a cast-in-place concrete foundation that is likely not reinforced.
- Large timber typical floor beams rest in pockets in the exterior walls. Structural steel beams support the long open floor spans over the basement.
- Evidence of moisture ingress through cracks in the concrete, the brick masonry and at beam pockets in the exterior walls, which poses a significant risk to the heavy timbers supported in the masonry. Prolonged wetting of the timber beams will result in a reduced capacity.
- Floors are dimension 2x lumber placed on edge tight together on edge spanning between the heavy timber beams and are deflecting (sagging in the centre of the building) noticeably. The main level floor structure had significant water staining indicating ongoing water leakage. Prolonged wetting of the wood floor structure will lead to reduced structural capacity as the wood deteriorates.
- There does not appear to be a defined lateral load resisting system for this building.

Although the building has clearly undergone several renovations and alterations during its many years in service, no significant upgrades to the structure were observed. **Due to the construction type and condition of the building structure, we expect that an upgrade of the building to meet current code force levels for both gravity and seismic loads would result in a near complete reconstruction of the structural systems.**

Although a detailed structural analysis of the structure was not conducted, with respect to current code seismic forces, given observations of the structure and our experience with structures of this vintage and construction type, we expect this building to have a small fraction of the lateral resistance required by the current building codes.

There history of leaks indicated by significant water staining observed on structural timber elements at several locations also present a risk of building failure due to erosion of the structural capacity of key support elements.

MECHANICAL SUMMARY

The mechanical systems are in the following condition:

- There are two gas fired domestic hot water heaters in the basement. They were observed to be in good condition as they were replaced in 2018.
- The gas fired Empire steam boiler in the basement is the original. It has surpassed design life expectancy.

The heating system needs to be decommissioned and installing electrical baseboard heaters is recommended.

ELECTRICAL SUMMARY

The electrical systems are in the following condition:

- Electrical panel boards and branch wiring appear to be from renovations completed at varying dates.
- Power outages and power surges were reported.
- Approximately 50% of the incandescent and compact light fixtures are aging and approaching useful life expectancy.
- The fire alarm system is old and nearing design life expectancy.

A full electrical system replacement is required as the system has insufficient capacity and power outages occur regularly.

The facade of the Shaldon is leaking badly - note the presence of ferns growing out of the original glazed brick.



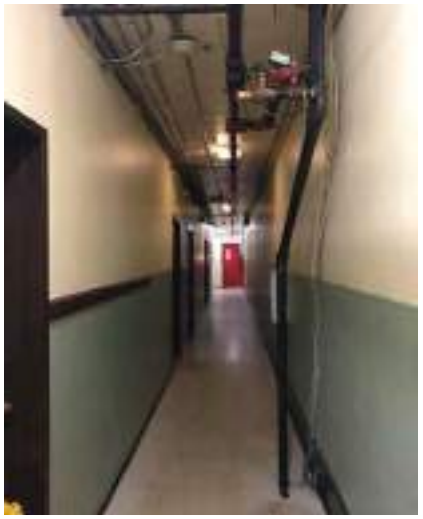
The poor condition of the brick facade is also easily seen on the south (lane) side of the building.



The structural system and its condition in Basement.



Electrical and sprinkler lines all run on the surface of interior finishes. Hallways do not meet current standards.



04 VISION

PROJECT VALUES + GUIDING PRINCIPLES

INSPIRATIONS + CONCEPTS

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4.1 PROJECT VALUES + GUIDING PRINCIPLES

Based on shared values and each of the Project Partner organization's vision for success, the guiding principles for the project have been identified as follows:

Healing
- Support people with services, health care, homes and culturally safe space where people can heal;
- Create a regenerative and healing building.

Liveability
- Provide stable and secure homes where residents feel they belong;
- Provide space to accommodate an expanded definition of family - multi-generational, inclusive, and flexible;
- Provide a welcoming, inclusive and accessible place for all; and
- Consider the whole person – body, mind, heart and spirit.

Community
- Provide opportunities for people to connect and create community; and
- Create a place where people can connect to culture, others, and themselves.
- Nurture relationships and build partnerships – between both site operators and service providers and other organizations in the community.

Culture
- Connect to the land, culture, and history of this place - our collective history;
- Welcome people from many Nations where they can feel culturally safe and connected;
- Build relationships cross culturally and share the stories - develop a narrative for the site and the project with respect to Indigenous heritage; and
- Bring an Indigenous lens to the process and design of this project – work with Elder and Knowledge Keeper advisors, particularly from the three host First Nations.

Empowerment
- Support economic independence, agency, dignity, and autonomy.

Safety and Security
- Provide a safe and secure environment.
- The creation of a safe and secure space is key to wellness. The security of having a stable home enables people to build their lives and flourish.

The building must be designed to meet the particular needs of Indigenous peoples as outlined in the statements above. Considerations of liveability as well as suitable space to gather and support community building play a very strong role.



Word cloud representing Project Values shared by Project Partners. .

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4.2 INSPIRATIONS + CONCEPTS

CULTURAL EXPRESSION + INSPIRATION

A collective vision was established working with Elder Advisors and the Project Partners to provide inspiration for the appropriate expression of culture for this building. The cultural ideas established to inspire the design are as follows:

- **Celebrate MST Culture + History**
- **Coast Salish Design Elements**
- **At the Crossroads + Between Two Waters**
- **Canoe, Journey, and Traveling Together**
- **Longhouse**
- **Weaving + Basketry**
- **Connect to Land**
- **Incorporate MST Art**
- **Tell Stories**

A. CELEBRATE MST CULTURE + HISTORY

While this project is supporting indigenous peoples from across North America, it is critical that cultural expression visible to the wider community celebrates and references the culture of the local host nations of xʷməθkʷəy̓əm (Musqueam), Sḵwx̱wú7mesh (Squamish), and səl̓ilwətaʔɬ (Tsleil-Waututh).

Each nation has distinct cultural practices and protocols. They also have had family ties down through the ages. They are now working collaboratively together under the MST Development Corporation, developing land that they share in the region.

B. COAST SALISH DESIGN ELEMENTS

Coast Salish design forms are highly sophisticated and codified. Form lines includes oval, crescent, and trigon shapes. They are distinct from the design forms of other westcoast Nations.

The MST Development Corporation logo (shown right) is an excellent example of Coast Salish design elements forming a powerful design of 3 overlapping Orca fins with one united blow hole, using all three nations colours.



MUSQUEAM
"The People of the River Grass"



TSLEIL-WAUTUTH
"The Mother of the Wind / People of the Sacred Water"



SQUAMISH
"The People of the Inlet"



MST DEVELOPMENT CORPORATION

C. AT THE CROSSROADS BETWEEN TWO WATERS

The significance of the site location is important to communicate. Between two waters brings the concept of transition - moving from one state or place in life to another. The crossroads were traditionally a place of meeting or gathering. They resonate with the following meanings:

- **Significant location, significant space**
- **Place for meeting and gathering**
- **Place for social connection**
- **Place for sharing food**
- **Place for intergenerational learning**
- **Place for exchange of ideas, for sharing**
- **Place to practice culture**



Project Site (red) at the Crossroads between Two Waters









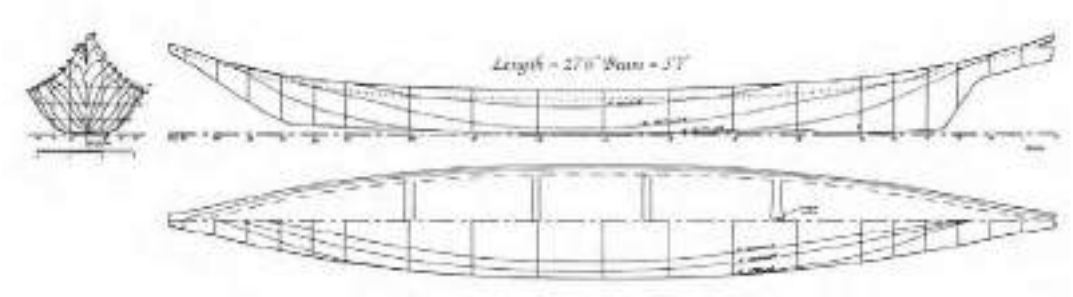
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D. CANOE, JOURNEY AND TRAVELING TOGETHER

The Canoe is an powerful Coast Salish form used for millennia as a primary means of transport and harvesting food. The Coast Salish canoe and paddle are distinct in form and design from other coast First Nations.

The canoe is paddled often by many people working together - pulling in the same direction. Successful canoe travel is achieved by cooperation and teamwork. The canoe is also a place where if you are not feeling well or are tired, you can rest and others will pull for you. For Indigenous people the canoe evokes:

- **Journey**
- **Traveling together**
- **Working collaboratively towards a goal**





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E. LONGHOUSE

The Longhouse is a building form used by the Coast Salish peoples for over 10,000 years. As such it is an iconic architectural form that resonates with meaning for the local host nations, including:

- **Village**
- **Stable and secure homes**
- **Open to all**
- **A place to gather**
- **Multi-family**
- **A place to love one self and respect others**
- **A feeling of comfort**
- **A safe place**



Illustration of traditional Coast Salish Longhouses

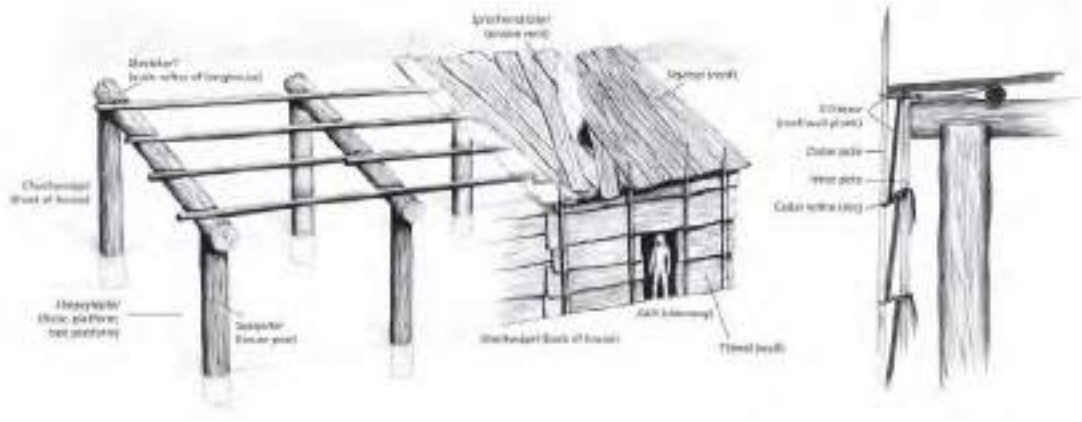


Illustration of traditional Coast Salish Longhouse interior

Longhouses were traditionally built with the high side facing the beach or river front, and the slope form extruding along the beach - expanding as needed.

There are key tectonic details of the Longhouse illustrated in the drawing on the right, that are important to note:

- **Single slope roof form**
- **Simple house post and log beam structure**
- **Horizontal wood plank cladding system tied between poles - independent of structure**
- **Loose laid roof planks**



F. WEAVING + BLANKETS

Weaving is a high art in Coast Salish culture that is alive and flourishing today. Traditionally weavers spun wool from mountain goats using a spindle + whorl technique. The blanket is emblematic of this highest art form and were used in ceremony to wrap people to show respect, honour life stages, and demonstrate caring. **Esemkwu means to wrap a person in a blanket.** Blankets tell stories, often describing place through abstract forms indicating water, mountains, lighting etc.

Blankets resonate with:

- **Ceremony and honouring**
- **Respect and caring**
- **Interdependence**
- **Made of many strands coming together**
- **Patterns that tell stories**



Spindle whorls can be highly decorative and are powerful symbols in MST culture.



Weaving is a high art in Coast Salish Culture



Coast Salish blankets tell stories of places through abstract forms. Debra Sparrow pictured above keeping this art alive.



Weavers spun wool from mountain goats using a spindle and whorl technique



Baskets woven from Cedar root or reeds harvested in the area of the site are also highly decorative with patterns communicating meaning

G.CONNECT TO THE LAND

Connecting to the land is a vital part of being whole for Indigenous people and can help healing and sense of belonging. The land in the vicinity of the site is powerful. It contains the sea and shore, the forest, and the mountains, all of which had practical and spiritual significance to the local host nations.

In particular, the views to the Two Sisters (know as the Lions), a prominent visual delight, are highly important, connecting to a significance legend about the importance of living amicably together.

It is important for those who are from afar to understand the stories of this land.

The project will explore ways to:

- **Connect to nature**
- **Honour the land and First Peoples**
- **Give back to the land - regenerative**
- **Support land-based learning**



Water and Shore



Forest



Mountains and Sky

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H. INCORPORATE MST ART

The project will incorporate an art work from each of the three host nations. A process for selecting each artist will be undertaken with each Nation. The goal will be to create culturally significant artworks honouring the local Nations.



BIG FLOOD - Xwalacktun (Rick Harry)



UNITED - Jordan Gallie



LOW LEVEL ROAD - Susan Point

I. TELL STORIES

It is a priority for the project partners to tell the story of the project's goals and priorities - to make visible what has become invisible.

Indigenous art and design has the capacity to tell stories in a powerful, graphic, and meaningful way. It is our intention to harness this power and work with MST Elders, Knowledge Keepers and Artists to craft the appropriate representation of the stories to be told.

Telling the stories of this land, its First Peoples culture, and our collective history will bring a richness to the experience and understanding of the city for all.

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05 DESIGN RESPONSE

PROPOSED MASSING + USES
DESIGN CONCEPT
PROPOSED DESIGN
LANDSCAPE + PUBLIC REALM CONCEPTS
POLICY RESPONSE
RELAXATIONS REQUESTED
URBAN DESIGN RESPONSE
SUSTAINABLE DESIGN STRATEGIES

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