Time Immemorial

"In the beginning, the S̲k̲w̲x̲wú7mesh Úxwumixw (the Squamish People) lived in and around the Salish Sea. Some locations were permanent, and some were used as sites where seasonal food was gathered. The largest and oldest village, X̲wáy̲x̲way, was located in an area that in the future would be known as Stanley Park. There is abundant evidence of human history that stretches back before the days of Stonehenge in the United Kingdom, or the pyramids in Egypt."

Barbara Wyss / Kultsia, Squamish Nation Elder, Xwemélch'sten (Capilano)

"Weavings like this would record laws, the story of the meetings, and the protocols inherent. A combination of a legal document, spiritual protection and a record of the proceedings. "

Cease Wyss / T'uy't'tanat, Squamish Nation, Xwemélch'sten (Capilano)

"The robe I am wearing is 'allegedly' from Captain Joseph Baker's ship the H.M.S Tartar (1811), possibly gifted from our ancestor, Ki-ap-a-la-no Siyáṁ's daughter and family."

Debra Sparrow / Qwasen, Musqueam, a descendant of Ki-ap-a-la-no Siyáṁ (Chief George Capilano, who greeted Captain George Vancouver in to Burrard Inlet in 1792 with Coast Salish welcoming protocols used for thousands of years)

"The Tsleil-Waututh Nation are "People of the Inlet" referring to what is currently called the Burrard Inlet. Prior to contact our people lived in cedar houses in villages all around the Inlet. My Grandfather, Chief John L. George, told me our people would winter at Belcarra and summered to villages along the Burrard Inlet."

Carleen Thomas / Tsleil-Waututh Nation Elder

"In our history Mountain Goat Weavings had monetary value. Consider, the many hands it would take to produce a weaving, from gathering the mountain goat wool, processing and cleaning the wool, dyeing, spinning and finally weaving. Salish Weaving represents our world view, where we live and thrive, always with our hands up to our ancestors for their love and foresight."

Chief Janice George / Chepximiya Siyáṁ, Squamish Nation Elder

IMAGES (L to R): Debra Sparrow / Qwasen, Musqueam Master Weaver & Knowledge Keeper
wearing a Coast Salish Ceremonial Robe dated to the late 1700's (Presently in the Helsinki Museum, Finland, 2020);
Chief Janice George / Chepximiya Siyáṁ, Coast Salish Master Weaver & Knowledge Keeper; Carleen Thomas, Tsleil-Waututh Nation Elder & Knowledge Keeper

CITY of north vancouver

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Moodyville

1865-1900

Moodyville was the first settler community in Burrard Inlet, Slílwitulh. Prescott Sewell Moody, with the help of partners and the local Coast Salish people, created the most succesful lumber mill in British Columbia at the time.

"In 1875 I remember seeing half a dozen sailing ships anchored in the inlet waiting their turn to load with lumber. The crew at the mill, at that time, would be about one third Natives, one third Chinese and one third Europeans. The Natives were living at the Mission (Lonsdale / Shipyards District) same as today, and would walk back and forth from the Mission (Eslha7án Community) to the mill along a trail on the waterfront."

M.S. Logan as told to Major Matthews
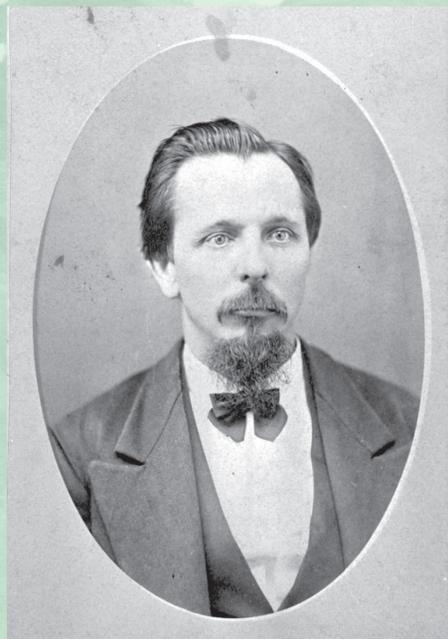
Sewell Prescott Moody was from Maine, USA. He was well liked amongst his employees, and made a point of getting to know each and every member of the community.

"Moody's judgement was good; everyone trusted him; everyone was concerned for him; no one harmed him."

M.S. Logan
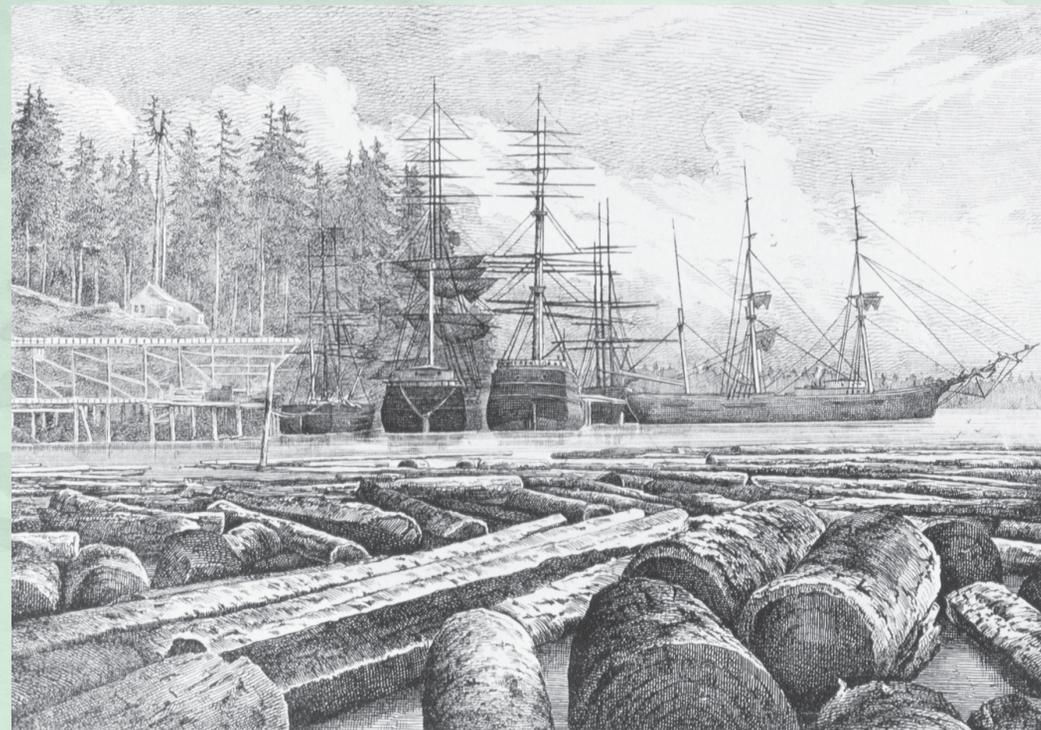
The year is 1880. You have arrived at Slílwitulh, known to the settlers as Burrard Inlet, to the Moodvyille community, on a sailing ship. You see that most of the lower portions of the north mountains have been logged. Along the shoreline is a sawmill and dock with a small community spreading out along the shoreline. The Eslha7án Community is visible to the west of the mill.

You dock, and the sawmill is the dominant sight. You can hear large steam engines inside the mill where some of the most ancient old growth cedar is being cut to export to national and international markets. The smell of freshly cut cedar is in the air.

You walk up the hill to find Moodyville school and homes. This is known as "Knob Hill."

Moodyville has the largest and most profitable export business in the new Province of British Columbia, and sets the stage for the later prosperity for the North Shore.

IMAGES (L to R): Sewell Moody (1870), Photo by B.F. Howland & Co., Royal BC Museum & Archives A-02351; Ships loading lumber at the Moodyville Mill (1870), North Vancouver Museum & Archives 3779

Long Houses

"The Long House was a place where our people lived, learned and celebrated. The Squamish Villages were built at carefully chosen locations from Burrard Inlet to Howe Sound.

The Longhouse was a frame of poles anchored into the ground. The buildings were designed around post and beam cedar planks lashed to the frame to form walls. The lashings were made from young cedar or from older branches. Sunlight and air came in through the doors or by the roof, a part of which was pulled down a few feet to let the smoke out (and light in). They would be built as big as 700 feet. Houses of two or three hundred feet were very ordinary dwellings."

Barbara Wyss / Kultsia, Squamish Nation Elder, Xwemélch'sten

Village Names

1. P'uýám
2. Ch'ékch'ekts
3. Skáwshen
4. Yelíxw
5. Nch'ém̓áý
6. Ch'iyák̲mesh
7. Pukwaýúsem
8. Wíwk'em
9. Íkwikws
10. Siýích'em
11. Kaẃtín
12. Yekw'ápsem
13. St'á7mes
14. Swíyát
15. Kw'émkw'em
16. Tsítsusem
17. Kw'ech'ténem
18. K̓'ík'elxen
19. Ch'kw'elhp/Scheńk̓
20. Ch'ax̲áý
21. Élksen
22. Sénák̲w
23. Iyélshen
24. X̲wáýx̲way
25. Xwemélch'sten
26. Eslha7áń
27. Ch'ích'elxwi7k̲w
28. Títemtsen

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