

CULTURAL EXPRESSIONS AND LANDSCAPE:
SEMIAHMOO FIRST NATION RESERVE

by

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Abstract

Landscape is a medium of expression and a reflection of the beliefs of the people who inhabit it. It carries symbolic meanings that emerge from the values by which people define themselves; values grounded in culture. These symbols stem from elements of the natural environment, stories passed on through generations, or from experiences interacting with others. The indigenous peoples of Canada have a culture rich in traditional art, ceremony, and sustainable development and holistic integration of landscape. Contemporary First Nation culture draws from this past to inform the future. This phenomenon exemplifies the necessity for cultural expression in First Nation landscapes of today.

The Semiahmoo First Nation in Lower Mainland British Columbia is a Coast Salish group occupying approximately 380 acres of land on the Pacific coastline. River and estuarine habitats, significant species richness and dense vegetation characterize the area and identify the primary motive for Semiahmoo traditional encampment on its shores. Changes in the past century have included colonial settlement to the region, periods of industrial and resource economies, a decrease in band population and subsequent decline in cultural practices. Current increasing recreation and development interests have created urgency for the reawakening of cultural expression in the landscape.

Initial literature research about First Nations in Northwest Canada and a biophysical analysis provided introductory information, followed by community discussions which provided a deeper understanding of the people and of the place. A design vocabulary of traditional and contemporary elements was composed to guide and unify the program and spatial components of the design. The resulting design focuses on the public realm of the Reserve clearly defining Semiahmoo identity and sense of place. Land use issues were addressed and delineated public and private areas, ecological enhancements and displayed potential for growth on the site. The design respects the bicultural interface of the Reserve while providing cultural and environmental education.

The First Nation value system possesses a tangible and spiritual quality; rooted in the creatures and elements of their surroundings. Expression of the Semiahmoo peoples' beliefs and values in the landscape enriches the experiential qualities of the place and reverence for its past and future.

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Role and Scope of Work

The topic of design for cultural and ecological interpretation in First Nation communities is broad and encompassing. This work focuses specifically on the public areas of the Semiahmoo First Nation Reserve and several key issues pertaining to its physical and social context, namely the cultural renewal through landscape. The design attempts to address these issues through a specific design palette of materials and forms generated from knowledge of the local people and of their place.

This thesis is first and foremost a design thesis in landscape architecture. The design solution offered considers existing land use, topography, hydrology, environmentally and culturally sensitive areas and open space requirements. The design also strives to meet the needs of the band and the local community by providing experientially rich natural and built environments and a sense of cultural expression. These areas provide places for everyday activities as well as specific spaces for recreational, educational and ceremonial events.

Refer to Landscape Architecture Department Records for rendered figures of this work.

1.0 Introduction & Overview

1.1 Cultural Identity and Landscape

The search for identity within an increasingly homogenized world is an endeavor increasingly sought and treasured. The phenomena of universalization is a subtle destruction of traditional cultures, and of the "creative nucleuses of great cultures" (Frampton 1983). As regions and people assimilate in aesthetic preferences, the diversity that sustains us, and that of the environment, will be lost. These issues are critical in landscape architecture as they threaten our self-awareness and relationship with our environment.

Landscape is a medium of expression and a reflection of the beliefs and values of the people who inhabit it. It carries symbolic meanings that emerge from the values by which people define themselves; values grounded in culture (Howett 1993). These symbols stem from; elements of the natural environment, stories passed on through generations, or from experiences interacting with others. Identifying particular characteristics of a landscape with its inhabitants is but one component of a region's 'sense of place'. Without a sense of place we become divorced from our environment, and from ourselves.

A culture's worldview is a most fundamental reflection on subsistence techniques and day-to-day patterns of living of a group of people. Lying beneath a worldview of a culture is a structure of beliefs that is shared within the community. These shared convictions of what is proper form a system of values (Greider *et al.* 1994). A community's common values are thus often expressed in their environment, providing social and physical security to the residents and offering unique experiences to visitors. Education of a community's culture to site visitors plays a critical role in affirmation of the peoples' self definition (Lynch 1976). By highlighting particular cultural remnants or ecological relationships, design can punctuate and enliven our environment.

Our search to understand a regional identity begins with feelings (Hough 1990). As Hough states, "names conjure up sensory images; random, disconnected smells, sounds, and sights crowd our memories, yet feelings about places differ, they offer memories of important places that lead us to search to understand our regional identity". We remember places most vividly by experiences we have had in them, for it is experientially rich places that make their mark in our minds and affection. In a built landscape, these experiential qualities of the environment must be planned and designed for from a regional scale to the detail scale. Traditionally these experiences have come from landscapes that have not been designed or planned but have contained a familiarity which is vital to memory and that can be replicated in the design process.

We often ignore a full range of environmental experience by reducing the landscape to a set of views that satisfy various aesthetic and visual design criteria, "scenographic approach" (Howett 1993). There is a need for creating places more holistically by gaining an understanding of a place's essential qualities. This can be done by being open to design possibilities without biases, and by designing a living (non-static) landscape; one in which opportunities to participate with the landscape are foremost.

Bringing aesthetic appreciation and natural history together is important for an understanding of places. For the designer concerned with the land, such a comprehensive view is essential. What residents of a region deem valuable in their everyday life is of importance in the maintenance or creation of a sense of place. A community has some degree of shared values, as mentioned previously, which must be present in planning and design processes. Unless these are respected, the landscape will fail to meet the needs of the local people and will fail to provide the experiences of place it has to offer its visitors (Hester 1986).

Any inhabited landscape is a medium of communication. Its messages may be explicit or implicit, simple or subtle. The analysis of a built landscape as a communication medium extends beyond the conventional exercises in sign control (Lynch 1976), and encompasses materials, forms, textures and symbolism which resonates with the past and present local culture. Conserving local history is important, not historic preservation in the classic sense, which is devoted to the protection of ancient buildings, but to a policy of ensuring that every part of a region should express its continuity with the past. An analysis of this issue would begin with a compilation of the known history of the region, and investigation of the degree to which the existing landscape preserves traces of the past and how legible those traces are. Finally these traces are conveyed to the local residents and visitors offering interpretation of the history of the place.

Euro-Canadians and First Nations use very different epistemologies to make sense out of their worlds. To First Nation peoples, artifacts, plants, rocks, rivers and other elements in the non-human environment connect people to their creation, to their ancestors, to each other, and to their future. Western peoples however use the hypothesis-testing of positivist science to understand their surroundings and cannot "understand the whole without testing the interconnections between the parts." (Greider *et al.* 1994). As Hester states, "Western tendency to divide and isolate, both intellectually and practically, emphasizing isolation over togetherness, specialization over generalization, things over process, matter over spirit and second-hand cerebral knowledge over first-hand experience" (Hester 1986). This phenomena dislocates people from their interactions with the landscape and with each other.

In the past two centuries, Canadian landscape has experienced colonization and modernization in extreme; the partitioning of land, a market economy and resource extraction, all contributing to a utilitarian nature. With increasing ecological awareness, perspectives are changing - it is amongst this context that the Semiahmoo must celebrate their differences. Although their cultural values lay dormant for over half of the period, a strong resurgence of enthusiasm for identity expression is apparent. For the Semiahmoo First Nation this is an opportunity for post colonialism and their worldview to come together, for them to identify themselves in the their landscape and for the landscape to define them.

Landscape denotes the interface between human and natural processes. We need to understand this interface, not only in terms of natural processes, but also in terms of the reciprocal relationships presented between people and their environment (Ndubisi 1997).

Indigenous peoples occupied the land for thousands of years before contact with Europeans. During this pre-contact period, they developed ways and means of relating to each other and to the land based on a very simple and pragmatic understanding of their presence on this earth. They had to be aware of the structure of the day, the cycles of the seasons and their effects on all other living matter. This understanding gave rise to a relationship that is intimately connected to the sustainability of the earth and its resources (Clarkson, Morrisette and Regallet as cited in Rajotte 1998). In today's built environment this intimate connection is limited, directing us to seek other accessible means of learning and experiencing this relationship.

1.2 First Nations Cultural Expression

Many of Canada's indigenous people define themselves in terms of the homelands that sustained their ancestors. These are places where their spiritual roots lie. Drawing from their surroundings, Native groups have developed powerful metaphors, symbols, and narrative traditions to express their religious and philosophical views (Ray 1996)

Places of cultural significance to First Nations often lack a tangible outward evidence of value, to most the landscape looks 'natural' and unused. This position is the largest misconception related to First Nations lands, a lack of understanding of what is culturally valuable to them. Traditionally, their sense of place and meaning encompasses not only visual and physical elements but social values, sharing resources, health of streams; these are all tied to their identity. To the First Nations people, the sacred is considered to be an imbedded attribute in all things. This intrinsic attribute is known by different names; for example, among the Lakota Native Americans it is *wakan*, and among the Maori, native Polynesians of New Zealand, it is *mana*. These words denote a concept for which there is no precise English equivalent. "Wakan means anything or anyone who is traditionally sacred...all spirits – and the holy ones who work with the spirits – are wakan, and hence wakan can be both of good and of evil beings, both material and non material" (Walker 1980, as cited in Versluis 1992). This idea is fundamental to First Nations worldview and critical to Euro-Canadian understanding of it. "Everything we see in the natural world reflects its celestial archetype, its spiritual Origin...a rocky outcropping sacred to the Pawnee, is indeed a rock – but it is also, simultaneously, a manifestation of the spirit of the rock and the place where the spirits of the animals congregate...the rock bodies forth its archetype" (Versluis 1992). These cultural narratives and expressions of sacredness sets their worldview apart from that of Western ideas. The personification of places by First Nations animates landscape rich in personal expression and cultural values. What the West reads as metaphors, to First Nations it's more physical and metaphysical; the cultural values are distinct (Lewis 2000)

The Semiahmoo are of Coast Salish language descent. Their art and rituals are bound with nature, with the symbols of mammals, birds, fish, sun, moon and water. These symbols remind the people of their own and nature's Origin, and of the archetypes that both human beings and the natural world reflect. To the modern world, people, trees, stones, animals, the earth, the sky, the stars, and the waters are all separate, discrete things, but for indigenous peoples, nature and human life are not divisible in the modern

sense. This unity is of a subtle kind, not easily explained, but understanding it is essential in times of change and development.

No group was more spiritually active than the Coast Salish, as they were the most involved in the guardian spirit quest in all its forms (Woodcock 1977). Art expresses a direct relationship with a world of spirits, which was especially characteristic of their view of existence (Woodcock 1977). Ceremonialism was also an important component of subsistence activities and cultural expression. Ceremonies, such as the potlatch, were an event of social significance, often to validate a socially meaningful event, and involved recitation of oral history, feasting, dancing, singing and the distribution of gifts to guests. Events at potlatches also affirmed an individual's identity and status, educated people and dramatized cultural values (Muckle 1998), thereby reaffirming their relationship to their landscape as well.

The presumed worldview of First Nations today is of a traditional approach. Many aspects of their culture are traditional, but like all cultures, it is continually changing and evolving. Current societies dualisms with 'culture - nature', and 'modern – traditional' confuse the cultural understanding being sought. Areas are seen to remain 'natural' only if the cultures that live within them remain 'traditional' (Willems-Braun 1997). For the Semiahmoo this is a difficult predicament as the Reserve is undoubtedly in an urban context yet encompasses a substantial natural area. Development ambitions follow the modern thought, yet religious beliefs and sense of identity are very much in traditional keeping. Present day social and cultural practices are marked by histories of colonialism. 'Nature' had been constructed as a realm separate from 'culture', whereas for the future of the Semiahmoo people and their landscape, these must resonate with each other and with the peoples' personal identity.

1.3 Goals and Objectives of Study

The Semiahmoo people face many opportunities and challenges as they enter the 21st century. An important link to a socially and ecologically sustainable future is the development of an appreciation for the land and its people; where they came from and where they're going.

Thus, this design project explores the cultural identity of and values embedded in the environment by the Semiahmoo people. In an area where urban and recreational forces are imposed, can ecological and cultural expression and education be mutually inclusive?

1.3.1 Personal Values reflected in this work include:

The following values are on the most part universal but nonetheless must be stated as personal values imposed in the work as I am of Euro-Canadian context.

- Ecological integrity is extremely valuable for a healthy physical and social environment.
- Ethnographic information is important in communicating a sense of place.
- Awareness and appreciation of the land and history of people increases social relationships and stewardship of the area.

- Land should have clearly defined public and private spaces.

1.3.2 Strategies

Create a forum for cultural exchange and education

- a. Encourage use of artifacts and narratives of local history
 - Identifying valuable elements and stories of the Semiahmoo people
 - Interpret the physical manifestations of other histories and cultures on the site
- b. Introduce programs facilitating cultural expression
 - Creating a performance arena accommodating outdoor festival use linking to the previously stated, celebration and the need for live performance is an important part of Semiahmoo life experience
 - Facilitate the visitors' experience to the site with interpretive information
 - Designate a hierarchy of spaces through location and scale of expressions
 - Express traditional Semiahmoo sustainable practices, modeling traditional subsistence practices
- c. Encourage culturally conscious infrastructure
 - Respect First Nations character of the site
 - Maintain organic forms and symbols, textures, colours of Semiahmoo design

Emphasize ecological enhancement and restoration processes at the Reserve

- a. Establish a buffer corridor for protection of the Little Campbell River
 - Determine a no-development zone along and adjacent to river banks
 - Encourage a varied canopy structure within the protection zone
 - Limit human and dog access to river banks
- b. Provide educational facilities increasing awareness of habitat and wildlife
 - Retrofit existing building as an education centre for organized groups or individual visitor information
 - Create nodes of interpretive information throughout trails system through use of materials, directed views, text or illustrations
- c. Encourage environmentally conscious future infrastructure
 - Propose sustainable practice guidelines for future development
 - Where development occurs implement ecologically sensitive infrastructure

Address band community needs on site

- a. Identify traditional expressions of place value and environmental meaning of the Semiahmoo community
 - Organize meetings for discussion with local community residents
 - Conduct literature research of First Nation environmental values
- b. Address pragmatic issues
 - Identify circulation, access and land use issues relevant to today's use and image of the Reserve
 - Balance environmental protection with economic development for the area

2.0 Site Analysis & Interpretation

2.1 Site Selection

An enthusiastic interest in people and their relationship with their environment has led me not only to the landscape architecture profession but also specifically to this particular site and people.

Having come from a scientific background in conservation biology studies, I bring ecological concerns with my social interests, as environmental and social healths are interrelated.

The Semiahmoo First Nation Reserve provides an opportunity to work in a natural setting surrounded by urban forces and to work with a culture that was historically strong, has since decreased, and is now in active revival. Aspects of culture and nature are so concentrated in elements and narratives of the site that overlooking these issues in light of future development plans would be a true loss.

2.2 Semiahmoo First Nation Reserve Physical & Social Setting

An overview of regional and site context was conducted; highlights are discussed in the following sections.

2.2.1 Site Biophysical Analysis

Regional Context of Site

The Semiahmoo First Nation Reserve covers an area of approximately 129 hectares or 385 acres of land. It is located in Lower Mainland British Columbia bordering White Rock, Surrey and the United States border. The Reserve is bound by Marine Drive/ 8th Avenue to the north, Highway 99 to the east and to the south follows the Semiahmoo Bay coastline. The Little Campbell River travels westward through the District of Langley and Surrey just above the US border then drains into Semiahmoo bay bisecting the site. McNally creek is the only tributary flowing into the river on the site from the north. The Little Campbell River watershed extends approximately to the east as far as Langley, to the north into South Surrey and to the south as far as Blaine, WA.

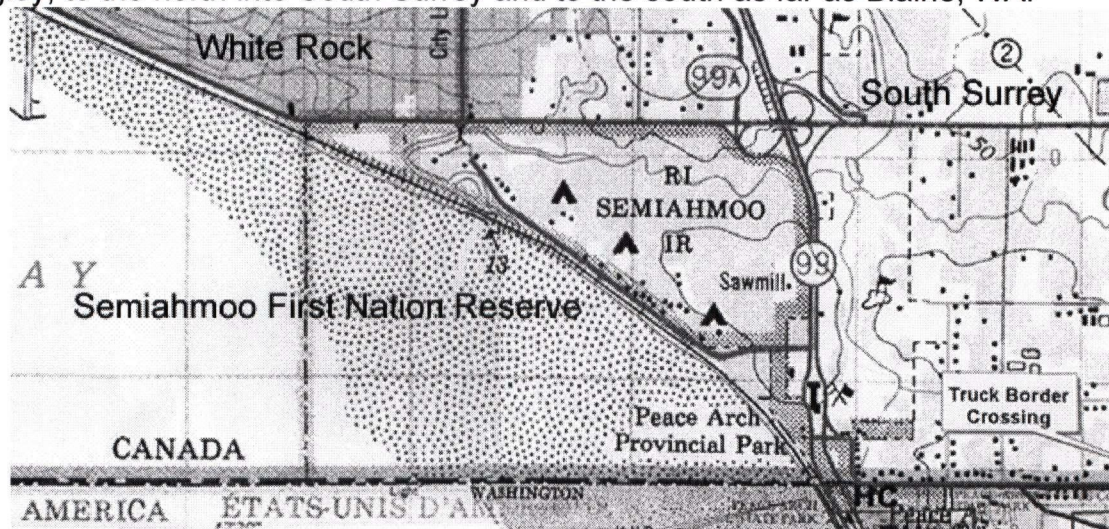


Figure 1 Site Context

Climate

Semiahmoo First Nation Reserve is situated in the "Sunshine Belt" of British Columbia. It is notably drier than the Vancouver area, receiving an annual mean of 1098mm of precipitation, with 46mm falling as snow (Atmospheric Environment Service 1992). Winds are predominately from east and southeast; the sea moderates the climate, producing mild winters and cool dry summers. Extremes of temperature and severe storms are rare.

Soils

Soils on the Reserve have not been classified, however surrounding soils are primarily gleysols and podzols, formed on deposits of glacial till. Uplands of White Rock and parts of South Surrey were formed by glacial moraines and glacial till. (Luttmerding 1981). This soil type is generally susceptible to erosion with has poor structural stability and nutrient properties.

Landform & Hydrology

Diverse landforms structure the site. Fifteen metres in elevation is the difference from the site's highest point to sea level, with the steepest areas lining the river. Some banks cover a width of up to 100m. The mouth of the river and the western park portion of the site form the lowlands and are relatively level at 1-3m in elevation from high tide. The Reserve is almost entirely of vegetated surface allowing rainwater infiltration, whereas north of Marine Drive topography is steep and is of mostly paved surface.

As the majority of human intervention on the site has occurred in the western park and river mouth topography changes have been most dramatic. The railway installation in 1909 bound both the river's meandering oxbow and defined the shoreline to a rigid 5-10m width.

The Little Campbell River has deposited a layer of alluvial material in its valley, with silts and clays settling at the river's mouth. As paved surfaces increase within its watershed these negative effects will cumulate. At one time it is believed that the Little Campbell River was an historic lobe of the Fraser River (WRFS 1977). LCR watershed drains an area of 25 sq. miles encompassing agricultural lands to the east and to the south in the U.S., and flows gently at an average monthly rate of 33.1 ft. ³/second (WRFS 1977)

Drainage in the area is generally poor and the park centre has flooded periodically from surface stormwater running from the north downhill across Marine Drive (Welsh 2001).

The shoreline of the Reserve has two drift sectors operating on the seabed. These include the most southeasterly drift sector in the Boundary/Semiahmoo Bay system where the mouth of the Little Campbell River forms an accretion terminal, and southeast of the mouth a second drift sector operates towards the U.S. boundary (WRFS 1977). Sandbar patterns visible on site or from aerial photographs reveals longshore drift patterns.

Water quality along the White Rock and Reserve foreshore has deteriorated over the past 30 years, from what was an enjoyable swimming beach to bacterial contamination levels found today exceeding healthy bathing levels (Goble 2001). River bacteria counts are decreasing yet still at high levels. Shellfish harvesting has been prohibited by the Department of Fisheries and Oceans from the coastal waters due to contamination.

Tides in Semiahmoo Bay are semidiurnal, with two high-waters and two low-waters occurring each day (WRFS). The Little Campbell River mouth is estuarine being the interface of fresh water and sea influences. High tide reaches up to and occasionally beyond the culverts under Highway 99.

Vegetation and Wildlife

Habitat diversity on the site from shoreline to upland forested communities has created many different favorable conditions for plants, animals and other organisms.

Most terrestrial communities have experienced development and resource extraction pressures and are largely covered with second growth forest (having been almost completely logged in the 1930s).

Present vegetation is dense and varied. The Reserve is categorized in the Coastal Douglas Fir Bioclimatic Zone of British Columbia (Krajina 1969). Conifer/Deciduous mixed areas of Western Red Cedar, Douglas Fir, Western Hemlock, Alder and Birch exist primarily along the shore of the River and a few internal patches. Large stands of birch, alder and scrub vegetation are regenerating at tops of banks along the river and in the interior of the site. The floodplain is vegetated predominately by Canary Reed Grass, sedges and cattails. The river is an important link between marine and terrestrial foodchains, detritus transported from upland biological communities flows downstream into Semiahmoo Bay where important nutrients are provided for primary and secondary production.

Eelgrass, a marine grass, grows in the lower intertidal zone of Semiahmoo Bay covering approximately 370 acres. It provides important spawning habitat for herring, and protection for juvenile salmon, crabs and invertebrates (WRFS 1977).

The Boundary Bay area, encompassing the site, supports over one million migrating birds on the Pacific Flyway, where birds feed and retreat here en route to and from Alaska and South America (Butler *et al.* 1987). Kingfishers, dabbling ducks, geese, sandpipers and heron feed and reside in the area as well attracting many bird enthusiasts. Eagles and hawks are seen more often as well (Welsh 2001).

Little Campbell River and estuary provide valuable habitat for fish as well. The brackish water and muddy fringe are highly productive in biological terms.

Coho and Chum salmon, trout and brown bullhead are but a few species that run the river throughout the year. The Bay supports five edible clam species.

Land Jurisdiction

The Crown administered foreshore extends northward from the International Boundary along the entire length of Semiahmoo Bay and seaward from highest high tide mark. The Little Campbell River is subject to Provincial regulations concerning sport fishing,

water quality. The Burlington Northern Railway Company has control over the 30-100m wide rail right-of-way spanning the length of the Reserve's south shoreline. The Semiahmoo Band and the Department of Indian and Northern Affairs administer the Reserve lands.

The western portion of the Reserve was leased to the City of Surrey for over 30 years, and is now in the administration of the Band with portions privately owned by Band members. The Old Mill Restaurant and adjacent commercial buildings area currently in a lease agreement, expiring in 2004. Peace Arch Provincial Park is Semiahmoo Band land under Provincial administration.

Land Use

The Semiahmoo Reserve is adjacent to parts of the Lower Mainland's Agricultural Land Reserve and is categorized as an Environmentally Sensitive Area including the entire watershed (City of Surrey Planning & Development Dept 1990). Environmental monitoring and watershed management planning are underway by local governments and citizen groups. Figure 3.

Since the 1900s land use has varied considerably. These following images demonstrate amounts of disturbed land versus scrub and forest cover in 1949, 1963, 1979, 1984 and 1999. In 1979 disturbed land was at a maximum and has since been reverting to forest vegetation.

Within the band community residential area there are a maximum of 25 houses of band members, over 100 rental homes or cottages, 80 house-trailers, two common buildings and a band administration building.

Recreational Use

Existing Major Programs include:

- Walking is the most popular use of the site. White Rock shoreline promenade is a preferred walking route to the Reserve. Totem Plaza provides a destination or starting point. A city bylaw prohibiting dogs from the boardwalk or shoreline promenade, restricts dog-owners to several scattered parks in White Rock and to the Reserve to exercise their pets. Dog waste has since been a serious issue in terms of environmental health and public enjoyment of the site
- Spirit of the Sea Festival. Usually held in early August by White Rock organizers and thousands of visitors in attendance. For two days the beachfront becomes a hub of activities with parades, magic shows, races, fishing derbies, stage entertainment and sandcastle competitions
- Kite flying at low tide on the flats is a popular activity. Semiahmoo Bay is a recommended location of the BC Kite Flyers' Association
- Sport fishing along the Little Campbell River is popular as well. A recent attempt to enforce season permits from the Band is keeping a record of numbers and catches
- Picnicking
- Beachcombing
- Skimming

- Bird watching is increasing on the site as more birders discover the diversity of bird and waterfowl species visiting the area
- Part of the route for the Tour de White Rock annual cycling event held in the end of July follows Marine Drive, thereby increasing cyclist activity through the Reserve

Circulation and access

The Reserve parkland and foreshore are popular recreational destinations within easy walking distance of most residents of White Rock. Entry is currently along the shoreline extending from the promenade terminus or permeates into the parkland along Marine Drive. A footbridge at the foot of Stayte Rd. is predominately used by Reserve residents and occasionally by cyclists or birders on weekends. Vehicular access is limited to Beach Road off Hwy 99, and to summer parking facilities in the parkland. During summer months there is a shortage of parking availability in the White Rock/Reserve region.

BNR dominates the shoreline and represents a serious hazard for pedestrians. BNR/Great Northern Railway has had this right-of-way since 1909. Burlington Northern Tracks act as a barrier between the Reserve and the beach. The tracks flank the entire shoreline and cross the river mouth over a trestle. The tracks serve as a linear walking path, though with 5-12 trains passing per day; safety and liability are an issue.

Trails: Existing and Proposed

Current trail networks are for the most part random, worn-in by park users throughout the site with many haphazardly crossing the railway or following the river's edge. There is no formal hierarchy of paths nor is there a circulation pattern to follow around the park.

Informal, overgrown trails exist throughout the eastern portion of the site; these are used by Reserve residents if at all.

A proposal for routing the future Coast Millennium Trail through the Reserve has been accepted. The Coast Millennium Trail is an effort to link bicycle trails along the Pacific coastline; with proximity of efforts in Whatcom County, WA to the Canadian Trans Canada Trail in Vancouver, the establishment of an international trail is underway. The proposed trail will route from Peace Arch Park to downtown White Rock through the Reserve lands. The CMT Master Plan recommends permanent and temporary routes, as well as preferred standards for trail widths, grades, surfaces and signing. (Whatcom Council of Governments 2001). Figure 3.

2.2.2 Site Social Context

Semiahmoo People

Semiahmoo people are of the Coast Salish First Nation territory of the Northwest Pacific Coast of North America. The Semiahmoo traditionally occupied the lands and sea from Pt. Roberts, along the coastline south to Birch Bay and Lummi Island and inland

including the watersheds of the Nicomekl, Serpentine and Little Campbell Rivers, and the California and Dakota Creeks.

The name is said to have come from the word Semiahmoo meaning 'half-moon', due to the curved shape of the bay on which the village was located (Welsh 2001).

Like other peoples of the Northwest Pacific Coast, they lived principally on fish and lodged in permanent wooden winter houses.

The basic social unit was the local group consisting of close relatives. Each group, or extended family, usually lived in one large house, and groups of houses formed a winter village of people who scattered during the summer for fishing, hunting and berrying (Muckle 1998).

The ceremonial distribution of gifts in the potlatch was made to acquire prestige. Elaborate ceremonies held during the winter consisted of spirit dances, exclusive to the Coast Salish, where individuals or groups acquired exclusive rights of initiation, inheritance or marriage (Carlson 1997). Many of these distinctive features of their culture have faded over time.

Settlement and the Campbell River Mill

The Campbell River Mill operated on the Semiahmoo Reserve from 1913-1927. The main processing buildings were located in the southwest corner of the Reserve spanning the width of the river and over approximately 30m from the tidal flats. A portion of the river within the oxbow was dredged to facilitate log handling and trains and barges conveyed the materials (Charles 2001). Figure 2.

Concrete foundations, some structural fragments of brick buildings and pilings are the only visible remains of the sawmill operation today. The mill employed Band members, settlers of the region and recent immigrants. It played a significant role in the establishment of White Rock, providing the city's first electrical power.

Today's social context

Issues that have arisen in local newspapers over the past 10 years include:

- Agricultural runoff and wastewater pollution in the river and the bay
- Dog waste in the park and owner responsibilities to clean up
- Vandalism of the grave markers at the cemetery and of signage on the Reserve
- Political information regarding land ownership and control
- Cultural education events such as Museum exhibits and public presentations
- Environmental monitoring programs and results on the river and foreshore water quality
- Awareness articles: stories on Semiahmoo traditional lifeways and changes that have occurred in the past century

One theme is clear throughout the research; it is currently a time of change. The social climate and increasing knowledge of the physical landscape are brewing desires for changes to be made in the landscape.

2.3 Resulting Primary Issues to Address

Features and Issues of Primary Concern:

Recreational Use Impact

- passive recreation
- dog walkers
- fishermen, kayakers

Environmental Impact and Protection

- river sensitivity and bank stabilization
- natural resource protection
- habitat and wildlife education and interpretation

Community Needs

- cemetery relocation
- privacy in band residential community
- revenue generating establishments
- accommodate for anticipated increasing local population and tourist base

Cultural Awareness and History Education Issues

- provide for cultural exchange and education
- interpretation of site's rich cultural and natural history

Accessibility and Privacy Issues

- identify entry points and increase accessibility to public areas, while creating barriers to private and ecologically sensitive areas

Methodology

3.0 Methodology & Interpretations

A methodology chapter becomes somewhat difficult to explain, as unlike in the science professions, this design process is not linear; rather it is an iterative process. The overall method used is described below. Input from community members and numerous site visits helped to enrich my familiarity with the place and people and inform my design.

3.1 Overview

"The trick in the landscape is to validate both the past and the present"
(Landscape Forum 01, 1999 p65)

Following initial literature research on the ecology, indigenous cultures, and colonial history of Lower Mainland British Columbia, and a biophysical analysis of the site was conducted. Using aerial photographs and site ground-truthing landform, surface hydrology, vegetation and wildlife were analyzed.

Through extensive archival research, land jurisdiction and land use was assessed and understood. Newspaper articles provided a brief introduction to the Semiahmoo peoples' experiences in the landscape however at this point in the research, an additional step in the methodology was added, a 'socio-cultural design framework', providing a sincere opportunity to learn about the culture and place. Working with an approach solely based on rational analysis presents a limiting perspective when working with a distinct culture and therefore the methodology must be represented holistically through the use of this framework.

3.1.1 Socio-Cultural Framework

Incorporation of cultural inputs into design is the realm of landscape architecture. However, when that culture is not that of the designer, I am of the opinion that additional effort is necessary to understand aspects of the culture. What is often missing in landscape design is a deep understanding of the accumulated experiences of people on a particular landscape, the meanings they attach to it, and how all of these change over time (Ndubishi 1997).

This project needed an approach that is both ecologically responsible, ie. founded in good science, and culturally acceptable, ie. commands the support and understanding of the community (Ndubisi 1982). A sociocultural framework for working with indigenous cultures has been proposed by Simon and Wolfe-Keddie who worked with the Ojibway Reserves in Sudbury, Ontario in the 1980s (Wolfe-Keddie, 1992: 145, Simon, 1984). Due to time restraints only partial use of the method, called The Burwash Project, was possible for this work, however did prove informative and useful. The project members believed that traditional cultural values are central to the growth and development of the individual and to the preservation of group identity (Lewis 2000)

Kevin Lynch's "good settlement" concept expressed the fundamental philosophy that the Burwash group was seeking. A good settlement according to Lynch is one that is

"meaningful to its inhabitants" (Lynch 1981). This implies that meaning is derived from elements linked to events and places in the landscape.

In order to recognize important values attached to elements in the natural and built world of First Nation communities, this approach was developed to work cooperatively with the community.

Involving three typological categories proposed by Simon and Wolfe-Keddie, the following guidelines were used:

Traditional or historic expressions of place value and environmental meaning

- Discussion explored the groups' historic activities as well as physical attribute of their environments that they have traditionally lived in and incorporated into their stories

Conceptions of the ideal future environment

- Information eliciting definitions of environmental quality were sought, and spatial images of their 'ideal' landscape were discussed

Perceptions of the current landscape or project site

- Discussions pertaining to experiences in the landscape, to features considered beautiful or spiritually significant to heighten my awareness of their values and perceptions of the land

Many landscapes ignore cultural needs of the inhabitants largely because changes have been imposed from outside people with little regard for or familiarity with the culture of the local community. Through this procedure I have attempted to avoid these errors.

3.2 Semiahmoo Expressions of Place Value and Environmental Meaning

An Open-ended Discussion with Semiahmoo Band members was conducted.

Appendices A1-A3 formalized the review process carried out by the University of British Columbia Ethical Review Board in relation to the methodology used for this work.

A group of 6 Semiahmoo band members attended the meeting at the Semiahmoo Reserve. The meeting was 3 hours in duration and was conducted by myself.

Discussing historic expressions of value in the landscape revealed personal experiences of the group members. Several of their recollections were passed down to them by relatives. A variety of traditional activities were described; many of which occurred on the river. Fishing, clamming and hunting were popular family activities and the land was valued for these resources. Seasonal variation in climate and food determined their patterns and ritual cycles. Band members also talked of trips they had taken to the Lummi Reservation or the Mount Baker, recounting the journey as vividly as the final destination.

Ceremony and gathering of relations were of primary importance when discussing future ideals. The Band members wish for opportunities to welcome family and friends to celebrations held on the Reserve, to host spiritual ceremony and feasting. Private retreat on the Reserve is sought, feeling that most areas are too public for their personal needs. They would like to see more trails through the woodland for private use as well. The river's water quality and pollutant effects on shellfish and fish is of great concern as well for these are the very elements which sustain them.

Perceptions of current landscape are mostly concerned with environmental deterioration over the past few decades. Community members expressed serious distress over river water quality, erosion potentials and fish numbers decreasing. Members were however enthusiastic about the exploration and play opportunities still available in the 'wild' areas of the Reserve; in the forests, in the river and along the shoreline.

Socially they feel a sense of 'cultural claustrophobia', feeling the physical and visual barriers of the traffic and the development encompassing the Reserve. Accessibility to ceremonial locations is of concern as in the recent past they have had to travel quite long distances for the auditory and olfactory privacy that is desired.

Art expressions were discussed and proved enthusiastic conversation, expressing their pride in 2 Semiahmoo members currently training as apprentice carvers. There is a great degree of interest in artistic techniques and display, several members are learning various weave patterns from relatives and anticipate opportunities for Saanich language education.

A table of information gathered is presented in Appendix B along with interpreted design responses. Writing information during the meeting proved laborious in trying to keep with conversation and rich ideas being expressed. The statements gathered here however express the main ideas exchanged.

My overall impression was that of a strong relationship with and affection for the particularities of the site, for the ecosystems as well as for their own sustainability as a Nation in relation to the land.

3.3 Design Language

A design vocabulary incorporates both local and universal elements. These elements of vocabulary are used to create a narrative that talks of the particular place, the ideals, conventions and myths that make it distinctive. (Bowring *et al.* 1999). They form the 'ingredients' of the design, the means by which the story of the land and of the people is told.

The indirect use of these elements abstracts or transforms the elements to express the regional identity, rather than use them as naïve and romantic reproductions (Frampton 1983). This way attention is drawn to distinctive regional qualities by using them in non-traditional ways. This is the function of critical regionalism, a term used mainly in architecture, but which resonates with a number of landscape architectural trends. The essential features being that the unified elements express the past and future and create a strong sense of place.

The following section outlines the elements used in these designs and their significance.

3.3.1 Site Vernacular

These are elements characteristic of the area and which can be identified on site through observation, experience or through reference to them by local residents.

Water Sculpted Landforms

The dramatic carving of land where the tide and the river meet determined the location of Semiahmoo settlement centuries ago. Related process such as erosion and deposition provide habitat for plants, fish, birds and animals.

Pilings

Remnants of European settlement in the area, of mill operation and of surrounding city development.

Shell

Middens along the shoreline of Boundary Bay indicate locations of Semiahmoo villages. Shellfish are the staple of Semiahmoo diet, traditionally and contemporarily.

Cobble

Indicative of the forces of elements that moves the stones. Physical such as the river and tide, and metaphysical such as by Transformers.

Steel

Indicatory of industrial construction on the site, industry that provided employment and capitalized on resources.

3.3.2 Cultural Iconography

These are unique expressions of the Semiahmoo people, evident in art, construction and ritual.

Cedar

Sacred element of all First Nations people as; ceremonial item, clothing, shelter, food preparation and as fishing and hunting implements.

"The cedar tree is believed to have once been a very kind and generous man. He was transformed into a cedar tree in order for him to continue giving to his people" (Carlson 1997)

Carving

Ceremonial objects, house posts and grave monuments were carved by Coast Salish people in expression of beauty, power or prestige. Design of Northwest Coast peoples was complex and highly symbolic.

Weaving

Traditionally Semiahmoo weaved blankets, ropes and blankets, bringing wealth to the family and community. Weave patterns exhibit geometrical designs specific to the Coast Salish people.

Spiritual Symbols

Symbols of hereditary lineage, legendary characters and of cultural significance identify Semiahmoo people, their history and their future.

Plank Construction

Longhouse construction consisted of post-and-beam framework with wide split-cedar planks sheathing the building, overlapping horizontally and cinched tightly between slender uprights with cedar withes (Nabakov et al. 1989)

3.3.3 Spatial Language

Historic and contemporary presided organizing tools used to transform materials to form.

Allee

Parallel rows of trees frame shafts of movement in large landscapes and provide direction to destinations. Axes form providing a hierarchy of circulation as well as destination points.

Street trees

Tree-lined streets and area boundaries provide a transition zone from fast to slow, loud to quiet or from one type of land use to another.

Orchard

Transforms natural randomness into meaningful formal order. This grid arrangement of elements provides human scaled spaces and spatial comfort.

Elevated Walkways

Where circulation routes will traverse sensitive habitat elevated walkways demonstrate ecological awareness of the vegetation and species on the ground plane. Vantage points for distant views also provided by elevated walkways allow view corridors the Semiahmoo valued in determining tide and fish approach.

Performance Arena

Public gathering and celebration, opportunity for performer and audience to interact, opportunity for cultural exchange through song, dance, speech, and gift giving, traditionally in the form of potlatches or powwows.

3.3.4 Dialogue of Materials

Contrasting or juxtaposing materials is used to highlight interpretive information. The contrast emphasizes the expression of each element and when put together a stronger meaning emerges.

- Water – Steel
- Wild - Mowed Grass
- Barron Plains - Hilly Bosques
- Felled Logs - Finely Milled Timber

3.4 Methodology & Interpretations Summary

Holistic methodologies for cultural studies are varied in detail and scale. Time and resources permitted the above-mentioned methodology for application to this design project.

The information learned through literature, physical analysis and through discussions with residents has been carefully considered and interpreted into a design vocabulary and in turn the design.

4.0 Design Discussion

4.1 Design Concept & Planning Units

Conceptually the Reserve can be seen in three sections, to the west the Community Commons, or 'front porch' of the Reserve. This is the most public of sections and acts as the welcoming 'door step' to the area and to the culture. This interface is permeable both visually and in terms of accessibility along Marine Drive and at the Gateway. Views extend across the park out to Semiahmoo Bay.

The central section, the area within the oxbow of the River, is the Semiahmoo Community, or the 'living room' of the band. It is an area of dwelling, where homes and areas of private ceremony are removed from the public's access both visually and physically, allowing the residents opportunities for privacy and solitude. Due to the River's natural boundary, access is only permitted via the footbridge; even here, the threshold is identified as private, discouraging public use.

The most eastern portion of the Reserve, the Guest Reception, or 'back yard', is the main façade of the Semiahmoo people to locals and tourists passing on Highway 99. To the people driving 60km/hour along this edge, this façade provides a glimpse into First Nations of British Columbia and specifically, the Semiahmoo people. Imagability and the legibility of identity are crucial here. Proximity to customs calls for semi-public spaces located near this vehicular access. Small-scale commercial areas are recommended here however only those which permeate values of the Semiahmoo and respect the ecology of the land. These should also allow exchange or gain of knowledge about First Nation's culture.

The Reserve is partitioned into 9 landscape planning units, Figure 5, identified by their land use or ecological zone. The focus of this design project was in the Community Commons area, however guidelines are recommended for each unit. The landscape planning units are as follows; Gateway, Community Park, Upper Community, Lower Community, Little Campbell River & Estuary, Trails & Rail, Shoreline, Main Entrance, and Marine Drive.

The previously listed design vocabulary forms the materials, or 'ingredients' of these designs and through their collective use create an imagable and revered landscape catering to the Semiahmoo community and to those of the region who visit it.

4.2 Gateway

The gateway is the pedestrian and cyclist's main access way into the Reserve. Figure 6. Visually on axis with eastbound Marine Drive and beginning at the terminus of the White Rock shorefront promenade, the entrance has a strong and inviting presence. Using the existing rail-crossing facilities the pedestrian enters the site under tree canopy shade. Figure XXX. The path paving material, gravel and crushed shell, is inlaid with a rail tie signifying the crossroads into another culture. The ties are transformed, aligning them vertically and sequencing their gradual refinement into a carved piece, or house post. The rail is abstracted and acts as the edge of the planter bed. Figure XXX. Two consecutive cedar, post-and-beam constructed archways boldly identify a threshold into the park; they are intricately carved and identified in the ground plane with crushed abalone or mussel shell in the paving material mix. Figure XXX. Plank-constructed shelter areas flank the gateway, each surrounding a symbolic Western Red Cedar tree. As an annual ceremony the planks are cut away, liberating the cedar bows to grow and,

over time, create a natural shelter canopy. These two areas shelter a bench seating area and stainless steel bike racks.

Addressing the commercial language of shops and cafes along Marine Drive to the west of the Reserve, a block of commercial activity is introduced on the one block from Findlay Street. These would house a café with outdoor balcony, a shop of local art and plants grown at the solar aquatic facility nursery, a playhouse for community theatrical performances and a formal restaurant with solarium complementing the theatre. The south facing aspect of these buildings take advantage of solar light and heat.

As the grade is steep in this location the buildings would be built into the slope, providing street level entrance on their north face and walk-in or 2-3 stepped entrance on their south face. Figure 7. Between the shop and playhouse a ramp is provided and at the terminus of the grand staircase descending into the park in a second housepost. Rail ties embedded in the street pavement identify pedestrian crossings, while permeable paving material lines the parking stalls angled along Marine Drive. A section of permeable paving also lines the entrance to the Reserve marking vehicular vs. pedestrian zones and addressing spring stormwater overflows.

4.3 Community Park

The community park plays a vital role in the physical expression of Semiahmoo cultural identity and is the interface or hinge between White Rock, South Surrey and Semiahmoo residents. Figure 8. Through materials, form and building methods, First Nation's values and history are expressed. Remnants and narratives of settlement history are secondary threads through the design.

This public area accommodates passive recreation activities for the everyday, and is sized and programmed for larger festival gatherings that may occur throughout the year such as the Spirit of the Sea Festival or Powwow celebrations. Organized sport facilities such as ball diamonds have been removed as they are not currently in use and the adjacent municipalities have sufficient facilities for the area. Special attention is paid to river and shoreline access/inaccessibility for ecological reasons and

The boldest design intervention here is the change in landform from a flat expanse of lawn and gravel to vegetated berms defining the park. A 3D model of the Reserve topography (z-axis exaggerated 10x), Figure 8, demonstrates the voluminous and varied landforms to the east of the River oxbow. Prior to industrial intervention the western landscape would have been molded only by the natural elements as the eastern part remains today. Promontories provided by the berms also express a sense of why the Semiahmoo originally created their winter village in this location; perched above high tide to monitor the tide and the moon cycles.

The northwest corner of the park borrows from the existing tree canopies and is enhanced with picnic pockets aligned into the bank. Figure 9. Their arrangement affords views across Semiahmoo Bay yet, being sunken into the bank provides some privacy for the north side. Fire pits built of local shore cobble, cedar stump seating and rock inlays in the grass program and create the form of these areas.

The cemetery has existed on this site long before colonization as seen in early maps by the Boundary Surveyors, Figure 2. Due to soil structure instability, shifting graves and

community request the cemetery has been relocated. An orchard of filter-canopy trees is planted in the grave locations, filtering sunlight and respecting the reverence of this sacred place. Figure . Where gravestones are absent, an ornamented Memory Box is placed in remembrance, Figure 9.

A narrow alley into the park terminates at a Carving Shed and Gallery. Figure 9. This exhibition is in a form that the two Semiahmoo artists currently apprenticing with renowned native artist Robert Davidson, may display their methods and pieces within the park. A rail spur is brought into this site to transport logs along the historic route of the mill spur in the early 1900s.

The Old Mill Restaurant, heritage building of the Campbell River Mill office building, is retrofitted as an education centre and museum of site cultural and natural history as well as accommodating a final café destination along a Semiahmoo Bay foreshore walk. A breezeway between the two significant buildings creates a north-south axis to where the shoreline has penetrated into the park and engulfs the arena. This intervention creates a strong identity for the park, locating the park user on the seashore; it provides a visual axis to the changing tide, and provides a revered panorama for audiences seated on the arena slopes. The arena is sized to accommodate medium to large sized festivals, the central oval providing a performance platform and a bowl-shaped berm encircling the oval for audience gathering. When not in use for festivities the earthworks of the area provide interesting land art, and the riprap shore individual or couples' seating areas. Figure 9. Flanking the axis into the arena are the terminus of 2 cobble-filled swales, defining the festivities area as well as providing a drainage route for park flood events that occur every several years. Figure 9.

The eastern portion of the park, defined by 4-5m tall berms and heavy plantings, is an open space for recreational activities such as frisbee, kite flying, ball tossing and dog exercise. Figure 8. Dog walkers are asked to use only this area of the park as an off-leash zone through signage and spatial landscape cues such as berms, fences and dense vegetation.

4.4 Little Campbell River & Estuary

A hierarchy of paths creates a circulation pattern accommodating Coast Millennium Trail users to pass through the site, as well as looped routes for park visitors. The Little Campbell River bank is buffered with a 30m-vegetation strip and internal fence for habitat and wildlife protection and enhancement. Figure 11. One public access point is encouraged to limit bank trampling along the river and enhance the estuarine experience for the park visitor. The river dock form is reminiscent of the fish drying racks of the Coast Salish, with post and beam construction methods and weaved rope joint fastenings. Interpretation of the Semiahmoo traditional use of the river is expressed in a number of design elements. Angled saw cuts on the bark-topped piling posts exposed a face for signage describing the fish of the river and their spawning seasons. Figure 10. Also, overhead, wooden models of the fish species give an idea of size and act as wind chimes. For small boat users such as kayak and canoe paddlers a grab rope of weaved willow is provided. Figure 10.

Bioengineered bank stabilization techniques are advised. Arranging willow waddles along the lower bank and increased canopy vegetation along the upper bank provides the soil structure, retained by roots, and protection from the elements by the canopy. Insects and leaf-litter are richer along the banks, and tree stumps inserted for increased fish habitat and protection. Figure 10.

Additional river treatment guidelines:

- Mill pilings should not be removed as they provide bank stabilization from erosion and convey a visual rhythm and historical reference to colonial times
- The entire river corridor must be protected with a 30m (from top of bank) vegetated buffer strip for long-term sustainability of the fish and wildlife resources
- Limit development to outside the buffered area to avoid erosion, siltation and river infilling risks
- Buffer also provide infiltration opportunity for surface stormwater runoff, increasing water quality of the watershed
- Viewsheds into the river should be maintained and framed for experiential and orientation qualities

4.5 Shoreline

Due to bird and shellfish habitat sensitivity, access to the foreshore along the edge of the Reserve is limited yet clearly identified. Several public access points exist; at the park gateway, adjacent to the rail spur and for the adventurous under the Arena Bridge. Figure 8. Dog walking is prohibited along the shore east of the arena inlet. Fortunately the railway does provide a stable coastline however, unfortunately, limits the width of shoreline vegetation and substrate retention. Widening this strip through the addition of riprap is discouraged as it would only add to the structural solidity and not enhance the habitat.

4.6 Marine Drive

This design proposes the removal of the gravel parking lot from the park centre. Parking would then be accommodated along Marine Drive, in an angled arrangement on the south side of the road. This stall arrangement increases capacity on the street by 60%. Smaller lots of 30-40 stalls for summer overflow are located at the Cultural/Environmental Education Centre and at the current location of the Old Mill Restaurant. All parking stalls will be paved with a permeable paving increasing onsite rainwater infiltration and thereby decreasing runoff into the watershed. This material choice demonstrates a concern for soil and water quality on the site. Street parking not only increased parking opportunities off site but also creates an opportunity for a pleasant allee of tree plantings along the sidewalk and between stall groupings. Visually the street will be tree-lined and not car-lined, and experientially the pedestrian in the park is buffered from vehicular traffic and noise. Figure 13. Along Marine Drive's eastern section, the existing street width is maintained with the additional grading of fine gravel on the south side for cyclist use. Figure 13. Shrub plantings such as Red Flowering Currant line the lower canopy of the adjacent wooded area exhibiting strong visual identity in spring and additional habitat for wildlife.

4.7 Rail & Trail Systems

The Coast Millennium Trail's route through the Reserve will provide a valuable link between local and international trail users and the culture of the Semiahmoo people. This opportunity is enhanced through interpretive platform placed along the trail route, concentrating mostly in the river mouth area. Figure 12. These nodes frame significant views either to particular habitat or settlement relics, informing the visitor of past land use and current values embedded in the landscape. For example the concrete mill foundations at the river oxbow have a geometric pattern mowed around them for quick identification, and a suspended cedar log arrangement extending from the tracks to the historic log sorting location, Figure 12, both provide bold interpretive information for the visitor. Material details reinforcing local culture include rough and refined timbers juxtaposed and saw cut posts for interpretive signage.

An adjoining CMT bridge would be constructed adjacent to and sharing the beams of the existing rail trestle at the mouth of the river, facilitating cyclist and pedestrian crossing. Figure 12.

The CMT would terminate, or originate, at border customs and follow a forested trail until it emerged and shared Beach Road with vehicular traffic.

A trail encouraging bird watching is proposed beginning at the foot of Stayte Road adjacent to the footbridge entrance. This trail would accommodate individuals or small groups interested in the birds and waterfowl of the area. A bird tower and seating facility is located to maximize views into the river to the east and views toward the foreshore to the south.

An internal Semiahmoo community trail is proposed to facilitate band access to McNally Creek, with a temporary bridge structure that is created only during ceremonial use.

Figure 11

A pavilion is proposed for the terminus of Crabshack road. Here, the CMT users would have a stopping node for immersion into the estuary habitat and an opportunity to gain an understanding of the Semiahmoo people. Materials and designs such as the painted weave pattern in the decking, exposed post-and-beam construction, weaved screens offer vivid cultural information. Figure 11 explains access into the pavilion. Side decks are provided for bike parking and a narrow, one-person, no railing deck lowers the visitor into the pavilion. Two sunken seating areas flank the central path with screens for privacy, Figure 12. Tabletops have a central stainless steel surface for food preparation. Railing around the structure is installed at knee height to the standing visitor and at elbow resting height to the sitting visitor who may wish to swing their feet in the marsh grasses.

4.8 Upper Community

The high point in the land encircled by the river oxbow is the centre of Semiahmoo residents', daily activities and ceremonial functions. Figure 11. Privacy of this area must be encouraged for the band community, respecting their traditional and contemporary lifeways. Although design for this project focused in the public realm, several design guidelines are suggested:

- Creation of a salt marsh is suggested for the floodplain area adjacent to Crabshack Road, increasing productivity of the area and habitat for insects, birds and waterfowl

- Creation of a trail link from the ceremonial field to the river crossing point to McNally Creek
- Accommodate larger gatherings at the church through deck or patio design adjacent to it
- Dense planting is recommended between the footbridge and church creating a sense of threshold at this access point

4.9 Lower Community

The Semiahmoo community is increasing in population and increased residential facilities will soon be in demand. The lower community's more level areas are suggested for future development and may expand into the eastern portion of the Reserve, Figure 5. Soil stability and adequate river protection are of utmost importance in future development decisions. A Healing Retreat is proposed as a potential commercial program for the area, president studied was the Sharon Hill Farm in southwestern Minnesota (Hammat 2000). Also a Solar Aquatic Wastewater Treatment Facility is suggested, including a plant nursery and garden plots. Any actions should abide by suggested Best Management Practices and environmental guidelines founded in research and precedented studies. Although this region was not a focus of the design, the following guidelines are suggested:

- Maintenance of the organic street arrangement is important as it respects community desires for orientation and dwelling location. A grid pattern is a colonial pattern not identified with by First Nations traditional culture
- Limit development to outside of the 30m river buffer zone
- Development should be in keeping with First Nation character and with that of the natural habitats of the site. Long term social and ecological sustainability of the Reserve is dependent on this consideration.

4.10 Main Entrance

Figure 13 depicts a photomontage of the main vehicular access to the Reserve. Elements from the design palette are used to illustrate Semiahmoo iconography or symbolism in this landscape. Interventions such as wire gabions of local cobble act as safety barriers on the roadsides, dense cedar plantings mark the entranceway and a carved arch, similar to that of the pedestrian gateway identifies First Nations presence. Another opportunity for identity expression is along the highway median between the 8th Avenue interchange and customs. A distinct planting along this strip of vegetation can enhance the imaginability of the edge and, for vehicle passing at 60km/hr, creates a noticeable statement in the landscape.

5.0 Concluding Remarks

5.1 Summary of Work

The outcome of this project offers a conceptual design for the Semiahmoo First Nation Reserve, with detail designs for programs and spatial elements in the public realm of the landscape. Research, biophysical analysis and interaction with the Band community have informed the design through the creation of a design vocabulary unique to the site and the people. Design solutions presented are site-specific to recreational use, public and private ceremonial functions, river health and all encompassing the desire to affirm the rich cultural texture of the Semiahmoo and the land.

This work provides a communication tool and idea-generator for future land use decisions of the Semiahmoo First Nation.

5.2 Outlook for the Future

This project is timely as plans for change at the Reserve are approached with enthusiasm and curiosity is in the air. Decisions made at this crossroads in time will have defining impact on the Semiahmoo peoples' self-definition and cultural community for future generations. As traditions of the past inform future directions, community consultation will play an active role in expressing the values of the people and those embedded in the place.

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Appendix B1: Place Value and Design Response Table

Information	Design Value and/or Response
Typological Category 1- Traditional or historic expressions of place value	
traditional reefnetting for salmon at Pt. Roberts	reefnet technology; twine from birch or cedar; fall activity; journey to Pt. Roberts; shoreline living
traditionally territory defined by resources availability and seasonal cycles	measurement in seasons or abundance of natural resources; regulation by natural processes
used to go crabbing at low tide, play in seaweed	physically accessing resources; being in the sea with the plants and animals; group activity gathering and feasting
used to fish in woods on river, now at mouth	access in woods; privacy; enclosure for fishing
used to hear cougars on site, now see more coyotes	
used to boat around at mouth of river	launching platform; interpretive areas for boaters; tide markers
used to hunt deer	protect large patches of intact habitat
mother used to put out fish nets, check them each night, salt and smoke fish	fish habitat enhancement; drying racks; scent of smoke; daily routine
used to catch bullhead and shiners from bridge	designated fishing area for monitoring fishermen; riparian buffer for river; outdoor play and exploration
used to hunt out towards Crescent Beach for deer, duck, pheasant	provide bird habitat - food, shelter, breeding; migratory flyway education
grandfather used to go hunting, take canoe across Semiahmoo Bay, return with piles of salmon and ducks	hunting traditions; small boat dock; journey to hunt/explore
used to be a beaver on river, now see raccoons	enhance habitat for wildlife; proper garbage disposal/removal at residences
crabshacks, made of and on planks (rotted), tide would flood frequently	decay of wood; marine influences; fluctuation of natural cycles
used to traditional and/or ceremonial practices at Mt. Baker, too many people there, now use own land	ability to find privacy (visual, auditory, sensory); limited accessibility; water quality improvements
devil's club used for ceremonial purposes, method and application	interpretive ethnobotanical information; private cultivation for use
paint colouring and use	
born on reserve, work off reserve	local revenue opportunities; trade, craft, technology, tourism
Reserve used to be surrounded by forest, developed now	
used to swim in pools at Mt. Baker, too busy now	ability to find privacy; limited access to McNally creek; water quality enhancement (grey and black water)
used to use an artesian well by playground	monitor water infiltration on site; sewage treatment facility; stormwater retention and infiltration
highly advanced reef netting techniques used at Pt. Roberts at summer camp	access to area; evoke qualities of Pt. Roberts on site, ability to access traditional territory and /or traditional activities; qualities of these activities and of place
creek inspirational, seclusion, reflection	deter public entry; increase plantings; none, multi-values land, seclusion for spiritual or reflection, increased vegetation or slope for privacy, inaccessibility for seclusion

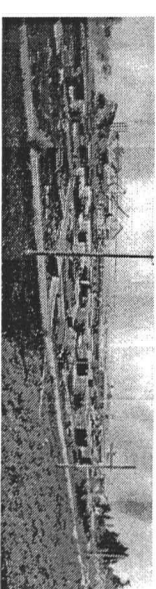
Typological Category 2 - Conceptions of the 'ideal' future environment	
used to be homesteads, now urban grid pressures	organic organization; rural feel; large open spaces; choice of growth pattern
shellfish harvesting prohibited, still practiced	accommodate for digging on flats; identify areas for local and public use
grandfather's stories of walking place to place	address accessibility and distances; scale of person; experience in traveling to destination
used to be able to walk anywhere, when forest was mature conifer could walk in open understory, too scrubby now	revegetation initiatives; encourage native plant use; trails through reserve
plant vegetable gardens locally with family, go to store for meat	cultivation opportunities; local community facilities; harvest season celebration; culturally significant planting
past was tough, with aging population want easy lifestyle and warm climate	senior population amenities; microclimatic areas for heat retention; maximize sunny areas
rent canoe and paddle at Lake Bellingham	accommodate for water recreation; rental facilities; launch area
had one large gathering on reserve, powwow, canoe racing; now go to Lummi	facility for celebrations, festivities; parking; circulation; amenities; scale park
resources risk exploitation by non-locals ie. clamming, fishing	designated clamming/fishing areas; interpretive signage; visual corridors for monitoring
all of woodlands valuable, shrubs too will grow into forest	areas of preserved forest; revegetation initiative; wood materials and scale
trails need work for SFN community use	provide for private use of trails
interest in duty free shop reopening, craft shop	commercial facilities at border; local craft and art displayed; interpretation station; revenue opportunities
difficult to enter/exit Reserve due to border line-ups, unsafe	address intersection circulation patterns; elaborate identity of reserve
Pt. Roberts important traditional fishing site, panorama of territory	attention to seasonal cycles, patterns, changes; greenway or trail accessibility; qualities of Pt. Roberts cliffs and beach
land claim interests	convey profile of people and culture in current land area; connections to these areas
McNally creek salmon only go to 12th Ave, culvert, water low and warm	retrofit culvert; daylight with bridge; increase plantings and meander structures in riparian zone
Typological Category 3 - Projections of the current landscape use and quality	
sense of invasion, constraint	identify SFN; increase SFN use of site; increase use of park by SFN
public parkland mentality	inform users of ownership, use and policies of land; control entrances; barriers; use of local vernacular
protecting stream and fish resource, public backlash at fishing permit enforcement	ecological enhancement of riparian corridor; managed fishing area; ecological interpretation
used to swim in river mouth, silt pollution now	plant or build to control erosion, evoke experience of water play
few people ask for permission to use land	control access; inform patrons
band small population	accommodate for population growth; housing, revenue and recreation
build tree forts, sturdy and large	opportunity for play, imagination; semi-private areas; children-scaled areas

fishermen make own trails to river, leave litter	designated fishing area for monitoring fishermen; riparian buffer for river; facilities for fishermen (parking, washroom, permits)
people complained they fished too much	opportunity for sharing fishing culture, clinics, museum; display quota information; express value of fishing ritual
river now narrower and deeper, erosion concern, mud replacing fine, white sand on shoreline	bank stabilization; preserve a riparian buffer (revegetation and bank engineering); fish pools and shade along banks; pool/riffle encouragement; no dogs; limited pedestrian access
fewer fish recently	habitat enhancement; interpretation; ecological and cultural message
cyclist and joggers cross footbridge	circulation route from bridge; separate path for uses; connection to CMT; route through site
dog mess throughout park, pollution and aesthetic concerns	educate owners - leash/off-leash areas; limits on shoreline; strongly identify sacred areas; provide baggie stations; areas for walkers to gather; garbage facilities
grouping of stumps from former tall cedars, stepboards still visible	traditional cedar harvest; bark striping; carving; artistic and subsistence values; wood working techniques
eagles back in reserve woods	structural variation in canopy; habitat for small mammals and birds; birdtower; interpretation
children use play equipment in park	enhance play equipment; connect to park
sea festival used to have concessions in park; would like to host a powwow	facility for celebrations, festivities; parking; circulation; amenities; scale of areas for numbers; shared festivals; tables; stages; booths
first nation courses at local school, teaching traditions, getting more popular	cultural interest resurgence; display of pride; ethnobotanical interpretation; harvesting techniques display
negative response to signage from community; vandalism	limit signage; design for shared use; quality material and design; sightlines open
noise of trains loud and disturbing, rattles the land	track as circulation route; amenities at a distance; views over/under tracks
bridge graffiti unattractive	limit or increase accessibility; sightlines
former access under track, got flooded	train on trestle; high-tide consideration; design for rare events
Marine Drive traffic in summer, pay-parking open	parking facilities; seasonal popularity; maximize road space for parking; park off-site
flood-prone area	protect structures; direction of flow addressed; infiltration
few are familiar with access and directions through woods on reserve	increase internal accessibility by band; limit tourist use
use of former road from Peace Arch Park to Reserve	trail opportunity; link Peace Arch Park to Reserve; recreation for travelers; native successional forest - interpretation
work in garden or walk to totems for recreation	trails on site; culturally significant landmark destinations; community gardens; interpretive horticulture in park
pick berries, cultivated and wild	increase berry shrub plantings for wildlife; canopy structure; interpretation; colour; food
orchard remnants on site, too tall for harvesting	sensitive location; local access
gifts from Lummi, cedar item, teach traditional craftsmanship	cedar plantings; private areas for harvesting; commercial opportunities; tourism; clinics; festivities

attend workshops at Lummi Reserve to learn bark preparation and weaving	cedar plantings; private areas for harvesting; commercial opportunities; tourism; clinics; festivities
carvings made on reserve, apprenticeship, bearing Salish symbols and styles	carving facility; audience space; security; artistic icons for Reserve, for ceremonial use, for commercial use and for cultural exchange
carvings of rattles, wall hangings, masks	carving display; techniques; materials; colours; scent of cedar; vernacular architecture
mill history important to White Rock	retention of Old Mill building; remnants of mill retained; piling use; rail corridor history; interpretation
cemetery full and moving	suggestion to relocate; site; ceremony; privacy; former cemetery sacred site
geographically limited, different concept of home	expand sense of/or actual territory; address mode of circulation; quality of places; sounds; views; identify public/shared space, semi-private and private spaces

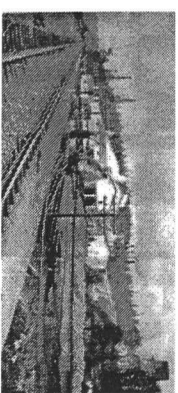
8/11/80
Jude/80

The Seminole Indian under the Indian Act and without any obligation to "on White Rock than Surrey."



Park's future lies with band

10. The Pasadena News, Saturday, February 22, 1997: 3



Reclaiming 'our history'

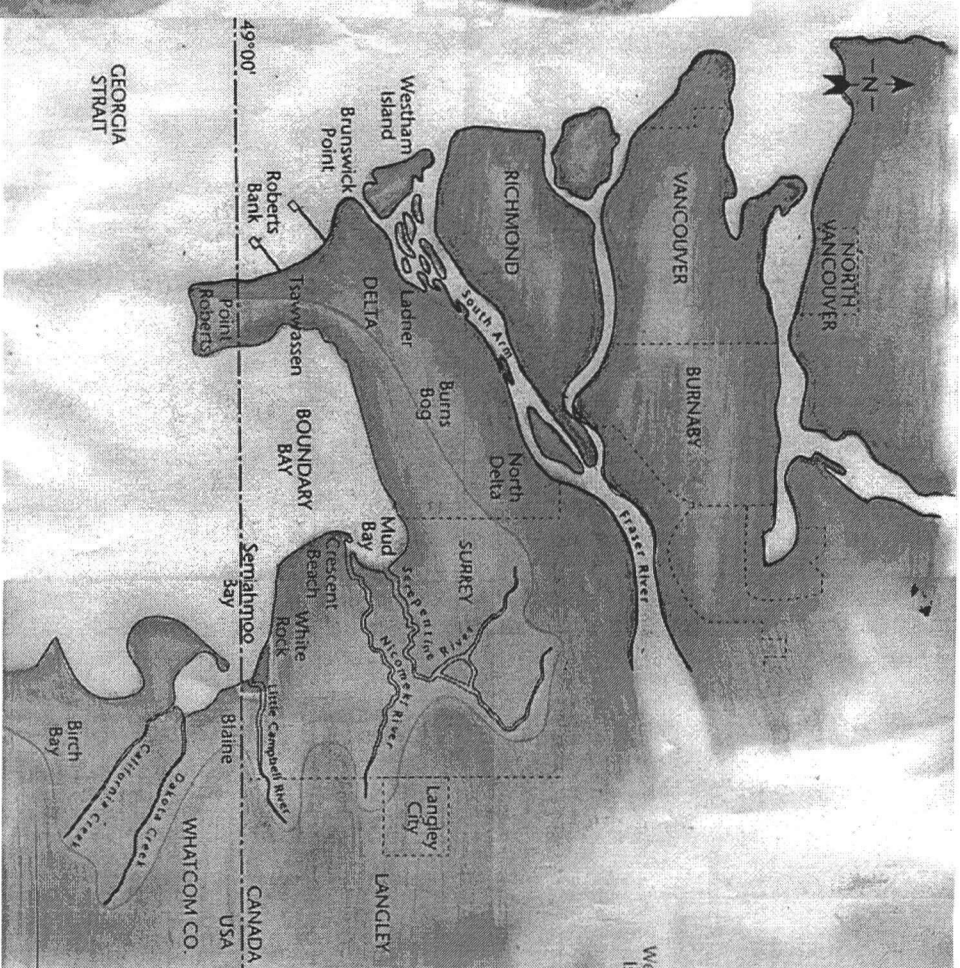
an exhibit at the White Rock Museum and Archives on the Native point of view.

0 — THE FREE ARCH NEWS, WEDNESDAY, FEBRUARY 24, 1961

*History belongs to those
who recognize its value*

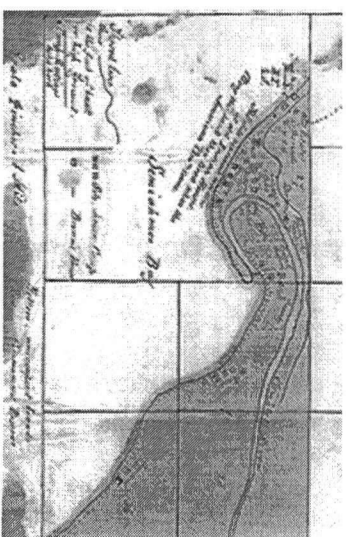
Somewhere in the giant down on a moonlit night and it had even

*Many eyes—and
minds—have turned
to cleaning up waters
of Senniahmoo Bay*

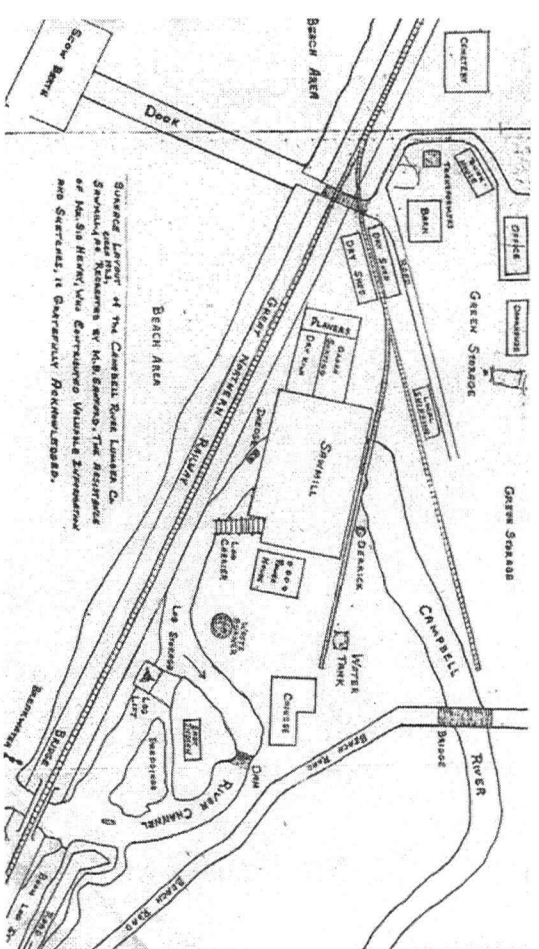


Campbell River Mill 915-935

Site Location



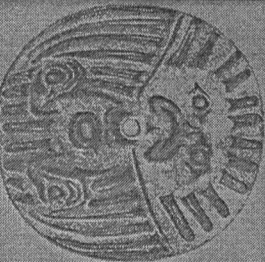
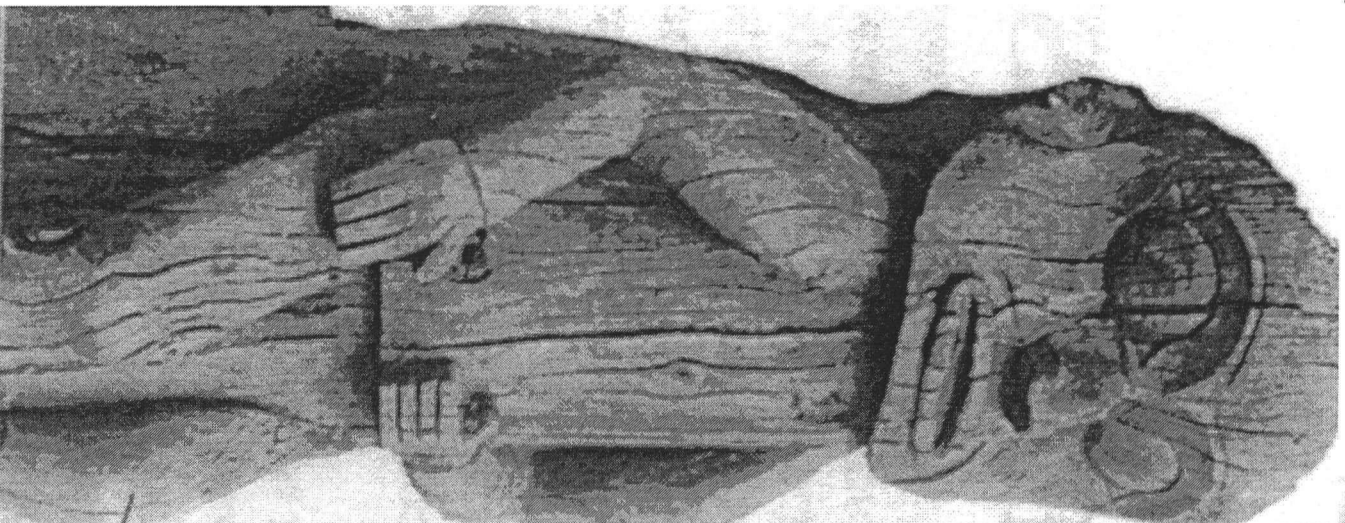
Boundary Surveyor Map ~ 1885

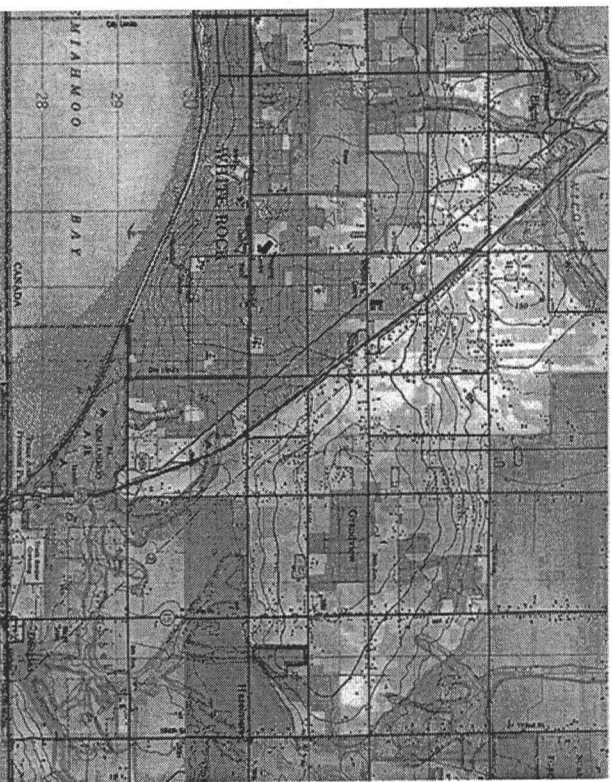


Cultural Expression and Landscape: Semiahmoo First Nation Reserve

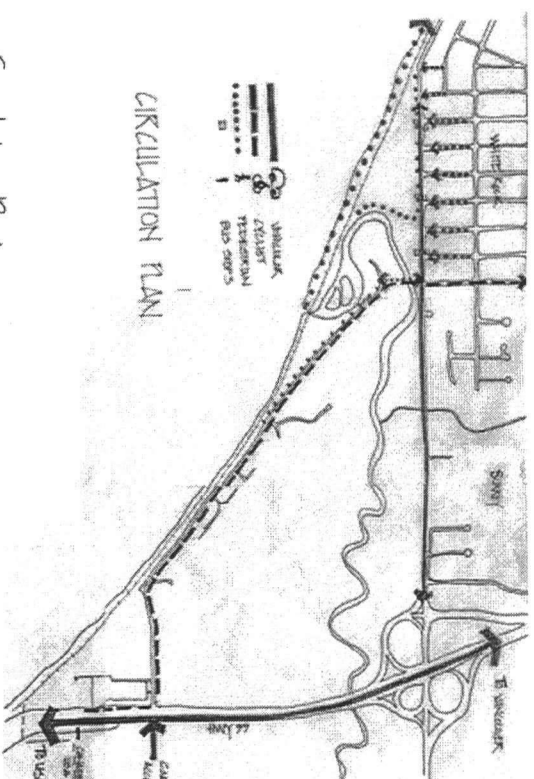
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History of People and Place





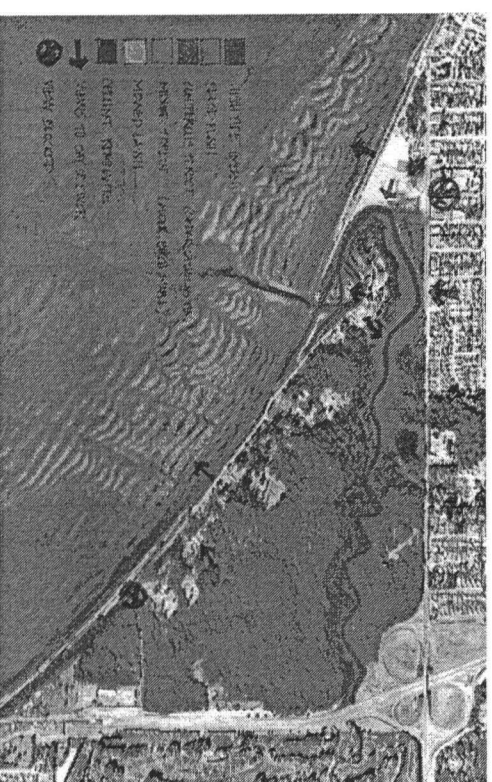
Agricultural Land Reserve and Environmentally Sensitive Areas



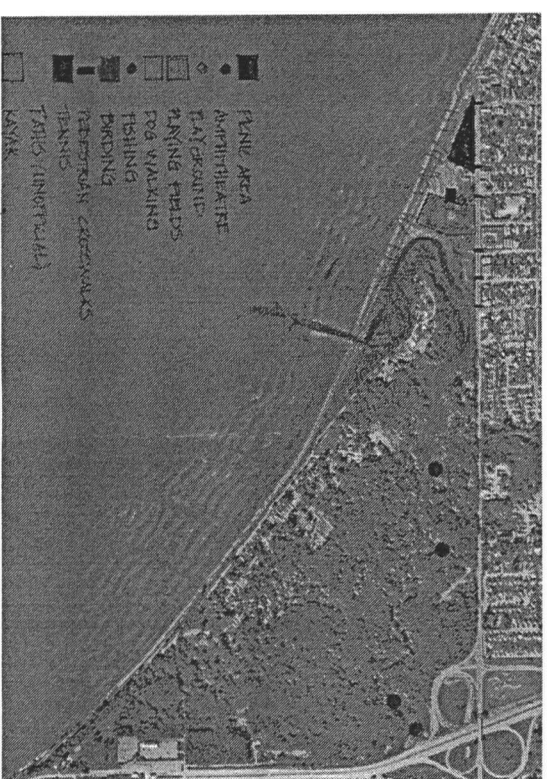
Circulation Routes



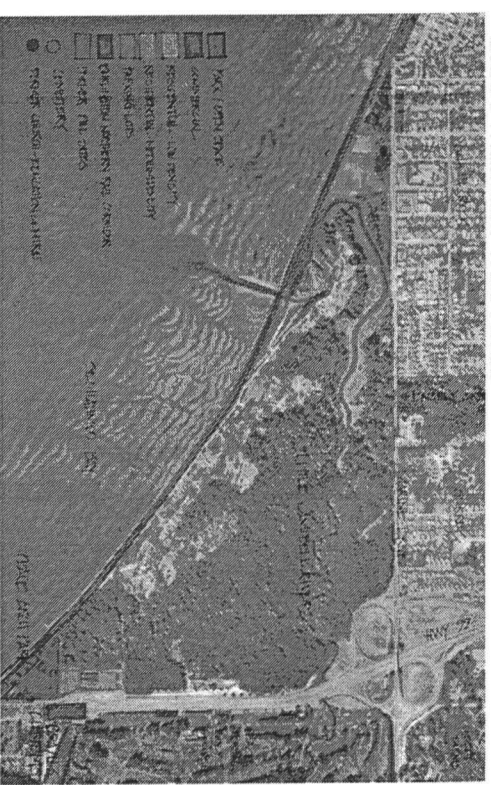
Coast Millennium Trail Route



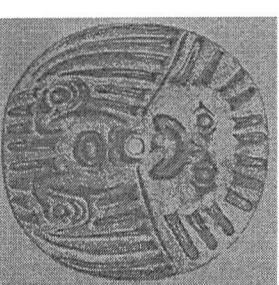
Vegetation Map



Recreation Map



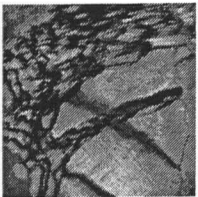
Land Use



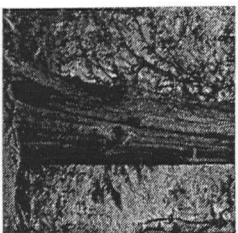
Cultural Expression and Landscape: Semiahmoo First Nation Reserve

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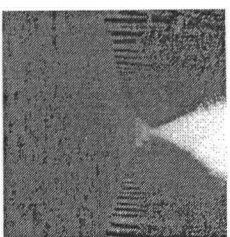
Site Analysis



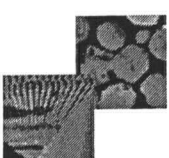
Site Vernacular
Shell



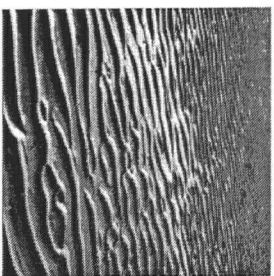
Cultural Iconography
Cedar



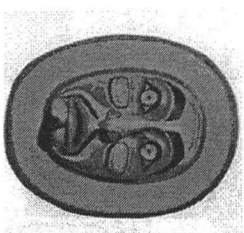
Spatial Language
Allee



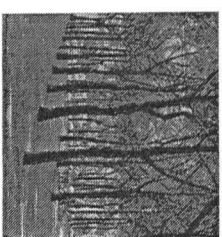
Material Dialogues 37
Felled logs - Milled timber



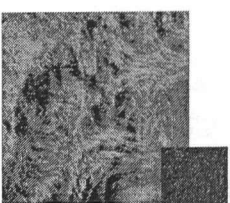
Landform



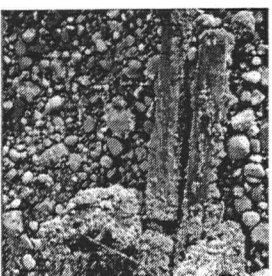
Carving



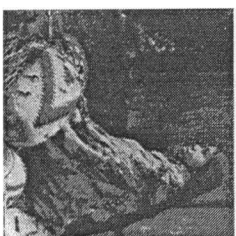
Orchard



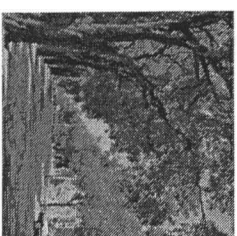
Wild grass - Mowed grass



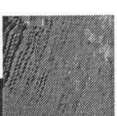
Cobble



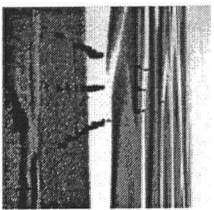
Weaving



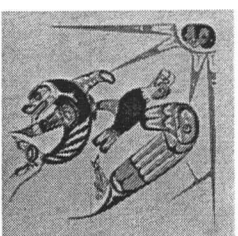
Street Trees



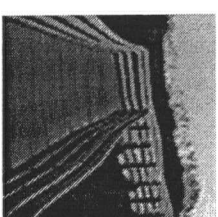
Water - Steel



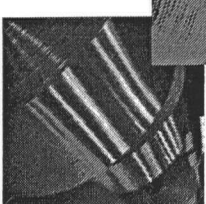
Pilings



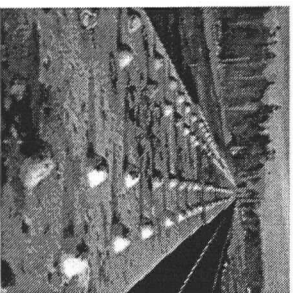
Spiritual Symbols



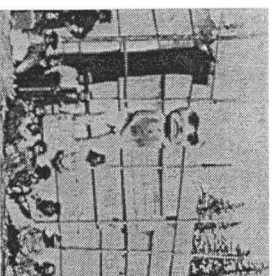
Elevated Walkway



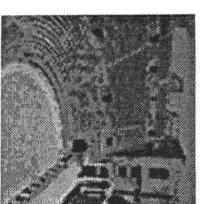
Berms & trees - Prairie & grass



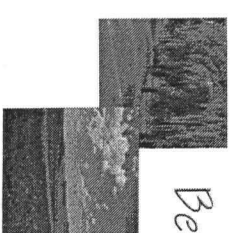
Steel



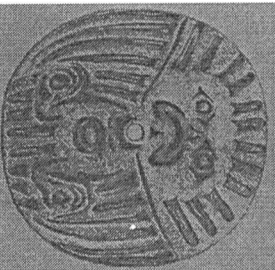
Plank Construction



Performance Arena

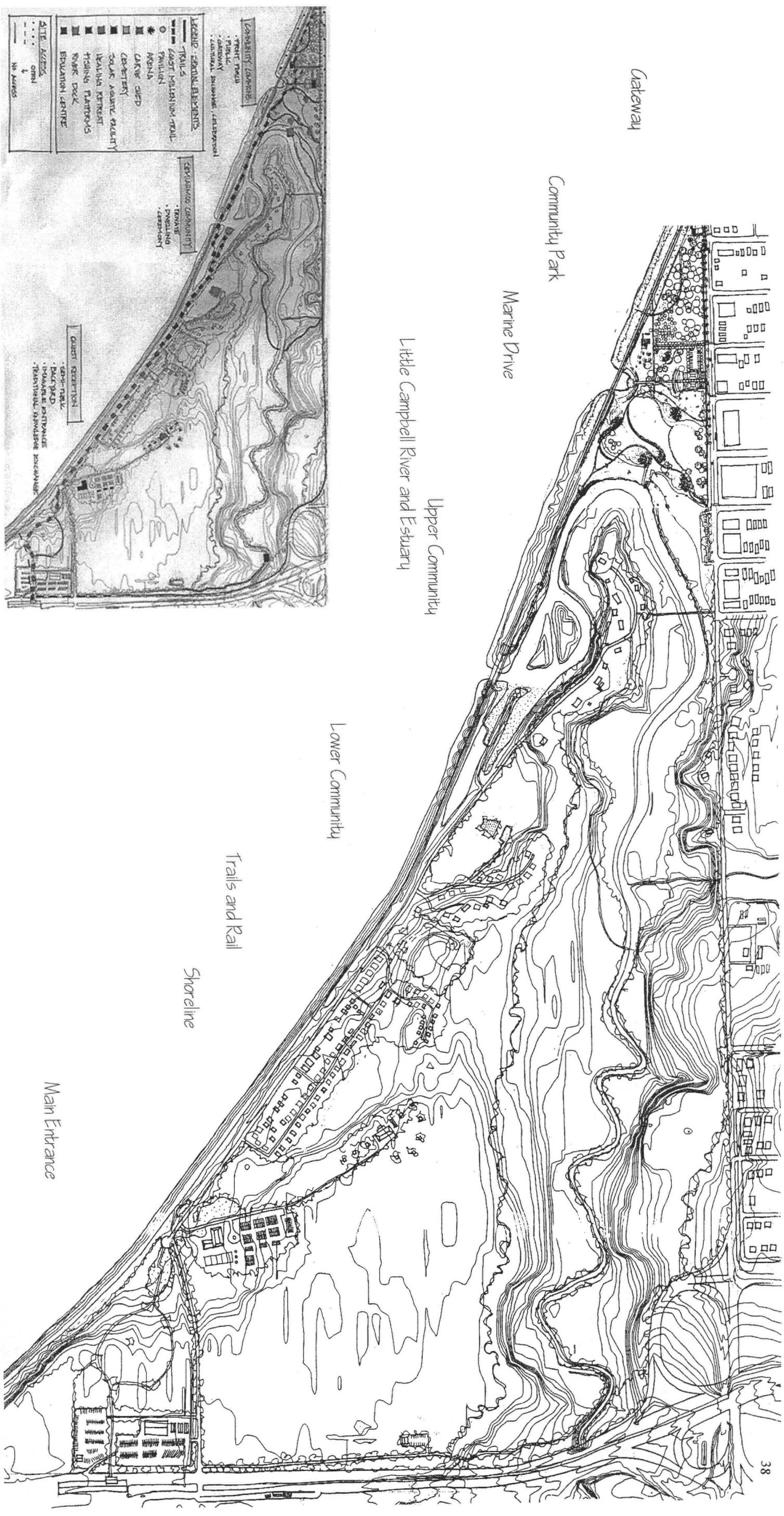


Berms & trees - Prairie & grass



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Design Palette and Tools

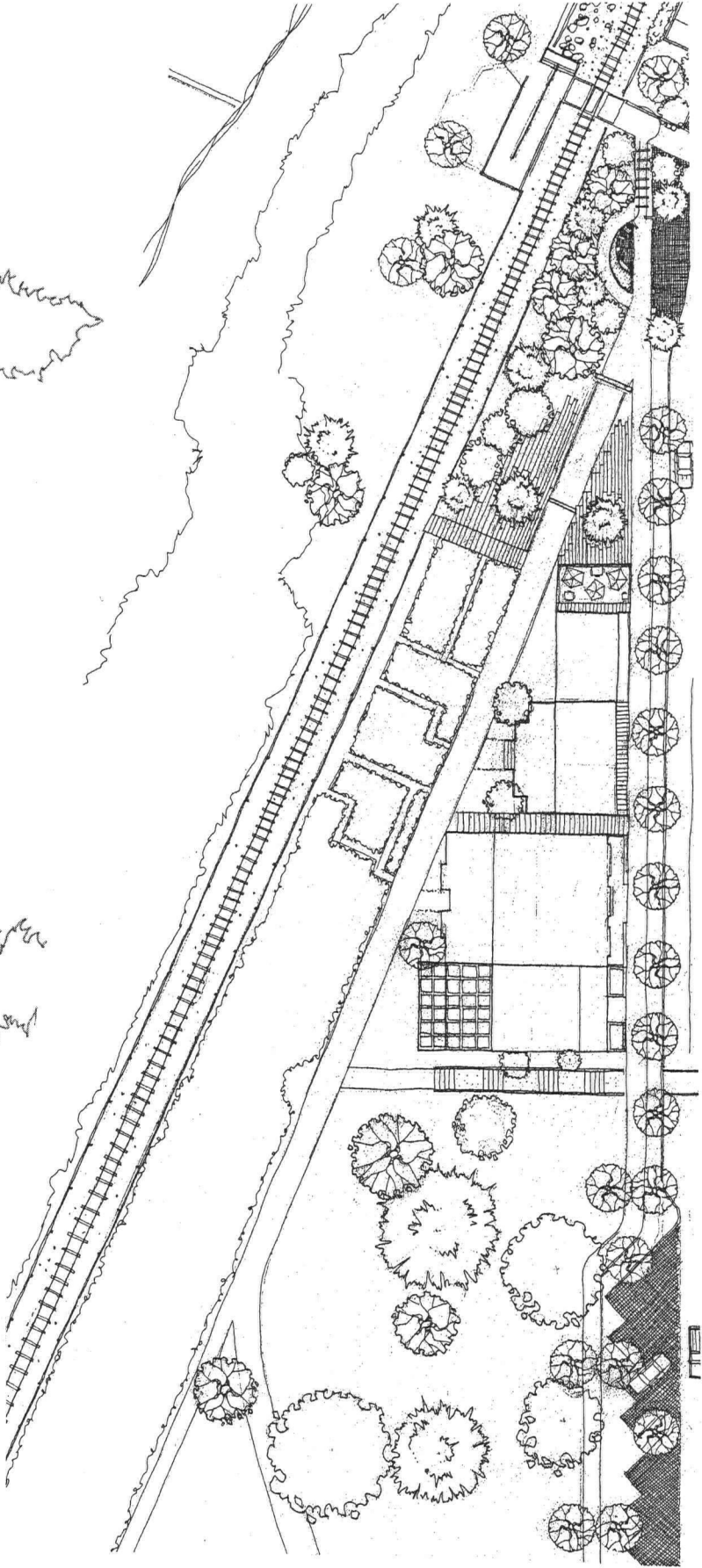


Cultural Expression and Landscape: Semiahmoo First Nation Reserve

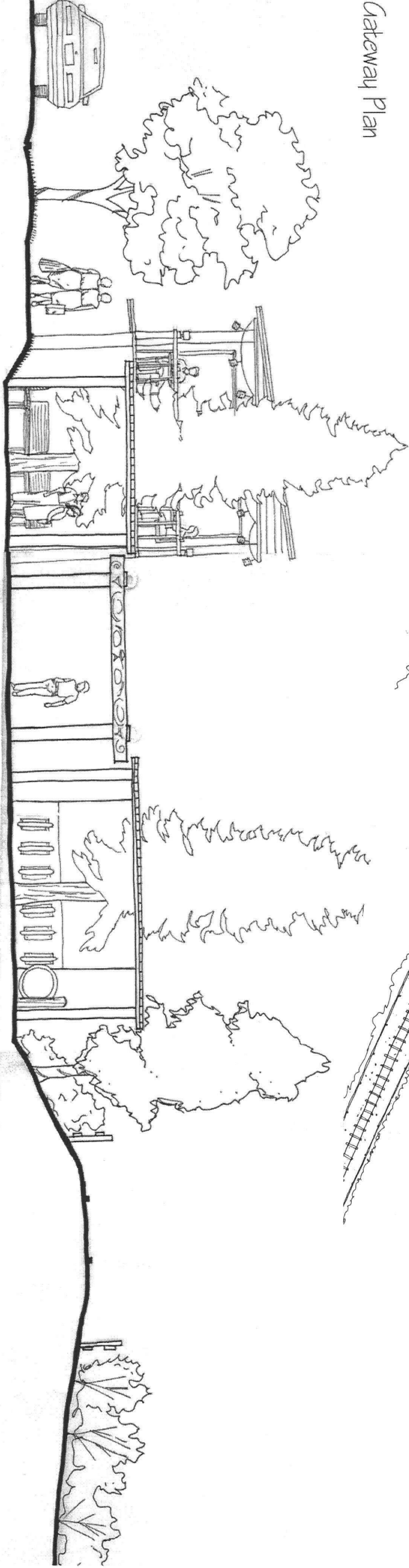
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Master Plan





Gateway Plan



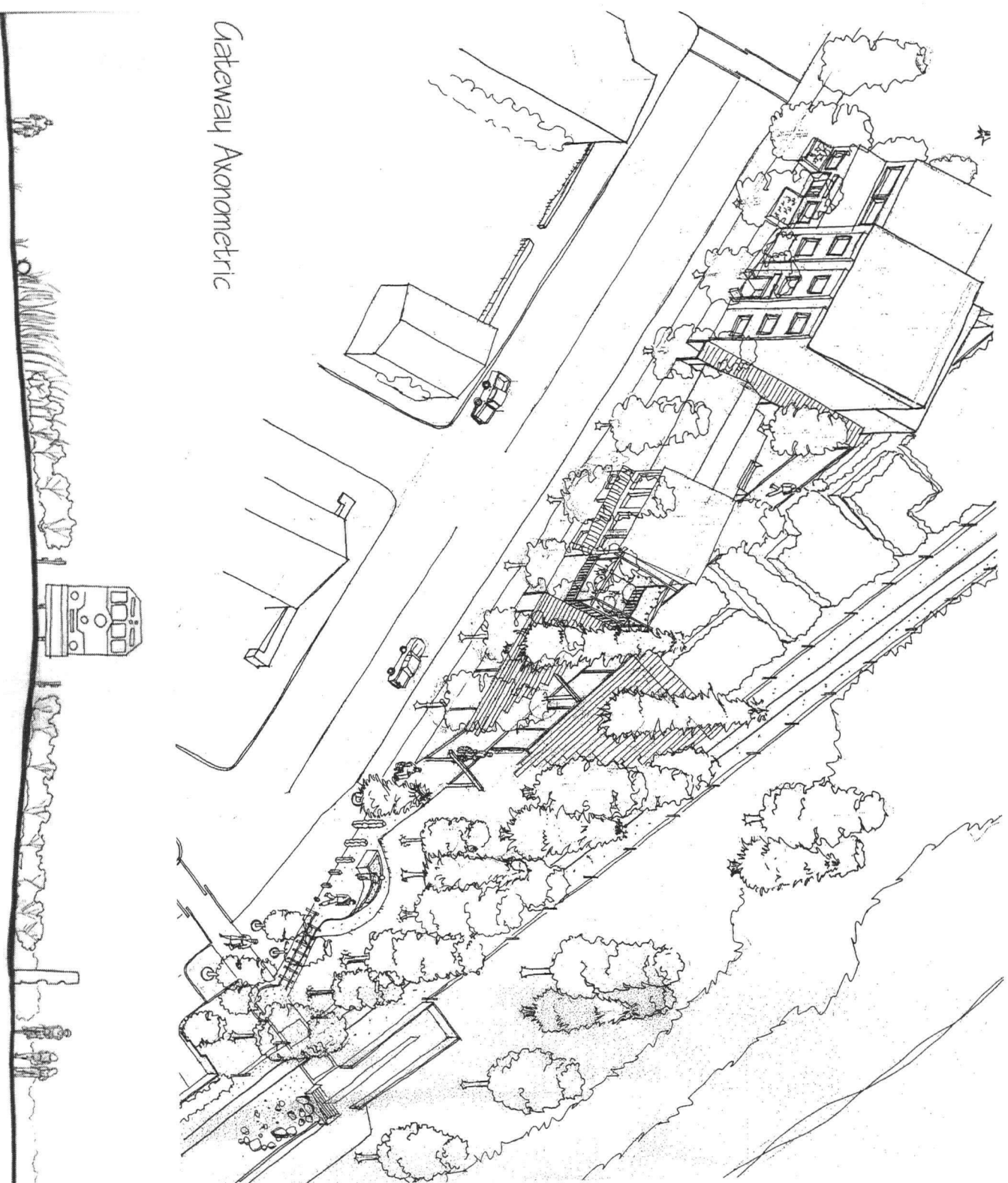
Gateway Elevation A-A'

Cultural Expression and Landscape: Semiahmoo First Nation Reserve

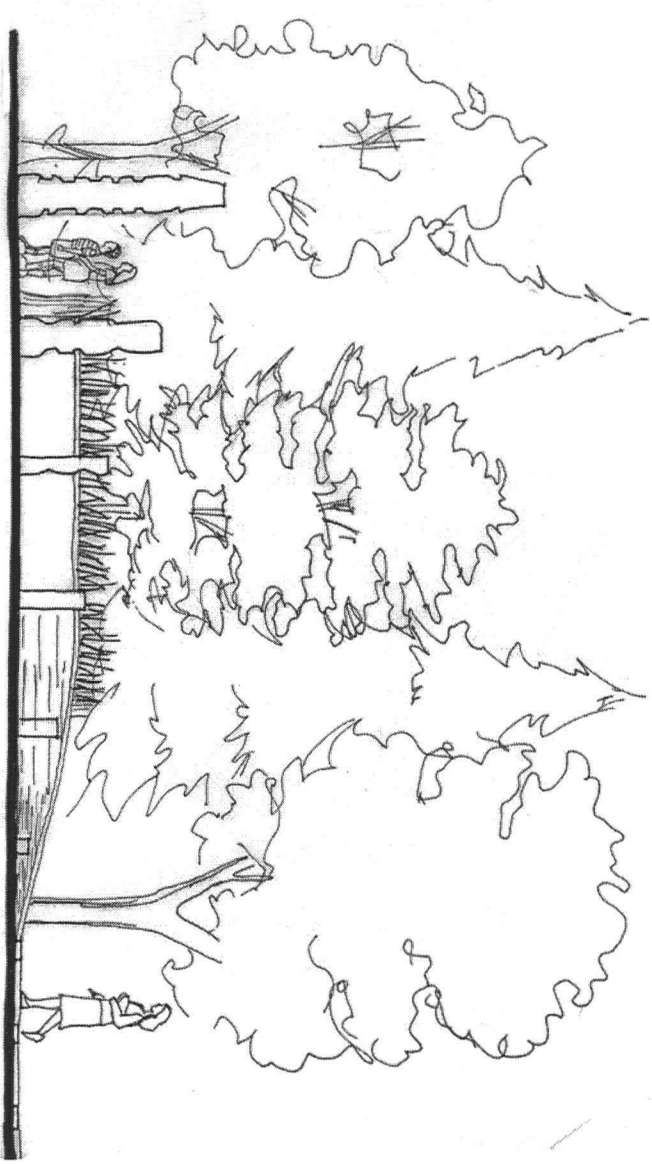
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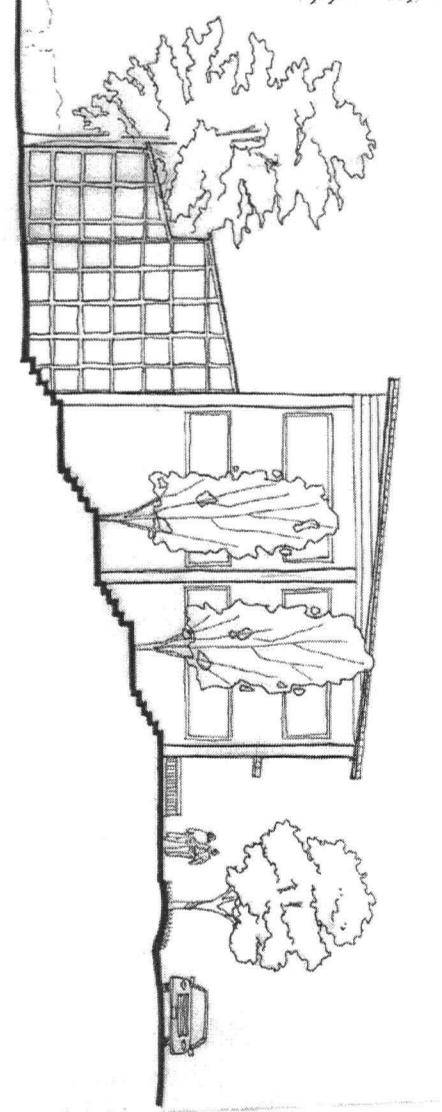
Gateway Plan



Gateway Axonometric



Gateway Elevation B-B'



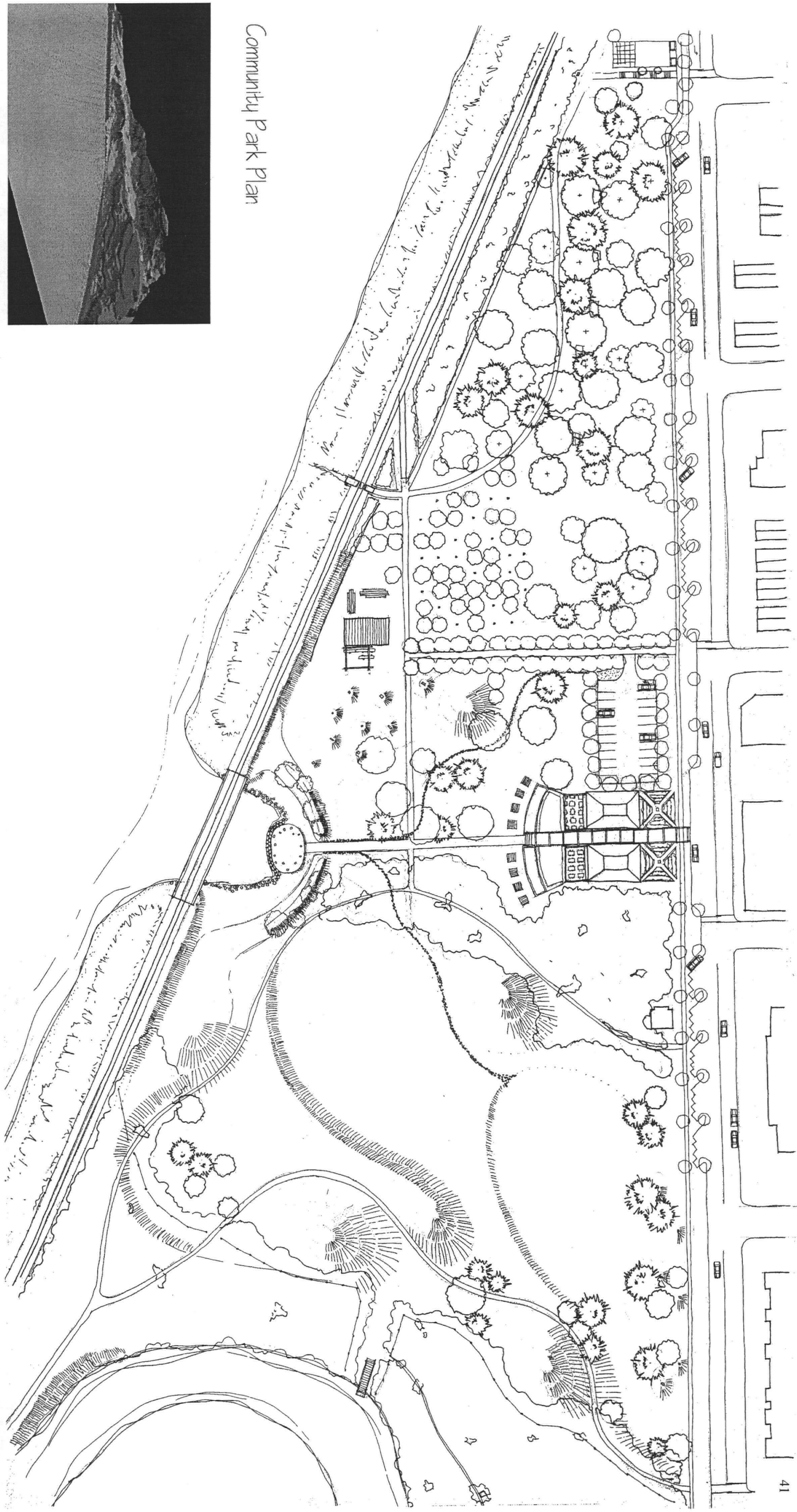
Gateway Elevation C-C'



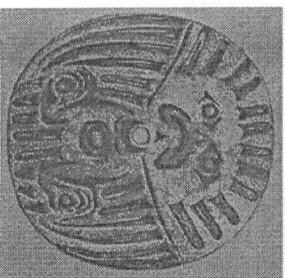
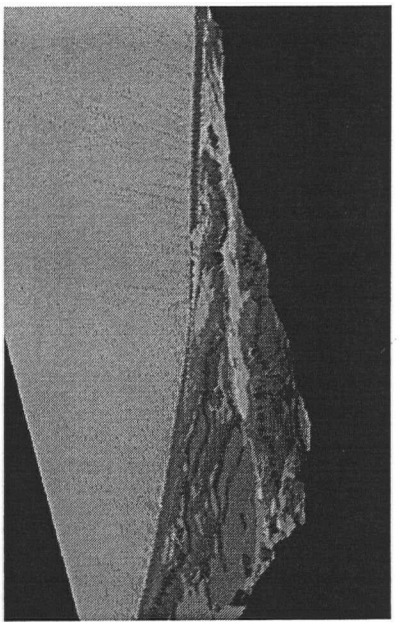
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Gateway Details



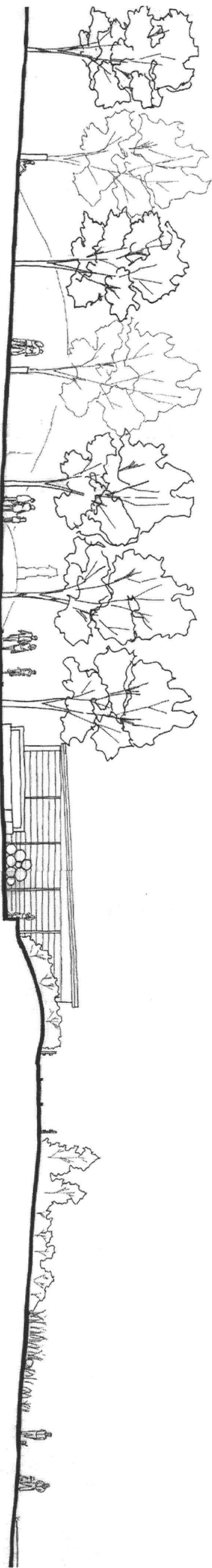
Community Park Plan



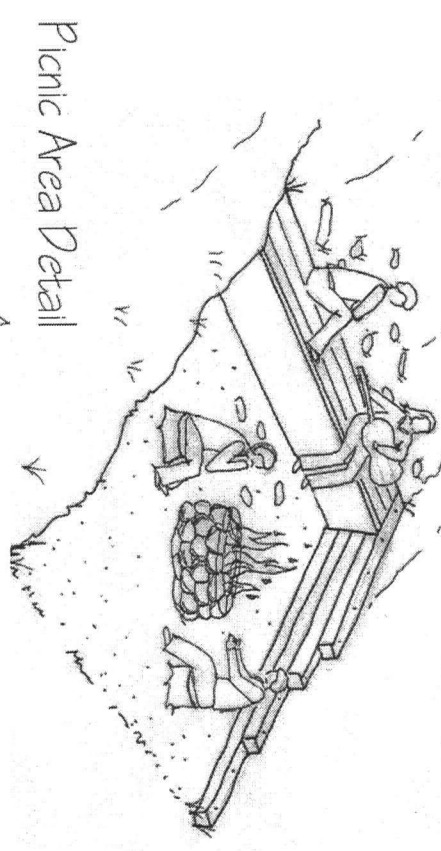
Cultural Expression and Landscape: Semiahmoo First Nation Reserve

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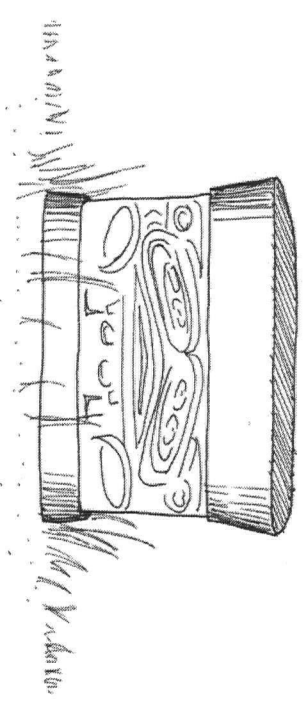
Community Park Plan



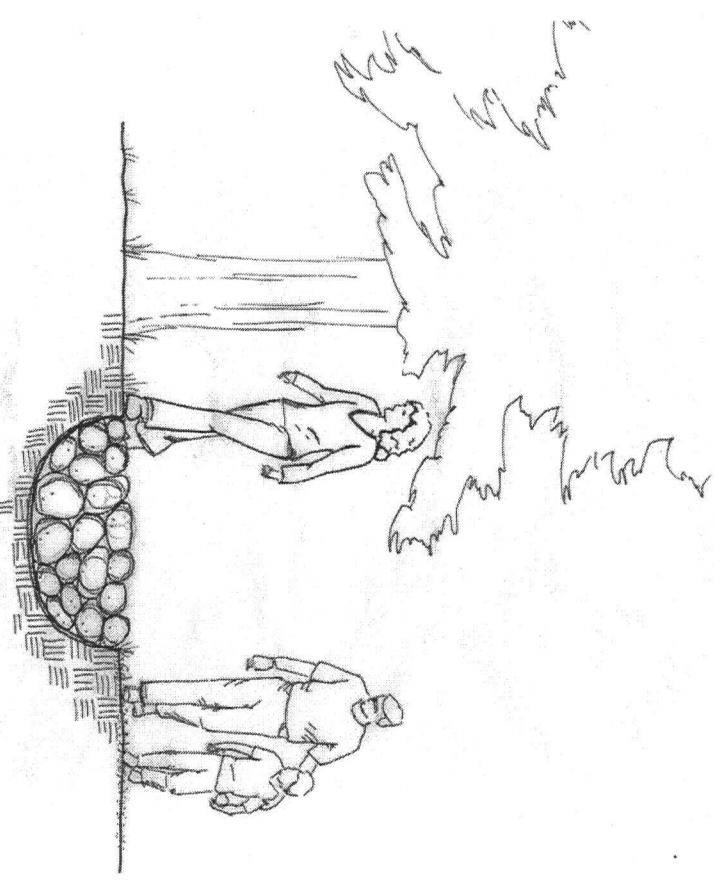
Community Park Elevation A-A'



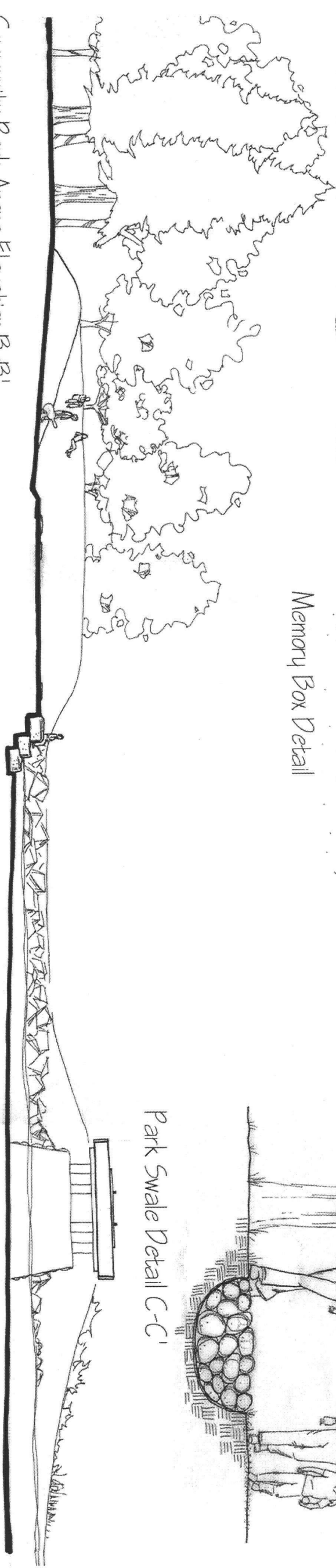
Picnic Area Detail



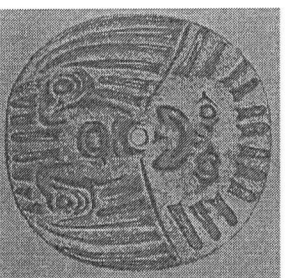
Memory Box Detail



Park Swale Detail C-C'



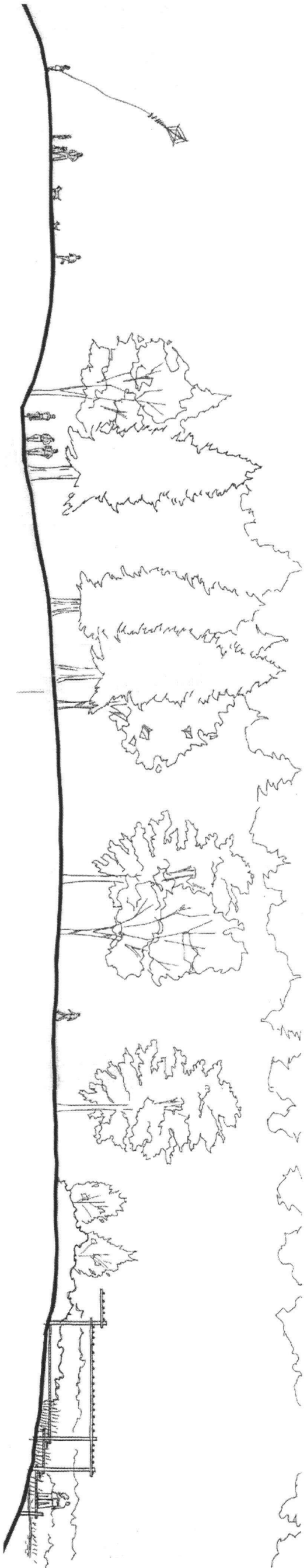
Community Park Arena Elevation B-B'



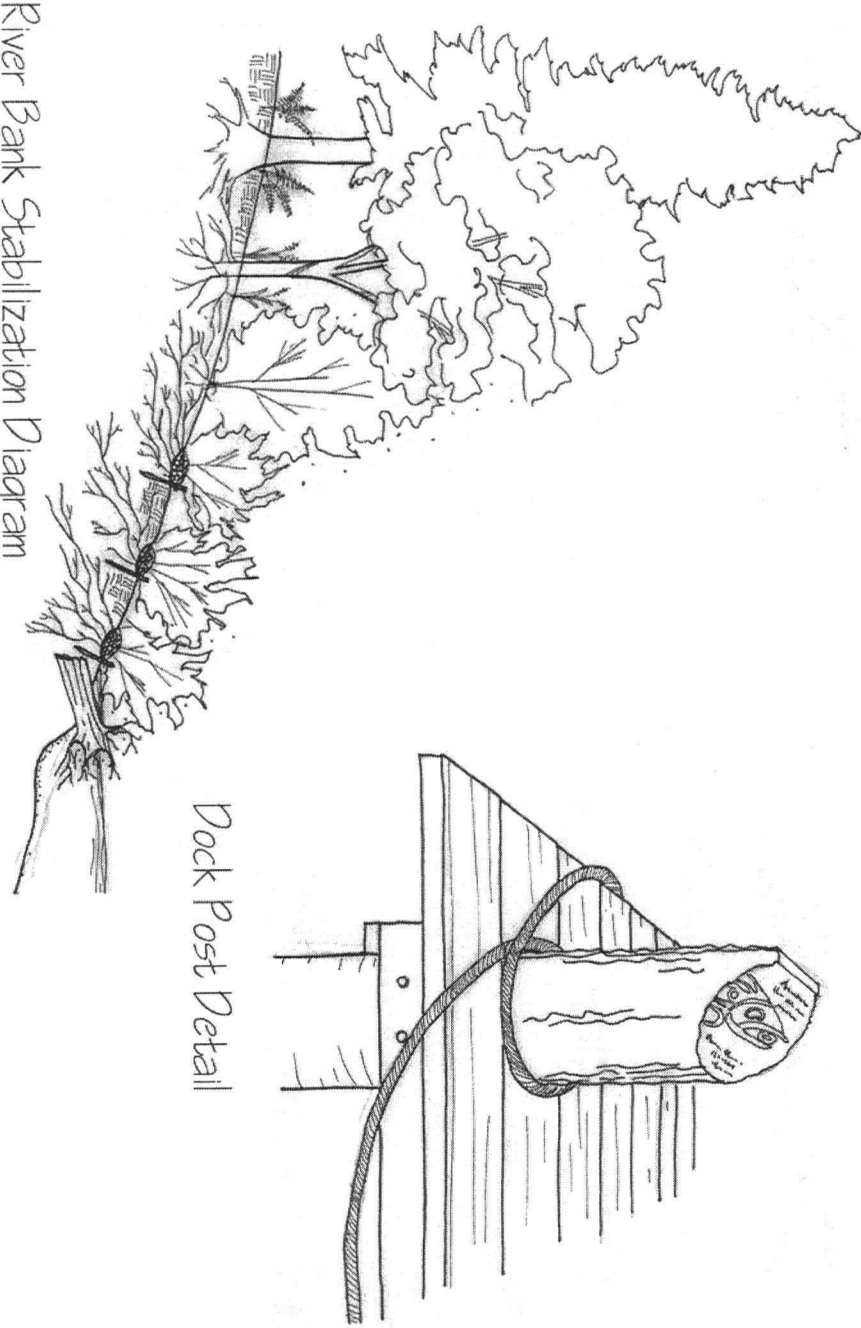
Cultural Expression and Landscape: Semiahmoo First Nation Reserve

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Community Park Details

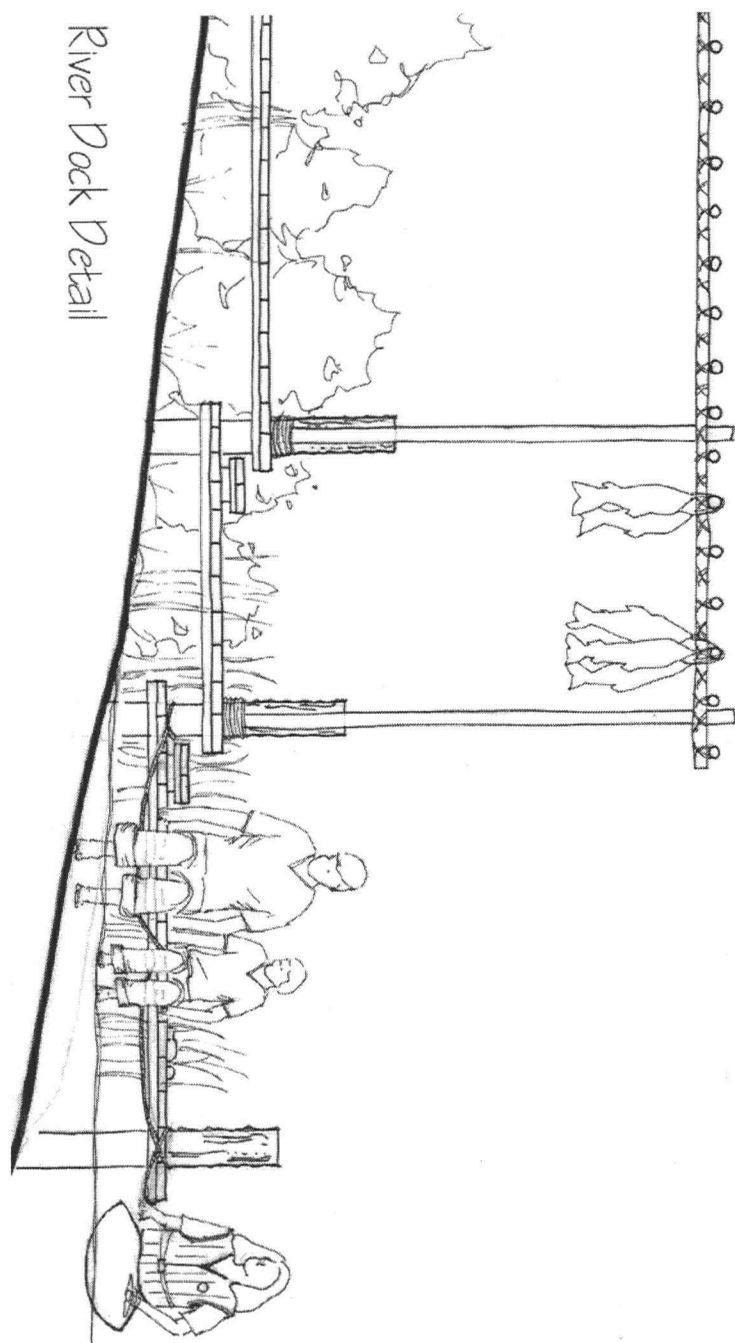


Park and River Dock Elevation A-A'



River Bank Stabilization Diagram

Dock Post Detail

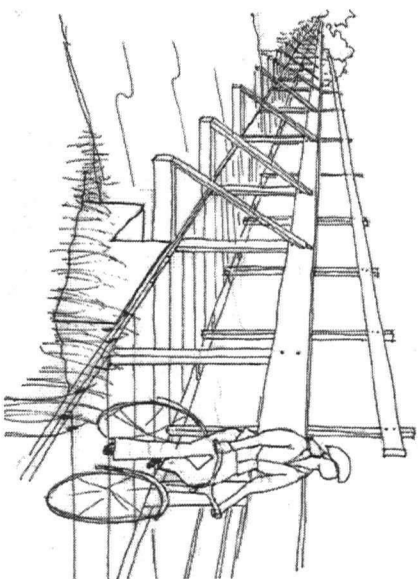


River Dock Detail

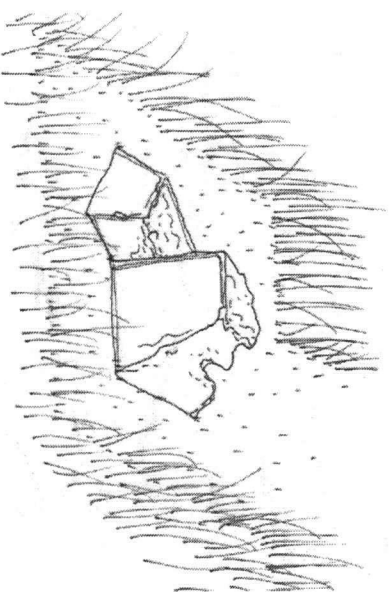


Cultural Expression and Landscape: Semiahmoo First Nation Reserve
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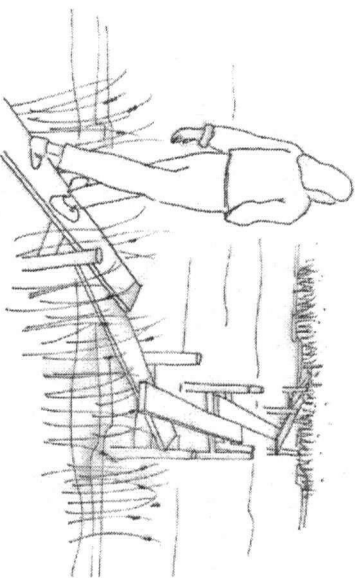
River Bank Details



Trail Bridge Detail



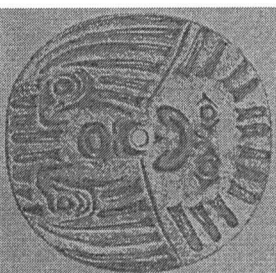
Interpretive Detail



River Crossing Detail



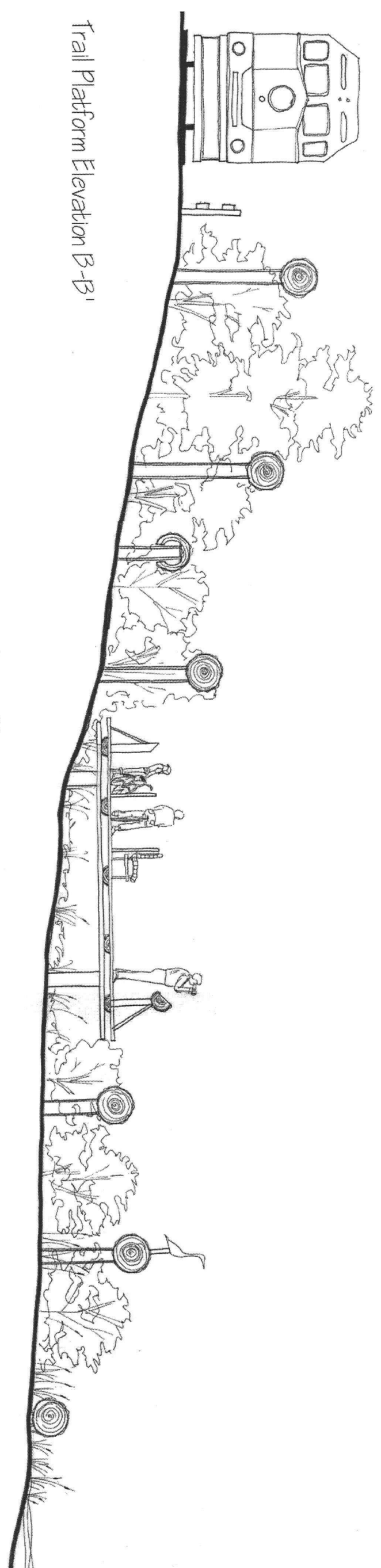
Upper Community Plan



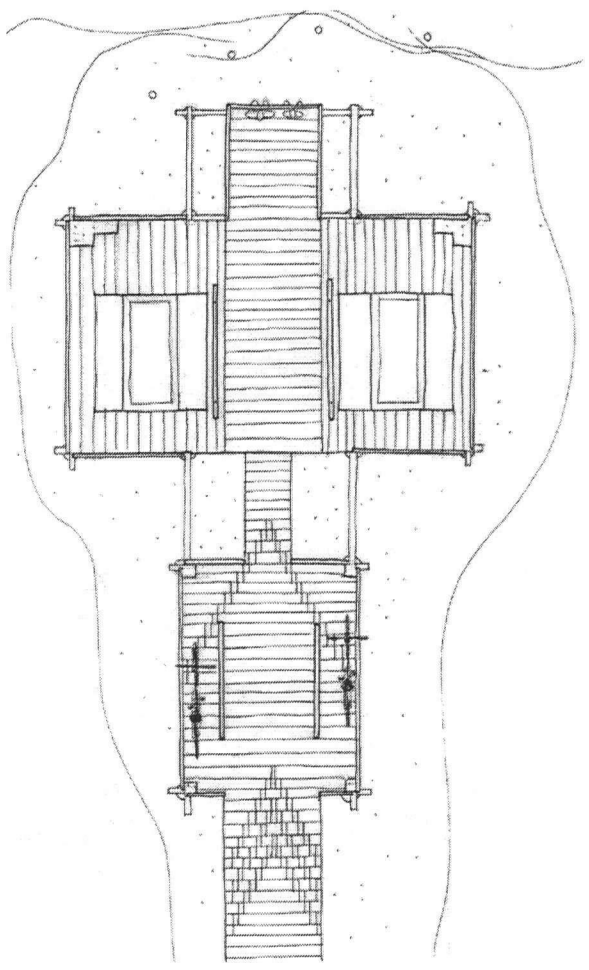
Cultural Expression and Landscape: Semiahmoo First Nation Reserve

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Plan and Details of Semiahmoo Community

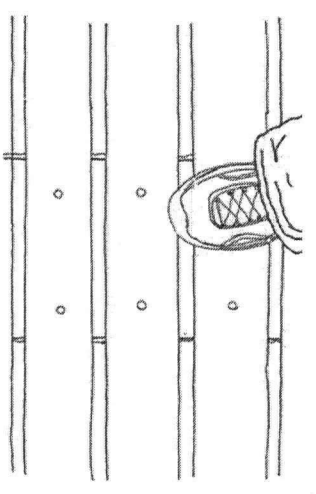


Trail Platform Elevation B-B'

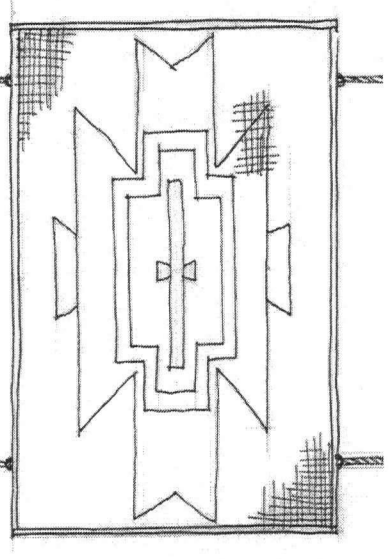


Pavilion Plan

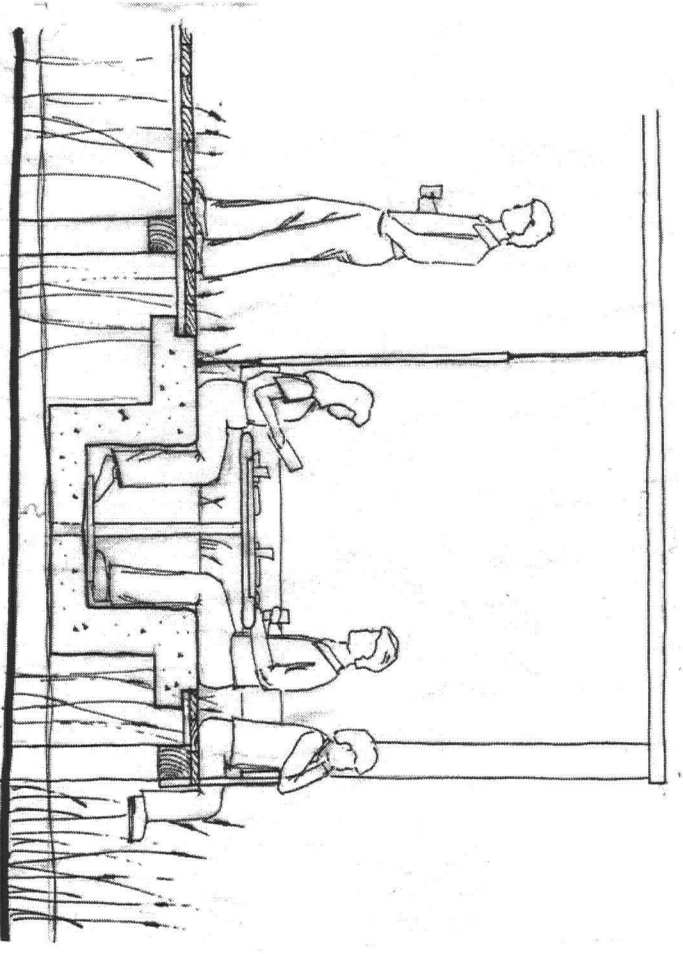
Platform Decking Detail



Pavilion Screen Detail



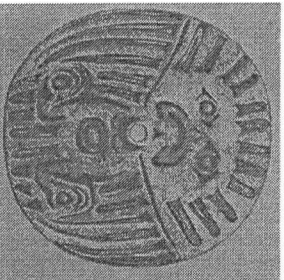
Pavilion Section C-C'

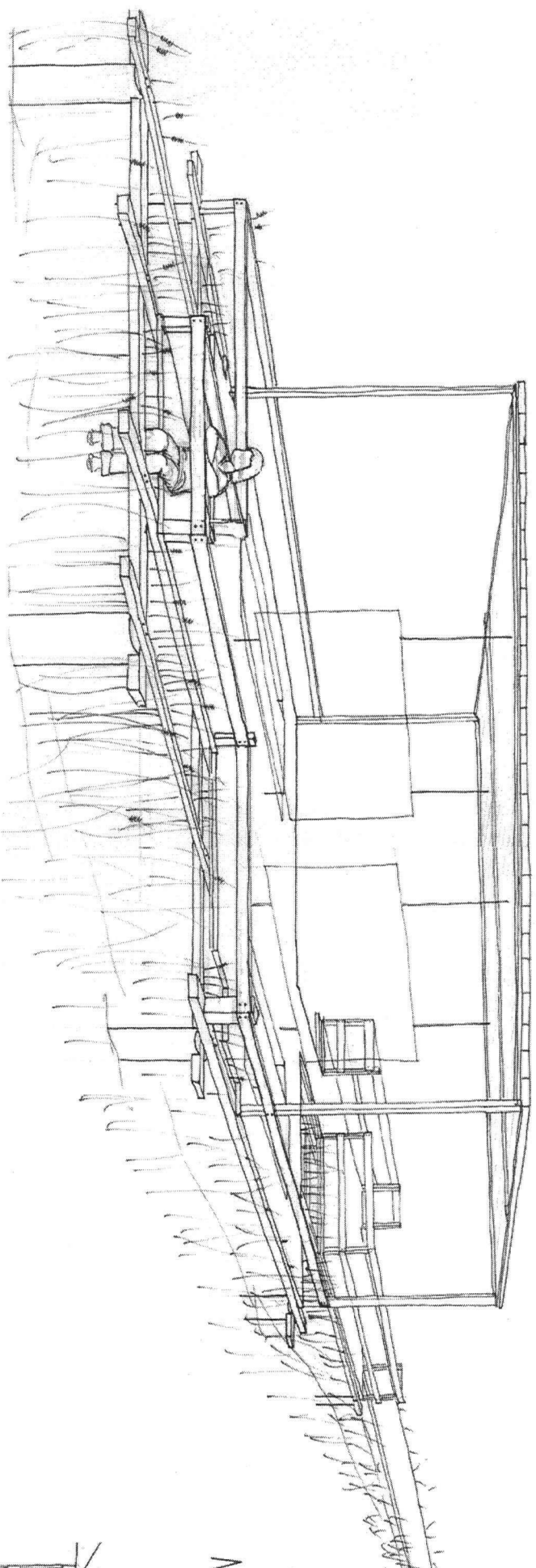


Cultural Expression and Landscape: Semiahmoo First Nation Reserve

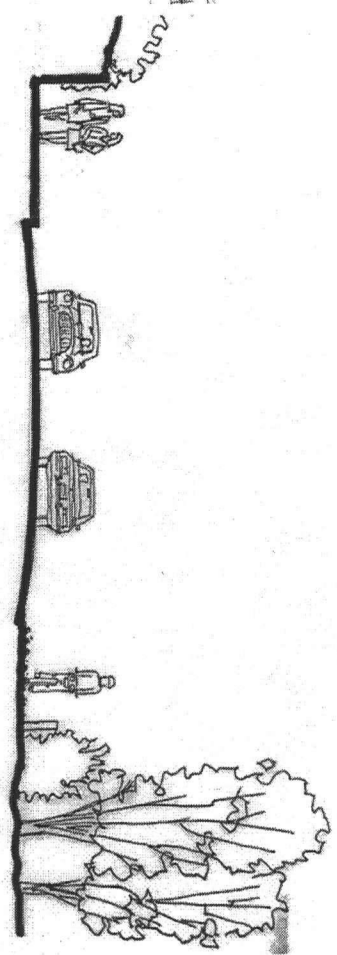
Nancy Simovic O4.01

Trail Details

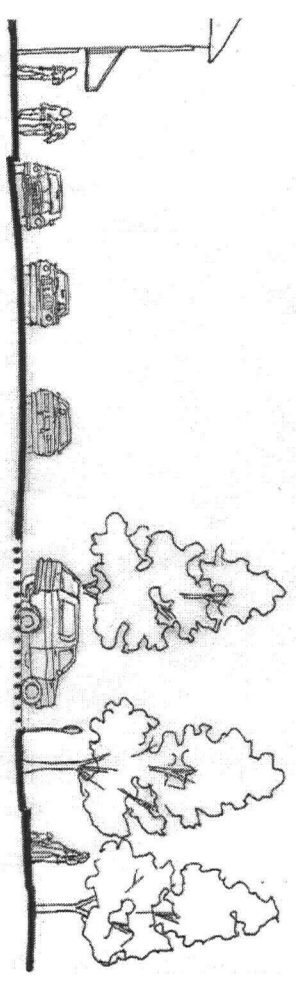




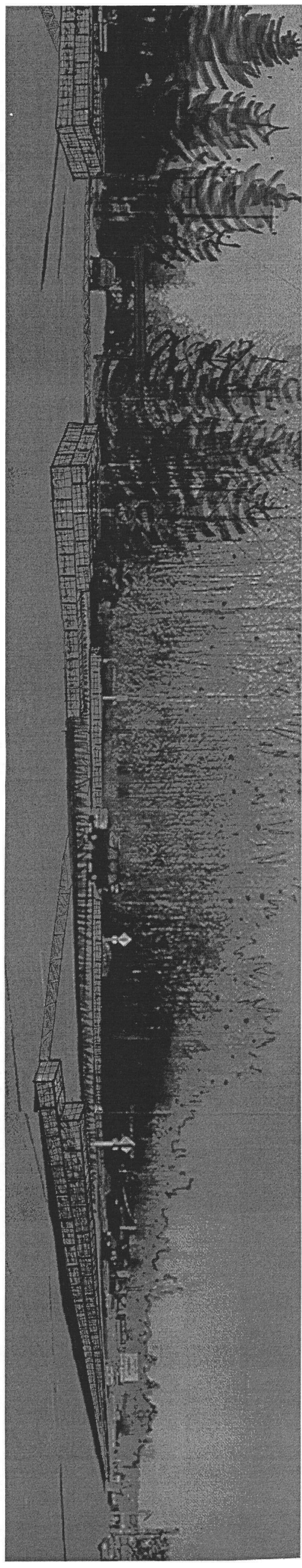
Pavilion Perspective



Marine Drive East



Marine Drive West



Reserve Main Entrance Detail

Cultural Expression and Landscape: Semiahmoo First Nation Reserve

Nancy Simovic 04.01

Main Entrance

