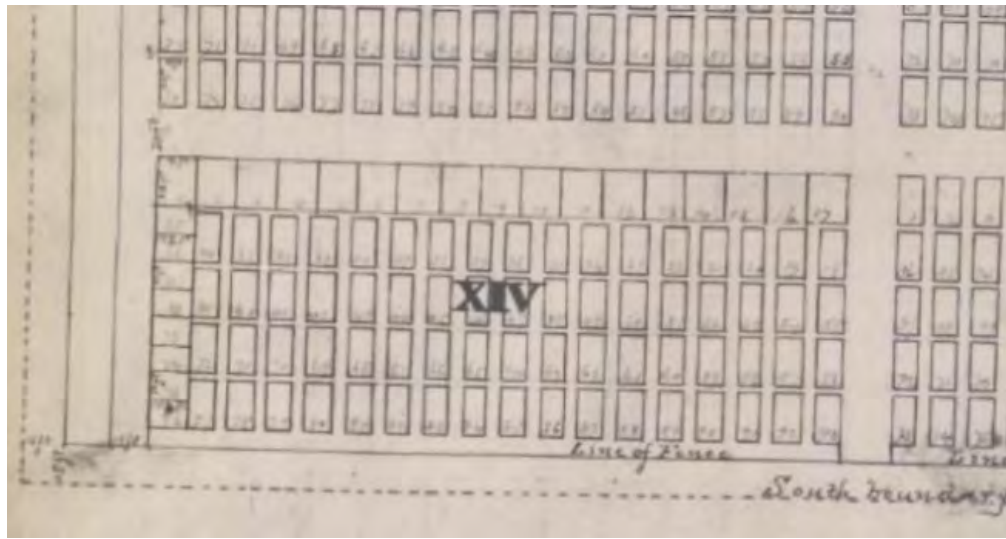


Cultural heritage and healing garden

文化遺產和療癒花園



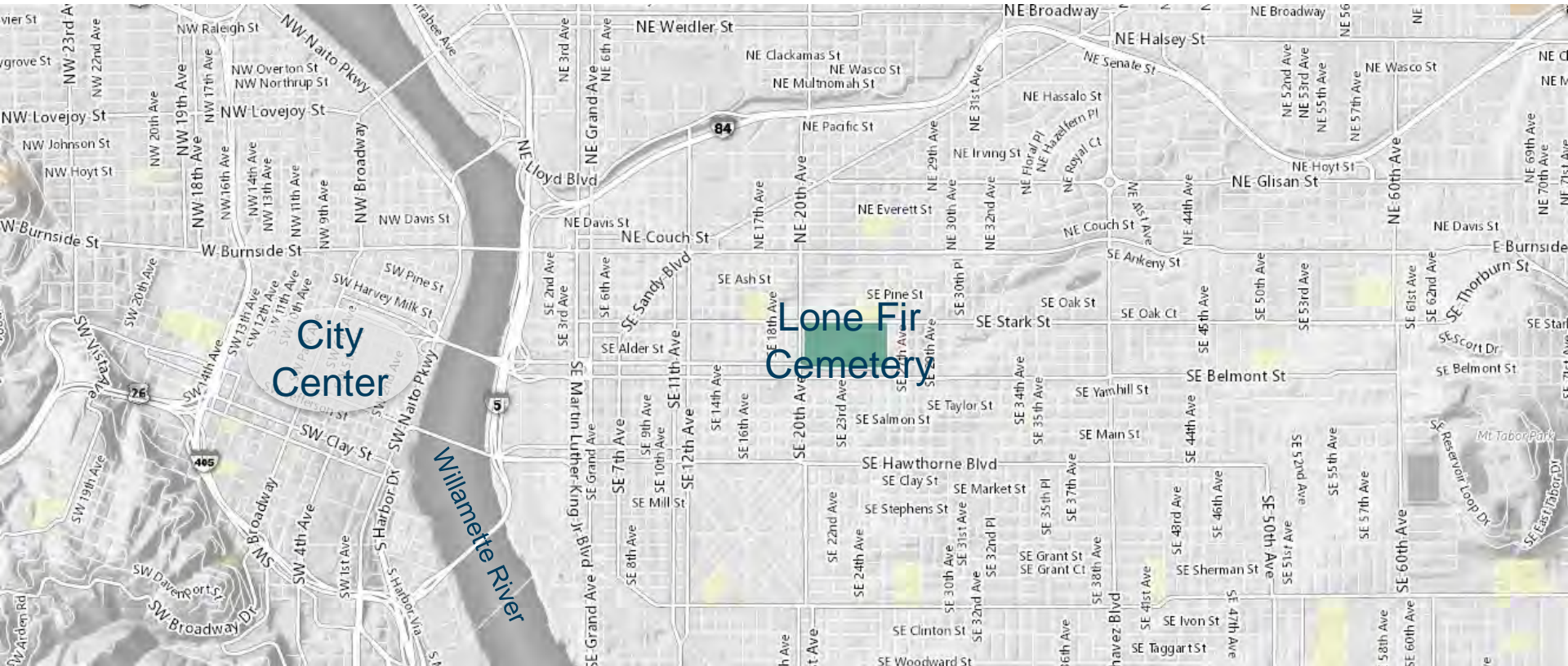
Metro



Overview & Preferred Design – April 2024

Lone Fir Cemetery

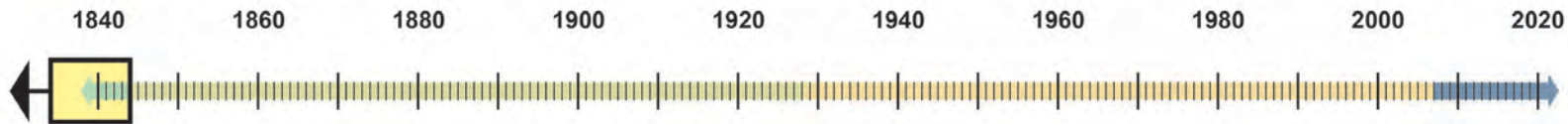
朗花墓園



Block 14 at Lone Fir Cemetery

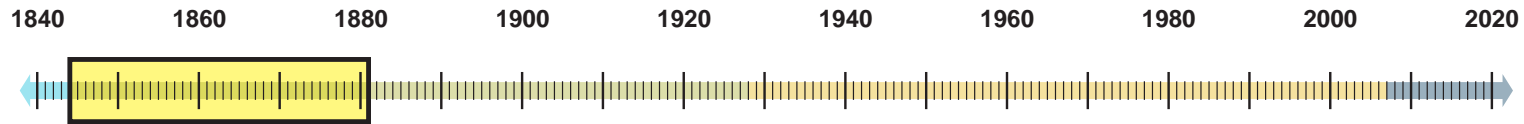
朗花墓園第14區





Ancestral Homelands of Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla, and many other tribes (Time Immemorial - 1843)

Multnomah, Wasco, Cowlitz, Kathlamet, Clackamas, Bands of Chinook, Tualatin, Kalapuya, Molalla 和其他部落的祖先家園 (遠古時代 - 1843)



White Settler Land Claim, Farm and Private Cemetery
(1844 - 1881)

殖民時期，白人定居者將基地作為農場和私人墓地
(1844 - 1881)

1840 1860 1880 1900 1920 1940 1960 1980 2000 2020

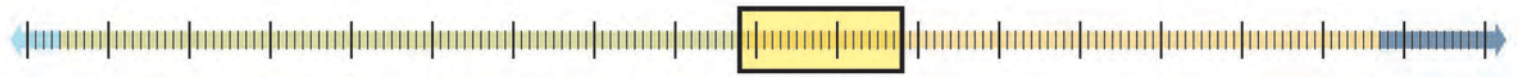


Chinese Burial Grounds
(1881 - 1928)

華人墓地
(1881 - 1928)



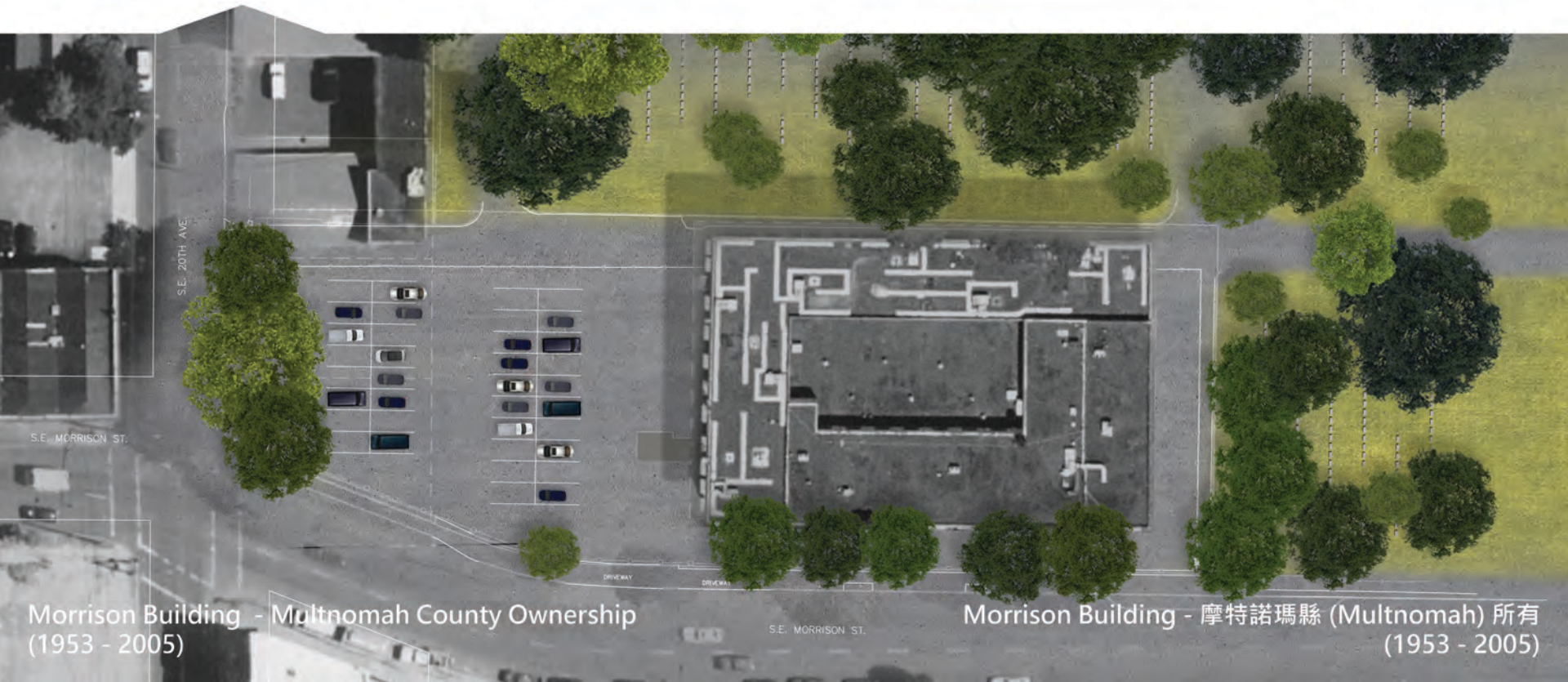
1840 1860 1880 1900 1920 1940 1960 1980 2000 2020



Chinese Burial Grounds - Multnomah County Ownership
(1928 - 1948)

華人墓地 - 摩特諾瑪縣 (Multnomah) 所有
(1928 - 1948)

1840 1860 1880 1900 1920 1940 1960 1980 2000 2020



Morrison Building - Multnomah County Ownership
(1953 - 2005)

Morrison Building - 摩特諾瑪縣 (Multnomah) 所有
(1953 - 2005)



Block 14 - Metro Ownership
(2022)

第 14 區 - Metro 所有
(2022)

History: OHI Patients

歷史：俄勒岡精神病院的患者

- 1862: Oregon Hospital for the Insane established
- 1867 to 1879: Patient burials at Lone Fir Cemetery
- 1887: News article refers to patients buried east of the Chinese section
- 1889: Hospital fire, destroys building and most records

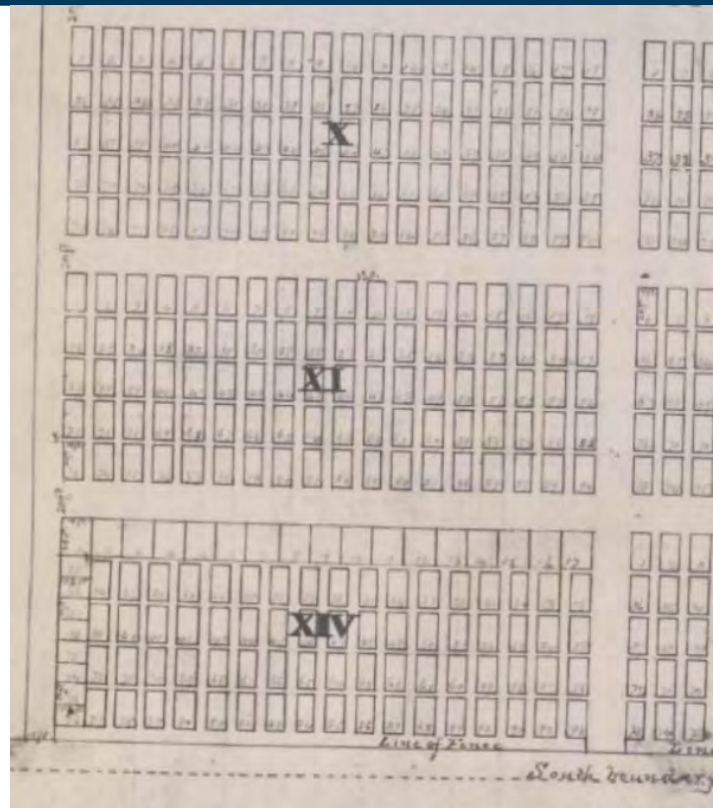


Yellow highlight indicates area previously thought to contain OHI burials

History: OHI Patients

歷史：俄勒岡精神病院的患者

- 2022: Research conducted to better understand who was buried at Block 14
- 185 patients buried at Lone Fir, 62 known burial locations
- Block 10 reference: “asylum burial ground,” 54 documented patient burials
- “Highly improbable” any patients were buried at Block 14



History: OHI Patients

歷史：俄勒岡精神病院的患者

Approximate OHI patient burials:

粗估俄勒岡精神病院的患者埋葬人數：

- Block 10: 54
- Block 11: 4
- Block 18: 1
- Block 21: 1

Block 14: Chinese Burial Grounds(1881 - 1928)*

第14區華人墓地 (1891-1928)

*Approximate Chinese burials :
粗估第14區華人墓地埋葬人數：
2,700

* Approximate based on incomplete records



Patient Recognition

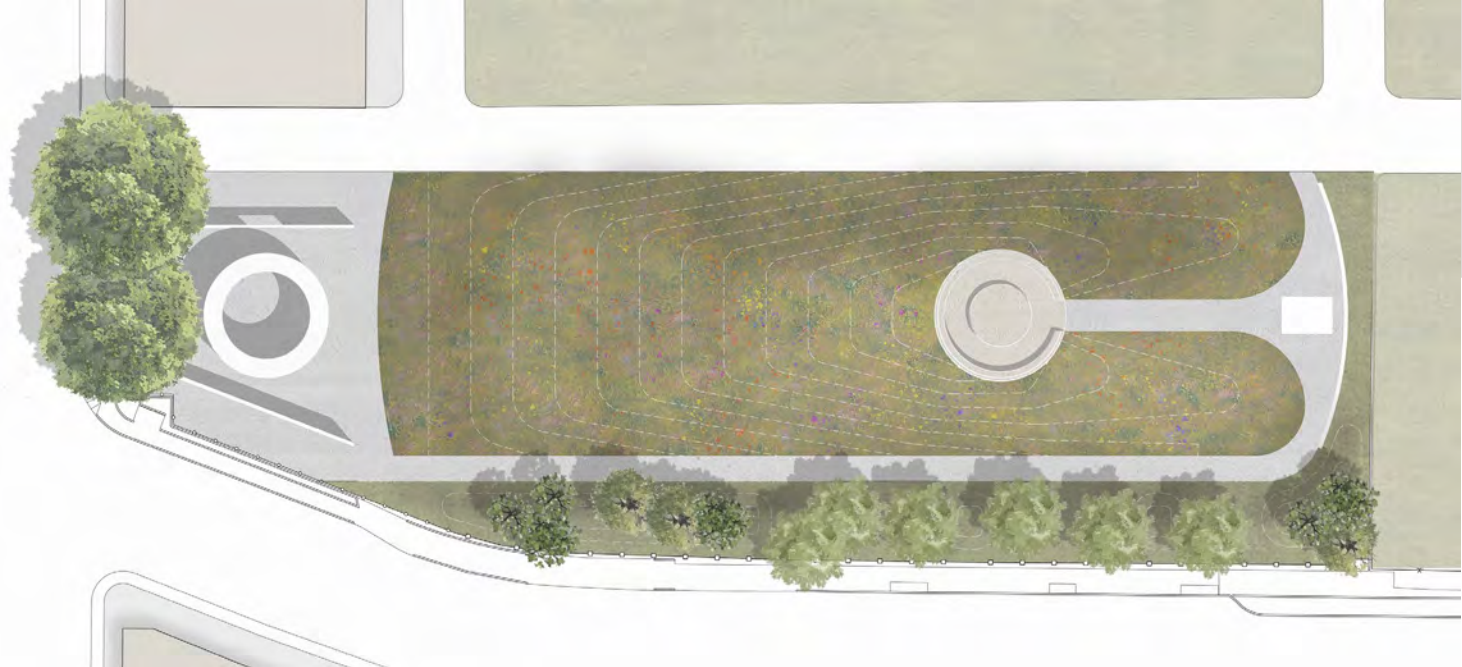
- Equitably honor both Chinese people and hospital patients
- Publicly share patient burial research
- Fabricate & install patient headstones
- Create a welcoming and healing space for all with a therapeutic design approach
- Provide interpretative information



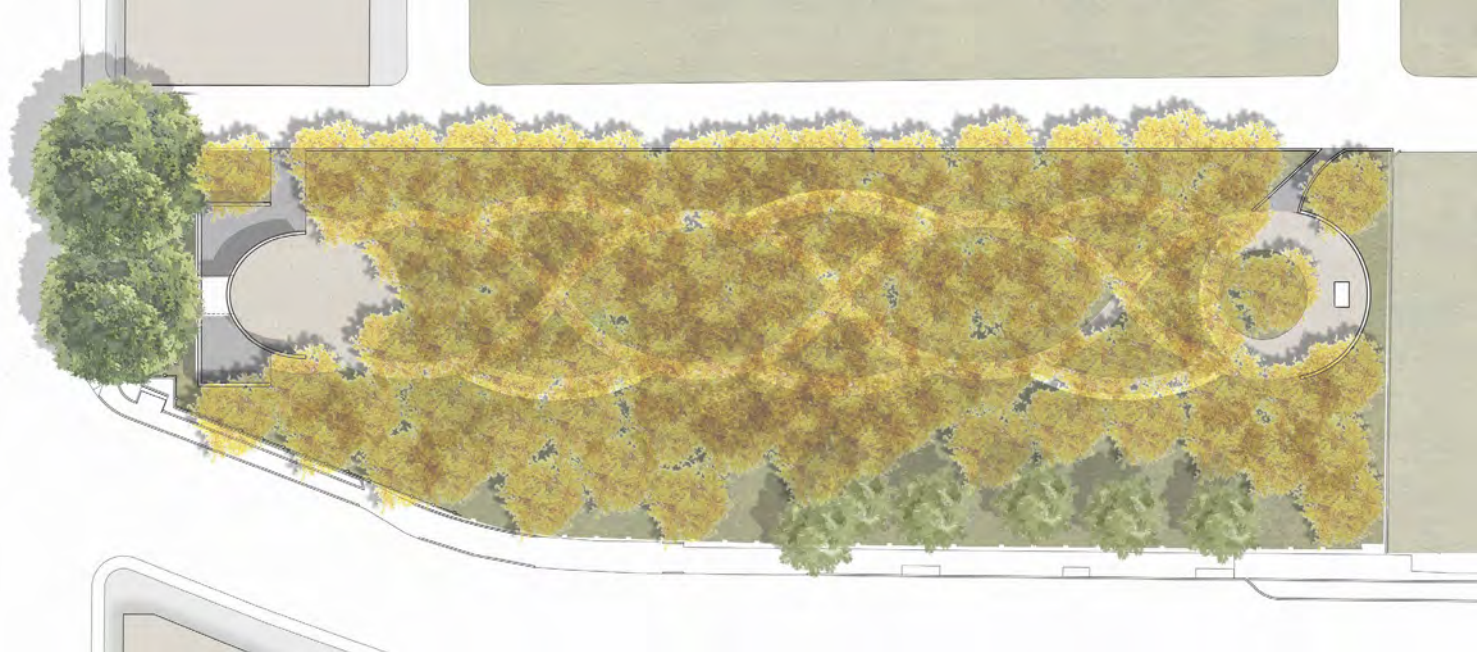
Design to Protect Ancestors



Concept: The Hill



Concept: The Grove

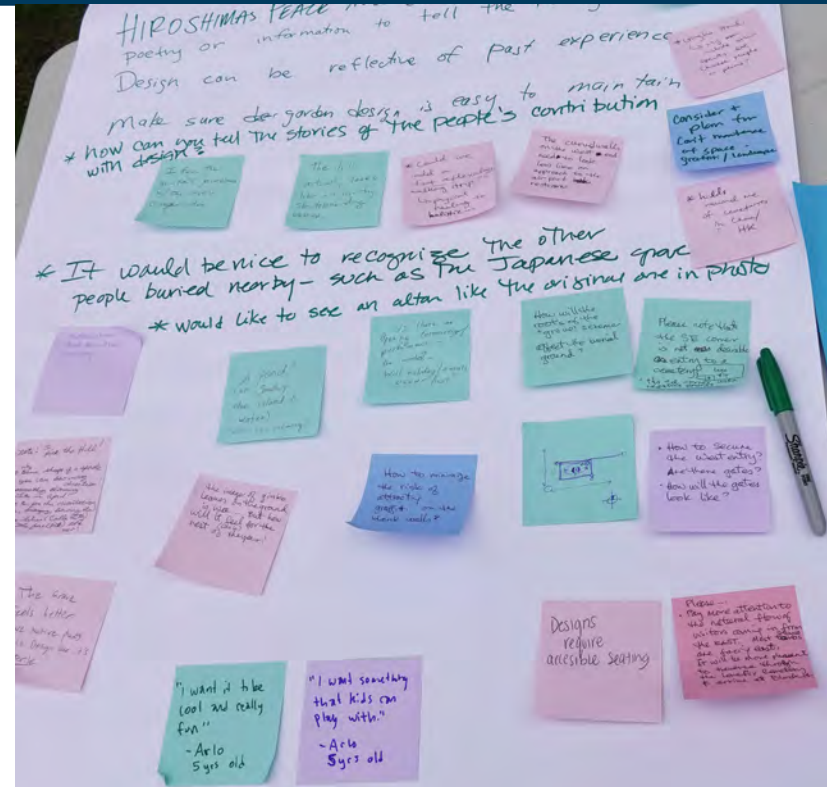


Community Outreach

Oct 12: Chinese community virtual meeting

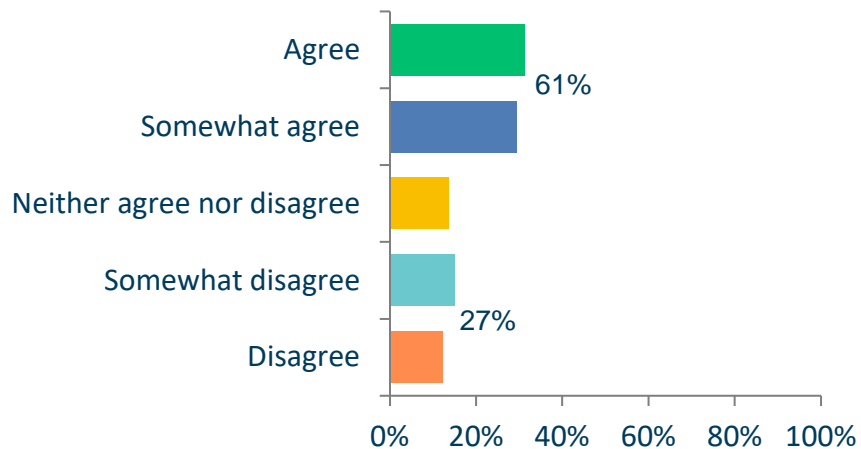
Oct 21: General public in-person open house

Survey open Nov 8 – 28:
239 responses received

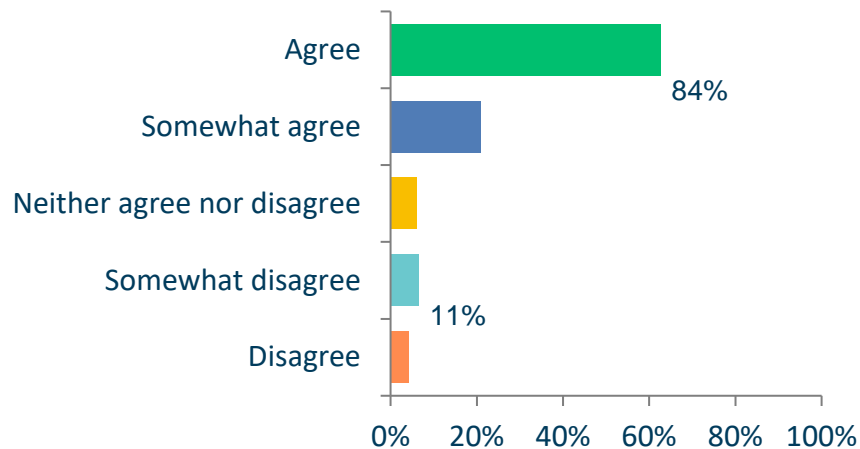


General Survey Results

I feel connected to **the Hill** design



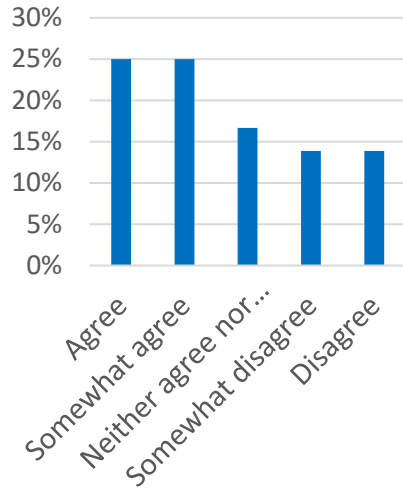
I feel connected to **the Grove** design



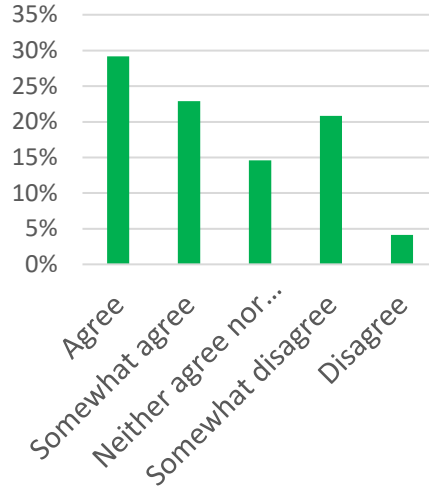
Survey Results: I feel connected to...

...the Hill Concept

People with
mental illness

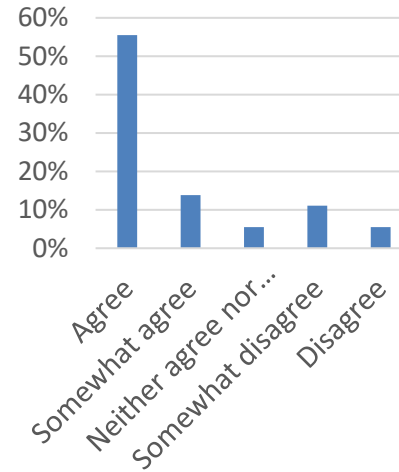


Asian-Americans

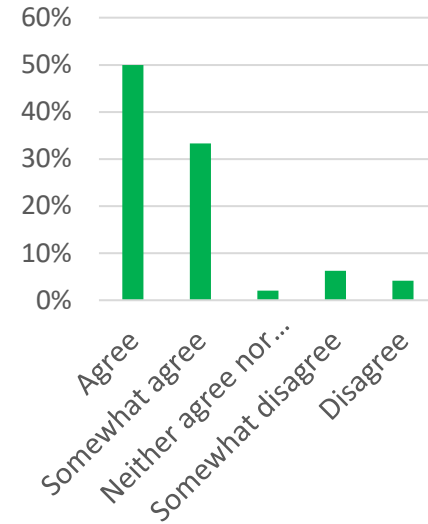


...the Grove Concept

People with
mental illness



Asian-Americans



The Hill Feedback: Asian Responses

Meaningful

- Moongate, memorial wall, altar
- Ability to conduct ceremony and honor the deceased
- Native plants, space to reflect
- Circular aspect of the design

Concerns/Missing

- Walking over ancestors
- Desire for trees and more history
- Plants native to China
- Too minimalistic
- Vandalism



The Grove Feedback: Asian Responses

Meaningful

- Grove of ginkgo trees
- Cohesion with the cemetery
- Visually appealing
- Connection to Chinese culture

Concerns/Missing

- Should feel more Chinese
- Native plants/habitats
- Odor of trees, dense plantings
- Safety after the leaves have fallen
- Vandalism



Memorial Design: Experience Needs

Learning – Recognition of past harms. Narrating challenging histories directly and honestly validates the experiences of marginalized communities and can spread empathy and compassion.

Reflection – Acknowledging one's own role in the history holds space for grief, joy, anger, gratitude.

Participation and Healing – Opportunities to engage with the site will provide a platform for healing.



Therapeutic Design Review Recommendations

Therapeutic design expert Dr. Clare Cooper Marcus provided design review and critique for both concepts, with the intent of providing recommendations to enhance the therapeutic quality of the place.

- The design should be easy to navigate
- Clear Storytelling
- Provide spaces for group gatherings
- Provide opportunities for solitary contemplation
- The place should feel familiar, both with plantings and cultural elements.
- Create cues to care when using native plants
- Consider seasonal comfort (shade and sun)

The Opening

Preferred Alternative Design

The Opening

This concept centers the need to document the history of this site and adequately memorialize those who were buried here. In the hierarchy of needs for this project, we feel that this need is at the top. The Opening accomplishes this through the creation of a memorial pavilion which functions as a traditional ancestral shrine. In Chinese Confucianist, Buddhist and Daoist belief systems, ancestral shrines are spaces dedicated to respecting and honoring ones parents, elders and other ancestors. The pavilion is held by an angular wall which provides space for an integrated brushed finish stainless steel interpretive pieces which will describe the contributions of the early-Chinese immigrants to the city of Portland, the history of the Chinese burial ground, traditional burial practices and customs associated with ancestral veneration, the Chinese Exclusion Act of 1882 and the racist policies which led to the disinterment of the Chinese graves and the development of the site into a county building. These interpretive elements are placed at the ends of each wall surrounding the pavilion, where visitors will have space to engage with the materials.

The pavilion is built to feature 3,000 stainless steel pieces which are designed to honor the traditional practice of ancestor veneration through the use of spirit tablets. Spirit tablets are ritual objects from traditional Chinese culture which are used to remember and hold space for deceased ancestors (one direct translation is "spirit seat"). Traditionally, they have the names of ancestors inscribed on them and are placed in shrines, temples and other spaces used for ancestor worship. These recognition tablets will be suspended and arrayed around the entire structure of the pavilion, forming a circular space for ritual and gathering, and providing a sense of comfort while maintaining full transparency.

Each tablet holds space for the name of an ancestor interred at the site. The names we know are etched into the metal, and the rest are blank for the names lost to history. The metal material is directly tied to history of the Chinese diaspora in Oregon, who were primarily driven to immigrate here due to the experience of extreme famine in the Guangdong province

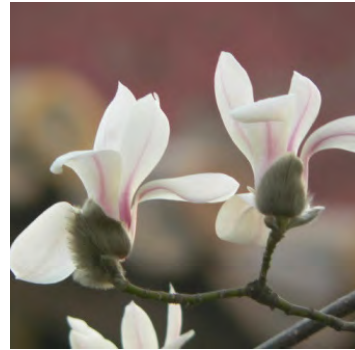
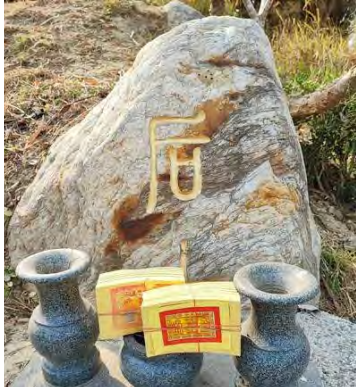
and the prospects offered by mining opportunities in the Western United States. This material represents a visceral connection the community has to the landscape. The tablets surround a stone altar where visitors can bring offerings, burn joss money and burn incense to honor ancestors. The altar is inscribed with Traditional characters which state "We honor you as though you were present", the same phrase found on the historic altar.

Looking up from the altar is an opening in the ceiling facing the sky. This oculus is a window through which spirits can pass and community members can connect with ancestors. This is positioned directly above the altar, providing an opportunity for reflection. The view through the oculus will present an ever-changing image of the sky and an opportunity for nature therapy.

Looking east from the altar is a view through the gate into the burial ground. The gate provides a threshold through which the visitor can place their mind in the space without physically occupying the space. Looking through the gate, the visitor sees a gentle slope planted with a native savanna meadow and young ginkgo (*Ginkgo biloba*) and Yulan magnolia (*Magnolia denudata*) trees growing into a grove.

The ginkgo tree is a sacred plant in Chinese culture where it holds esoteric meaning for Daoists, Confucianists and Buddhists. Its wood was used by ancient Chinese shamans as media upon which they would carve messages to communicate with the spirit world. Yulan magnolia is native to China where it has been cultivated in Buddhist temple gardens since 600 AD. It's white flowers bloom in the spring time, near the Qing Ming festival, providing the site with a culturally significant bloom aligned with the timing of the tomb sweeping festival. The visitor can navigate a single gently sloped and fully accessible pathway through the meadow and then the grove. At the high point of the site rests a small seating area and a traditional shrine which is used to honor the land on which ancestors have been buried. This space also provides opportunities for burning incense, aligned with traditional practices and sequences of worship.

At the far east of the site is a path which leads to the historic altar. If it is uncovered during the community archaeology project then it will be left in place and gathering space will be provided. A metal plate will be engraved with a diptych of images; one showing the historic burial ground condition and altar, and another showing the Morrison building shortly after construction.

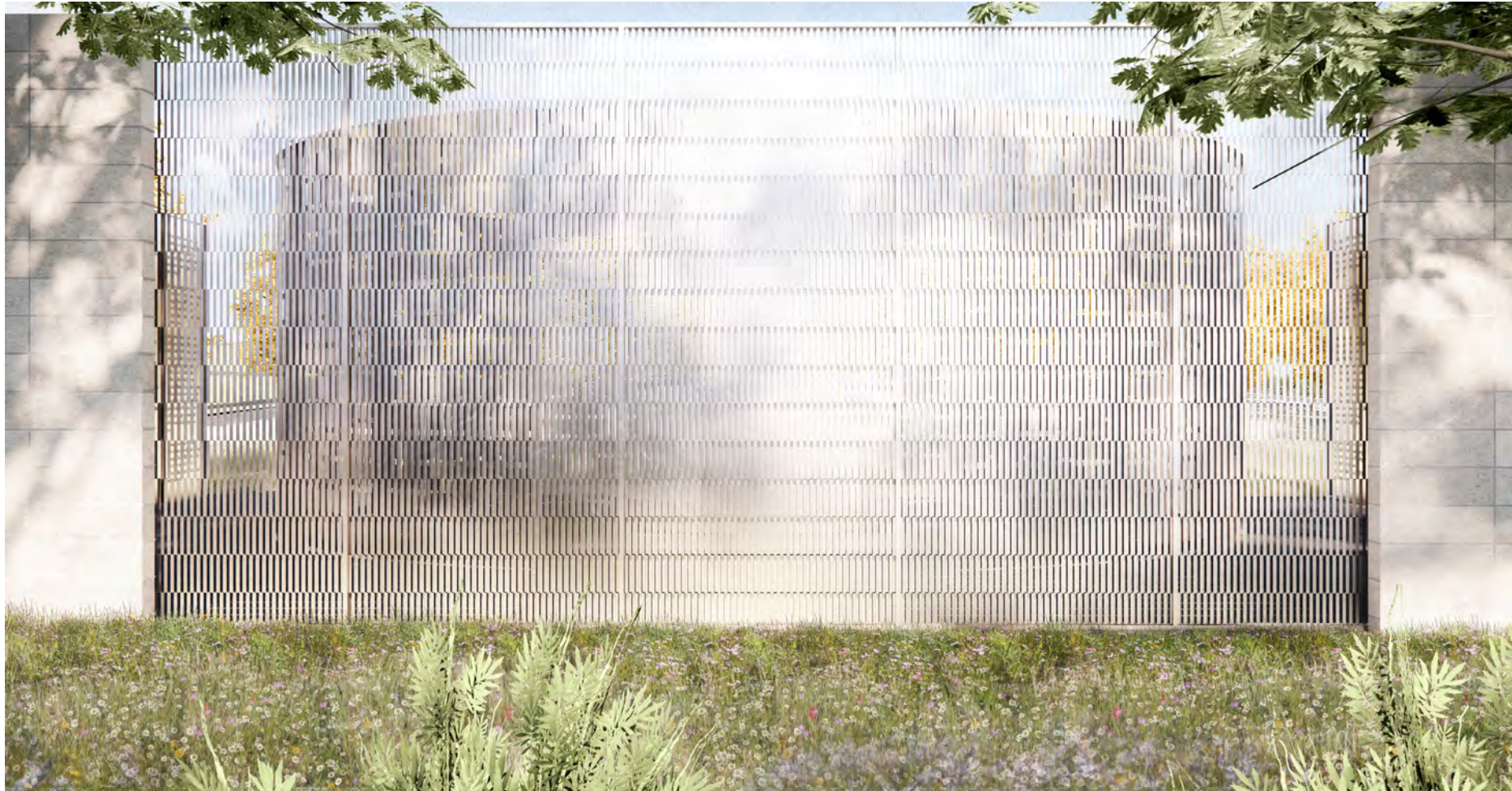












RECORD OF CHINESE CEMETERY, EAST SIDE, PORTLAND, OREGON

Mr. <i>Chin Yee Sun</i> Address <i>Yuan-shan-shan</i> Date <i>Aug 17 1913</i> No. <i>01</i> Age <i>57</i> 新寧縣 第九十號 鐘羣龍 終于八月廿一日 中華民國貳年	Mr. <i>Sun Nam Shit</i> Address Date <i>Nov 28 1912</i> No. <i>03</i> Age <i>1412</i> 南平縣 第九十二號 周壬戌 終于正月廿八日 中華民國七年	Mrs. <i>Chen</i> Address Date <i>Apr 25 1913</i> No. <i>03</i> Age 新會縣 第九十號 高門容氏 終于九月廿三日 中華民國貳年
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① HOME COUNTY
 ② HOME TOWN/VILLAGE
 ③ YEAR OF DEATH
 ④ MONTH AND DAY OF DEATH
 ⑤ NAME
 ⑥ COURTESY NAME
 ⑦ TIME OF DEATH

凡免以註填明詳第次部册照對須必鳴號墓墳及月年字名西中者死有貯

Information in the C.C.B.A. Burial Ledger

- ① HOME COUNTY
- ② HOME TOWN/VILLAGE
- ③ YEAR OF DEATH
- ④ MONTH AND DAY OF DEATH
- ⑤ NAME
- ⑥ COURTESY NAME
- ⑦ TIME OF DEATH

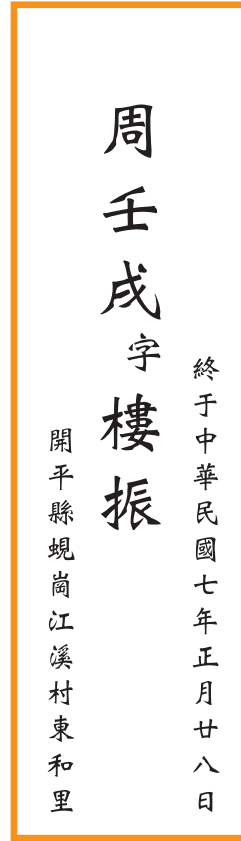


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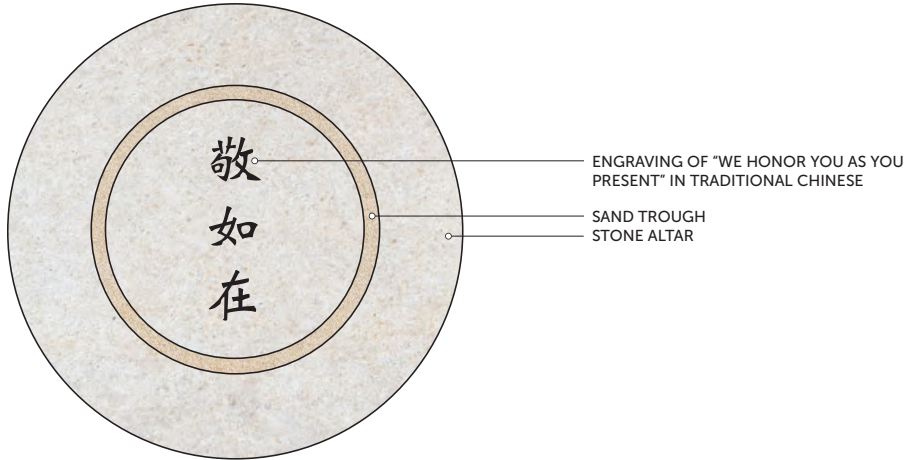
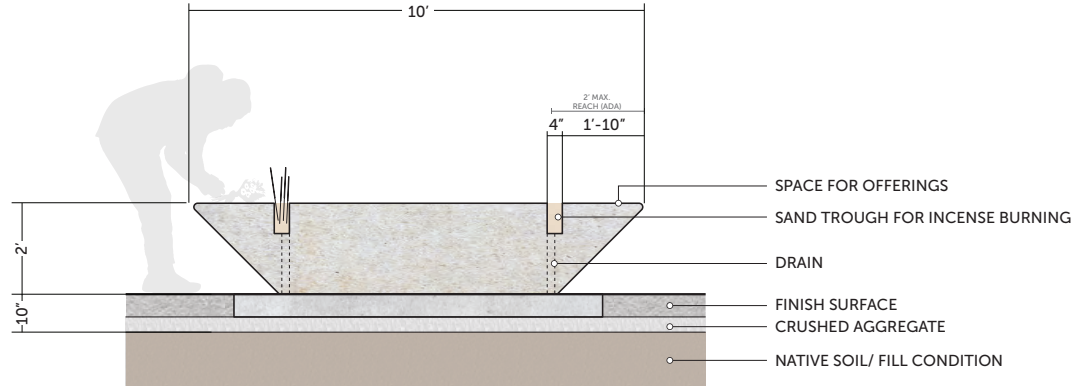
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Preliminary Tablet Layout Options

- Ⓐ NAME
- Ⓑ NAME + COURTESY NAME
- Ⓒ NAME + COURTESY NAME + HOMETOWN + DATE AND YEAR OF DEATH



THE OPENING

NATIVE SAVANNA PLANT PALETTE



Bromus carinatus
California Brome Grass



Carex tumulicola
Foothill Sedge



Clarkia amoena
Farewell-to-spring



Elymus glaucus
Blue Wildrye



Hieracium albiflorum
White Hawkweed



Sanicula bipinnatifida
Purple Sanicle



Olsynium douglasii
Grass-widows



Vicia americana
American Vetch



Agoseris grandiflora
Large-flowered Agoseris



Pyrola picta
White-vein pyrola



Campanula scouleri
Scouler's Bellflower



Clematis ligusticifolia
Western Clematis



Collinsia grandiflora
Large Blue-eyed Mary



Cypripedium montanum
Mountain Lady-slipper



Delphinium nuttallii
Nuttall's Larkspur



Osmanthus fragrans
Sweet osmanthus



Chimonanthus praecox
Wintersweet



Thuja plicata
Western red cedar



Ginkgo biloba
Ginkgo



Prunus mume 'Kobai'
Chinese plum



Chrysanthemum sp.
Chrysanthemum



Pinus thunbergii
Black pine



Magnolia denudata
Yulan magnolia

How community voices influenced the design

Community voiced a desire to see more Chinese cultural elements

The new design includes:

- Recognition pieces which echo traditional ancestral tablets
- Chinese style entry
- Traditional Chinese language entry sign and Duilian (對聯) (Chinese couplets)
- Shrine to appreciate the God of the Land (Houtu/ Tudigong, 后土/土地公)
- Inclusion of a new altar with space for offerings and burning incense

How community voices influenced the design

Community helped to shape our approach to planting

- The idea of the grove was carried forward because we heard that community appreciated the feeling of hope and tranquility of the trees. The number of trees is reduced to less than half the original amount because community felt that the planting was too dense.
- The Yulan magnolia was added to the planting palette to provide a tree with white flowers during the time of the Qing Ming festival.
- Culturally significant plants are included to provide a sense of familiarity, comfort and meaning.
- Oregon native fir savanna plants are included to acknowledge the history of the place and to help repair and restore a landscape that has endured significant harms.

How community voices influenced the design

Community helped develop a balanced approach to circulation

The new design includes:

- A single access path through the burial ground to allow individuals to circulate and engage with the site while respecting the history of the place and minimizing walking over the burial site.
- Space for accessible seating and rest areas in all gathering areas through the site. This will be further developed during the next phase of design.
- Space for reflection, meditation and prayer within the Ancestral pavilion, at the traditional shrine, within the grove and near the historic altar.

How community voices influenced the design

Community helped shape the approach to storytelling

- We heard a desire to honor the Ancestors buried here by telling the story of their contributions to society and the details of the specific history that occurred at this site in the context of what was happening in the United States during that time period.
- We need to address the erasure of the individuals buried here by recognizing them.
- We need to tell the broader story of Lone Fir Cemetery, including the history of the OHI patients.

How community voices influenced the design

Community expressed a desire for a sense of welcomeness, safety, and accessibility

- The design emphasizes a sense of tranquility and creates a healing space for all.
- The solid portion of the walls have been reduced to only the areas required for interpretative content.
- The transparency of all design elements have been maximized, including the Ancestral pavilion and the screening portion of the interpretive walls.
- All walkways are gently sloped, and the design preserves space for ample seating throughout.

Questions

What aspects of the updated design appeal most to you?



Questions

What elements are missing or could be better in the updated design?



Meditative Walk

What comes to mind as you imagine yourself walking through the space?



Next steps | 後續工作

- Community open house at Lone Fir, 11am– 1pm, April 27
- On-line public survey
- Design engineering
- Land use approval and permitting





Arts and events
Garbage and recycling
Land and transportation
Oregon Zoo
Parks and nature

oregonmetro.gov