

LAYER BY LAYER TREASURE HUNT

YOUR TASK:

LET YOUR JOURNEY BEGIN, LAYER BY LAYER!

1. GET OUT THERE AND GET SOME FRESH AIR AND HEAD TO THE LOCATION IN PERSON OR NAVIGATE TO NORTHSHORECULTURECOMPASS.CA – EACH CLUE PROVIDES BOTH OPTIONS.
2. EACH LOCATION WILL REVEAL A CLUE (IN THE SHAPE OF A LETTER!). THE CLUES CAN BE DONE IN ANY ORDER, IN ANY AMOUNT OF TIME.
3. ONCE YOU'VE COMPLETED ALL SIX, UNSCRAMBLE THE LETTERS TO FIND THE CODE WORD.
4. ENTER THE CODE WORD ON NORTHVANARTS.CA/CULTURE-MAP/TREASURE-HUNTS BEFORE APRIL 1, 2024 AT MIDNIGHT FOR A CHANCE TO WIN THE 'EXPERIENCE NORTH SHORE CULTURE' STAYCATION.

+ WORK OUT THE BONUS CLUE AT EACH LOCATION TO GAIN A BONUS ENTRY!



LOCATION 1: DEEP COVE

Deep Cove is the easternmost village on Vancouver's North Shore. Stroll down to the foot of the main road, towards the water, overlooking the boats at the yacht club. This area has been a popular spot to dance, row, kayak and right now, is the perfect place to sit and contemplate the layers of heritage.

Have you found the location for Clue 1? Let's learn more about the layers of culture and heritage in this place:

Since Time Immemorial, people from the səliłwətaʔl (Tseil-Waututh) and Skwxwú7mesh (Squamish) Nations have thrived, using the waters and forest paths to travel and guide them. Deep Cove was known as the sheltered place, where people could take cover from heavy weather. Marine life thrives in these waters. You might even spot a harbour seal! Go to the Culture Compass to find out the name for this animal in both the Skwxwú7mesh (Squamish) language and Downriver Hunq'eme'nem/hənqəmiñəm, traditional language of the Tseil-Waututh people.

Imagine what this place was like 100 years ago, as settlers were arriving and making it their home. The place to be was a dance hall was built in the late 1920s by Mr. and Mrs. Corfield. The hall boasted a dance floor comparable to that of the Commodore Ballroom in Vancouver. On Saturday nights at 9 p.m. the roads and paths came alive with everyone making their way to the dance, and from the water came the sounds of oarlocks and canoe paddles as the whole of Indian Arm made its way to Corfield's to dance and listen to the big band music of professional orchestras. A teahouse was on the top floor of the building and rowboat rentals on the bottom floor. The surrounding gardens were landscaped with a terraced lawn to the beach, fish pools and an aviary.

Today there is a kayak and rowing club, and overlooking the scene, a work of public art – a bench by artist Jonas Jones. It's the perfect place to sit and appreciate this place (there are 8 new benches along the main road!).

CLUE 1:

What is the name of the avenue where you can find this bench? **Take the 3rd (or 4th) letter.**

BONUS CLUE:

for an additional contest entry!

Find the bollards that feature art in Coast Salish design by local Tseil-Waututh artist and activist Ocean Hyland. What animal's lifecycle is featured from when they were spawned? **Take the first letter.**



LOCATION 2: LAYERS AT WHEY-AH-WICHEN/CATES PARK

Here, we find ourselves at a park that was a village of the Tseil-Waututh people. When Europeans settled here, they did so in communities of like-minded people and this area became home to many artists, writers, visual artists, and musicians – who lived in squatter communities along the foreshore.

Have you found the location for Clue 2? Let's learn more about this place:

For 20 years, a Festival called the 'Under the Volcano Festival of Art and Social Change' ran right here! It was a volunteer run, by-donation festival that was founded in 1990 and featured a number of high-profile activists and entertainers, including Ward Churchill, Faith Nolan, Kinnie Starr and Naomi Klein.

The Festival's namesake reveals another story that goes back to the 1940s! It was named after the book – Under the Volcano – written by Malcolm Lowry (and widely considered to be one of the greatest English novels of the 20th century). There is even a foot/bike trail named after him that starts here and ends just south of the Old Dollarton Mill site. Malcolm and his wife lived happily in a 'squatters shack' along the water (rent-free, imagine that!).

The name Whey-ah-wichen means 'faces the wind' and it continues to be a place of cultural celebration. Today, if you come to the park in July, Tseil-Waututh Nation holds an annual canoe race here using traditional dugout racing canoes that are very sleek, narrow and fast. Teams compete against other First Nations from all over Coast Salish territory: the Lower Mainland, Vancouver Island, and Washington state. All teams camp and race at the park. 400 people a day come to enjoy the competition, as well as arts and crafts vendors, traditional foods, with barbecued salmon and bannock for sale as well as fun landraces and activities for kids.

Can you see the 'Tseil-Waututh Nation Mural at Whey-ah-Wichen (Cates Park)?

Hint: it is on a container near the boat launch parking lot, near the wharf. It was a collaboration in 2018 between the Tseil-Waututh Nation, who came up with the concept and Tseil-Waututh artists Zac George, who worked on the thunderbird and salmon, and Damian George Sr, who worked on the Takaya (wolf) designs seen on the canoe.

CLUE 2:

CLUE 2: Takaya, the drum, and the canoe are all in black, white, and which other colour?

Take the 2nd letter of that colour.

BONUS CLUE 2: With settlers came industry, and two big lumber mills existed in this area by 1919. The vestiges local kids call 'the fort' is the burner base from one of the Cedar Mill, which was here until 1929! What material is it made out of?

Take the last letter of this material. This letter is for the BONUS 7 – letter word.



LOCATION 3: LAYERS AT MAPLEWOOD

Following the Spirit Trail, look beside the road on Seymour River Place, near Heritage Park Lane. There has been a farm in this area since the 1900s!

Since time immemorial, this land has provided food, and materials for shelter, clothing and so much more. Eva May (Williams) Nahanee, was a master cedar root basket weaver who gathered materials in this area. She was born at the Skwah Reserve, of Stó:lō ancestry and in 1940, Eva moved to North Vancouver and married Lorne W. Nahanee in 1941; together they had ten children. She made her baskets using cedar roots and cherry bark found here on the North Shore and her baskets can be found on display at the Museum of Anthropology and in private collections.

This area is also home to the last remaining farm on the North Shore! Maplewood Farm was established in the early 1900s by Mr. Akiyo Kogo, supplying fresh milk and cream to customers from Deep Cove to Lonsdale for nearly 30 years. Joseph Ellis and Walter S. Young acquired the property from Mr. Akiyo Kogo in 1924 and began what became a busy dairy business. The farm was used as a cattle ranch and a dog breeding business before the District of North Vancouver took control of the land in 1970.

CLUE 3:

In the 1975, Maplewood Farm was opened to provide urban children with an understanding of rural and farming life. Today, over 200 animals and birds. There are goats, rabbits, sheep, pigs, ducks, chickens, donkeys, ponies.

And which other animal? **Take the last letter, and then take the previous letter to it from the alphabet as your clue!**

Hint: if you're there **in person** the illustration of this animal can be found on the front of the building. If **you're online**, navigate to the Cultural and Natural Heritage Category of the North Shore Culture Compass. Locate the farm and find the missing animal, you may find it in the logo too!

BONUS: Up the road, you will find some sculptures of deer that were made from BC granite. These were conceptually based on the original Japanese ownership of Maplewood Farm. The deer were designed in the style of which Japanese craft / artform? **Take the third letter to add to your second bonus word!**



LOCATION 4: LAYERS AT MOODYVILLE

S7ayks, a high bluff, or bank, is the Squamish name for the Moodyville area on the North Shore. Squamish people traditionally used this area as their spring and summer home. Bark and seafood could be gathered at the site and on the nearby tidal flats. In 1865 the town of Moodyville became the settler community on the Burrard Inlet and it remained independent until it was absorbed by the City in 1915! It was a prosperous logging and mining town and longshoring helped pave the way for many of the communities we see today across the North Shore. Raw materials began to dwindle near the end of the 19th century.

Have you navigated to this place either in person or online via northshoreculturecompass.ca? Let's learn more about it.

Skwxwú7mesh (Squamish) and səlilwətał (Tsleil-Waututh) Nation men often worked alongside settlers as longshoremen. Many of them, including William Nahanee, (from the same family as Eva who we learned about earlier), Andy Paull, S7ápelek (Joe Capilano), and Chief Dan George, were prominent leaders in their communities. Groups of Indigenous longshoremen were called "Indian Gangs" and were known for their speed and efficiency. Settler unions shunned Indigenous workers, who they perceived to be both "inferior" and "a threat to white jobs", so in 1906, a core group formed Local 526 of the Industrial Workers of the World. The local, the Lumber Handlers Union, came to be called "Bows and Arrows". Their secretary was a Black man named William Fitzclarence St. John,

who was known for being a 'union man' and standing up for the rights of workers. This union was open to all longshoremen and included settlers from Mexico, Chile, Hawaii ('Kanaka Row' referred to the row of houses along the shoreline where people of Hawaiian heritage lived) China, and Europe.

At Moody Ave & 2nd St, Artist Ingrid Kiovukangus has sand blasted boulders along Spirit Trail. They lead trail goes to the ghost memory of one of the last tall ships to load first growth timbers from the Moodyville Mills, the Benjamin Sewall.

CLUE 4:

CLUE: Which animal do they feature? **Take the second letter of that animal as your next clue!**

BONUS: Head to the park and there you will find a series of information boards. Navigate to the one about Longhouses. What material were the Longhouses made from? **Take the last letter of the material to contribute to your 7 letter bonus word!**



LOCATION 5: LAYERS AT ESLHA7ÁN | LOWER LONSDALE

Since time immemorial, this area called Eslha7án was an intertidal zone which in the Skwxwú7mesh language, means 'Head of the bay'. Once settlers arrived, both the Hotel North Vancouver, and St. Paul's Indian Residential School were built, and were in operation at the same time.

The hotel was opened in 1902 on 100 block West Esplanade as a luxurious getaway for people from the North Shore and beyond. It had a bandstand, hot air balloon flights, tight-rope walking, a boat dock, and a swimming beach and grassy fields for picnickers.

The school opened in 1899 and was operated by the Sisters of the Child Jesus. It was later taken over by the Department of Indian Affairs in 1900 to function as a residential school and compulsory assimilation program, one of 28 in BC and 139 in Canada. Until its closure in 1959, over 2,000 Indigenous children, primarily from Skwxwú7mesh Úxwumixw (Squamish Nation), but also from xʷməθkʷəy̓əm (Musqueam), səlilwətał (Tsleil-Waututh), and shishálh (Sechelt) Nations, were sent to live there. Today, the former Residential School site houses St. Thomas Aquinas Secondary and a monument honoring those impacted by its legacy.

Today, there is a museum here that shares the layered history of this place in which people were vacationing while Indigenous children were taken from their families, forcibly converted to Christianity and stripped of their culture and language. The Museum of North Vancouver, or MONOVA's tagline is 'North Vancouver's stories live here.'

CLUE 5:

What mode of transportation did settlers develop to get around the North Shore? **HINT:** It can be seen through the window of MONOVA or on the Culture Compass listing! **What is the 4th (or 5th!) letter? Take that as your next letter.**

In 1886, a devastating fire swept through newly incorporated Vancouver, reducing downtown to rubble within 30 minutes. Residents fled to Burrard Inlet, where Squamish people, despite having been forced onto reservations by settlers, came to their rescue with canoes. Agnes Locket Joe led this effort, forming lasting relationships with those they saved. In 2017, the City of Vancouver formally recognized their bravery. On the Burrard Pier (whether you're there in person, or online on the Culture Compass, you will find a mural depicting this event, commissioned by the City of North Vancouver in 2021. Debra Sparrow (xʷməθkʷəy̓əm) collaborated with Chief Janice George (Skwxwú7mesh) and Angela George (səlilwətał) on this mural which is part of a series called 'Blanketing the City'.

BONUS: Which orange shape symbolises the fire in the mural? **Take the last letter to go towards your bonus word!**



LOCATION 6: LAYERS AT DUNDARAVE

Smelákw'a is the Sḵwǝwú7mesh placename for the bay west of what we call Dundarave.

In Dundarave, you will find the Navy Jack House. Built 1868, this was the home of John "Navy Jack" Thomas and Slawiya of Squamish Nation, granddaughter of Chief Kiepalano. Navy Jack operated an on-demand ferry service, supplying clean gravel from the mouth of the Capilano River for local construction. Although marriage between First Nations and settlers were common at the time, it was their marriage that was the first formal union of the local indigenous and settler cultures.

John Lawson, another 'pioneer', bought the property in 1907. Known as the 'father' of West Vancouver, John Lawson was the first postmaster, second reeve, and founder of the scheduled West Vancouver ferry service. This house and its stories encourage us to re-think who the 'pioneers' were, and to look at the history of West Vancouver and the Coast Salish as being about shared family histories. The house is currently owned by the District of West Vancouver and is listed in their Heritage Register for its age, architectural features, location, and history.

Did you know that the North Shore is home to one of the largest community of Persians in Canada? Sizdah Bedar (also known as Nature's day) is a tradition brought with Iranians who now call this place home today. It usually falls on March 31 or April 1, marking the end of Persian New Year and the Nowruz festivities, and celebrating the beginning of spring. It's a day that people celebrate by spending all day outdoors with their families and friends along with different kinds of foods and music, filling the day with joy and laughter in the fresh spring air.

CLUE 6:

What did the settlers name this place? They took it from a castle in Scotland! **Take the vowel that appears twice in this word!**

BONUS: Another symbol of immigration to the area, is this piece of public art near between the Beach House Restaurant and the playground that promotes friendship and tolerance among all nations. What is the spinnable object floating on the water? **Take the third letter as your clue for the bonus word!**

BONUS CLUE 7:

The word 'amble' means to walk at a relaxed pace. The place settlers called Ambleside has been known by another name by the Squamish people for thousands of years. What is that name?
Take the first letter.

CODE WORD:

BONUS:

CONGRATULATIONS FOR COMPLETING THE TREASURE HUNT!

ENTER THE CODE WORD(S) ON [NORTHVANARTS.CA/CULTURE-MAP/TREASURE-HUNTS](https://northvanarts.ca/culture-map/treasure-hunts)

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