

**The TWO-EYED SEEING GARDEN**

by

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF  
THE REQUIREMENT OF THIS DEGREE OF MASTER OF LANDSCAPE  
ARCHITECTURE

in

FACULTY OF GRADUATE STUDIES  
(Landscape Architecture)

THE UNIVERSITY OF BRITISH COLUMBIA  
September 2006

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## **Abstract**

The Two-eyed Seeing Garden is an ethnobotanical garden that is a living description of the inter-relationships between land, plants and people that explicates two ways of seeing. The goal of the Two-eyed Seeing Garden is to combine two frameworks, one of Indigenous Traditional Knowledge and one of Western Scientific Knowledge, in an attempt to create a bridge between the two knowledges in order for the inter-relationships between the two systems to be made visible.

The Two-eyed Seeing Garden emphasizes the worldview of Indigenous Ecological Knowledge as an independent valid knowledge system that describes local knowledge in connection with other local knowledges, nearby and far away. These knowings can be thought of as layers that begin to intersect and eventually connect the same way as ripples do in a pond. Small and central, yet moving out.

The physical garden is this too. It is a small place that is nested within a larger region. Although it may have walls and is distinct from its immediate surroundings, it can connect to the larger region. The Two-eyed Seeing Garden is an example of wholeness and connectivity from its most minute aspects to its situatedness in the larger context. The relationships make the invisible visible and describe the co-creation and co-existence of all those that inhabit this land now and since time immemorial.



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## Preface

When I think of landscape, it is never a discreet parcel of land. It is always connected to a context that includes historical events, natural systems, language, people, energy, and of course, ideologies. This region we currently inhabit, has been defined by a variety of boundaries of varying degrees of specificity. The land that UBC occupies in origin is Musqueam land; the former is specifically defined, the latter less so.

As First Nations continue their process of reclaiming and renaming these regions and rebuilding their nations and communities, they move from the margins to the center. This exciting process in turn destabilizes and shifts the dominant Eurocentric definitions of landscape.

It has become evident to me that there is no singular way to know or understand landscape, just as there is no singular way to know or understand a culture. There is also no entire body of knowledge that is shared by a whole culture, although dominant ideologies will most certainly be present. Culture is a social process and our environment and the language we use to name it, describe it, and talk about it are major components in its manifestation. Although history is certainly a big part of this dialogue, it is not a place to remain. William Chapman wrote that “past is at its best when it takes us to a place of counsel and instruction, that shows us who we are by showing us where we have been, that reminds us of our connections to what happened here” (46, 1979).

The goal of the Two-eyed Seeing Garden is to combine two frameworks; that of Indigenous Traditional Knowledge and Western Scientific Knowledge, so that the inter-relationships between the two systems are made visible. This garden is not intended to reiterate the polarized views of the rational and irrational. Rather, my sense is that an understanding of colonial legacies will only deepen and add another layer to the knowledge to be gained from visiting the Two-eyed Seeing Garden. The garden should be an intellectual adventure, as well as a sensual and restorative one.

This is a time of large shifts in the claiming and renaming of Aboriginal land titles and land uses. Rather than resisting these changes, we need to learn how to support them and become engaged in a less defensive manner. It seems to me that there are moments prior to extreme events when all of our certainties dissolve. Everything we know becomes unsettled. I believe at these times that something else is possible, although we don't necessarily know what that might be.



## Acknowledgements

Many thanks go to my advisers. Ron Kellett for his sense of order, encouragement and tangents. Doug Paterson for the challenges but especially for the sections. Douglas Justice for his generous and vast botanical knowledge as well as his effervescent encouragement.

I also need to thank my family and friends for being so supportive of the choices I make despite the lack of sense or sequence they make at the time. I know my wanderings do add up to some eventual good purpose. More than thanks are deserved by Don Syroishka.

I finally wish to recognize and thank the Musqueam peoples for their generosity. The lands of Indigenous peoples are sacred. The UBC Vancouver campus is located on the traditional territory of the Musqueam people.



## **Dedication**

This is for Frank.



## Chapter 1 • Introduction

This paper documents the design of an ethnobotanical garden within the UBC Botanical Garden & Centre for Plant Research. Through the frameworks of both Indigenous Ecological Knowledge and Western Scientific Knowledge, the "Two-eyed Garden" emphasizes and seeks to acknowledge a distinct way of knowing and seeing the world around us without attempting to categorize and define it according to existing Western Scientific Knowledge. The goal of the Two-eyed Garden is an to create a bridge between the two knowledges in order for the inter-relationships between the two systems to be made visible.

The resulting visibility or Two-eyed Seeing is the opportunity to see through another worldview in order to develop and discover a greater awareness and insight to ecologies and their place in the world. Secondly, I believe that there is a place where these two worldviews intersect and can make space for collaboration and co-creation. The legacy of the botanical garden is based on scientific thinking that has left us with a very specific and linear way of seeing the world, and even in Western terms has ignored the phenomenological.

While these two views rely upon two completely different value systems, they have the potential to work together in order to clarify and achieve a valuable view of the environment. These differing systems see from different places. Marie Battiste describes Indigenous Ecological Knowledge as a way of living with flux, paradox and tension, respecting the pull of dualism and reconciling opposing force (Battiste & Henderson 2000, 5). On the other hand, Western Scientific Knowledge is positivist in nature and based upon the "fact" determined by objective observation of repeatable and measurable events or phenomena.

Questions that arise for me in this search are not necessarily answerable but are rooted in the theory and ethics of the use of Indigenous Ecological Knowledge in a colonized space and in conjunction with academic Eurocentric Knowledge. Are these two knowledges able to co-exist? How can Indigenous Ecological Knowledge be validated as an independant knowledge system and not compared to Western Scientific Knowledge?

This exploration is a beginning. The information required to fully describe the processes and protocols around Indigenous Ecological Knowledge is not my knowledge, so it is not mine to know or give. What you read is as specific and accurate as I am able to be according to published, scholarly information that is available.

As landscape architects we have learned to see and communicate patterns and order. We are able to work with a myriad of people and professions; we communicate well graphically. This special graphic language that we have developed is an excellent medium to convey ideas that require construction to become tangible built structures. Although this is an excellent medium in this respect, it cannot convey the experiential and the intangible. My approach focuses on exploration that moves "to and fro" (Minh-ha in Foster ed.- 1987, 138). In scale and in the testing of the associations I seek to represent: flux, experience,



texture and apparent subjectivity.

As much as this an academic process, this is also very much a reflective process for me in which I also hope that I am able to convey my own deep love and connection for this landscape that I grew up in. It is an immense part of who I am and how I see the world.

In examining Indigenous Ecological Knowledge and Western Scientific Knowledge together, I intend to learn how to see where borders cross and create new ways for seeing. I seek to design the Two-eyed Seeing Garden as an Ethnobotanical Garden at the UBC Botanical Garden for Plants and Research in order to make visible invisible peoples and invisible ways of knowing.



## Placing the Work

### ***Precedents***

Many First Nations' communities are in the process or have already established Ethnobotanical Gardens. The Secwepemc Ethnobotanical Gardens, was created in 1999 for cross-cultural educational purposes to share and understand the language, culture and use of native plants. Located in Kamloops/ Secwepemc territory, the garden represents the five major ecosystems found in the territory and each ecosystem is supplemented with interpretive signage describing the ecosystem and traditional uses of the plants. The accompanying website is full of plant and ecosystem information for the garden and territory.

Other precedents include culturally sensitive work by Seattle-based architects, Jones and Jones. Although the "Living Cultures" work they do is varied, a substantial portion of it is with First Peoples in America. The Longhouse Ethnobotanical Garden at Evergreen State University, in Olympia, Washington is just one such example.

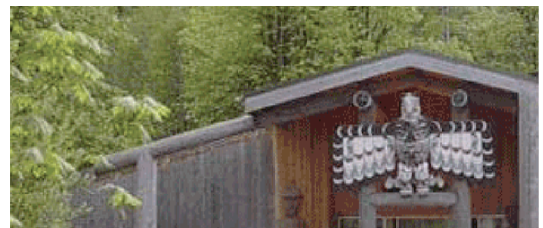


Fig. 1.1  
Longhouse Ethnobotanical Garden at Evergreen State University, in Olympia, Washington by Jones & Jones

This garden, along with a number of similar gardens, are about respect for the plants and the land as well as cross-cultural learning. These projects are collaborative, built by students for students and other visitors. Ethnobotanical gardens and research projects such as Nancy Turner's "Ethnobotanical Gardens and Transmission of Ecological Knowledge" at the Kwagiulth Museum in Cape Mudge, BC, are an excellent example of the academic and the physical built project working for a community ([www.globalforestscience.org](http://www.globalforestscience.org)).

What many of these projects lack is the legibility that comes best through design process. Winifred Lutz's Mattress Factory Garden in Pittsburgh on the other hand has the legible orderliness and consideration that make a vacant space a place. Lutz's use of the site's existing elements speaks to past, present and future in a quiet and respectful but evident way.





Fig. 1.2  
Winifred Lutz's Mattress Factory Garden, Pittsburg,  
Pennsylvania

The plantings are based on Pennsylvania's natural field and forest succession and make the passing of time visible. Her interest is uncovering the natural and urban histories to reveal the physical memory of the place (Lutz 1997, 1). Water is used as a screen of sound as well as a threshold and place of transition. Finally, the ability to move in and out of the space, up, down, inside and outside, into darkness, wetness and back out to lightness and dryness really conveys the fine layers of information well. All the senses are engaged. You smell the dirt and the wet. You hear the water drip and feel the coolness on your skin. You have no idea what you will encounter when you slip into the earth. You even feel the slightest edge of fear creep in because you don't know. These important qualities require presence from the visitor in order to absorb the place, from the microscopic to the whole.



Fig 1.3  
"Private Prairie" Winifred Lutz's Mattress  
Factory Garden, Pittsburg



## ***Historic Layers***

“...use the past, in the present, to solve the future.” (Downs & Stea 1977, 83).

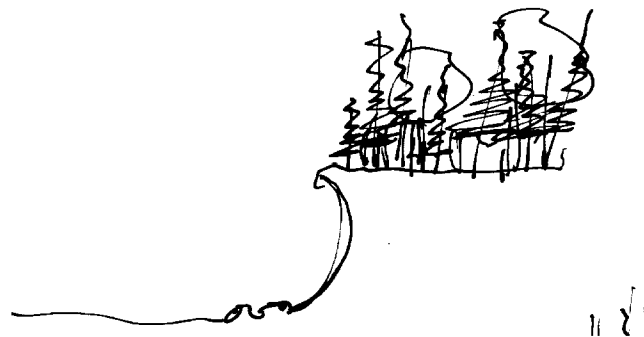
It has been said that history is written by the winner. Power is not always used negatively, but it does seem that those who have it get to tell the story and those who don't become forgotten or invisible. That's because a storyteller, no matter who that person is, will always narrate from where they are. That person's vision and standpoint will always come through their own eyes that filter the world for them.

For this reason, I feel that it is important to make all of the histories of the site visible to the extent that this is possible. As a designer I see through a specific lens, and the fact that I am a white middle class woman layers on additional ways of seeing. I design what I know even though I try to see outside of what I know. All the histories must be visible for this reason, because I privilege what I know, with the language that I know. Because nothing happens in a vacuum, nothing is independent of anything else, the visibility is important. This is not so that people can pick and choose, rather, it is so that all people's interactions with each other, plants and the land become acknowledged. This is precisely why land and landscape is so important, political, sensitive, and a priority. The land holds the information of our past, present and future. The problem is that most of the time no one is paying attention, only one fragment is visible. Therefore, the historic layers are akin to the soil in that they are of a vertical strata and the nested boundaries of the site are part of the horizontal strata

## ***Musqueam History***

UBC is situated in Musqueam territory. Musqueam land and its people have never been the same since 1791, when the first Spanish explorers arrived in this area. The two main villages of the Musqueam, Mahli and Stsulawh, were located on the mouth of the Fraser River's North Arm near where the contemporary Musqueam Band Reserve is located.

Fig. 1.4  
two edges meet and create a centre



The landscape formed the Halkomelem / Hun'qumyi'num language of the Musqueam / Xwméthkwiiyem people, or people of the grass. Geographical features developed by the late glacial transformation tell the story of how the current world came into being.



This group of people managed and maintained a strong kinship with the local landscape, plants, animals and fish since time immemorial. Physical evidence of First Nations presence in the deglaciated area of the Lower Mainland area can be archeologically traced back 10,000 years (Schaepe 2001, 20). It is the Halkomelem / Hun'qumyi'num language that actually describes the extensive lands that belonged to these people.

The Hun'qumyi'num language group is a member of the Coast Salish language family. It is comprised of many distinct yet related languages that originated on the Northwest Coast according to anthropologist Wayne Suttles (Smith 2001, 21). The reason I discuss language in terms of the Musqueam Nation's history is because language is a primary aspect of any culture, specifically of a group of people who transmit literature orally. Linguist Brent Galloway explains that the language and orthographies of the First Nations people itself incorporates a way of seeing the universe in a whole way (Smith 2001, 21). As a verb-based language, it is completely different in concept and function from the noun-based, categorizing and defining European based languages (Whorf 1956, 59).

Halkomelem is the generic term for the language of the Musqueam people, their relatives and neighbours from southeastern Vancouver Island to the Fraser River. The Musqueam speak a Downriver Halkomelem / Hun'qumyi'num, and are interconnected to other Fraser River tribal groups under the umbrella name of Stó:lo, literally as 'river' (Carlson 2001, 24). The general tribal cohesion originates from the sense of common descent from 'sky-born' or transformed 'immortal ancestors', such as iris or cattail for Musqueam (Carlson 2001, 25). Hereditary names are used to validate connections to transformed ancestors and lineage.



Fig. 1.5  
cattails are a physical place holder for  
the Musqueam peoples

This concept of the transformed immortal ancestors being cattail or iris as for the Musqueam peoples is the crux of the design and the root to the idea of nestedness in the region. The cattail is the place holder for the people of origin to this land. The knowledge of that land and local area radiates out further past itself when necessary and in the right context. The knowledge comes back to the cattail perhaps similarly or perhaps somewhat changed. The knowledge like the cattail and the place is a dynamic and growing entity that belongs to no one being but is the heritage and part of the inter-relatedness of the family, clan or nation.



## ***Vancouver History***

Vancouver is unique in its biophysical character. The terrain is generally rugged and thickly vegetated with mild and moist temperatures. The area is dominated by igneous granite rock amidst older sedimentary and volcanic rocks. Many glacial episodes have left their mark on the landscape of the region, especially in the mountains, with the remaining portion of the region being founded on glacial till and gravels (Wynn & Oke, 1992). The Vancouver area is relatively flat and low delta formed by the Fraser River.

Meidinger and Pojar's *Ecosystems of BC*, considers how the Vancouver region is currently part of the dominant Coastal Western Hemlock biogeoclimactic zone, the Coastal Douglas-fir zone, as well as Mountain Hemlock zone (1991). Wetter areas of the region such as the Point Grey area were dominated by Western red cedar and Western hemlock.

Initial pre-contact vegetation would have consisted of lodge pole pine, buffalo berry, willow and alder; later developing to the mature seral stage of cedar, hemlock, fir and spruce that the European settlers encountered and what we are currently familiar with (Wynn & Oke, 1992). The Vancouver area would have looked a lot like the Third Beach area of Stanley Park.

Point Grey is 90m above sea level with an average annual rainfall of 1117.2 mm. Forested areas such as the Native Plant Garden at UBC have a tight, high canopy cover that tends to block out sunlight to the forest floor and intercept rainfall in the early stages of a storm. As the canopy exceeds its ability to absorb any more water, excess rain runs down the tree trunks and saturates the forest floor causing a lush but shade tolerant species of vegetation (Wynn & Oke, 1992). Summers are relatively dry and winters are wet but generally warm. Rivers have had the strongest hydrological impact on the Vancouver area and the Fraser River is the largest. The Fraser River is a low gradient, large salmon producing sand bed river alongside fifty small salmon producing rivers, creeks and streams with few currently remaining (Wynn & Oke, 1992). The commercial fishery and forestry were the dominant industries with sawmills on the Burrard inlet providing year-round work.

## ***Inter-Cultural History***

Europeans arrived to the Lower Mainland area in the late 18th century. At this point the First Nations peoples began to diminish in numbers due to two known smallpox epidemics - one in the 1770's and one around 1880. They were being allocated to reserves and marginalized by their colonizers, with British values of state, capital and culture becoming dominant in this region. (Wynn & Oke, 1992).

The three dominant villages present in the winters of the 1820's were the Musqueam, Kwantlen and Tsawwassen (Wynn & Oke, 1992).



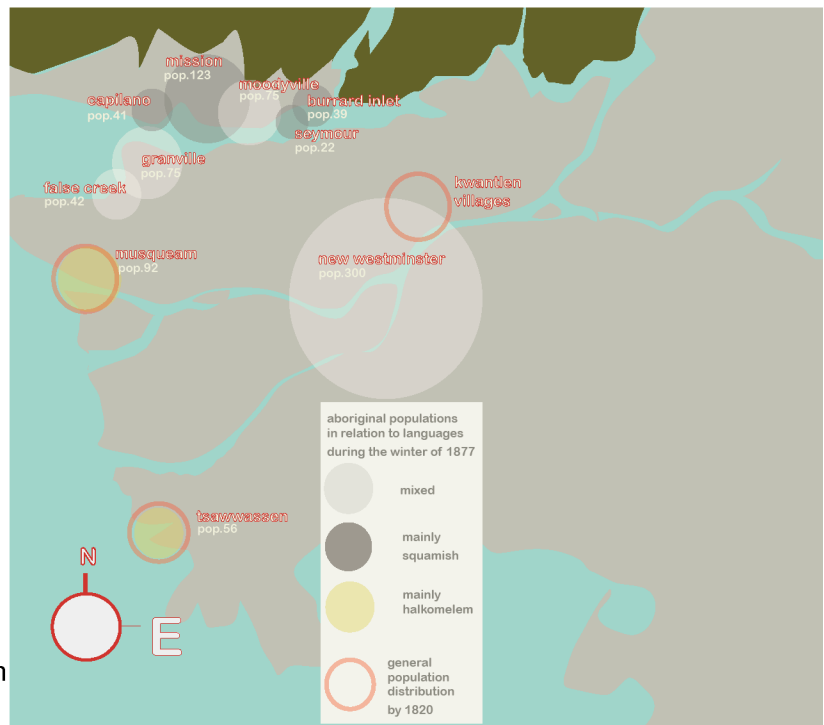


Fig.1.6  
population distribution after Carlson  
(24,2001).

The Hudson's Bay Company established a trading post in Fort Langley in 1827 and it is believed that consistent contact between Europeans and First Nations Peoples occurred at this time. The 1850's saw the decline of the beaver for trapping as well as the introduction of British military force.

The Crown Colony of British Columbia was created in 1858, the same year the Fraser River was invaded by thousands of miners for the Fraser River Gold Rush. Shortly after this, nation-state expansion was in full motion with immigrants from Europe and particularly Britain arriving en masse to express their beliefs in progress, private property and the dominance of British Civilization.

A series of acts were legislated in the late 1800's: the 1850's Land Act, the 1859 Civilization and Enfranchisement Act and finally the May 26, 1874 statute defining the term "Indian" in order to manage the Indian and Ordinance Lands. These acts became known as the Indian Act, and defined and recognize who was Status Indian despite the fact that the Canadian government had defined First Nations Peoples as non-persons (The Historical Development of the Indian Act, Policy, Planning and Research Branch, Department of Indian and Northern Affairs, January 1975). In other words, this is "...a history that has converted territorial claims to policies on race, then established boundaries based on race, and swiftly converted racial boundaries into cultural ones (Bierwert 1999,224-5).

### ***UBC History***

In 1869 the land where UBC now stands was surveyed by the Crown for commercial logging and then selectively logged by the Hastings Sawmill Company between 1870 and 1891. The initial proposal for a provincial university in British Columbia occurred in 1877.



UBC was officially created in 1908 as an extension of McGill University and first located in the Fairview area near the hospital precinct. The First World War slowed UBC's growth, yet the end of the war made the campus overcrowded with soldiers returning from overseas. Pressure and protest from students in 1922, known as the Great Trek from Fairview to Point Grey, convinced the government to continue development at the new campus, that became official in 1925.



Fig. 1.7  
aerial view of campus in 1925

By 1993 the First Nations House of Learning opened to serve the growing number of First Nations students.



Fig. 1.8  
First Nations Long House at UBC <http://www.mcfarlandarchitects.com/fnhl/image3>.

During the process of preparing and adopting the Official Community Plan (OCP) in 1994, the Greater Vancouver Regional District (GVRD) and UBC defined their relationship by entering into a Memorandum of Understanding (MOU), dated December 1994, prior to finalizing the OCP. The Comprehensive Community Plan (CCP) was introduced in 2000 to initiate local area planning with a comprehensive approach to implementing the policies of the OCP (1997).

Since 2003 the neighbourhood plan for the northeast corner of the South Campus has been for rental and market housing, a commercial area, community centre, school, playing



fields, parks and public open space. The neighbourhood is located south of 16th Avenue, bounded by Wesbrook Mall, South Campus road and the future housing reserve. This neighbourhood is one of the eight that comprise University Town. The plans comply with the (OCP, 1997), the (CCP, 2000) and the (MoU, 2000), the three documents approved by both the UBC Board of Governors and the Greater Vancouver Regional District, which together direct non-institutional land use on campus. The plan is considered by some to be consistent with the University's vision expressed in Trek 2010.

Fig. 1.9  
South Campus Plan  
from:  
<http://www.planning.ubc.ca/corebus/south-campus.html>

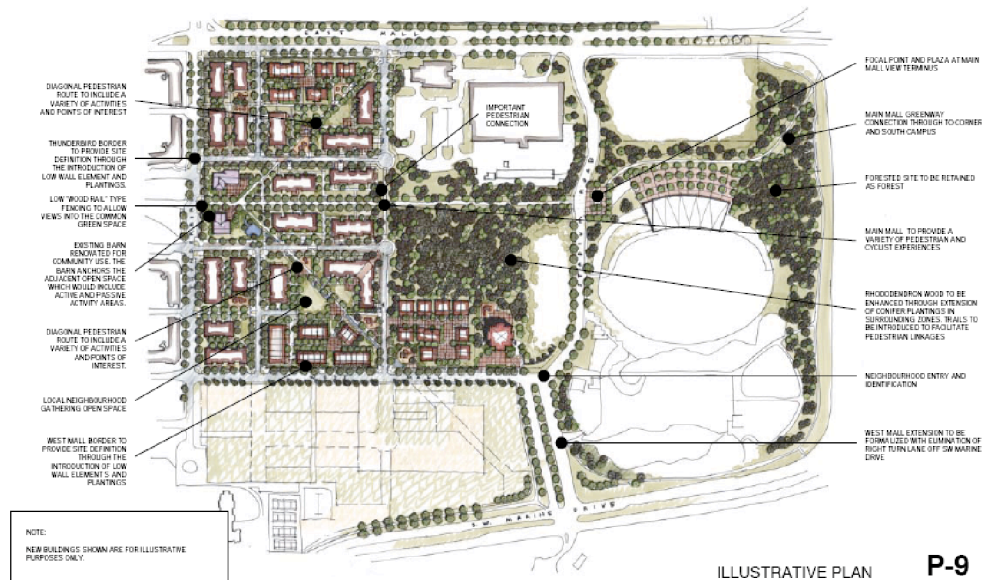


Fig. 1.10  
UBC Botanical Garden Master Plan by Duran-  
te Kruek Ltd. and Catherine Berris Associates  
Inc. September 2001.



## UBC Botanical Garden History

The UBC Botanical Garden is Canada's oldest continuously operating university botanical garden. UBC Botanical Garden was established in 1916 under the directorship of John Davidson, British Columbia's first provincial botanist with 900 species of native plants: willows, alpiners, aquatics and medicinal plants. Davidson's original intent for the garden



was to research British Columbia's native flora. Very few of the original plantings remain with exception of some of the trees from the arboretum.



Fig. 1.11  
UBC Botanical Garden in 1929.

The current site was established in 1968 with the current function and purpose to be an educational tool for research, conservation, teaching and the public display of temperate plants from around the world. Sub gardens include the E.H. Lohbrunner Alpine Garden, David C. Lam Asian Garden, Food Garden, Native Garden, Nitobe Memorial Garden, Physic Garden as well as smaller gardens such as the Food Garden, the Arbour Garden, the Contemporary Garden, the Perennial Border Garden and the Winter Garden.



Fig. 1.12  
UBC Botanical Garden in relationship to Greater Vancouver Regional District



Facilities include the nursery, greenhouses, research plots at Totem Field and research laboratories. The current collection contains over 8000 different plants in roughly 12,000 living accessions.

The present Native Plant Garden at the UBC Botanical Garden & Centre for Plant Research was designed and built in 1973 by John Neill. Neill's intent for the Botanical Garden was for research and educational purposes. The Native Plant Garden is located on the east side of the UBC Botanical Garden.

### ***Undercurrents***

Some of the key concepts and terms that underpin this document are equally as important to understand as is the historical context. These terms are defined by their context including politics, social position and contemporary usage. As noted in Appendix A, the term 'indigenous' is problematic. This is a homogenization of diverse peoples into one group by assuming similar experiences and knowledges. The other familiar terms that imply homogeneity are 'Aboriginals', 'First Peoples' and 'First Nations'.

Indigenous Worldview operates according to dynamic and cyclical flux in which people are direct participants. Life is about being engaged and active in a relationship to a specific time and place rather than the Eurocentric perspective of universal and abstract theories about how things work that became dominant after the Enlightenment (Battiste & Henderson 2000, 27). Croal & Darou describe this in their diagram of concentric circles, where humans are in the outermost circle and they serve the animals and plants in the next circles, and the land is central to all these beings (2002, 84). Other frameworks for seeing and knowledge include the medicine wheel. Though not used by West Coast First Nations peoples, it is a symbol that is used by a large number of Amerindian peoples based upon the same ideas of connectedness, harmony, and balance of the sacred and the secular - humans and nature.

Indian can be a construction of race as a category of experience or an artifact of policy, though it is a framework of colonial policy (Bierwert 1999,6). Although this explanation by Bierwert is succinct, it does not address the depth of the meaning and impact the word has had on entire nations of peoples. The combined acts: the 1850 Land Act, 1857 and 1859 Civilization and Enfranchisement Act, all eventually became what we now know as the Indian Act in 1874 (The Historical Development of the Indian Act, Policy, Planning and Research branch, Department of Indian and Northern Affairs, January 1975). This act could legally define who a Status Indian was in Canada. Despite this Act, Indians were still legally defined as non-persons as they were unable to vote or own land in the same manner that the new European settlers were able to. This new identity was not self defined by the First Nations peoples rather it was imposed upon them. Marcia Crosby makes note of the fact that it was necessary for the government to define differences between aboriginal and non-aboriginal in order to get aboriginal peoples to assimilate (1991, 288).



## ***A Proposal for the Two-eyed Seeing Garden at UBC Botanical Garden & Centre for Plant Research***

The UBC Botanical Garden has a dilapidated Native Plant Garden that has become illegible. This project proposes to re-design the current Native Plant Garden as an Ethnobotanical Garden to create a place where “two-eyed seeing” is made possible in order to make the invisible visible by reconnecting people with plants and the land.

This project involves the extension of the botanical garden back to the original boundaries of East Mall. Ideally the garden would become the "Two-eyed Garden" and would be designed in collaboration with Musqueam community members based on the premise of Two-eyed Seeing: seeing through the lens of Indigenous Ecological Knowledge and through the lens of Western Scientific Knowledge in order to clarify and achieve a more holistic view of the environment in which we live.

The current function and purpose of UBC Botanical Garden as a whole is still as an educational tool for research, conservation, teaching and the public display of temperate plants from around the world, specifically Asian, alpine and native plants. The UBC Senate approved the creation of the UBC Botanical Garden and Centre for Horticulture (BGCH) in November 2000. The intent of this move was to create stronger links in terms of research and learning in the Department of Land and Food Sciences (formerly known as Agricultural Sciences).

Over the years, the UBC Botanical Garden's Native Garden has declined to the point of invisibility on many levels. This is due to many reasons, especially a lack of funding. The Native Plant Garden warrants reconsideration for several reasons:

1. The land that UBC occupies is Musqueam land. The two main villages of the Musqueam were located on the mouth of the Fraser River's North Arm where the contemporary Musqueam Band Reserve is currently located. This land and territory should be acknowledged as Musqueam.
2. This is an opportunity to partner with the Musqueam Nation, as outlined in TREK 2010. Building a strong First Nations botanical resource with the cooperation of the Musqueam community could address some of the needs of that community. This garden would also provide an exemplary learning space for non-aboriginal community and visitors to learn more about First Nations history and living culture.
3. The history of UBC centres on the Botanical, Horticultural, Agricultural and Forestry departments at the south end of the campus, including the extent of the original Native Garden. In the context of current community development, it is clear that these places (the Botanical Garden, the Farm, the Greenhouses etc.) have strong connections to the TREK objectives regarding sustainability and community initiatives.
4. The Southwest Coastal Forest is an incredibly rich environment that is representative of Vancouver's regional identity.



### ***Project Intent***

The intent of this project is to re-design the Native Plant Garden at UBC Botanical Garden & Centre for Plant Research. Ideally, the design project will create an expanded, and improved Native Plant Garden. This project would ideally be partnered with the Musqueam Nation for the enjoyment and education of the Musqueam community, the university community as well as external communities. The design framework will incorporate western science based ideas of meadow and forest succession and biodiversity with indigenous worldview concepts of wholeness and interconnectedness. Physical elements of mountain, rock, tree, water, sky, earth, wind and their inter-relationships will be the placeholders for the stories inherent in the land.

Such a garden becomes a relevant tool for teaching an important aspect of history and making connections to the present. This project seeks to explore the relationships between First Nations Traditional Ecological Knowledge and the Rational Scientific Knowledge of Botanical Gardens, as the plants and the language used to describe them, are the mediums that describe human experiences. This could be an exciting place to start to address some of these issues for scholars, students and the general public.

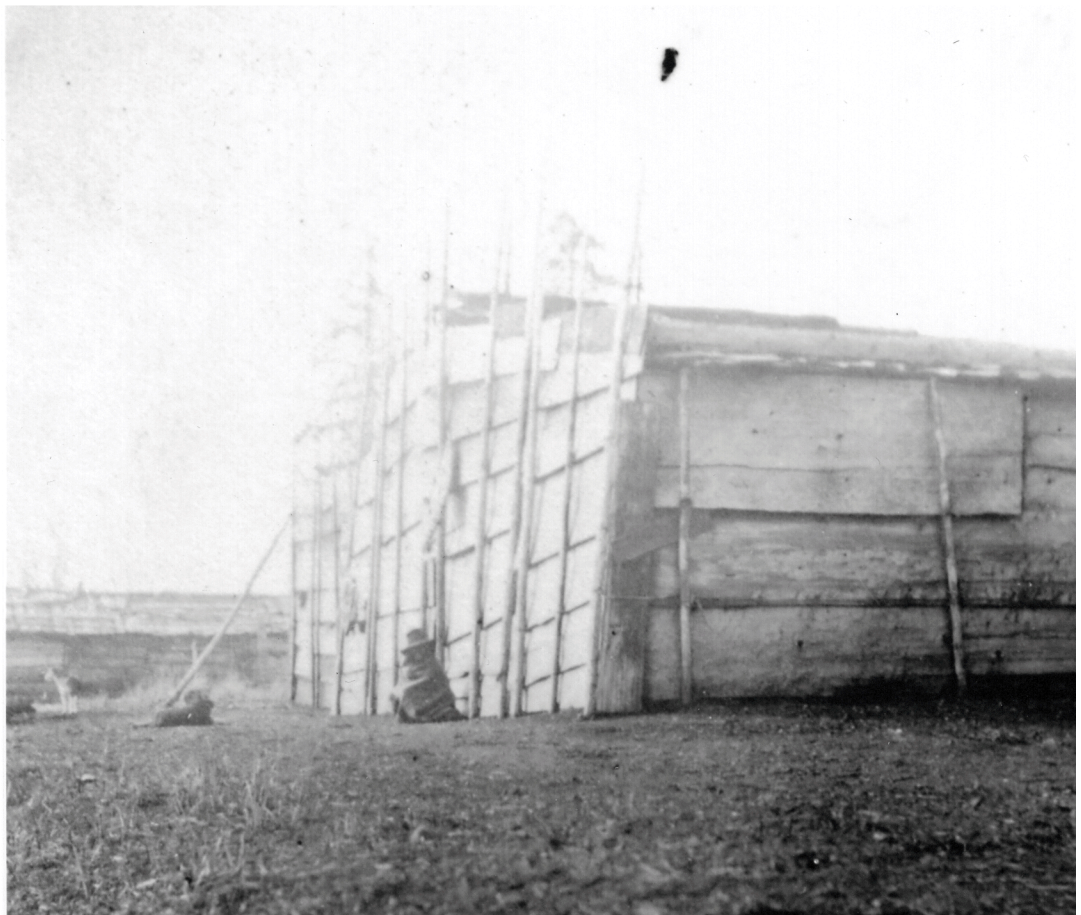


Fig.1.13  
First Nations lodge on a beach 186? City of Vancouver Archives #A-6-157



## Chapter 2 • Lenses for Seeing

Western culture is predicated on a specific way of seeing. This way of seeing fragments and categorizes all elements as independent and discreet entities. In other words, we can isolate anything we choose and it will operate independently of its context. The problem with this framework is that it does not acknowledge that in actuality, plants, people, animals and objects all operate in connection and relationship to each other. First Nations peoples have known this all along. Western science is beginning to see and accept that this is the case (ie. the ecology “movement” was not initially considered to be pure science).

The Program and Design of the Two-eyed Seeing Garden are based on the combination of two frameworks: Indigenous Ecological Knowledge and Western Scientific Knowledge. The concentric circle of Indigenous worldview (see Fig.2.3) is the dominating force and vision and works in conjunction with the concept of nesting.

### ***Indigenous Ecological Knowledge***

“When people do not see culture at work, embodied knowledge is lost; creative mimesis, which encourages one person’s interpretive expression relying on others’ moves and stories, is less possible (Bierwert 1999, 182).

“The forces and aspects of our ecologies are manifest in our stories, which are to us what water is to plants (Hogan in Battiste & Henderson 2000, 9).

The tenets of Indigenous Ecological Knowledge are an important component to this project and figure prominently in the design. Indigenous Ecological Knowledge is not adequately defined in Western terms. For instance Indigenous scholars view all aspects of life from two differing yet complementary views; firstly as human knowledge, heritage and consciousness, and secondly in terms of ecological order (Battiste & Henderson 2000,35). There appears to be no Halkolem equivalent to the notion of “culture”, rather the relationship is to ideas of kinship and ecological order. Aspects of the design in the Two-eyed Seeing Garden that demonstrate these notions most clearly are the plant associations and their relationship to their location.

These teachings have been passed from generation to generation via oral tradition and transmission to define responsibilities, life and duties as well as consciousness and language (Battiste & Henderson 2000, 9). It is important to understand that this is a complete knowledge. This system has its own epistemology, philosophy, science and logical validity (Battiste & Henderson 2000, 19). This knowledge is also scientific, as it is empirical, experimental and systematic. The two main differentiating features from of Western science and Traditional Ecological Knowledge is that Traditional Ecological Knowledge is both very localized and social (Battiste & Henderson 2000, 44). The focus is the inter-relationships between humans, animals, plants, natural phenomena, spirits and local landforms.





Fig. 2.1  
Indians Drying Oolichans. Nass River 1884. BC Archives #C-07435

### ***How Indigenous Ecological Knowledge came about***

“What we call the landscape is generally considered to be something ‘out there.’ But, while some aspects of the landscapes are clearly external to both our bodies and our minds, what each of us actually experiences is selected, shaped and colored by what we know.” (Greenbie, 1981).

After many years of hard and collaborative work with the United Nations, Indigenous peoples from all over the world came to the consensus to create a new and comprehensive UN law. In 1989 the International Labour Organization Convention on Indigenous and Tribal Peoples (Appendix A) came into being in order to begin to define Indigenous self-government in national contexts as well as to create a foundation of an ecological order. In 1992 Indigenous Ecological Knowledge was added to the UN Convention on Biological Diversity (Battiste & Henderson 2000, 5). So much more has been lobbied for since 1992, and the work continues, but these UN documents are an Indigenously derived vision of Indigenous humanity for anyone to read. This is self-definition.



These documents essentially state that indigenous peoples have the political and legal right to establish and control their own institutions and educational systems. They have the right to use their own language. Indigenous children have the right to access education in their own culture and language. This is viewed as the first international post-colonial treaty among Indigenous peoples (Battiste & Henderson 2000, 6).

Perhaps learning another worldview could be a way to bridge, a way to find the overlap and place of collaboration. Although it would make the most sense to return stolen rights and privileges to Indigenous peoples, most nations states cannot yet even utter an apology. They merely fear what will happen next and worry about the implications of Indigenous rights.

### ***Lost in translation***

One way of seeing into another world view is to begin by understanding some of the main components. When all these components are put together as a whole they form a world view or way of seeing. Understanding, in the case of what Indigenous Ecological Knowledge is for many Indigenous groups of people can start with translation. Translation is riddled with problems such as not being able to convey the important yet often nebulous, subtleties of words or phrases. As in any language these meanings are rarely of limited dimension. My own experience as being bilingual (English and German) is evidence enough to me that some ideas are better expressed in one language than the other. For instance, conversations with my family move fluidly between the two languages in order for the most appropriate or best meaning to be conveyed. When this is not possible, translation is very helpful especially if it is well executed.

An English translation of Traditional Ecological Knowledge by the the Northwest Territories Dene Cultural Institute's director, defines this in the broadest sense:

“Traditional environmental [ecological] knowledge {TEK} is a body of knowledge and beliefs transmitted through oral tradition and first-hand observation. It includes a system of classification, a set of empirical observations about the local environment, and a system of self-management that governs resource use. Ecological aspects are closely tied to social and spiritual aspects of the knowledge system. The quantity and the quality of TEK varies among community members, depending on gender, age, social status, intellectual capability and profession: hunter, spiritual leader, healer, etc. With its roots firmly in the past, TEK is both cumulative and dynamic, building upon the experience of earlier generations and adapting to the new technological and socioeconomic changes of the present (Emery in Battiste & Henderson 2000, 36).

Dr. Gregory Cajete, a Tewa Pueblo educator explains that Indigenous thinking categorizes ecological phenomena on observed characteristics through experience. Whereas Western science “relies more on properties that are inferred from necessary relations in the structure of the objects classified” (Battiste & Henderson 2000, 21). Cajete's writing emphasizes that even within anthropology there is a general understanding that first, any



group of people will understand the world around them based upon the structure of its belief system. Secondly, a group of people's culture and thought processes are directly related to the concepts of this belief system and its meaning that is attached to natural phenomena. And last, anything considered a fact is dependant upon what the group deems to be reality or not and this is reliant on the belief system of that group (Battiste & Henderson 2000, 36).

Historically, some of this difficulty in understanding an indigenous world view is about what "savages could know or how they think." (Battiste & Henderson 2000, 29). This has really distanced Aboriginal people and non-Aboriginal peoples from each other because all Aboriginal knowledge has been projected as mysterious. But most Indigenous scholars view life from differing but complimentary aspects. Life is considered to be an expression of human knowledge heritage and consciousness but it is also an ecological order (Battiste & Henderson 2000, 35). My understanding of this ecological order is that it is derived from the *sxwoxwiyám* being told. *Sxwoxwiyám* are traditional transformation stories about the inter-relationships between places, humans and non-humans, power, responsibilities and obligations to the world as a whole (Thom 1998, 1).

As an example, the people of the *Siyi't'a* and *Squhá'mEn* peoples are descended from a boy. His mother slept with a sturgeon and his father is a bear that later becomes a man. The boy was also a sturgeon and was thrown into the water, caught and eaten. When his bones were thrown back into the water he emerged as a human boy (Thom 1998, 2). The *Squhá'mEn* peoples still perform the sturgeon ceremony to show respect for a fish that is their kin. This fish and other animals feed the people and take care of them and the people are simultaneously their stewards. People often carry the name of their ancestors and placenames are a major factor in personal identity (Thom 1998, 2).

It must be understood that this notion of kinship does not fit into the current post-Enlightenment western notion of "culture" but it definitely is part of a community or band or an individual in such a group. Because this kind of knowledge is mundane it is often used on a daily basis and is strongly tied to personal context, and any discussion of Indigenous Knowledge outside of this specific context is considered intrusive and insensitive due to its sacredness (Battiste & Henderson 2000, 36).

Forests and Oceans for the Future is a group at UBC conducting collaborative research about Indigenous Ecological Knowledge with northern coastal BC communities (<http://www.ecoknow.ca>, 2006). Although the goals are focused towards large scale resource management issues, the ideas are still the same as have so far been discussed. This group provides educational materials that are designed to facilitate mutual respect and understanding between aboriginal and non-aboriginal groups.

Battiste says that most Eurocentric scholars tend to approach Indigenous Ecological Knowledge by defining its parameters. Battiste goes on to say that to incorporate Indigenous Ecological Knowledge (inside Eurocentric knowledge, as a subset) is really racialization (Battiste & Henderson 2000, 39). So, the dilemma seems to be that if Indigenous Ecological Knowledge is acknowledged as an independent and alternative knowledge system, one could no longer validate the concept of universality. Rather than working



with what is “known”, a person would need to make themselves available to unfamiliar processes and experiences.

The root of each knowledge needs to be acknowledged. For example, Scientific knowledge is rooted in positivism and Indigenous Ecological Knowledge is rooted in moral and sacred values. Therefore, when looking at Indigenous Ecological Knowledge it is very important to know and remember that it is creation that you study and that it is sacred because it is creation. Nothing gets separated, although hierarchies exist, resulting in a changing knowledge about the universe as expressed through the local (Posey 2002, 28). To know the root is to know the lens or framework through which to see and engage with a subject. Although both ways of seeing are at one level fragmented, traditional Western scientists tend to focus on a very specific part of nature. This becomes evident from the mid 16th C. to the early 18th C. when Newton died; the time of the Scientific Revolution in the West.

While this way of working results in a very deep understanding of that isolated aspect of nature, inter-relatedness and wholeness are often obscured. It is as if the social, political and cultural contexts in which policy and research have developed from, especially in the last 50 years are not a consideration (Agrawal 2004, 3). Yet in 1962, Thomas Kuhn, wrote *The Structure of Scientific Revolutions* and argued that scientific knowledge moves through “paradigm shifts” or a shift in basic beliefs within the dominant theory of science and is not necessarily progressive (1962, 162). In western terms, this is the basis that argues for ‘two-eyed seeing’.

### ***Natural World***

Marie Battiste states that most Indigenous worldviews understand the world and universe as being an external reality local space is creative, full of change as well as sacred (2000, 75). In scientific western terms the world or nature is considered more in terms of its obvious physicality and resource/economic value. Whereas an Indigenous worldview describes these spaces only in order to provide some understanding of the actual process of change. Energy in these spaces creates change, though not always physical change. The spaces interact with each other and this interaction is the crucial aspect; the whole is created or the sum from the interaction not the parts, so to speak. This description of the “total order” or invisible world is best described in English as the “implicate order”, the “great mystery” or the “great silence” (Battiste 2000, 76). There is a belief in an invisible force under/in all external things and beings from creation, through existence and past death or non-existence. Ultimately this means that experiences are what determine new truths about reality in a finer and more specific way. This way makes room for the personal and has the form of an intimate relationship.



As an example, this one page of a lesson plan in Unit 1: Two Ways of Knowing, Traditional Ecological Knowledge Meets Western Science by Veronica Ignas (<http://www.ecoknow.ca/documents/TEKUnit1.pdf>) describes the relationship between the two ways of seeing. This matrix clarifies that both of these ways are valid but that each clearly derives from a different standpoint and belief system.

## Forests for the Future • Unit I

Traditional Ecological Knowledge	Western Science
Begins with empirical or practical knowledge: local knowledge of animals, plants, soils and landscapes	Uses classification to keep track of living things. Biologists place things into groups-members of the same group are alike in certain key ways.
Local ecological knowledge is interpreted and placed into a local context. Management practices are based on this knowledge.	Uses the scientific method which is skill-based: measuring, inferring, classifying etc.
The local empirical observations are embedded in social institutions, that is religious beliefs about and ritual uses of plants and animals and a code of ethics governing appropriate human-environmental relationships.	
Qualitative	Quantitative
Intuitive components	Purely rational
Holistic-mind + matter are considered together	Reductionist-separation of mind and matter
Moral	Value-free
Spiritual	Mechanistic
Based on empirical observations and accumulation of facts by trial and error	Based on experimentation and systematic deliberate accumulation of fact
Based on data generated by resources users themselves	Based on data generated by a specialized cadre of researchers
Based on data gathered over a long time series in one locality	Based on data gathered over a long time series in one locality
Does not aim to control nature and is not primarily concerned with principles of general interest and applicability.	
TEK is limited in its capacity to verify predictions. TEK claims are not generally subject to formal verification procedures such as crucial experiments under controlled conditions. Yet, many traditional ecological practices have survived long periods of implicit testing by those who have to rely for their welfare for their cogency.	
TEK is integrated in a social context that implies a) a dimension of symbolic meaning for various environmental features; b) a direct cosmology or world view; c) relations based on reciprocity and obligations towards both community members and other beings and communal resource management institutions based on shared knowledge and meanings.	



## ***Western Scientific Knowledge and the Botanical Garden***

Botanical gardens are microcosms of the world. They are a place to learn from and expand the mind for the greater good of mankind. Botanical gardens are a place where exotic and native plants (were and) are collected and displayed in some type of system or order. The first botanical gardens in 15th and 16th Centuries such as Padua, in Italy, are strongly representational of the Garden of Eden. This idea has shaped a great deal of thinking in the west because Eden explains the place and relationship of men and women in nature and to each other. Eden describes a hierarchy and order. Botanical gardens are the scientific gardens of the Renaissance while at the same time these gardens or hortus conclusus were a place to “gather together all the creations scattered at the fall of Man... (Drayton 2000, 4). Botanical gardens and gardens in general at this time reflected numerous other ideals and purposes as well. While certainly representing status and wealth of the owner/kingdom, botanical gardens were also for the purpose of intellectual satisfaction. Law and order could be sought through the contemplation of order evident in nature. Sensuous, spiritual pleasure and healing were also strong components of these gardens. The “scientific ideal” or goal during the 15th and 16th Centuries of understanding universal nature is the impetus behind the resurrection of these earthly Paradise (Drayton 2000, 6).

Contemporary botanical gardens have their beginnings in these gardens that were either university gardens, such as UBC Botanical Garden or applied gardens, such as VanDusen Garden. The focus of the university garden was oriented towards scientific learning involving the new field of botany and the old fields of medicine and philosophy. Applied gardens were commercial in orientation. The value of indigenous and exotic plants were tested for usefulness and propagation ability.

In order for botany and the nature of the botanical garden to become scientific, a common language, Latin and an ordering system would need to be developed so that scientists could clearly exchange information (Barlow 2001, 315). By the beginning of the 17th Century, Gaspard Bauhin introduced binomial nomenclature into taxonomy. Carolus Linnaeus developed this further in the early to mid 18th C. where plant and animal groupings were based upon shared characteristics. Although taxonomies have changed since Linnaeus, they are still based upon his idea of hierarchical classification based upon observational features. These neoplatonic ideas of plants having external ‘signatures’ that informed their use for therapeutic treatment still underpin the current thinking that botanical gardens are for learning and healing. With the recent ability to understand and know DNA sequencing how we currently classify living things has changed a great deal.

It is important to note that the Enlightenment that occurred during the 18th C. really was the seed that grew the massive desire to pursue the study of natural history in the 19th C. (Barlow 2001, 315). The discovery in the Americas of new plants such as tobacco had Europeans realize the economic potential of this new land. These initial plant exchanges in the first colonial period are just the beginning for more intense activity to come for European explorers, plant collectors and botanical gardens such as Kew in England.

Imperial expansion, although beneficial for some, has over the long term been difficult



for many First Nations peoples. Battiste believes that one of the main reasons for this is that the central concept behind Eurocentrism is the idea of diffusionism. Diffusionism is an anthropological school of thought in an attempt to understand the development of a culture, the origin of its traits and how these traits could spread to other cultures (Winthrop 1991, 82). Battiste describes this theory as based upon the assumption that most human communities are uninventive, therefore the inventive cultures are the cultural centres of change or progress (Battiste & Henderson 2000, 21). Europe is viewed as progressive and changing where as non-Europe is static and archeological. Hence, the desire for Europeans to improve and help Indigenous peoples of the world who are lacking in proper spiritual values and other progressive ideas. The key point here is universality. Early philosophers such as Aristotle and Socrates insisted that life was to be tested through the questioning of the world's universal good. This kind of thinking developed the sense of wonder necessary to get on a ship for months on end to find some spices while risking scurvy and other diseases and ailments. On top of all of this is the belief in the Judaic idea of linear time and the Christian idea of transforming from old to new.

Today this is known and has developed into something we now call globalization. This is the ultimate universal mission. The extreme material wealth for a tiny minority of Europeans and North Americans has largely been derived from technologies and sciences that threaten many of the lives among aboriginal and non-aboriginal peoples (Balick & Cox 1997, 5/ Battiste & Henderson 2000, 23). The colonization of Indigenous peoples through war, violence and severe oppression has resulted in the devastation of ecology, human life and knowledge systems, some now are gone forever (Balick & Cox 1997, 5). Eurocentrism can no longer confidently assure the world its survival through its models and beliefs about the nature and humans (Battiste & Henderson 2000, 23). Information is not outside of humanity. Basso discovered after years of close work with the Western Apache peoples that Eurocentric history as text describing the past had little connection to their daily life, and its concerns resulted in something that was inert for that community because this is not their story or their history (1996, 33).

As parts of the scientific community shift and accept new ways of seeing nature and the world botanical gardens also shift. Most botanical gardens have displayed their collections according to the plant's geography. As an example, the UBC Botanical Garden is well known for their Asian and Alpine collections, as well as the Nitobe Japanese Garden. Yet in recent years, habitat and eco-system displays are becoming more prominent in botanical gardens. These themes are timely as global warming and energy crisis become more evident. Gardens have this great potential to teach; this we know. And like so much else in the world botanical gardens are not black and white. They are full of flux and bluriness. They are man-made places full of natural things. One could say that they are a combination of wild and cultivated...but then you would need to reassess your use of language.



## ***Language***

It is suggested by Benjamin Whorf that the specific structure of a language creates the specific structure of a worldview/perspective (1956). Whorf argues that worldviews are derived from language, and ideas created through words are simultaneously held in those words and ways of speaking. One of the main differences we find between most Aboriginal languages and Eurocentric languages is that Aboriginal languages tend to be verb based and Eurocentric languages, such as German and English are noun-based languages (Whorf 59, 1956).

Eurocentric languages express ideas and the words that describe the ideas come later. There are no connections between sounds and words to derive meaning. Battiste argues that if the meaning of a word is reliant on the idea behind it, then how can it be translated into another language that has different ideas (Battiste & Henderson 2000, 25)? On the other hand, Indigenous worldviews perceive the order of the natural world in a more sensuous and direct way, through the eyes, ears, nose and mouth to express them through sounds and rhythm. (Battiste & Henderson 2000,25). In this way language cannot be understood to be apart from ecology.

Keith Basso feels human ecologists have ignored the cultural apparatus and conceptual resources that determine how Native Americans imbue their environment with value and meaning (1996, 66). He goes on to quote Mihaly Csikszentmihalyi and Edward Rochberg-Halton 1981, 1).

“To understand what people are and what they might become, one must understand what goes on between people and things. What things are cherished, and why, should become part of our knowledge of human beings. Yet it is surprising how little we know about what things mean to people. By and large social scientists have neglected a full investigation of the relationship between people and objects.”

## ***Aboriginal Languages***

In Canada alone there are between 50 and 73 Aboriginal languages that represent 11 language families. In British Columbia alone there are 27 to 34 languages representing eight language families (Ignace 1998, 6). All of these languages have greatly declined in the last century due to a disruption of intergenerational oral transmission. The Eurocentric worldview has dominated for the last 500 years and it permeates most of the world with its theories and taxonomies.

The critical thing here is to look at differences and similarities between the two languages and worldviews and know what one's own standpoint is and to see what is present and absent in each way. Qualitative value judgments need not be made. By constantly qualify Indigenous worldviews through Eurocentric worldviews, one is in effect saying that the Eurocentric worldview is the correct/right view merely because it is dominant.



## ***Halkomelem / Hun'qumyi'num and Place Names***

Naming of places in First Nations territories has been occurring since time immemorial. Some place names are widely known and others are only known by specific people or groups. Language is a process that continually changes therefore place names and other aspects of language are shifting all the time. Colonialism has altered the flow of First Nations languages in a dramatic way, in some communities, languages and specific dialects are completely lost. Western place making and naming has certainly been a big part of this loss of language as much land that seemingly had no value other than resource value was considered *terra nullius* (empty land).

Albert (Sonny) McHalsie of the Sto:lo Nation continues to collect and interpret (with the help of community Elders), Sto:lo place names and other aspects of the Halkomelem language. Although the importance of place names has been a critical factor in Aboriginal land title claims, place names also demonstrate the unique relationship to the land and resources the First Nations have. Translations of these names show the perspective of the ancestors, they guide in the use of land and resources and they express the obligations and responsibilities of the care a place needs for future generations (McHalsie 2001, 134). Because teachings are attached to specific places, the loss of land for many Aboriginal peoples is also a loss of knowledge. Mikhail Bakhtin (1981, 7) called these types of places/locations *chronotopes*.

“...these are points in the geography of a community where time and space intersect and fuse. Time takes on flesh and becomes visible for human contemplation; likewise, space becomes charged and responsive to movements of time and history and the enduring character of the people... Chronotopes thus stand as monuments to the community itself, as symbols of it, as forces operating to shape it, as forces operating to shape its members' images of themselves.”

Time and space fuse in the same way in Musqueam land, where the agency of knowledge and narratives of the site create the intersection for people to derive understandings through contemplation of where they are in the land and the time it takes to move through the land. This is place or sensing place. Place-names can describe time and space through change. The stories become articulated 'mind maps' as specific placeholders or landmarks are a datum for orientation locally in connection to the regional. We are all quite aware of changes that occurred to the land since the past, either from actual events or through humanly precipitated events. “Spatial conceptions of history...” in other words, places and names, are given importance and made central (Deloria 1992). Knowledge of the past then is embedded in the landscape and language which is derived of the landscape is the medium like the songlines of the Australian Aboriginal peoples. Songlines, are paths created through the landscape by mythical Aboriginal ancestors when they came up out of the earth and walked across the continent creating the mountains, valleys and water that make up the landscape. The land was sung into being. This kind of knowledge and its location is therefore also spatial and directly connected to the self. Narrated events are spatially anchored (Basso 1997, 45). A name is like a picture... and like a picture a place name will imply positions from where to view a site or sit or stand



(Basso 1996, 89). It is important to note here that the place names that currently surround the Musqueam Reserve and Musqueam itself are all Western place names.

There are three broad categories of Halkomelem names. The first category relates to historical occurrences and it steepens the land with human agency, action and experiences. The names in this category can shift or be new to reflect current use and culture. The second name category relates to geography and is used to navigate and locate oneself in the landscape. This category is also mutable as words are no longer used or are replaced by words that have become more relevant. The third category of names are sacred and do not change. This category is related to the distant past and it is the knowledge of the Old People; the time when the world was being created and transformed (Carlson 2001, 26).

When the Europeans came here they saw “wilderness” and described the space as *terra nullius* or empty land. But because indigenous worldview connects nature and knowledge, landscapes are actually highly charged spaces that have been altered and created through human intervention (ie, camas fields or forest management). This intervention is viewed romantically, a view that Eric Higgs cautions against. He feels that too much time has now passed to really see this clearly in contemporary terms and feels that landscape is more co-evolved (Higgs 2003, 170).

One conception that non-aboriginal people have about landscape is that it is not landscape or within the scope of landscape unless the land has been physically manipulated or occupied in some obvious way; only then does land become landscape and place and then finally acquire meaning. My own experience is that ‘situatedness’ is what activates the landscape. Being present in the land, although not an overt physical act, has the ability to activate the land. When placenames or any other form of placeholder is incorporated this act of being situated, memories are triggered, in turn activating the imagination and other intangibles. In fact, Keith Basso argues that Western Apache peoples have constructions of place and landscape that reach far into other aspects of culture such as concepts of wisdom, morality, politeness and tact in verbal interactions, as well as imagining and interpreting past history (1996, xv).

Any place that becomes the object of awareness becomes a lived place because it can become a memory, even if just a trace or glimmer. It seems these self-reflections of place are the most robust places of dwelling, especially when incorporating the layers of story and knowing of place. Names are underpinned with their beginnings; the reason they occurred.

### **Placeholders & Nesting**

“What earlier appeared as a circular sweep of undifferentiated natural architecture now starts to emerge as a precise arrangement of named sites and localities, each distinguished by a set of physical attributes and cultural associations that mark it as unique. In Native discourse, the local landscape falls neatly into places... (Basso 1996, 73-4).





## ***Understanding Place***

The understanding of a place can begin by thinking about it as a synergy of experiences, where every being/element has an awareness of connection to all. Ethnographer Crisca Bierwert evokes images of places gathering and she cites Northwest Coast iconography as demonstrating how places are like containers, full of animated beings, and signs. The act of filling and emptying these decorated containers simulates similar physiological processes that in turn are also embedded in Northwest Coast languages through the semantic ranges of morphological suffixes. For example, in Salish languages, the suffix used to indicate stomach is also used to indicate a bowl or canoe or any other type of container (Bierwert 1999, 43-4). This kind of understanding has the potential of making things quite dynamic because each person that occupies that place in mental or physical form has the ability to put their own interpretation and vision on it and hence the layers knowledge develop, grow and shift over time.

An example of an aspect of my understanding about this garden is in the Circle drawing (see design boards p.69). This is how I see that this garden is activated and how place is center but radiates out not to an edge, but to connections and coming back to centers and connections. All the knowing since time immemorial can be in that small space, the Two-eyed Seeing Garden. That knowing isn't there all of the time, just some of the time depending on the situation and circumstances. The knowledge that is held in the land and collected by the land then radiates out past itself. This radial movement of knowledge is made possible due to a variety of forms of transmission. Intergenerational oral transmission is one of the oldest and most dominant ways that place is understood. Place becomes manifest through the act of naming when stories and narratives are told of landscape. The stories give form and reason for resulting events, they contain what is known and will gladly venture outside and into the unknown, yet at the same time they speak about origins (Potteiger & Puriton 1998, 3).

Sense of place changes when you understand who occupies the land. Basso suggests that place-making is the most basic tool of all, something all cultures share (1997, 5). Remembering and imagining are part of this process; for remembering can provide the beginnings of an imagining. Places and their names are important in recounting the past, but more than this, how people perceive their places and their names is connected to how they perceive themselves as a group in society, or even the earth (Basso 1997, 7). By making a picture of a place with words, you can see and know because it looks like its name (Basso 1997, 12). For example, the landscape formed the Halkomelem / Hun'qumy'i'num language of the Musqueam / Xwméthkwiiyem people or people of the grass.

It appears to be quite challenging to understand aboriginal concepts of space inside the English language and within western frameworks, but many white anthropologists have



agreed that linear maps are not conducive to describing the idea of 'territory' or 'boundaries' (Mulligan 2003, 278). As an example, the Alyawarra peoples of Central Australia considered 'boundary' sites in terms of water. The 'boundary' is then a centering rather than edge concept (Mulligan 2003, 278). This is how the Two-eyed Garden can also be thought of. There are places within the garden that can be considered centers in some instances and boundaries in other instances depending on scale and situation.

The information about patterns and spatial arrangements is expressed orally through Indigenous Ecological Knowledge or placenames. Indigenous Ecological Knowledge and placenames include information about patterns and arrangements in space as well as time, in the environment, location and motion, sequences, cycles and trends (Posey 2002, 28). Not only is this spatial and material knowledge held in the land but it is also held in the minds of the people that live in that land. Cognitive mapping is one way that western cultures have been able to attempt an understanding of indigenous knowings about the land a bit more clearly. But still, a two dimensional map can in no way describe the process and the journey; the very real yet intangible relationships (Shaw 2001, 48-9). These maps of the mind are distinct to the person themselves and convey that person's way of seeing.

### ***Seeing Through a Methodology***

Although my methodology began by choosing a site - the Native Plant Garden at the UBC Botanical Garden and Centre for Plant Research, much of the following information did not arise in a very linear manner. In fact, the following is very much influenced by the intellectual and political placement of the work. The site choice was made for several reasons. First, it was important that I work on a project that was not personal in nature, yet was a subject that I would feel very passionate and connected to. Secondly, the project would need to be helpful to someone in some way, somewhat practical. Third, the project needed to be of broader relevance and have the ability to ripple out and away from itself and speak to larger contexts and issues. Last, the project would include a collaborative people element.

The problem that I initially identified at the existing Native Plant Garden was that it had declined to such a degree that one could not identify the space as belonging to the botanical garden nor could one learn anything in the space without a fully guided tour, unless one was a botanist. I felt that this illegibility could be rectified by a coherent redesign and re-programming of the space. This satisfied my first criteria.

The second criteria was fulfilled because the site is a botanical garden and the general mandate for such a garden is to educate and reach out to the community. Native plant materials are also a significant topic these days, the general public becoming aware of issues around sustainability in terms of reducing water consumption, eliminating use of pesticides and herbicides by planting native species, enhancing urban habitats, etc.

I felt the most appropriate collaborators could be the Musqueam community because



they are the long-time residents of the land should be acknowledged in this project and process. I began to develop the project influenced by Linda Tuhiwai Smith's *Decolonizing Methodologies* (1999).

Research of the site was conducted through exploration, experience and analysis via photographs and diagrams. This led to analysis of the larger region to learn how the site fit into the larger region and how the two were connected and informed each other currently and historically.

The literature review addressed issues as varied as Indigenous Ecological Knowledge, Western Science, ethnobotany, ethnography, language, social and critical theory and critical regionalism. In most instances scholarly Indigenous writing and texts have influenced the work, as well as conventional yet current ethnographic texts written from the perspective of anti-colonial and decolonized methodologies.



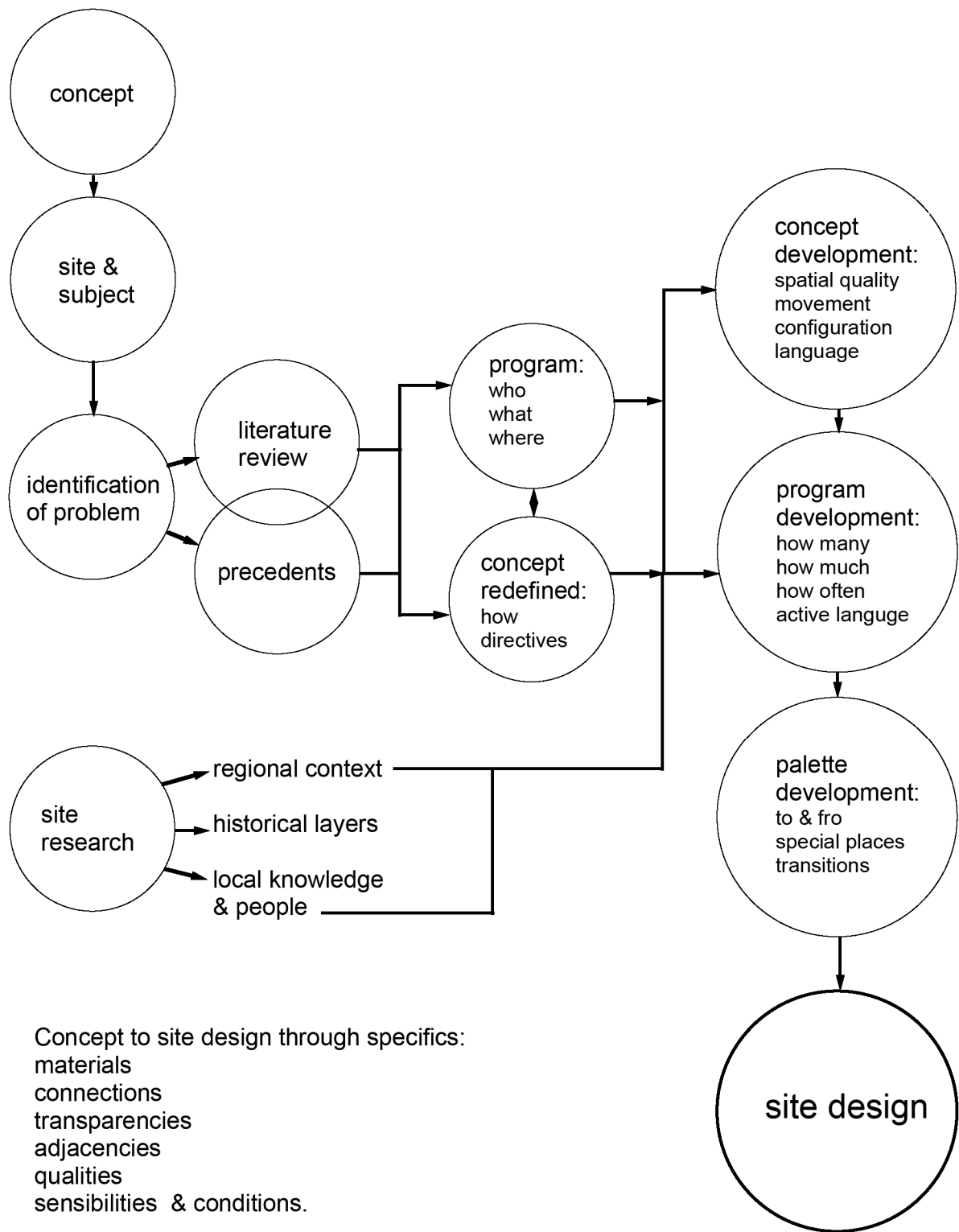


Fig.2.2 Design Methodology

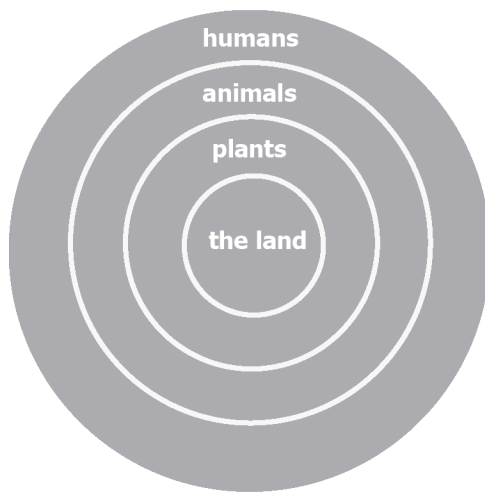


Methods that I initially felt would be most appropriate to this project include Jones' and Hoversten's study, "Attributes of a Successful Ethnobotanical Garden" (2004). They successfully rely upon Mark Francis publication, "A Case Study Method for Landscape Architecture" (1999) methodology in combination with Donna Duerk's architectural programming method (1993). This study as method was rejected, mainly because Jones and Hoversten categorize, determine, measure and validate the design of any garden or space based upon Eurocentric ideologies and frameworks. These ideologies and frameworks tend to rely on one discipline or specific scientific approach, with feminist approaches often being the exception, but in neither case present (Smith 1999, 2).

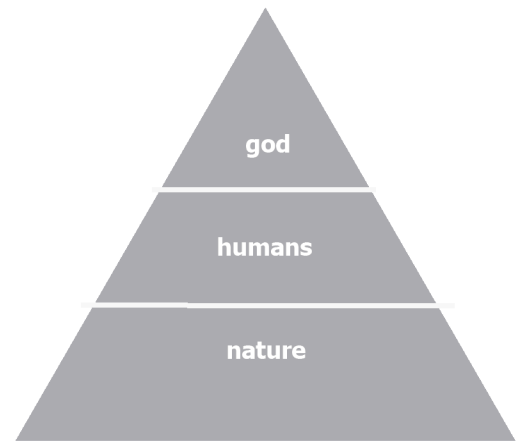
The method for this project explicates the struggle between two ways of seeing the world. These two ways are augmented through feminist standpoint and methodologies that make the dominant power structures transparent and encourage the challenge of reflexivity and self-awareness in academic and research practice (Smith 1999, 166). It is through the lens of anti-colonialism and standpoint theory that I examine imperialism, with its imperatives of objectivity and neutrality, and its construction of knowledge and language. Anti-colonialism and standpoint theory are able to deconstruct knowledge structures in order to see where the two ways of seeing overlap (Hartsock 1998). Although this standpoint is frequently used to argue a fairer or more balanced use of existing policies or frameworks, it is also used to argue that these policies and frameworks are defined by the dominant group and its agenda. Regardless of the group, standpoint is defined through objective observation and reflection of social /societal relations (Harding 1998, 136). It brings to the surface those things that are assumed implicit or "a given." It can bring form and words to those things that are just under the surface that need to be visible. Feminist theorist Nancy Hartsock points out that a standpoint is not a view or a perspective, rather it is a combination of political struggle and science that is needed to see the structures beneath the surface of how we perceive nature and culture and interact within all of that world (1998).

This framework criticizes any claims of neutral values that are internally (institutionally) achieved. In other words, scientific objectivity and universal truths can be "a politics of dis-valuing local concerns and knowledge and legitimating 'outside experts' (Harding 1998, 60)." This critical standpoint is echoed by other members of the scientific community. For instance, contexts or cultural elements do not necessarily prevent the development of knowledge. Rather, science has often advanced by acknowledging that cultural context and objectivity could never actually discriminate between context that enhances knowledge and context that stunts knowledge (Harding 1998, 136). A well known but less often cited fact is that many of early explorers could not have survived the extreme landscape and climates in Canada had it not been for the shared knowledge and wisdom of the First Nations peoples. The frameworks below (fig. 2.3) and their inter-relationships are what I have derived my concepts and design from.





Indigenous Worldview



Eurocentric Worldview

Fig. 2.3  
two models of creation after Croal & Darou 85, 2002.

A program was developed for the Two-eyed Seeing Garden by forecasting possible user groups according to the general mandate of the UBC Botanical Garden and Centre for Plant Research. The main user groups are as follows: Friends of the Garden (FOGSs), some faculty and students at UBC and summer tourists. The potential for school groups is large and untapped. The Two-eyed Garden will be an excellent addition to the current curriculum for the Lower Mainland school children learning about First Nations heritage. I imagine curriculum development occurring collaboratively between First Nations communities, First Nations Studies, Botany, Biology and the Education Department based on this garden.



## Chapter 3 • The Site

### *Physical context*

The current 4 hectare (10 acre) site of the Native Garden at the UBC Botanical Garden is located at 6804 SW Marine Drive in Vancouver BC. The Native Garden is bounded by West 16th Avenue, SW Marine Drive, Stadium Road and East Mall. The original site consisted of 44 hectares (110 acres) with the eastern portion of the site now belonging to the UBC Ropes Course and Thunderbird Stadium is located to the north. The David Lam Asian Garden (the most recent addition to the UBC Botanical Garden) is to the south and across SW Marine Drive.

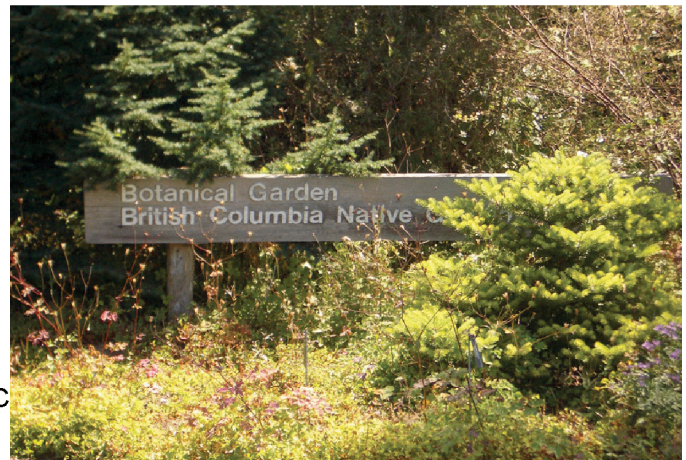


Fig. 3.1  
entrance to the Native Plant Garden at the UBC  
Botanical Garden

Vancouver winters are wet and mild with an average annual rainfall of 1117.2 mm / 43.98 inches. Summers are warm and dry. Extreme storms or temperatures are rare. The location of the garden is latitude 49° 15' 29" N, longitude 123° 14' 58" W with an elevation of 104.42m / 342.6 feet.



Fig. 3.2  
K. Henry Lake in the Native  
Plant Garden at the UBC  
Botanical





Fig. 3.3  
aerial photo of the UBC Botanical Garden nested in the UBC campus

This rational, western description of the existing Native Plant Garden is a beginning. It is a set of data that can be verified by anyone that understands this knowledge system. With this data you could pinpoint the garden on any western scientific map and know the basics about the climate, geography, topography vegetation, wildlife and so on. This tiny place has been much disturbed throughout its history, physically and psychically and this made me realize that the historical layers that comprise the site are really more relevant to the site analysis than knowing that the soil is derived of glacial till.



## **Existing Site**

The site proper is gently sloped down from east to west in the direction of the Georgia Strait. This site has been logged once and its original topography is now difficult to discern. The northern boundary adjacent to Thunderbird Stadium, slopes shortly and sharply up to the edge of the field's boundaries in the form of a berm. The southern boundary of the garden slopes steeply down to 16th Avenue. This specific edge gives absolutely no indication whatsoever of what lies beyond. The edge is ragged with some steep driveways for service vehicle access, including one bus stop for the #41. The most easterly driveway is now for the sole use of the UBC Ropes Course.

The Native Plant Garden occupies a very dry piece of land (interview with UBC garden supervisor, Tom Wheeler, August 2005), especially the upper and eastern portion of the site. The soils are mainly upland soils consisting of glacial till. The lower portion on the west side of the site is notably wetter. There is a water source and shut-off in the hydro cut line on the northeastern side of the garden between the forest and the stadium.

There are two water bodies on the site. The smaller body named the Bog, built between 1975 and 1976, is ephemeral and dries up in the summer. The second and larger body, the K. Henry Lake, is permanent but is in need of dredging. It seems to be fed by what appears to be an ephemeral stream and a small wet depression further east K. Henry Lake.

Upland vegetation consists largely of second growth Douglas-fir/ *Pseudotsuga menziesii* ssp. *menziesii*, Western redcedar/ *Thuja plicata* and some Red alder/ *Alnus rubra*. Low land vegetation is similar to the upland area but wetter and therefore having more blow-downs of the Douglas-firs occurring due to root rot. Other natively occurring species on the site include trees such as Black Cottonwood/ *Populus balsamifera* ssp. *trichocarpa*, Arbutus/ *Arbutus menziesii*, Pacific Dogwood/ *Cornus nuttallii*, Pacific Crab Apple/ *Malus fusca*, and the odd Bigleaf maple/ *Acer macrophyllum*.

Understory shrubs and herbaceous vegetation are thin, especially in heavily canopied areas. The north side of the garden has terraced walls built of blasted andrite (remnants from the alpine garden stone). These beds are currently empty aside from brambles and grasses. There is great habitat potential here. The wetland areas are valuable as high wildlife biodiversity habitats. The possibility to attract birds such as neo-tropical migrants would increase if a more mixed wooded area could be maintained.





Fig. 3.4  
existing site plan of the UBC Botanical Garden and its immediate adjacencies



## Site Exploration

### *Site experience*

Approach to the site is elusive at best. Many people I've encountered in the Native Plant Garden had no idea that the Botanical Garden even had a Native Plant Garden let alone that they were standing in it. Signage is dilapidated and difficult to read. The Native Plant Garden is also located in the furthest corner of the UBC Botanical Garden in terms of where the main entrance to the botanical garden is. There is certainly a lack of entrance and knowing that one has arrived.

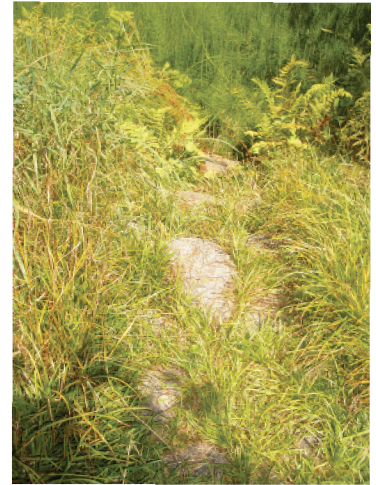


Fig. 3.5  
Rough footpath at the Native Plant Garden

The experience of the site is not ideal in terms of physical thickness and substantialness. The thin, narrow corridor thickens and widens in the upper portion of the site and the opportunity increases for a looped trail that would not be seen across from either side. Due to heavy canopy cover most of the site has a homogenous dark feeling. At the same time though, the sense of really being in a forest is certainly a positive for this site.



Fig. 3.6  
Weak edges in the Native Plant Garden



Fig. 3.7  
Inadequately maintained beds



Fig. 3.8  
View across Thunderbird Football Field to the Hawthorne Residences



Textures, colours and the rhythm of the site all feel singular and lacking variety. There is nothing to pull one through the space – no sense of wonder. There is no sense of curiosity as to what is around the bend and why. A sequence or story being told could introduce more clarity. The K. Henry Lake is a clear and bright spot that pulls one to it. It certainly is the one spot in the garden that makes the visitor linger and want to explore.

Fig. 3.9  
K Henry Lake in need of dredging



The sound from the vehicles along 16th Ave and Marine Drive is not overwhelming because the traffic volumes are not very heavy. In fact a few more chirping birds could be enough to distract one from the traffic noise with the help of additionally planned future traffic calming measures.



## Context

The University of British Columbia is not located within an incorporated municipality and continues to manage its own land for both institutional and non-institutional development. The University, together with The University Endowment Lands and Pacific Spirit Regional Park fall within GVRD Electoral Area A.



Fig. 3.10  
Proposed Two-eyed Seeing Garden adjacencies



As outlined in Trek 2000, University Town is in the process of developing eight small communities. The Mid Campus neighbourhood is located south of Thunderbird Boulevard, between East Mall and SW Marine Drive, and is bounded on the south by the UBC Botanical Gardens and Thunderbird Stadium. The plan provides for 709 new dwelling units, of which a minimum of 30% will be rental and 70% will be available for purchase. At least 213 of the units will be ground-oriented. Average FSR will be in the range of 1.46. University Town's anticipated build-out is 2021. The total current population of UBC (when students are in term) is approximately 10,400 including the residents of University Town neighbourhoods and Hampton Place, student residences, and graduate housing. The total projected future population of UBC in 2021: approximately 20,900.

Other direct adjacencies include Thunderbird Stadium, an event based venue for sporting events and outdoor concerts. There is virtually no buffer zone between the Native Plant Garden and the stadium, leaving the Garden open to late night visitors during events. The 40 acre UBC Farm is also nearby, on South Campus next to the botanical garden's greenhouses.

The relevance of this information is not merely to demonstrate adjacencies but also to illustrate the nibbling away of the agricultural and forested qualities of South Campus and the UBC Botanical Garden. In all likelihood Thunderbird Stadium will not remain at its present location due to its new residential neighbours as well as its need for upgrading. This large site and building are such that a full restoration and preservation are unlikely.



Fig. 3.11  
Thunderbird Stadium



## Chapter 4 • The Design

### ***Site Concept***

The concept for the site is based upon the core project ideas of seeing, inter-relatedness and wholeness, nesting and the region, layered and visible histories and collaboration. This means that the garden visitor will not only see and know that they are in the Two-eyed seeing Garden. The visitor will also have a simultaneous awareness of what lies outside of the garden walls and that even what they see outside is nested within an even larger context. Traces of the past will be visible in order to acknowledge that the Two-eyed Seeing Garden did not develop from nothing, rather it is one more layer of human intervention that is occurring in a place that has witnessed radical changes for more than 200 years.



Fig. 4.1  
Two-eyed Seeing Garden is nested within the Georgia Basin



## ***Site Organization & Circulation of the Two-eyed Seeing Garden***

The Two-eyed Seeing Garden is organized into three main places that are connected by transitional places guiding the visitor from one place into the next. What can make the garden active, are the stories in the land that will never be the exactly the same each time. The differences may be subtle because time or the circumstances differ for the story being told. If the storyteller or storyseer is different then surely the story will differ also. The stories become like layered textiles, they sit next to each other and together and although different, the connections they make give different information because one can start to see a seemingly single story in relation to its surroundings. This means that a story inside the garden walls is not separated from a story at the most outer edges of the Georgia Basin, rather they are part of a larger narrative. This larger narrative is also activated by the telling of the story that brings it back to inform the local place. The local then goes back out to the region again and the cycle and flow just keeps moving in, around, and through itself like the concentric circle. "For whenever the members of a community speak about their landscape-whenver they name it, or classify it, or tell stories about it-they unthinkingly represent it in ways that are compatible with shared understandings of how, in the fullest sense, they know themselves to occupy it (Basso 1996,44).

### **Greenway**

The exterior of the Two-eyed Seeing Garden and the remainder of the east side of the botanical garden is enveloped by the *Mid Campus Community Plan Greenway*. This is a planned component of the *Mid Campus Community Plan* that has the potential to do so much. The *Greenway* planting design should be an extension of the planting design in the Two-eyed Seeing Garden. Not only would this be an effective indicator of what sits inside the walls of the garden, but this would indicate collaboration on all sides: the Musqueam community, the UBC Botanical Garden and UBC Campus and Community Planning. The *Greenway* is the most immediate placeholder for the region and part of a concentric circle. The garden is embraced by what is outside of itself and it moves out beyond its walls at the same time.

### **Welcome Gate**

The entrance (pedestrian and vehicular) is marked by the *Welcome Gate* (see Fig. 4.18) that simply consists of large stripped cedar timbers capped in copper. The fencing on either side is constructed based on plank house construction with a heavy gauge copper wire to secure the cedar planks in place (see Fig. 4.20). The gate and fencing are inspired by the photo of the plank and post building in Fig. 1.13. A similar method of construction is employed by architect Larry McFarland for the First Nations Long House at UBC (Fig. 1.9). The *Welcome Gate* is a large visual placeholder that beckons visitors from the distance and reminds those who are in the neighbourhood daily that the garden and its stories are there day in and day out - always changing. They say, come and see, experience.





Fig. 4.2  
Two-eyed Seeing Garden: An Ethnobotanical Garden



## **Invitation**

*The Gates* lead to the *Invitation*; an area that leads the visitor in through layers of trees. Distant vision is slightly obscured at this point to emphasize that one does not need to see all at all times. Revelation of the larger place and details comes incrementally. Moving through light and dark the visitor is drawn in by the inviting and gentle sound of water gurgling in the near distance, despite the darkness and the lack of visual clarity as to the approach. The main entrance to the Two-eyed Seeing Garden is encountered as one continues along the main trail of the *Invitation* towards the sound of the water from the *Gray Fountain*.

## **Thresholds**

Once passing through the *threshold* of the *Invitation*, each visitor delves into the ruin: the *Dark Place*. At this place in the Garden there is the choice of exploring the *Dark Place* or of moving on to the other paths through the *Reed Blanket Trail* or the *Forest Blanket Trail*. The main trail also clearly moves through the Two-eyed Seeing Garden and into the rest of the botanical garden. These *thresholds* are important because they are a place of transition from perhaps light into dark or from earth to water. They are a transition from one story to another and one way of seeing to another. The physical cues in the materials and immediate experience give a reason for pause and contemplation.

## **Gray Fountain**

The Gray Fountain emerges from the old concrete structure that at one time acted as a plinth for a statue. For the fountain it has been cut down flush with the ground and cut out in the form of a bowl or pond. The water that flows into here is the gray water from the Hawthorne Residences that are just north of the site. The swale that carries the water to this point runs parallel to the *Mid Campus Greenway* and in through the secondary *Greenway entrance*. From the *Greenway entrance* it runs towards the *Dark Place* past the washrooms for the garden. The water runs directly under a grated metal footbridge that connects the path to the washrooms. All the gray water from the public washrooms goes into the main swale, through the *Gray Fountain*, and into a rill that leads to the *Dark Place*. The source and movement of the water makes connections between the inside and outside of the garden while simultaneously blurring boundaries as it moves through the garden into the ground water and eventually back to the river and the ocean.

## **The ruin: Dark Place**

If the visitor is really paying attention, a subtle opening in the trees to a hidden path will be an invitation to one of the multiple secondary entrances to the Thunderbird Stadium, now in ruin. The rill described below is derived from the existing stadium walls that have been cut down nearly flush with the floor (see Fig.4.8). The centre piece is cut out for the water to flow through. This rill moves through the ruin and into a stream that flows down the northwest side of the ruin and into the *Watery Reeds Wetland*. Here the water is treated through the biofiltration of plants, finally moving through to a smaller, secondary pond, the *Reed Nest*. From here the water moves to the ephemeral *Bog* that is wet in winter but dry in summer.

The Dark Place holds all of the physical histories of the site because it is the ruin of Thunderbird Stadium in addition to being Musqueam land and botanical garden. One way



of seeing is being able to see the histories that can be made invisible. Some are simply erased. The importance in the presence of all of the people who have engaged with this place make it thicker and richer with stories and energy. Some of those historic layers are physically expressed

“preserving history in one frozen moment also represents the death of that site that would otherwise evolve as a ‘continuous compendium of natural and cultural processes’ (Pottenger & Puriton 1998, 179).”

As elsewhere in this garden, process and time will initially be accelerated to ensure the clarity of the design of the Dark Place from the beginning. The Dark Place is the ruined remnants of Thunderbird Stadium and is the dark transition into the main body of the garden. The water from the Gray Fountain is the guide as it flows into a rill from outside, and then back in through the ruin. The rill in the ruin is cut out of existing concrete floor similar to the treatment of water in a Persian garden (see Fig. 4.7). The main circulation follows the water from the southeast side of the ruin, through to the north end of the old stadium and out into the trees. This main path through the ruin is accessible and descends into the garden and the rest of the ruin. The Dark Place is connected to some of the darkest rainforests on the Pacific Westcoast. The flowing water is akin to the Fraser River flowing into the estuary at its mouth.

The Dark Place is a place for exploration. Full of contrast: fine and rough, dark and light, large and small. There are remains of walls and rubble that are being overtaken by trees and vines that are shade and damp loving. There are mosses and other delicate plantings nearer the watery rill and shaded by remaining pillars and walls (see Fig. 4.8). Other areas of the ruin are accessible only by foot. These are the traces of the old rooms. Many of the rooms have the old concrete flooring cutout and are planted with trees and ferns that the visitor can move through in some cases and around in other cases, depending on the plantings.



Fig. 4.3  
Cyrus the Great's palace garden  
at Pasargadae, Iran 550 BC.



There is also the opportunity to move down through and into the old bleachers of the stadium. Many of the stairs and bleachers are demolished but some remain and they can be accessed for more active exploration. There are parts of the stadium that have been removed and are planted with trees, ferns and mosses (see Section a-aa). In some areas there are paths that go down into the earth and right under the stadium (see Section a-aa). These places are dark, wet, close and mildly slimy. The visitor can smell the earth and hear the dripping water and in some places the tree roots are visible. If the visitor moves all the way to the bottom, the wetland is accessible. If the upper northern path is chosen, the visitor then walks over large stepping stones through the stream (that is sourced from the rill) to a trail that connects with the main path of the Reed or Forest Blanket Trails.

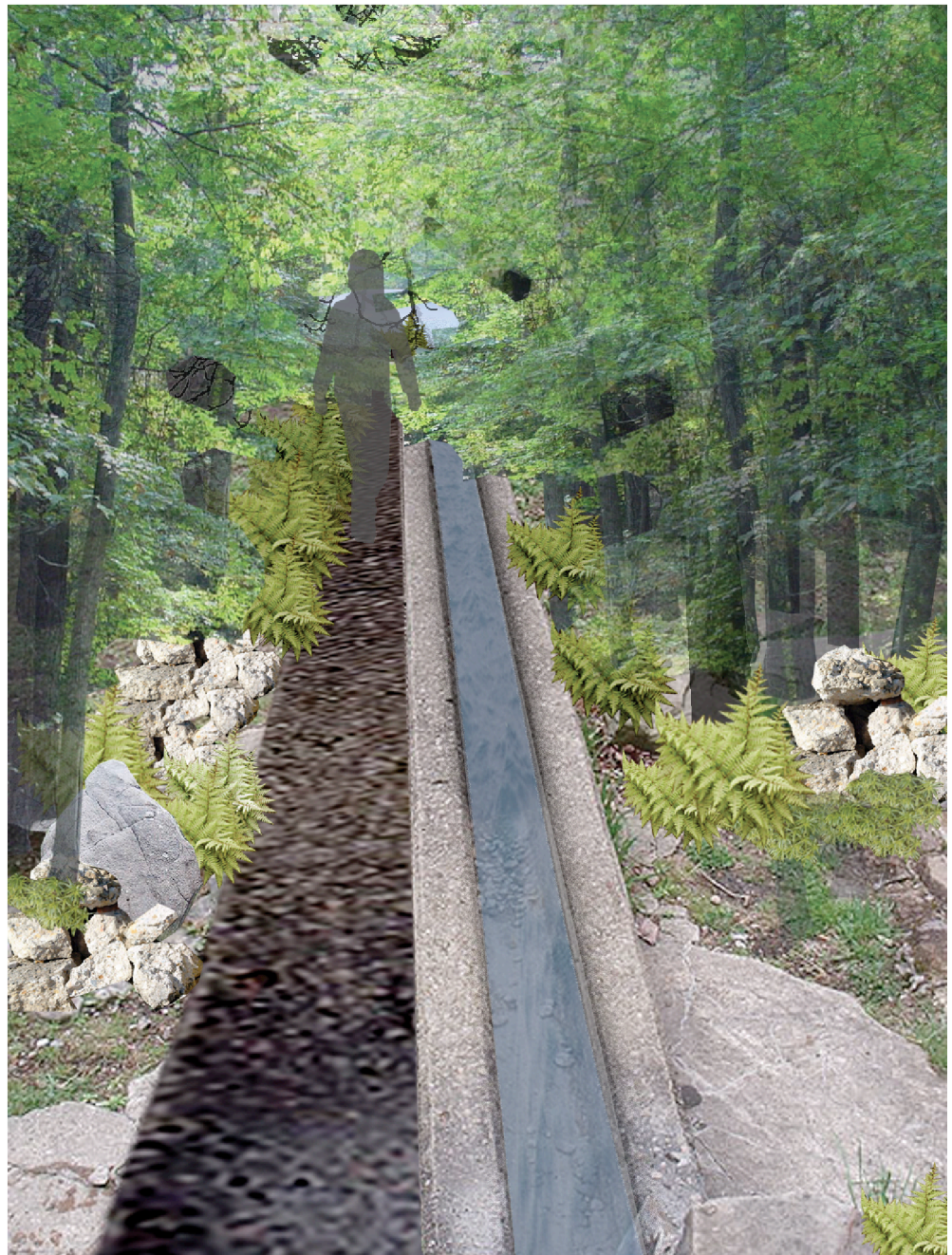


Fig. 4.4  
The rill in the  
Dark Place



## Dark Place Plant List

Type	Species	Architectural	Food	Ritual /Spiritual	Tools	Textiles	Vessels	Games Use/ Other uses
Fungi	<i>Gandermia applanatum</i> Bracket Fungi			protective properties				in spear throwing & ball games
Mosses	<i>Sphagnum species</i> Sphagnum Mosses					bedding, wound dressings, personal hygiene & baby care		
Ferns & Horsetails	<i>Adiantum pedantum</i> Maidenair Fern		medicinal					
	<i>Blechnum spicant</i> Deer Fern		medicinal					
	<i>Equisetum hyemale</i> Scouring Rush							hollow, stiff stalks of Scouring -rush were made into whistles
	<i>Polypodium glycyrrhiza</i> Licorice Fern		dried steamed, scorched , raw, medicinal					
	<i>Pteridium aquilinum</i> Bracken Fern		liner in cook pits, rhizomes eaten raw or cooked		used as torches			
Bulbs	<i>Fritillaria camschatcensis</i> Northern Rice Root		cooked or dried					
	<i>Fritillaria lanceolata</i> Chocolate Lily		cooked or dried					
Perennials	<i>Achlys triphilla</i> Vanilla Leaf							insect repellent, deoderant
	<i>Asarum caudatum</i> Wild Ginger		medicinal			bedding for infants		spicy scent used in bath water
	<i>Fragaria chiloensis</i> Wild Strawberry		berries eaten fresh			headbands and belts		
	<i>Heuchera glabra</i> Small Flowered Alumroot							applied as poultice
	<i>Lysichiton americanum</i> Skunk Cabbage				lining for fire pits, baskets and storage pits, as a food wrapper			
	<i>Maianthemum dilatatum</i> False-Lily-of-the-Valley		medicines					
Shrubs	<i>Amelanchier alnifolia</i> Serviceberry		lined steam pits with twigs, dried or in cakes,		arrows, digging sticks, implement shafts/handles		basket rims and cradle frames	
	<i>Cornus nuttallii</i> Flowering Dogwood				bows, implement handles	tanning agent for hide and dye		
	<i>Cornus stolonifera</i> Red-osier Dogwood	sweathouse frames			stretchers, skewers for fish, fish traps and wiers,		basket rims, cook pit liners	fuel
	<i>Empetrum nigrum</i> Crowberry		eaten fresh, dried, singly or in cakes, or stored in grease/oil, juice,					
	<i>Holodiscus discolor</i> Ocean Spray		infusion for diarrhea, measles, chickenpox		digging sticks, spear and harpoon shafts, bows, arrows			
	<i>Lonicera involucrata</i> Black Twinberry		berries not edible			dyeing		
	<i>Myrica gale</i> Sweet gale							nitrogen fixer
	<i>Oemleria cerasiformis</i> Indian Indian Plum		eaten fresh, cooked or dry, tea as purgative					
	<i>Oplopanax horridus</i> Devil's Club		medicine	charcoal of the plant is made into dye or face paint for winter dances	fishing lures			
	<i>Physocarpus capitatus</i> Pacific Ninebark		TOXIC		bows and knitting needles			







### **The water: Watery Reeds**

The main trail to the wetland begins at the north edge of the ruin. Upon stepping out of the Dark Place the visitor encounters a play of light and shade due to the mosaic of evergreen and deciduous plantings that create a generous yet dappled canopy. Glimpses of the wetland occur about ten meters into the walk, but only glimpses. This aspect of the garden works similarly to Japanese gardens in the denial of view. In terms of the Two-eyed Garden, the denial of view references the idea that not all can be known, all of the time in all places. For instance, as the trail descends, the water is gone from sight and then all of it becomes clear and visible at the lowest elevation. The view is framed by riparian plantings of lower shrubs (see Section b-bb). This is a place of seeing far but feeling enveloped by greenness and lushness. This little place is quiet and private with thick cedar benches on either side for sitting, reflecting and watching the birds.

When the visitor continues along the trail from the seating area the land gently slopes upward and the plantings change and become more suited to hotter, drier and rockier ground. More seating is found near the top and the view is to the southeast through the trees with a screened view of the wetland. From here the land slopes down and one has the choice to continue on the outer loop or to walk across the Watery Reed Boardwalk.



Fig. 4.6  
The boardwalk in the Watery Reeds



The floating boardwalk appears to be more of an assemblage and is accessible through ramps connecting all the pieces. There is feeling of immersion and disorientation on the boardwalk especially in the summer when the reeds are thick and taller than a person. At the first major bend the visitor's view is directed at the Dark Place. Parts of the ruin are visible in the winter when the reeds are down but less so in the summer when there are only glimpses available. There are fat, backless benches for sitting and listening to the reeds moving in the wind. Just past the benches the boardwalk takes a sharp turn to the southeast and transitions into an island (see Section c-cc). The path is narrow and densely planted to prevent straying from the path into any sensitive plantings or nesting areas. Shade trees are planted at the most southeastern side for coolness and shelter as well as safe roosts and landing areas for birds. It is from this southernmost point that one understands that the water in front of them connects to the water in the ocean beyond them. The transition off the island is back onto a wooden boardwalk that directs the visitor towards the ruins of the Dark Place again. At this point the old stadium is sufficiently visible as well as the land behind it to start to make outside/regional connections while at the same time knowing and feeling grounded in where one is due to the close feeling of the space. The biggest disruption to the sense of regional landscape connection would be the residential tower to the northwest (Fig. 3.8).



Fig. 4.7  
Reeds

When reaching the end of the boardwalk another choice of direction needs to be made. Here the visitor can walk directly to the southwest and leave the Two-eyed Seeing Garden, or decide to explore the Reed Nest. The Reed Nest also offers places to slow down and get near the water and sit. If walking directly northeast, a switchback trail takes one up to the ruin of the Dark Place and the garden exit. The last option takes the visitor to the Forest Blanket Trail and into the Darkest Place.



## Watery Reeds Plant List

Type	Species	Architectural	Food	Tools	Transportation	Textiles	Vessels	Games Use	Other uses
Ferns & Horsetails	<i>Blechnum spicant</i> Deer Fern		medicinal						
	<i>Equisetum hyemale</i> Scouring Rush								hollow, stiff stalks of Scouring -rush were made into whistles
	<i>Polystichum munitum</i> Sword Fern		liner in cook pits					"pala" contest played by children too see who could pull off the most pinnae while holding their breath and more seriously by young men to test their breathing endurance for diving	
	<i>Pteridium aquilinum</i> Bracken Fern		liner in cook pits, rhizomes eaten raw or cooked	the ferns were dried and bundled to be used as torches					
Bulbs	<i>Allium cernuum</i> Nodding Onion		eaten sparingly; dried, cooked						
	<i>Fritillaria camschatcensis</i> Northern Rice Root		cooked or dried						
	<i>Fritillaria lanceolata</i> Chocolate Lily		cooked or dried						
Perennials	<i>Achillea millefolium</i> Yarrow		medicine	butter clam skewers,					insect repellent
	<i>Achlys triphilla</i> Vanilla-leaf								insect repellent, deoderant
	<i>Asarum caudatum</i> Wild Ginger		medicinal			mixed with spagnum moss as bedding for infants			spicy scent used in bath water
	<i>Lysichiton americanum</i> Skunk Cabbage			lining for fire pits, baskets and storage pits, as a food wrapper					
Sedges	<i>Carex obnupta</i> Slough Sedge						baskets		
	<i>Scirpus acutus</i> Tule	roofs and walls of summer residences, windbreaks, insulation		for drying berries on and cutting meat on		mats, mattresses, seating			
Grasses	<i>Heiiochloe odorata</i> Sweetgrass								scented
	<i>Typha latifolia</i> Cattail	roofs and walls of summer residences, insulation				mats, cushions, twine			white fluff of seeds for pillow stuffing, diapers and wound dressings
Shrubs	<i>Amelanchier alnifolia</i> Saskatoon Berry		lined steam pits with twigs, dried or in cakes,	arrows, digging sticks, implement shafts/handles			basket rims and cradle frames		
	<i>Cornus nuttallii</i> Flowering Dogwood			bows, implement handles		tanning agent for hide and dye			
	<i>Cornus stolonifera</i> Red-osier Dogwood	sweathouse frames		stretchers and skewers for fish, fish traps and wiers,			basket rims, cook pit liners		fuel



	<i>Myrica gale</i> Sweet gale								nitrogen fixer
	<i>Oemleria cerasiformis</i> Indian Plum		eaten fresh, cooked or dry, tea as purga- tive						
	<i>Physocarpus capitatus</i> Pacific Ninebark		TOXIC	bows and knit- ting needles					
	<i>Rosa nutkana</i> Nootka rose		branches used in steam pits, cooking bas- kets and root storage pits	fishing lures					leaves placed over and under food in cooking baskets and steam pits
	<i>Viburnum edule</i> High bush Cranberry		stored in water and oil like wild crabapples						food source for overwintering birds
	<i>Vaccinium ovatum</i> Evergreen Huckleberry		eaten fresh, dried, singly or in cakes, or stored in grease/oil, juice,						
Trees	<i>Acer circinatum</i> Vine Maple			fish traps, spoons, knit- ting needles, bows and dipnet frames, fishing lures					
	<i>Betula papyrifera</i> Paper birch				canoes		baskets, canoes		
	<i>Corylus cornuta</i> Hazelnut			edible nuts		spoons, arrows, rope		matting when fresh,	baskets
	<i>Malus fusca</i> Wild Crabapple			implement handles, bows, wedges, sledge ham- mers, digging sticks, spoons, tongs and hal- ibut hooks				gambling sticks	
	<i>Prunus emarginata</i> Wild cherry							darts	bark for wrapping implements and basket decoration
	<i>Rhamnus purshiana</i> Cascara		tea for laxative						
	<i>Salix spp.</i> Willow	sweathouses, summer- house frames	smoking fish	spoons, bob- ws, fish weirs, cordage, rope, nets,		bags, mats, capes, aprons and blankets,		gambling sticks, dolls	for making fric- tion fires, teeth cleaning

Table 4.2  
Watery Reeds plant list



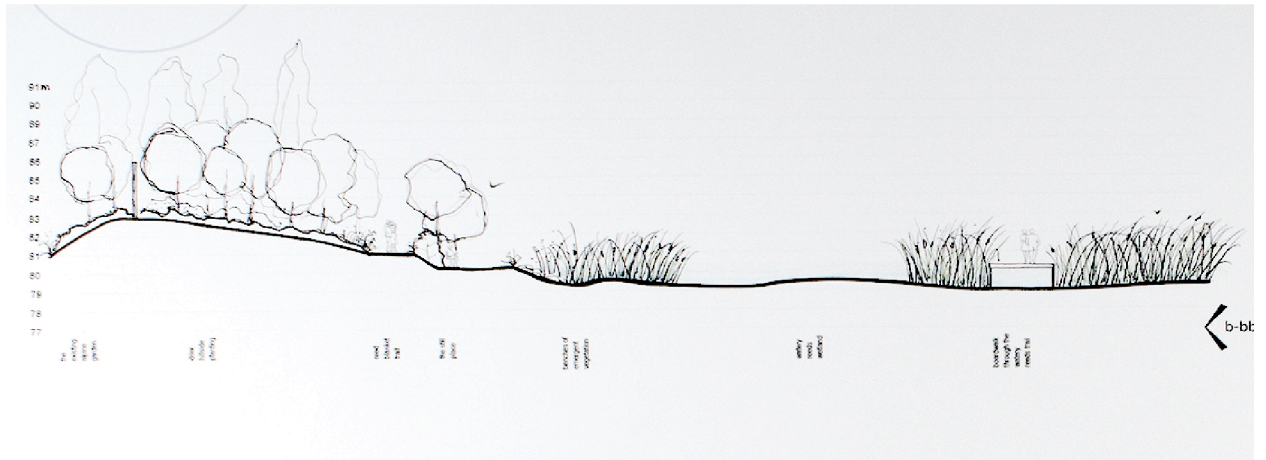


Fig. 4.8  
Section b-bb: Watery Reeds

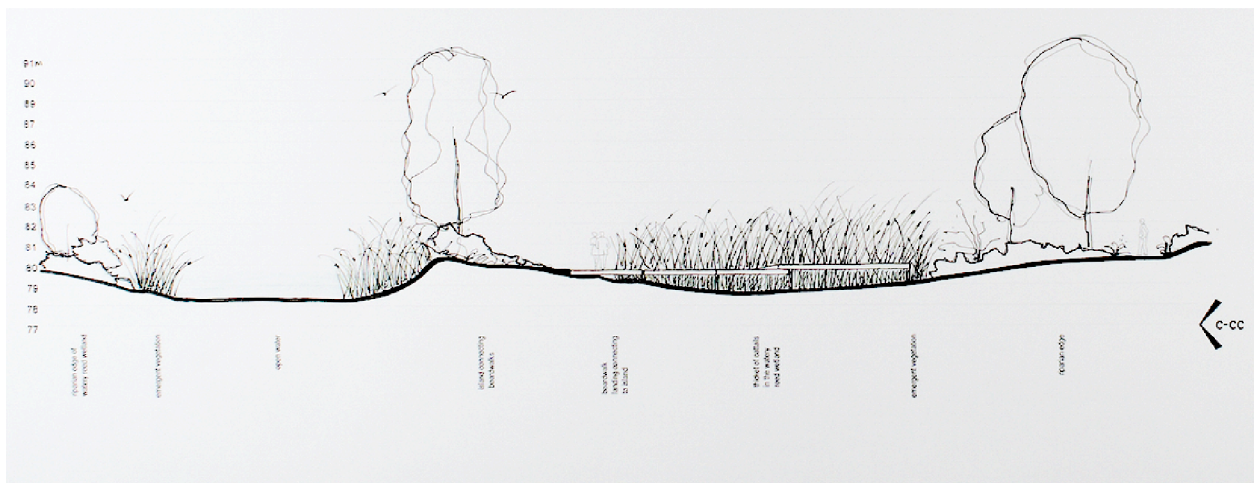


Fig. 4.9  
Section c-cc: Watery Reeds detailing island and boardwalk



### **The forest: Darkest Place**

The Forest Blanket Trail is the main path through the Darkest Place. As the visitor moves along this trail the forest starts to feel like it is closing in and almost swallowing one up. Enveloped in darkness, the edges of the path rise as the grade remains virtually the same (see Section ). The visitor has the sense of being lowered into the earth as the path's edges become closer and higher, developing into thick mossy stone walls as one moves along. The walls are built of stone with moss, tree roots, and plants erupting from the crevices. The walls run between two to four feet in height with finer, more delicate under plantings in this dense, dark place. There is a definite coolness and dampness to the Darkest Place along these edges but the interior would be dark and dry with little undergrowth.



Fig. 4.10  
Forest Blanket Trail in the Darkest  
Place



## Darkest Place Plant List

Type	Species	Architectural	Food	Ritual/Spiritual	Tools	Transportation	Textiles	Other uses, Games Use
<b>Fungi</b>	Ganderma applanatum Bracket Fungi			protective properties				fungi is used as targets in spear throwing & ball games
<b>Mosses</b>	Sphagnum species Sphagnum Mosses						bedding, wound dressings, personal hygiene & baby care,	
<b>Ferns &amp; Horsetails</b>	Adiantum pedantum Maidenair Fern		medicinal					
	Blechnum spicant Deer Fern		medicinal					
	Polypodium glycyrrhiza Licorice Fern		dried steamed, scorched , raw, medicinal					
	Polystichum munitum Sword Fern		liner in cook pits					"pala" contest played by children too see who could pull off the most pinnae while holding their breath and more seriously by young men to test their breathing endurance for diving
	Pteridium aquilinum Bracken Fern		liner in cook pits, rhizomes eaten raw or cooked		bundled to be used as torches			
<b>Perennials</b>	Achlys triphilla Vanilla-leaf							insect repellent, deoderant
	Asarum caudatum Wild Ginger		medicinal				infant bedding	spicy scent used in bath water
	Maianthemum dilatatum False Lily of the Valley		medicines					
<b>Shrubs</b>	Gaultheria shallon Salal		lined steam pits with branches, eaten fresh or dried into cakes, jams, fresh		whisk		dyeing	
	Symphoricarpos albus Symphoricarpos albus		TOXIC		brooms, skewers, arrow shafts			
	Vaccinium parvifolium Red huckleberry		eaten fresh, dried, singly or in cakes, or stored in grease/oil, juice,					fish bait in streams,
	Vaccinium ovatum Evergreen Huckleberry		eaten fresh, dried, singly or in cakes, or stored in grease/oil, juice,					
<b>Trees</b>	Acer macrophyllum Big Leaf Maple		liners in fire pits to impart flavour to cooking food		spindle whorls, paddles, dishes, spoons, combs, fish lures, mat creasers, cedarbark shredders, whisk		liners	
	Pseudotsuga menziesii Douglas Fir			caskets	handles, harpoons, salmon weirs, tongs,			bark for fuel, pitch for sealing joins etc.
	Taxus brevifolia Western Yew				bows, wedges, digging sticks, handles, harpoons, sewing needles knives,			
	Thuja plicata Western Red-cedar	houseposts, planks, totem poles, mortuary posts		ceremonial clothing, masks	hooks, rakes, bailers, racks, frames weirs, paddles, harpoons, cookingboxes, rope	canoes	dyeing	
	Tsuga heterophylla Western Hemlock		medicine, inner bark eaten		spoons, spits, paddles		tanning hides, dye, bedding	

Table 4.3  
Darkest Place plant list



## The meadow: Blue Open

As the visitor arrives at the criss-crossing of the paths either direction takes one to the Grassy Blue Open Meadow (see Section d-dd). This is a meadow of native grasses and camas that are managed for harvesting. The path is quite dark prior to the approach to the meadow, where it quickly becomes open and bright even on the rainiest days. The evergreens of the Darkest Place merge into a looser deciduous planting of trees and shrubs that give a feathered and varied edge of the meadow with some finer cedar benches for sitting and reflecting. This meadow is open, with a breeze coming through and plenty of light. The path circles the meadow and the planting beds on the side opposite the meadow are sloped up and covered in dry, sun loving trees, shrubs and groundcover.

When leaving the meadow, the visitor is plunged into dark, thick forest again until they reach the ruin. The evergreen canopy gives way to a dappled deciduous canopy that lets the light dance. This has the effect of getting the visitor to look at shadow playing on the ground, including more delicate plantings near the edges, as well as looking up into the leaves and branches. At this point the visitor can leave the garden through the entrance to complete the circle – to finish where one starts.

## Blue Open Plant List

Type	Species	Food	Ritual /Spiritual	Tools	Transportation	Textiles	Vessels	Games Use / Other uses
Bulbs	Allium cernuum Nodding Onion	eaten sparingly; dried, cooked						
	Camassia quamash Common camas	eaten sparingly; cooked						
Perennials	Achillea millefolium Yarrow	medicine		butter clam skewers,				insect repellent
	Fragaria chiloensis Wild Strawberry	berries eaten fresh				headbands and belts		
	Urtica dioica Stinging Nettle					fibre source for nets, blankets		
Shrubs	Amelanchier alnifolia Saskatoon Berry	lined steam pits with twigs, dried or in cakes,		arrows, digging sticks, implement shafts/handles			basket rims and cradle frames	
	Arctostaphylos uva ursi Kinnikinnick	leaves as diuretic for kidney and urinary problems						berries strung as necklace, leaves for smoking, berries in rattles
	Mahonia aquilolium Tall Oregon-grape	tart berries eaten with salal berries				inner bark of branches and roots used for dyeing basket materials, paint		handwashing detergent
	Mahonia nervosa Dull Oregon-grape	tart berries eaten with salal berries				inner bark of branches and roots used for dyeing basket materials, paint		handwashing detergent
	Oemleria cerasiformis Indian Plum	eaten fresh, cooked or dry, tea as purgative						



	<i>Rosa gymnocarpa</i> Dwarf wild rose	outer rind eaten only in faamine times		fishing lures				leaves places over and under food in cooking baskets and steampits
	<i>Rosa nutkana</i> Nootka rose	branches used in steam pits, cooking baskets and root storage pits		fishing lures				leaves places over and under food in cooking baskets and steampits
	<i>Viburnum edule</i> High bush Cranberry	stored in water and oil like wild crabapples						food source for overwintering birds
Trees	<i>Alnus rubra</i> Mountain alder	smoking salmon	masks, head dresses, rattles			dyeing	bowls, feast dishes, spoons, containers and platters	carving, fuel, treating animal hides
	<i>Betula papyrifera</i> Paper birch				canoes		baskets, canoes	
	<i>Corylus cornuta</i> Hazelnut	edible nuts		spoons, arrows, rope		matting when fresh,	baskets	
	<i>Populus balsamifera</i> ssp. <i>trichocarpa</i> Black Cottonwood	smoking fish		poles	dugout canoe,		dugout canoe, containers for food from the thick corky outer bark	fuel, inner bark used as soap, bud resin as glue
	<i>Sorbus stichensis</i> Sitka Mountain-Ash	rarely eaten, tart jelly,						

Table 4.4  
Blue Open plant list

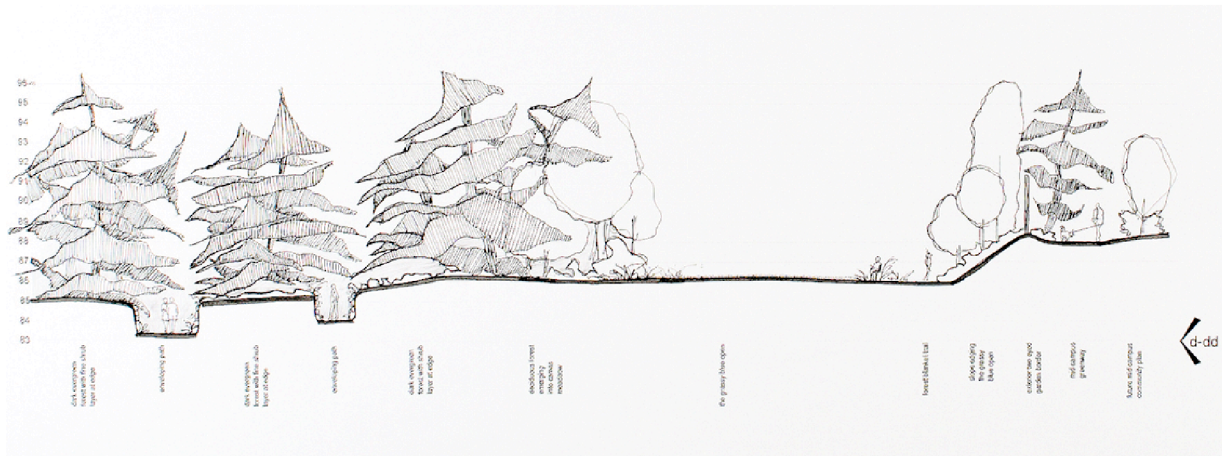


Fig. 4.11  
Section d-dd: Darkest Place Forest developing into  
Open Blue Meadow



#### Pedestrian and vehicular approach to the Two-eyed Seeing Garden

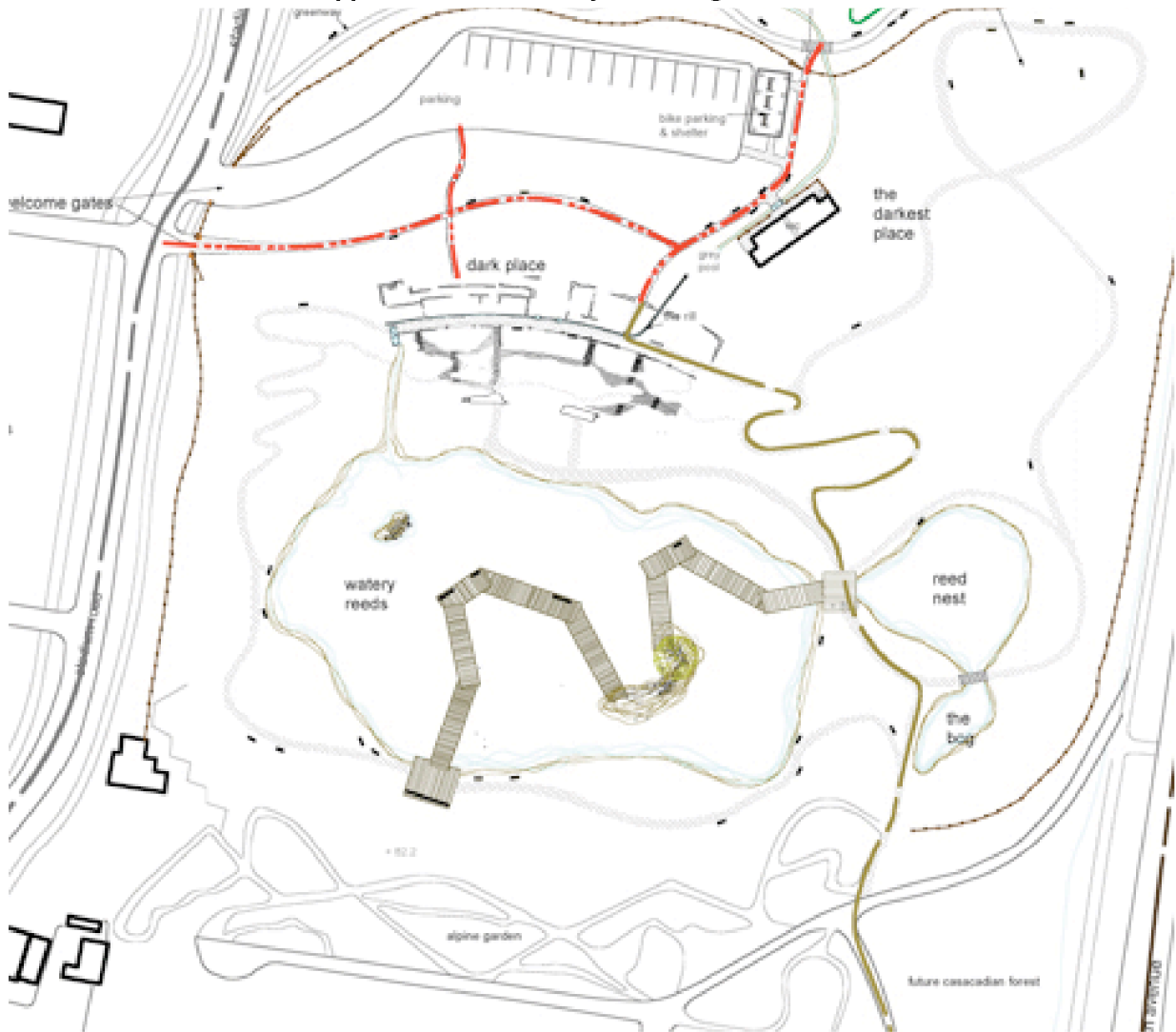


Fig. 4.12  
Pedestrian and vehicular approach to the Two-eyed Seeing Garden

The Welcome Gate for the Two-eyed Seeing Garden can be approached by foot from the north via the Main Mall from the campus. The pedestrian approach is on axis with Main Mall and winds through the Invitation prior to reaching the main entrance to the garden through the ruin: Dark Place. Vehicular approach to the Two-eyed Seeing Garden is via Stadium Road. A secondary Welcome Gate is accessible from the east just off the Greenway. It is at this entrance that the bike shelter and washrooms are located.

The visitor can move right through the Two-eyed Seeing Garden and into the proposed Cascadian Forest by heading south through the Dark Place down the curvy gentle slope and past the wetland. By following this path straight through, the visitor ends up at the edge of the Alpine Garden, Contemporary Garden and Cascadian Forest.



## Reed Blanket Trail

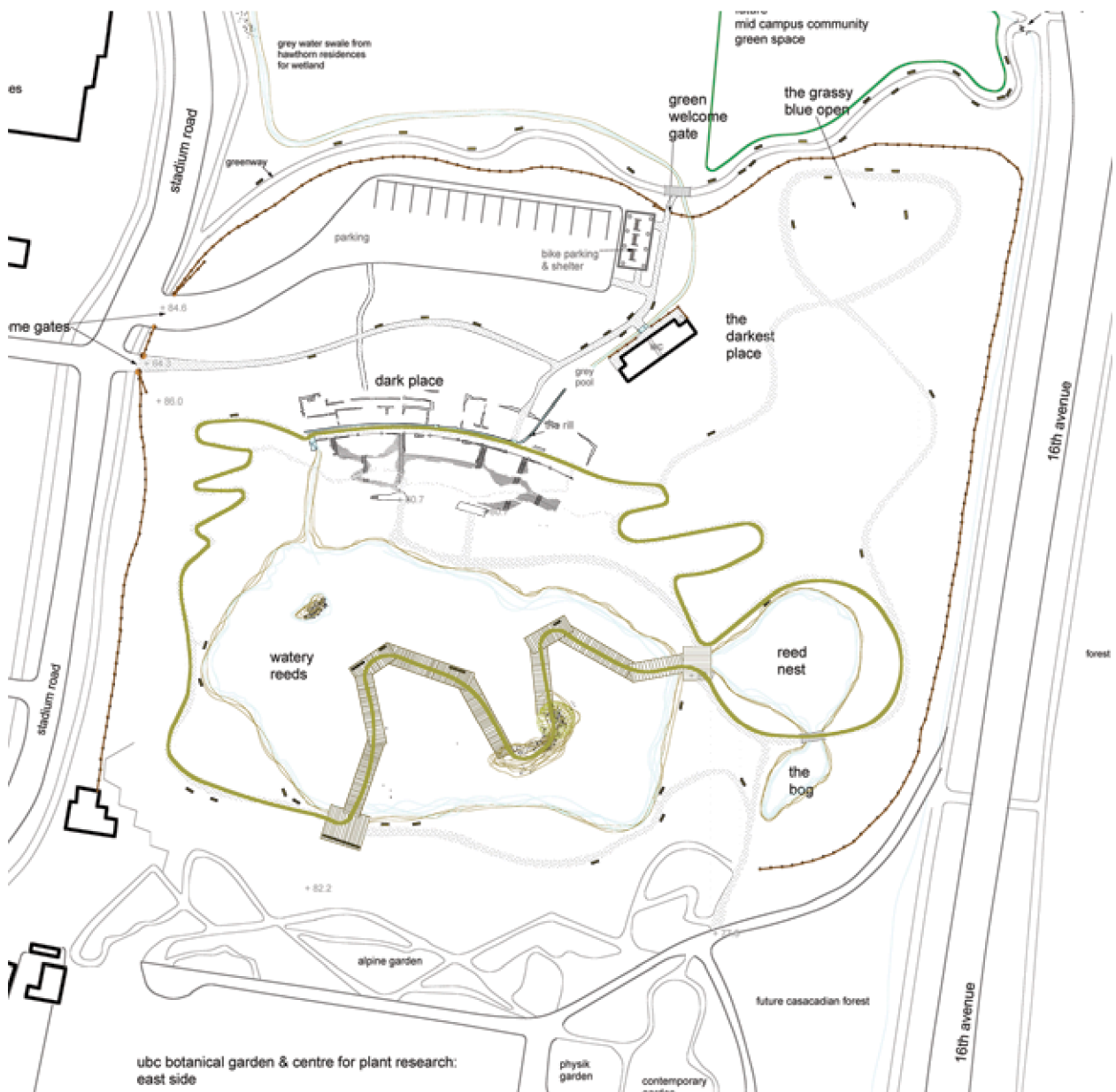


Fig. 4.13  
Reed Blanket Trail

This is the primary trail for the wetland area, the Watery Reeds. This path begins at the main entrance and moves through the ruin: Dark Place. The visitor emerges out the darker ruin and into dappled light then moving down a switchback trail to the edge of the water. There are numerous benches along the way for rest and contemplation. Reaching the western most part of the path the ground begins to slope up for a short while when heading south to the Boardwalk and then back down again, all the while giving discreet views of the water and the ruin. The Boardwalk zigzags through high cattails and becomes an island at somepoint, finally dissolving back into Boardwalk again. This walk finally moves around the smaller wetland, the Reed Nest and up to the ruin: Dark Place again just like a circle.



## Forest Blanket Trail



Fig. 4.14  
Forest Blanket Trail

The Forest Blanket Trail begins similarly to the Reed Blanket Trail but this path stays along the edge of the wetland: Watery Reeds for all of its length. The trail finally crosses water where the Reed Nest and the Bog meet. From this southern most point, the path moves east through evergreen forest: Darkest Place. From this dark forest the path emerges into an contrasting open camas meadow. The path loops around the meadow and plunges back into the Darkest Place again to wind back up through the ruin in order to exit.



## Dark Place Trail

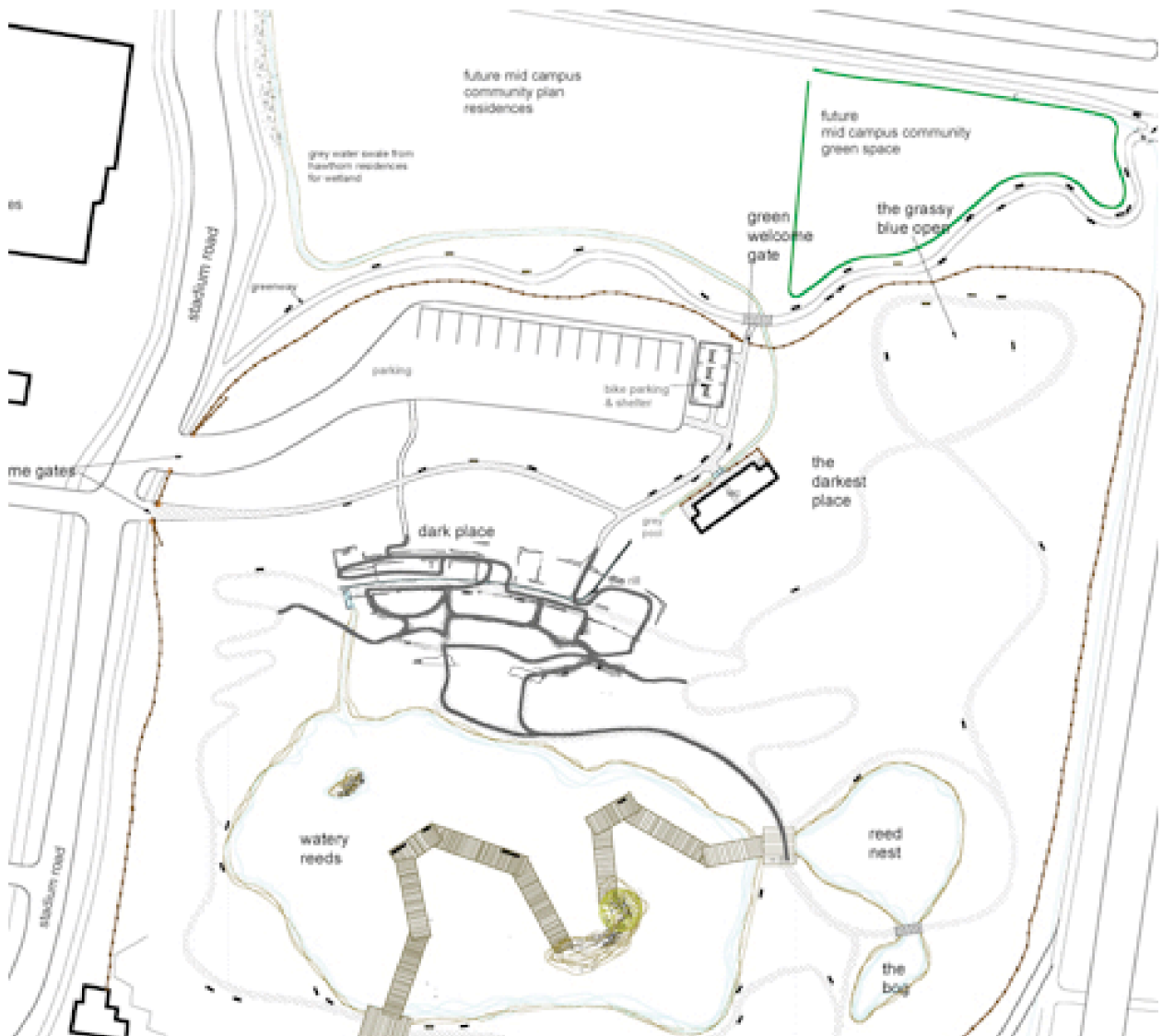


Fig. 4.15  
Dark Place Trail

The trails for the Dark Place are connected to the primary place of entry and exit for the Two-eyed Seeing Garden. These trails also include the discreet and more mutable entrances to the ruin. The Dark Place trail is also the only non-accessible path in the entire garden. This is so because this aspect of the garden is also about what is inside the earth and under the building. It is about seeing and smelling roots, earth and decay. The visitor can move about underneath the old bleachers and see the trees and their roots taking hold in an old locker room.



## Textures and Materials

The palettes for the Two-eyed Garden will be simple and local. There will be a variety, and each of the major zones will have materials and textures appropriate to the specific place and feeling in the garden. For example, the Water Reeds wetland will have benches made of fat, thick cedar, a bit rougher in appearance than the benches up in the meadow. These will be thinner and finer in appearance so as to appear as if they are floating in the meadow when the grasses are high.



Fig. 4.16  
Textures & materials palettes



### The Dark Place Ruin Palette

This place has the sensibility of being in something old and being immersed in the earth. This dark, compressed space puts the visitor under the trees with the roots, dripping water and small plants.

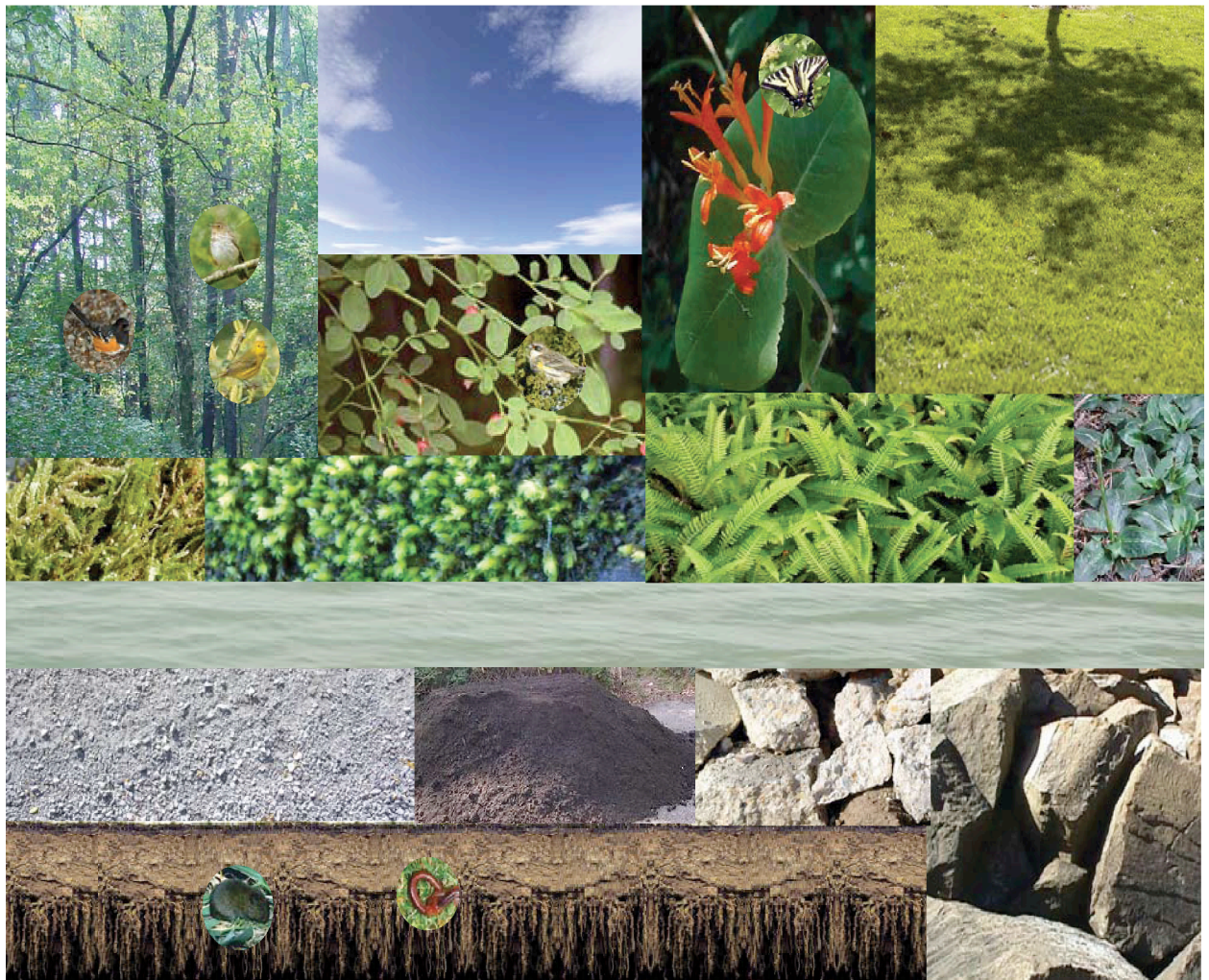


Fig. 4.17  
Dark Place palette



## *Watery Reed Wetland Palette*

The Watery Reed Wetland has the feeling of emergence and sky. There is a light tree canopy in this part of the garden if any, and the rest is dense with cattails to the point of disorientation. The floating boardwalk that traverses the wetland feels treacherous, as if it could break apart at any moment.

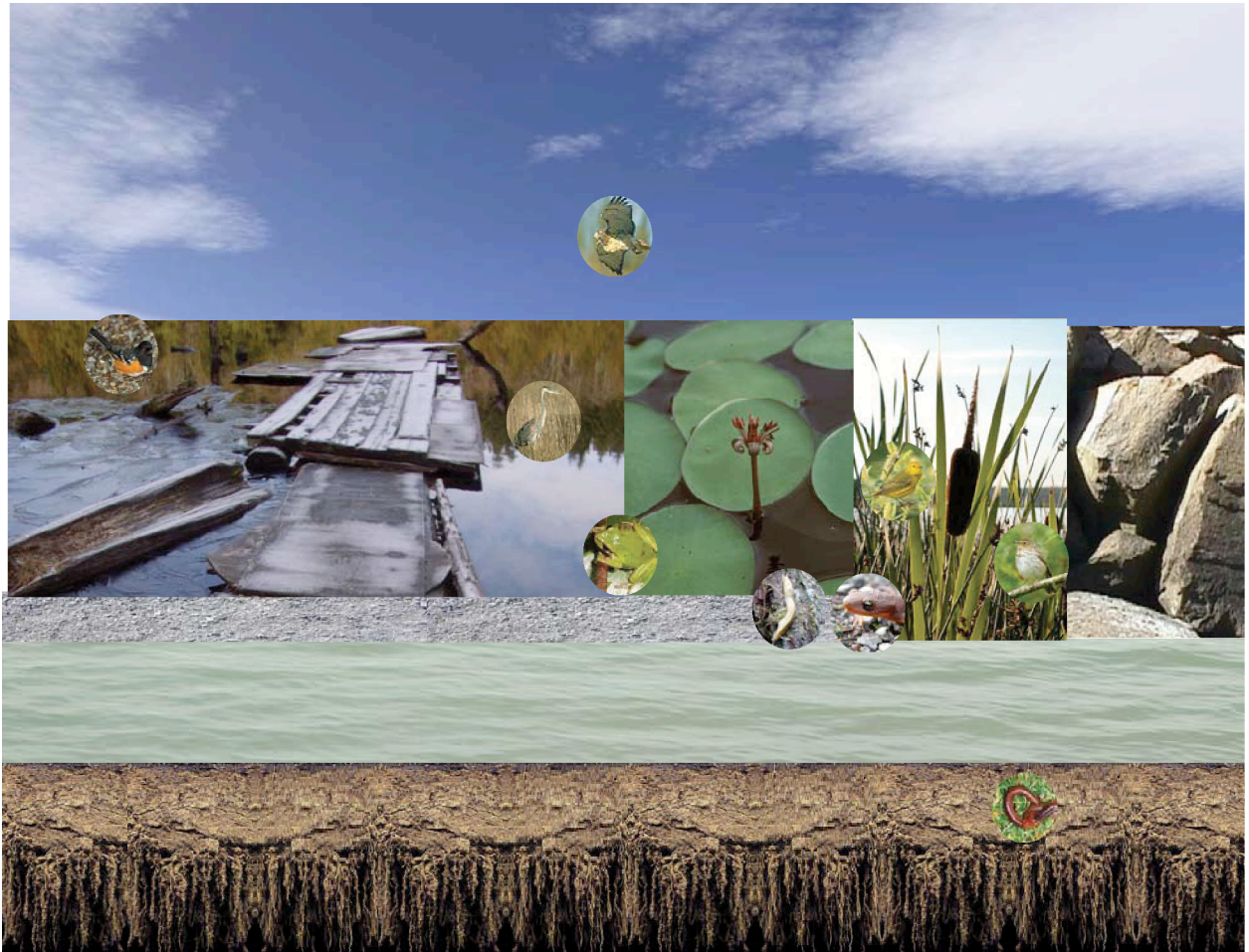


Fig. 4.18  
Watery Reed palette



## *The Darkest Place Forest*

This place is dark because of the heavy evergreen canopy cover. One has the sensation of being lowered into the earth to see its inner workings.

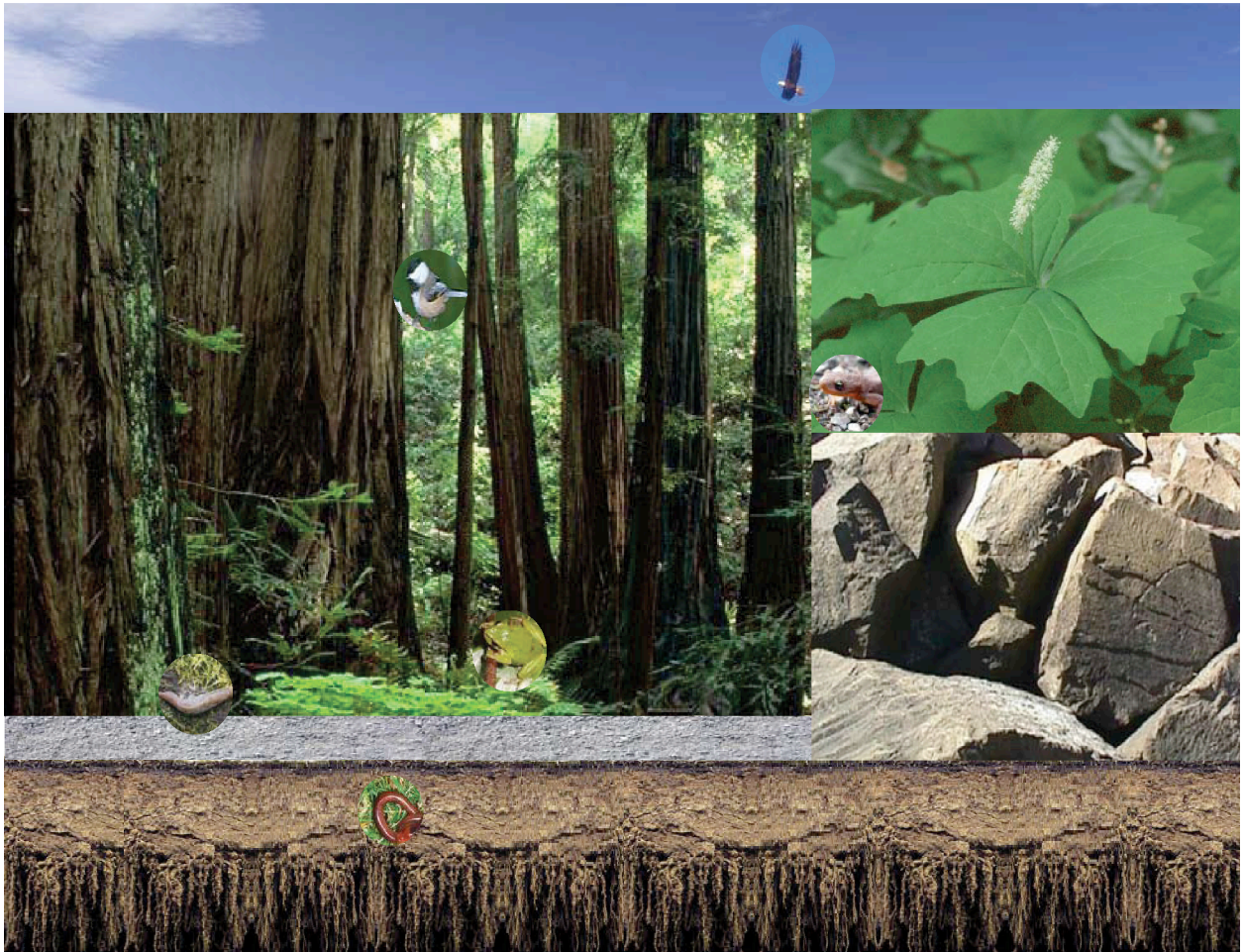


Fig. 4.19  
Darkest Place palette



## *The Blue Open Meadow*

The light filled meadow is open, with feathered edges of deciduous shrubs and trees. The meadow is planted with native tall grasses and flowers, including camas bulbs

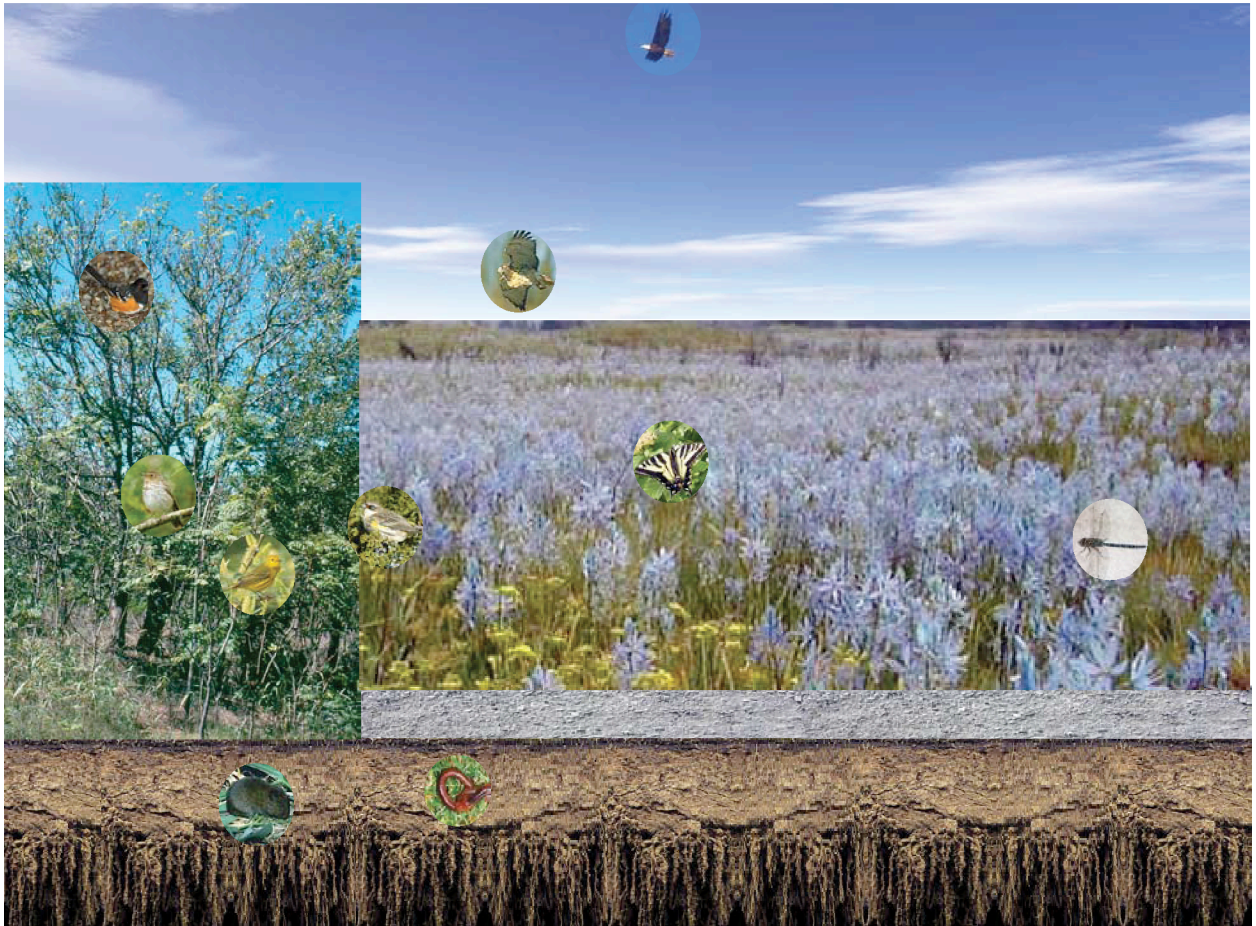


Fig. 4.20  
Blue open palette



## Design Interventions

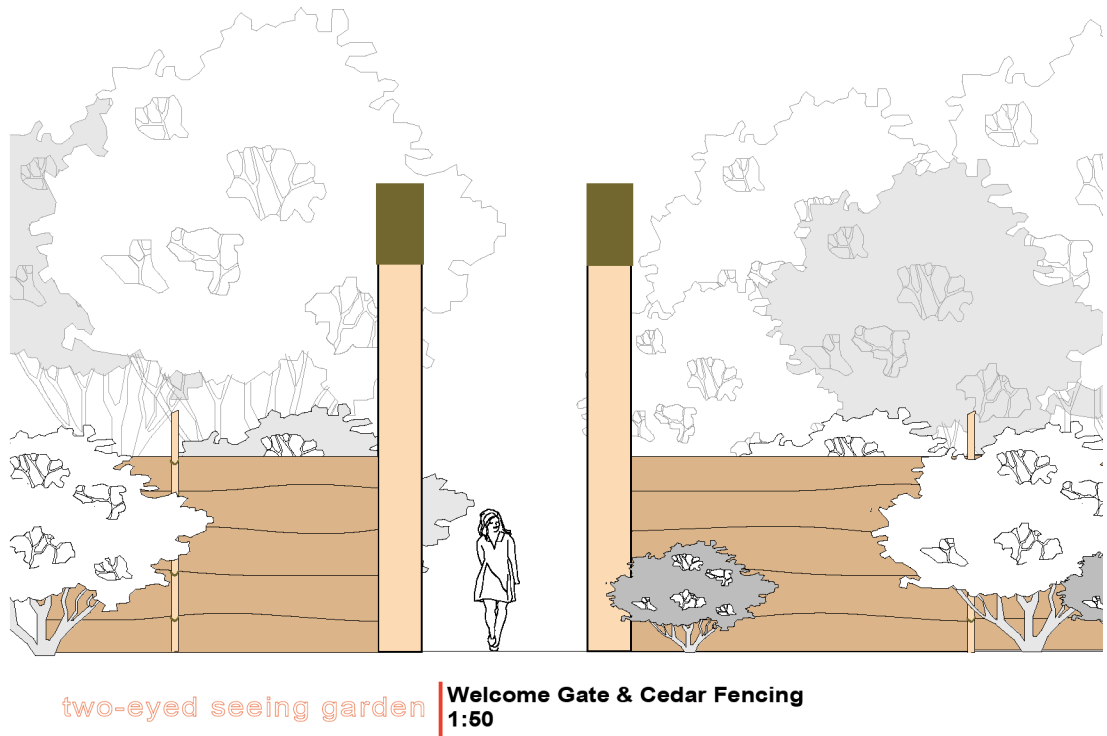


Fig. 4.21  
Welcome Gate and Cedar Fencing

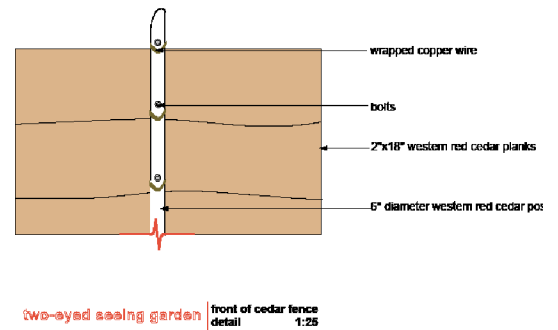
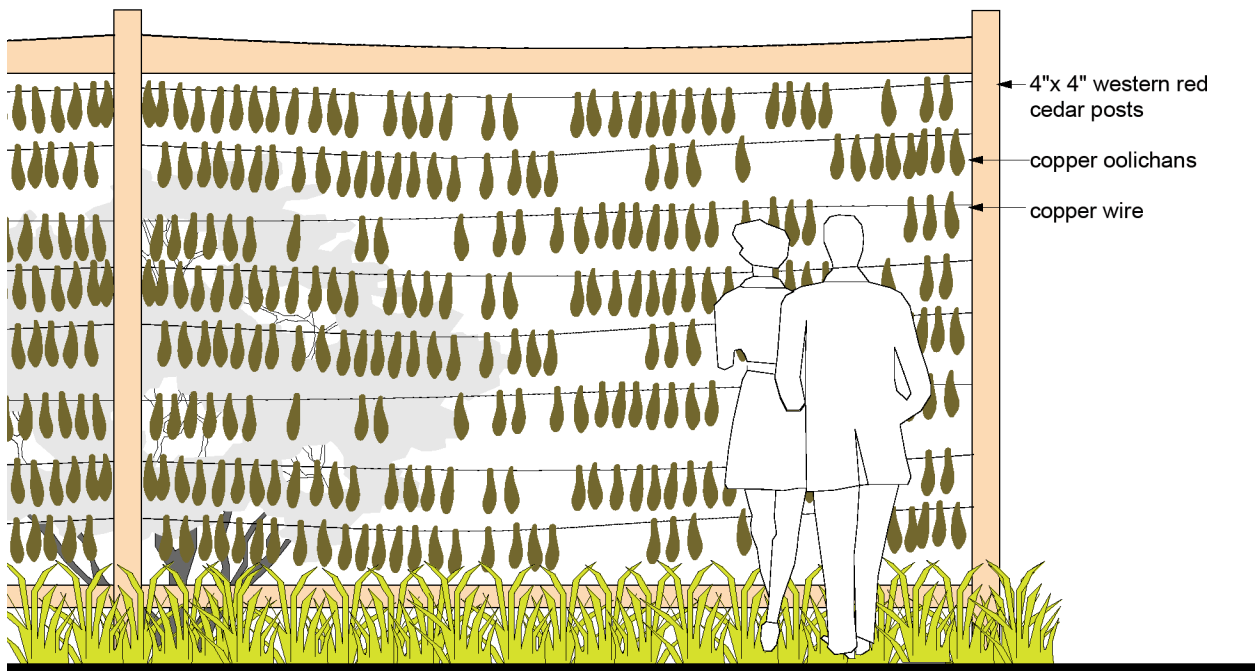


Fig. 4.22  
Welcome Gate and Cedar Fencing detail

The Welcome Gate is directly inspired by the plank building in Fig. 1.13





two-eyed seeing garden | Donor Screens  
1:50

Fig. 4.23  
Donor Fence

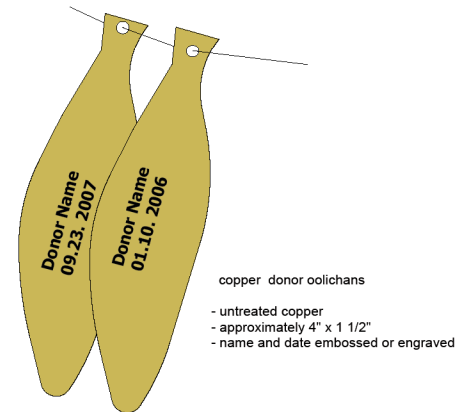


Fig. 4.24  
Copper Fish detail

The Donor Wall is directly inspired by the drying Oolichand on the racks in Fig. 2.1.



## Chapter 5 • Conclusion

### *A beginning*

I cannot see as someone else does, but I do believe that I can support and facilitate another person or community's way of seeing, just like a translator. As a person who is bilingual, I also understand that nothing ever translates perfectly but that it is something that can be beneficial to all involved depending on the intent, process and outcome.

Although the intent was for this project to be a collaborative effort between me and members of the Musqueam community, this did not occur, and the resulting program is based mainly on my interpretation of writings by indigenous scholars, as well as ethnographers.

I have learned that current and historical inequity in the relationship between the First Nations peoples and Western immigrants will also take time to heal. Nothing will ever be the same again. The children that are growing up now and those yet to be born have the potential to see very differently. The Two-eyed Garden fits this well because it is about the future. A newly planted tree is put into the earth and nurtured because we think about its potential growth in 50 or 100 years, not just next year.

If you have come here to help me ,  
You are wasting your time . . . . .  
But if you have come because  
Your liberation is bound up with mine,  
Then let us work together .

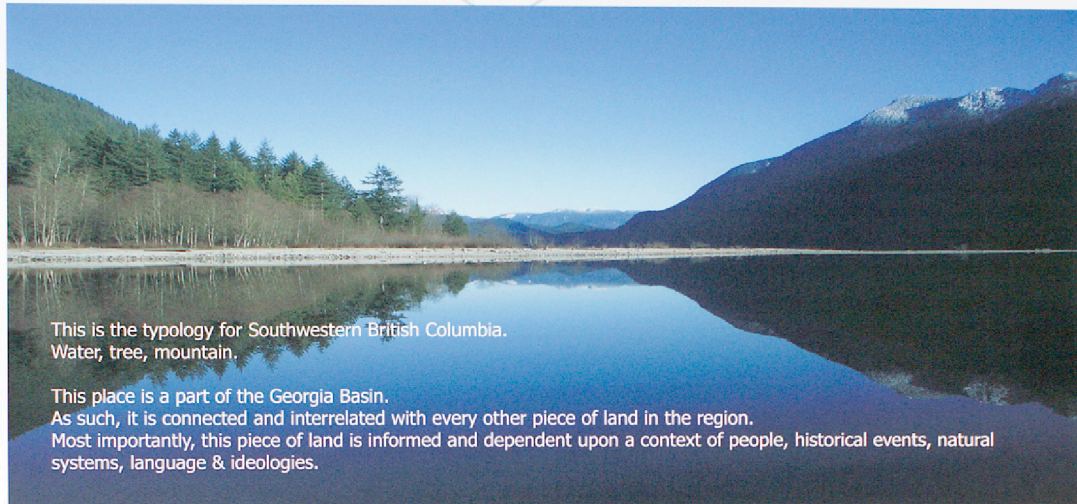
Lilla Watson, a Brisbane-based Aboriginal educator and activist .



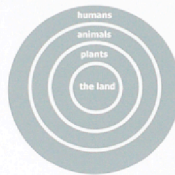
## **Presentation Posters**



# two eyed seeing garden: an ethnobotanical garden



after Croal & Danow, 2002



The triangle shows a hierarchical western framework based on dominions of power and progression towards an ideal.

The circle portrays an indigenous world view based on inter-relatedness, inter-connectivity, fluidity & wholeness.

The Two Eyed Seeing Garden is based on the differences between these two frameworks.

We manage and manipulate the landscape based on how we see it.

These images show different ways of seeing the landscape, through boundaries & layers of history.

By making multiple ways of seeing accessible, multiple readings and knowledges rise to the surface, and enter the realm of discussion and possibility.



The Malacca Factory Garden by Winifred Lutz



Natural History Museum

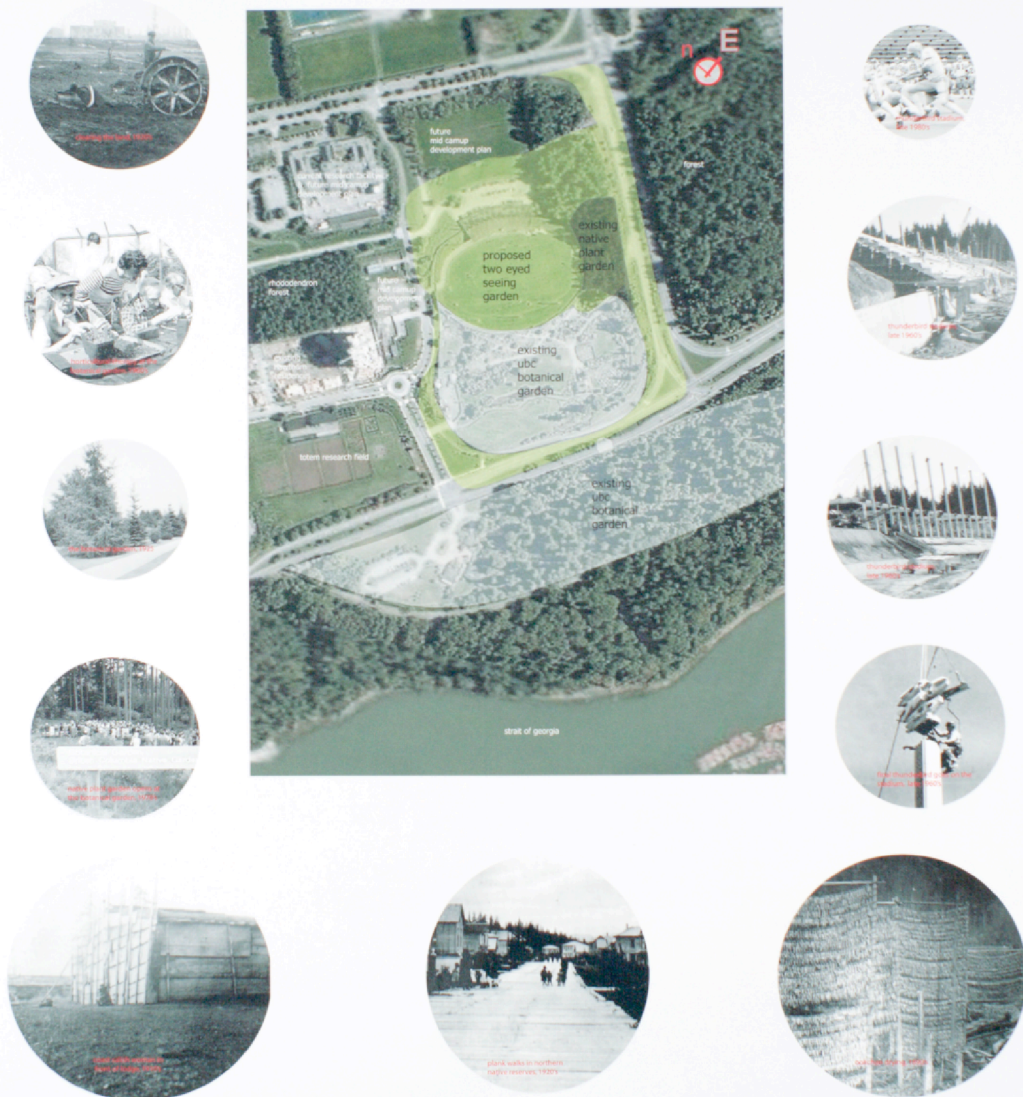


Skw'wep' Heritage and Heritage Centre, Chilliwack, BC



# this is the context of the site.

The Native Plant Garden is part of the larger botanical garden.  
The botanical garden is contained within the Mid Campus Community of UBC.  
UBC is in Musqueam territory.  
These histories inform the site.  
The current form of this place is dependent on these histories and how we see them.





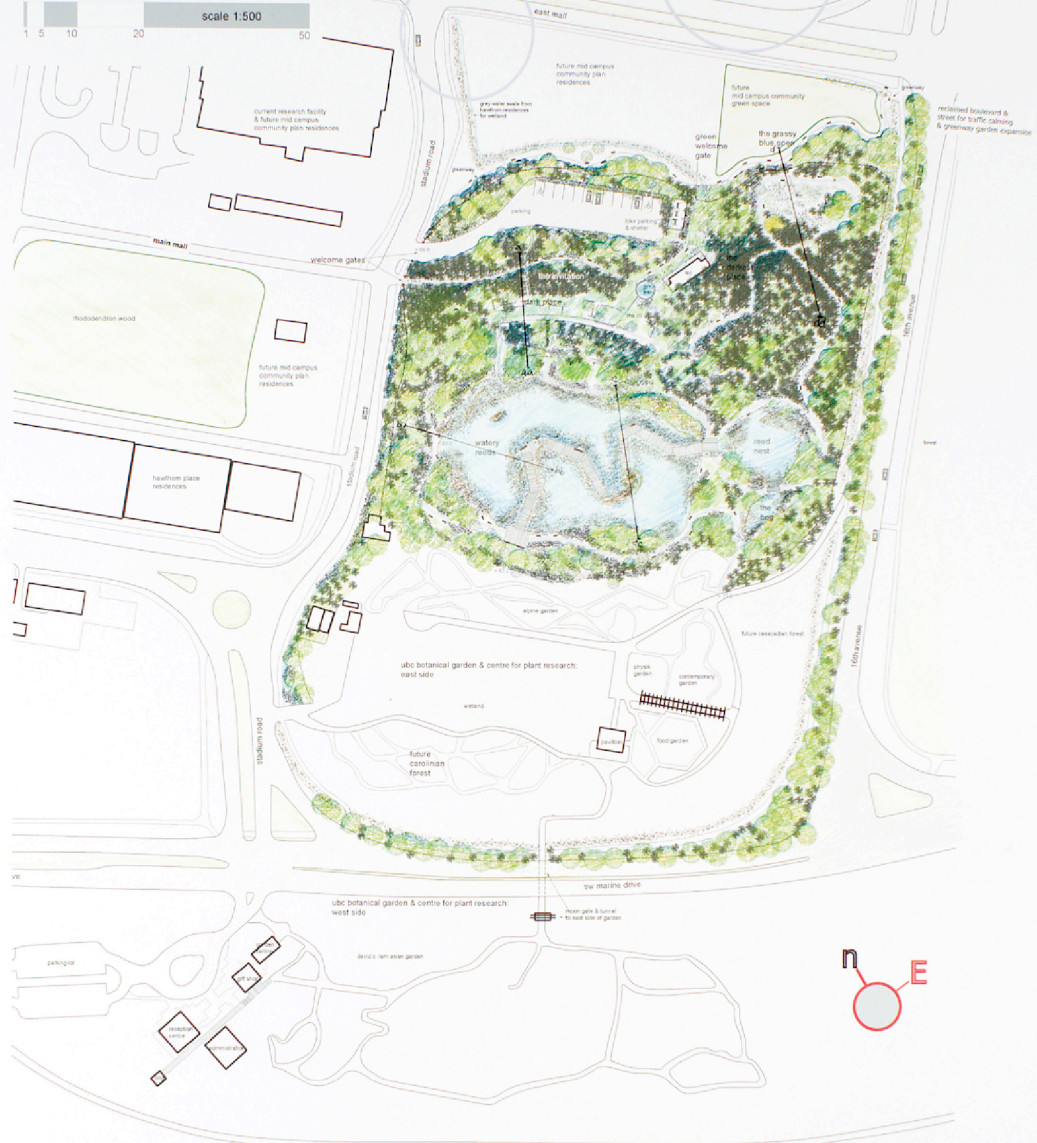
## the circle

The concentric circle is the basis for the proposed Two Eyed Seeing Garden.  
This means that things end where they start. Like ripples in water the garden too moves out.  
Out to the city, out to the larger region & back in again to the garden.  
This circle also represents the flow & way of knowledge.  
This local knowledge informs the larger knowledge by being another layer of that story.





# proposed two eyed seeing garden





# the dark, the water & the forest in section & perspective



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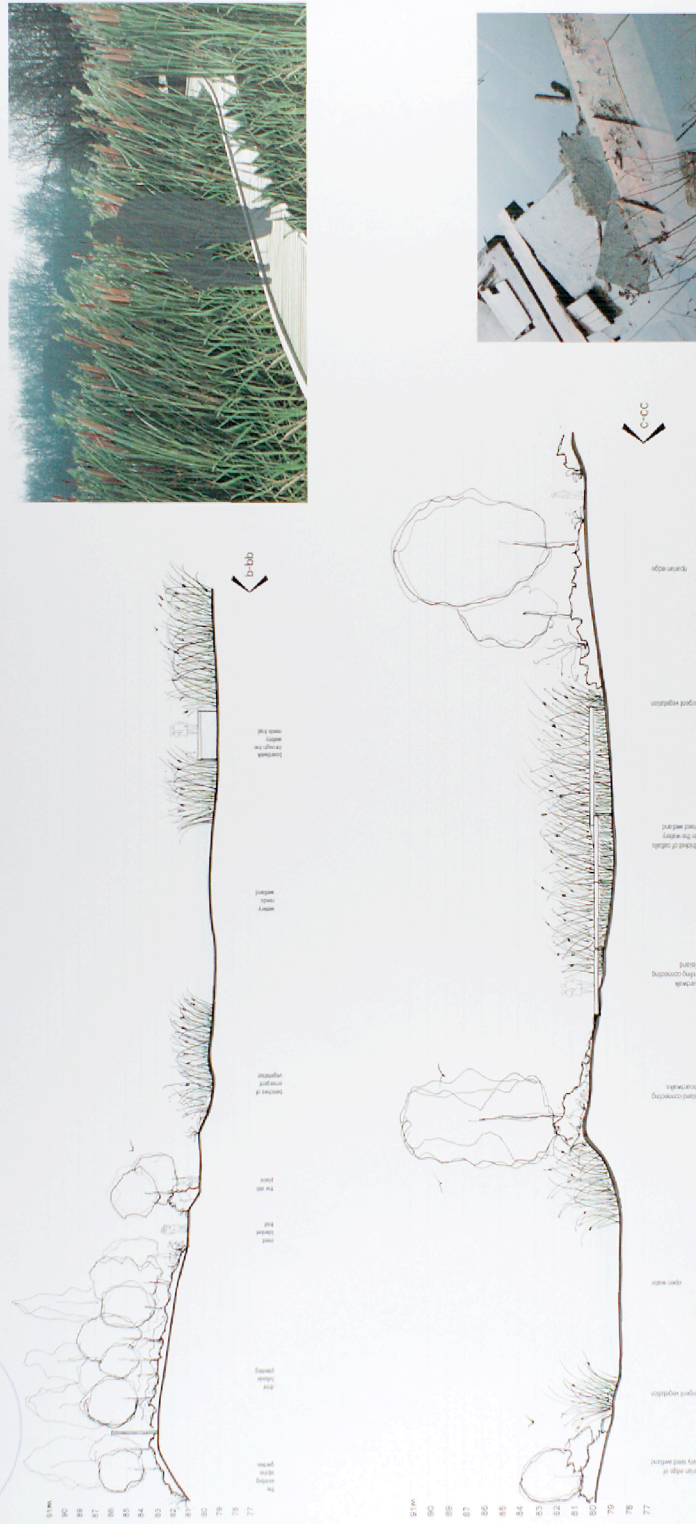
the section

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the dark, the water & the forest in section & perspective





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<http://www.ecoknow.ca/>  
<http://msit.capebretonu.ca/frames.html>  
<http://www.turtleisland.org>  
<http://www.firstvoices.ca>  
<http://www.nativemaps.org>  
<http://www.mattress.org/>  
<http://www.secwepemc.org/SECethnogardens2/index.htm>  
<http://www.musqueam.bc.ca/>  
<http://www.sfu.ca/halk-ethnobiology/index.htm>  
<http://www.aboriginalcanada.gc.ca/>  
<http://www.bgci.org.uk/>  
<http://www.rbg.ca/cbcn/en/>  
<http://www.nps.gov/plants/>  
<http://www.winnipeg.ca/publicworks/naturalist/livingprairie/>  
<http://www.clui.org/>  
<http://www.theiff.org/>  
<http://www.bcbiodiversity.homestead.com/home.html>  
<http://www.virtualmuseum.ca/~healing/welcome.php>  
<http://www.ankn.uaf.edu/NPE/oral.html>  
<http://academic.evergreen.edu/projects/gardens/longhouse/home.htm#>  
<http://pages.istar.ca/~bthom/>  
<http://www.worldbank.org/afr/ik/what.htm>  
<http://www.ubcic.bc.ca/links/>



## APPENDIX



## *Appendix*

The ILO (International Labour Organization) replaced Convention 107 with Convention 169, (Concerning Indigenous and Tribal Peoples in Independent Countries) stating that self-government, cultural integrity and the right to self definition were to replace assimilationist ideologies. In fact, governments are now required by Article 13(1) to,

respect the special importance of the cultures and spiritual values of the peoples concerned, of their relationship with the lands or territories, or both as applicable, which they occupy or otherwise use, and in particular the collective aspects of this relationship.

(ILO Convention 169, Article 13(1))

Technically, this means that governments must always consult and work with Indigenous peoples when considering any legislative or administrative measures that will directly affect them (Article 6(1.a)). Posey notes that to the date of his publication only fourteen countries had actually ratified the ILO convention. This has left most indigenous peoples with virtually no legal protection for their customs, language, or culture (Posey 25, 2002).

### On Indigeneity and Naming

In Canada indigenous peoples collectively refer to themselves as First Nations or Native People. There are over 630 First Nations communities in Canada with a total population of approximately 1 million (INAC 2000).

The ILO (International Labour Organization) in ILO 169 defines indigenous and indigenous peoples as,

peoples in countries who are regarded by themselves or others as indigenous on account of their descent from populations which inhabited the country, or geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain, or wish to retain, some or all of their own social, economic, spiritual, cultural, and political characteristics and institutions.

(ILO Convention 169, Article 1)

This in turn was amended due to its problematic nature by UNESCO (United Nations Educational, Scientific and Cultural Organization) in 1986 by the UNESCO Sub-Committee on Prevention of Discrimination and Protection of Minorities as follows.

Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that have developed on their territories, consider themselves distinct from other sectors of societies now prevailing in those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal systems.



(UN ECOSOC 1986, Addendum 4, Paragraph 625)

Initially, the UN Universal Declaration of Human Rights (1948) was view as a tool for decolonization and emancipation from oppression (Battiste & Henderson 1,2000). So, although many colonies such as Asia, Africa, and Oceania chose political independence from their colonizers, similar human rights did not extend to indigenous peoples of these places. By creating the Working Group on Indigenous Populations, a sub-group to the above mentioned UNESCO Sub-Committee on Prevention of Discrimination and Protection of Minorities, in 1982 Indigenous peoples from all over the world began working and talking as a group to understand why UN Human Rights and UNESCO covenants had never be used to protect them (Battiste & Henderson 2,2000). The group eventually created new standards in UN law, including the 1989 International Labour Organization on Indigenous and Tribal Peoples. Special chapters for indigenous peoples programs were added by 1992 regarding ecological order and the inclusion of traditional ecological knowledge of Indigenous Peoples in the UN Convention on Biodiversity. Finally the Draft Declaration on the Rights of Indigenous Peoples was produced to state minimum standards on human rights for Indigenous Peoples. Of all the UN countries only Canada has declared that Indigenous peoples have the right to self-determination. Although this has been stated, it has manifested slowly and with great dis-ease and discomfort. This discussion alone and the need for ethnobotanical gardens and other forms of education around this subject amplify the imbalance in power.

Aboriginal Resolution from the 1995 Ecopoitics IX Conference in Darwin, Australia states;

The term 'wilderness' as it is popularly used, and related concepts as 'wild resources', 'wild foods', etc. [are unacceptable]. These terms have connotations of terra nullius [empty or unowned land and resources] and as such, all concerned people and organizations should look for alternative terminology which does not exclude indigenous history and meaning.

(quoted in Posey 31, 2002).





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