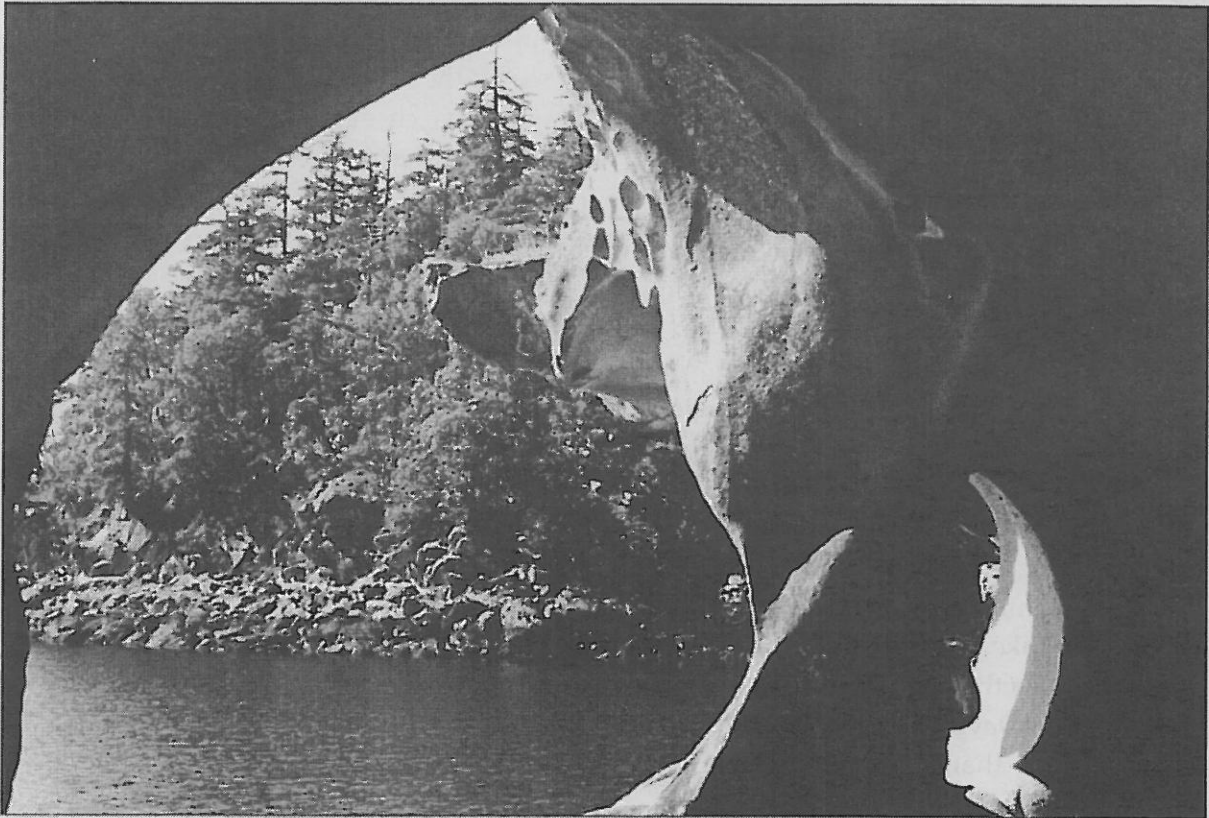


ARCHIPELAGO

VOLUME VI

NUMBER 1



SUMMER

2002

news, views, reviews & interviews on island community & conservation



Editorial: *Jillian Ridington*

No matter what your political views, there is one thing that all Gulf Islanders, and all British Columbians, must agree on: this is a time of change. When things are changing rapidly, it is always good to look at what is changing, and why, and what we can lose or gain by the changes. We hope that the articles in this issue will help you do that.

We can't do much about geological changes, except to understand and prepare for them; Richard Chase translates his expertise into layperson's terms to help us do those things. Knowing our past helps us envision the future; Diane Laronde's map and history take us back to what Galiano once was. Together with the pictures gleaned from Dave Morgan and Tom and Ann Hennessy that are featured throughout this edition, they show how much change has happened within the lifetimes of older residents of Galiano. Loren Wilkinson's thoughtful essay on Alan Durning's thoughtful book considers what is worth preserving, and what might benefit from change. Greg Foster wants to preserve the past, or at least a replica of it, and tells us of his plans in *Sutil Rediviva*.

Archipelago is published by the Galiano Conservancy Association in the interests of pooling knowledge, encouraging respect and inspiring affection for our natural heritage and for each other.

Editor: Jillian Ridington

Editorial Committee: Carolyn Canfield, Greg Foster, Meg Holden, Ken Millard, Gary Moore, Robin Ridington, Loren Wilkinson

Cover: From the Cave: Karolle Wall photo

Elders are the mainstays of any community, and important sources of wisdom in times of change; their passing always diminishes us. We can't pay tribute to all the wise people who have passed on, but have chosen to focus on two whose lives exemplified the best qualities of our island communities; respect for the land, sharing with others, treading lightly on the earth. By celebrating the lives and legacies of Allen Farrell and Marge McClelland, we hope to honour all those of their generation who have enriched our communities.

Our book reviews also celebrate what is good about our province. We review three large volumes that come at the history of B.C. from very different angles – a reference source, an illustrated history, and an Atlas that maps the lower mainland as its indigenous people know and named it. We also review the small but remarkable *Oar and Sail*, which tells of an intimacy with our coast that once was commonplace.

To show that we aren't living completely in the past, we have included a couple of workshop reports by young women who embody the promise of this province. Kate Emmings reports on a workshop that enhanced her knowledge; Kim Hendess deals with over-commitment. The young are always our best hope; we are pleased to have them represented here.

Table of Contents

ARTICLES:

- p.2 Richard Chase: *Earthquakes: The Local Scene*
p.6 Diane Laronde: *An Historical Map of Galiano*
p.10 Greg Foster: *Sutil Rediviva*

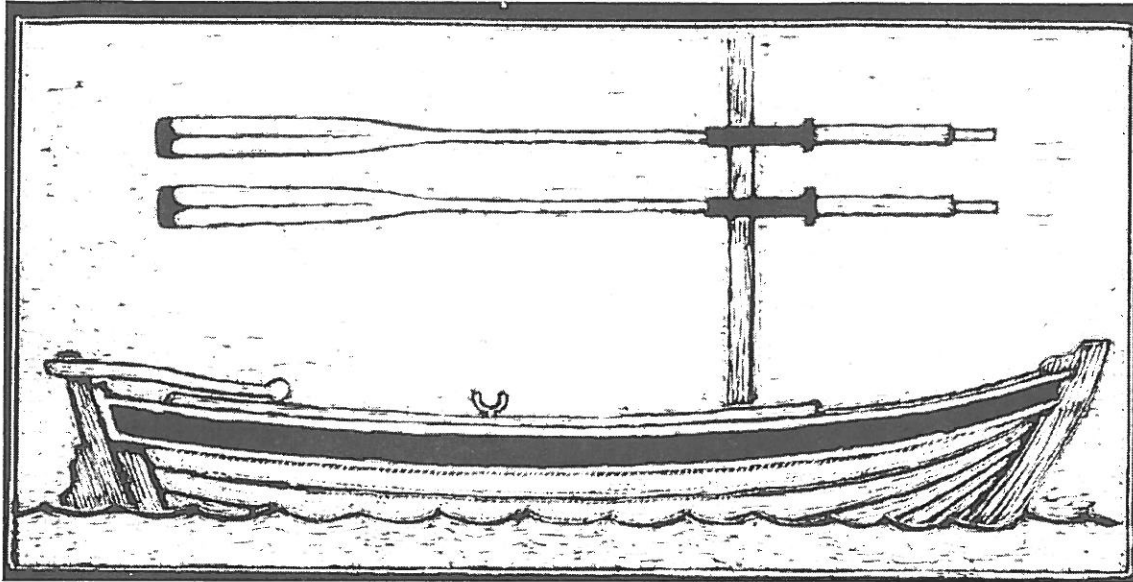


Illustration by Roderick Leighton from *Oar & Sail*

REVIEWS

- p. 13 *Oar & Sail*: Kenneth Mcrae Leighton.
Reviewed by Jillian Ridington
p.14 *This Place On Earth: Home and the Practice of the Permanent* Alan Their Durning:
Reviewed by Loren Wilkinson
p.18 *Illustrated History of British Columbia* edited by Terry Reksten: *Encyclopedia of British Columbia* edited by Daniel Francis: Reviewed by Gail Buente
p. 20 *A Sto:lo Coast Historical Atlas* edited by Keith Thor Carlson: Reviewed by Robin Ridington

WORKSHOPS

- p. 24 *The Bamfield Marine Station Coastal Biodiversity Workshop*: Kate Emmings
p. 27 *Hollyhock: A Place for Renewal*: Kim Hendess

TRIBUTES

- p. 28 *Allen Farrell*: Dan Rubin
p.30 *Covenanting Findlay Lake: A Tribute to and by Marge McClelland*

Earthquakes: the Local Scene

Richard Chase

Southwestern British Columbia and its inhabitants are subject to two sorts of earthquakes: infrequent very large quakes and relatively small and frequent quakes. Details of both kinds of earthquakes in Southwestern B.C. and the adjacent ocean floor are nicely covered on the website of the Geological Survey of Canada at <http://www.pgc.nrcan.gc.ca>. (editor's note: this website is the source of figures i & ii below)

Evidence in coastal swamps on the west coast, uncovered in the last two decades, indicates that the very large quakes occur every several hundred years. None has occurred since the region was settled by Europeans, though aboriginal legends contain accounts of them. The Pachena Bay legend is of a village being wiped out one winter's night, with subsequent visitors finding canoes lodged high in the trees inland from the former location of the village.

Hundreds of smaller quakes are detected by local seismometers every year. Many of these occur beneath the seafloor off the west coast and are too remote to cause damage. Local onshore earthquakes are mostly too small to be felt or cause damage to manmade structures. The last that was large enough to seriously affect the east coast of Vancouver Island was the magnitude 7.3 Courtenay earthquake of June 23, 1946. The Courtenay quake toppled chimneys and caused the collapse of storefronts and roadways at Courtenay, Comox, Campbell River and Port Alberni (you can see photographs of the damage at <http://www.pgc.nrcan.gc.ca/fseismo/hist/1946photos.htm>)

[46photos.htm](http://www.pgc.nrcan.gc.ca/fseismo/hist/1946photos.htm) A chimney collapsed into a classroom at Courtenay School, but the room was vacant and no one was hurt.

What is an earthquake?

We feel an earthquake as a shaking of the ground. This shaking is caused by the passing of vibrations through the Earth, or along its surface. The vibrations result from the release of stored energy when the earth ruptures along a surface called a fault. As the fault ruptures, this stored energy is released, causing the rigid rock to shudder. These vibrations, known as seismic waves, travel at speeds of several kilometres per second through the Earth.

How is the energy that will become an earthquake stored in the rocks of the Earth's crust? The rocks of the crust are made up of minerals that have crystalline structure. The minerals are composed of atoms regularly arrayed in rows in three dimensions called crystal lattices. The atoms are held in place by forces of repulsion and attraction between them. When pressure is applied to the rocks, the atomic lattices absorb energy and the distance between atoms changes slightly. The pressure is known as *stress*, and the change in shape of the rock, due to the changes in interatomic distance of atoms in the lattices, is called *strain*. If the stress is released at the temperatures prevailing in the upper twenty or so kilometres of the crust, which are well below the melting point of the crystals, the rocks release the energy they have absorbed, and bounce back to their original shape. Strain that can be reversed in this way is known as *elastic strain* and the released energy travels away as seismic waves.

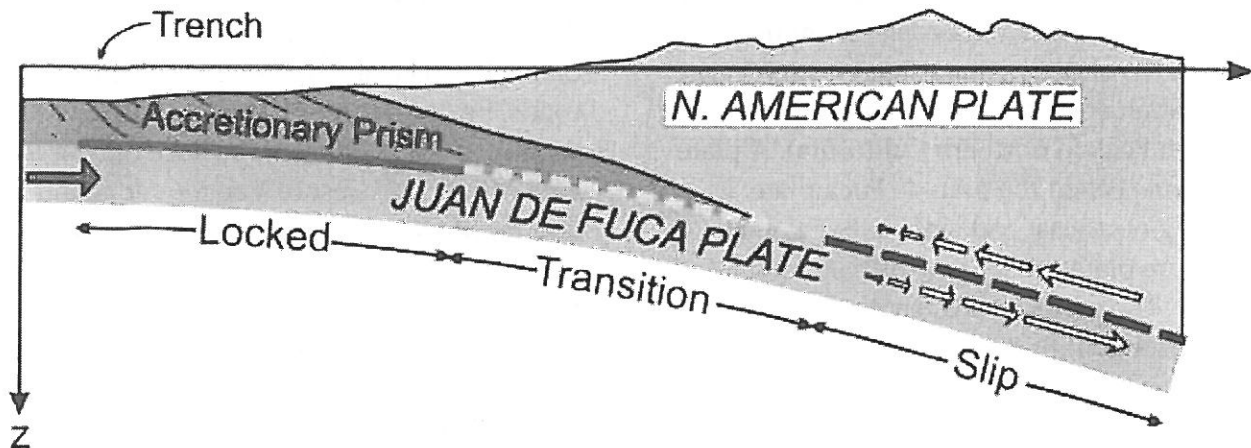


Fig.1: Imagine you are a giant 200 km. tall. You are standing in the Pacific Ocean, west of Southern BC. You take a giant knife, stick it into the earth's crust to a depth of about 100 km, and draw it in a northeast direction into North America. You pull the sides of the cut apart. The figure is a simplified version of what you would see, looking at the north side of the cut. The Juan de Fuca plate has been moving for many millions of years under North America, as indicated by the arrow. The material piled up as a result is called the accretionary prism. It comprises sedimentary rock and lies under the ocean off Southern Vancouver Is. The surface between the Juan de Fuca plate and the overlying region of North America is indicated by the solid mass at the right side, top of the illus., and the dashed line below it. The solid part is locked i.e. the 2 sides are stuck together, the dashed part is partly locked. The locked zone doesn't extend under the continent.

Where did the energy come from originally? Simply said, the Earth is a heat engine. Heat produced in the Earth's interior and escaping from its surface space results in the very slow movement of vast regions of the interior and the surface. Heat is produced by the splitting of naturally occurring radioactive atoms of uranium, thorium and potassium. As the nucleus of such an atom splits, high-speed fragments hit adjacent atoms, transferring their energy of movement to them as heat. Because the rocks of the Earth cannot conduct the heat away fast enough, Earth's interior is continually being heated. Regions of hotter rock swell and become less dense, and thus buoyantly rise. Rocks at the Earth's surface emit heat to the atmosphere, ocean and outer space and thus cool off. They become denser as they cool. In such circumstances, a process called convection occurs. One can observe a much more rapid convection when milky coffee in a glass is heated from

below. Cool material on the surface of the coffee sinks and is replaced by hotter material from beneath.

Whereas convection in a coffee cup takes seconds, convection in the Earth takes place over tens of millions of years. The cool material on the surface of the Earth forms a tectonic plate. We all live on a tectonic plate. Plates are several tens of kilometres thick, and extend horizontally for hundreds of kilometres. Each plate moves in a particular direction. Margins where two plates meet suffer numerous earthquakes. On a map of the world with earthquake epicentres plotted, plate margins show up as linear zones.

How do we relate earthquakes in Southwestern BC to plates and their motions?

Let's first look at the infrequent, very large earthquake. They are called Cascadia

subduction earthquakes (The description of our region as Cascadia comes from the Cascade volcanoes that extend from Meager Mountain and Mt Garibaldi in B.C. to Lassen Peak in northern California). A plate offshore, called the Juan de Fuca plate, is sliding northeast and sinking beneath an onshore plate called the North American plate. The surface between the plates, termed a fault by earth scientists, meets the seafloor in deep water west of the continent and then dips beneath the continent, getting deeper as one goes east. The motion between the plates is very slow, about forty millimetres per year, or about as fast as your fingernails grow. Instead of sliding smoothly past one another at their common margin, the two plates are stuck together along part of it. The stuck part of the fault lies beneath an offshore area extending from Vancouver Island south to northern California. The rocks on either side of the stuck surface are steadily being deformed as the plates move and are steadily absorbing elastic energy. Eventually the strain will become so great that the fault will rupture, the two plates will move very rapidly past each other along it, and the stored elastic energy will be released as earthquake waves. If the surface has been stuck for, say, four centuries, the abrupt motion between the plates, called the *slip*, will be approximately 16 metres (400 years x 40 mm/year).

If the whole stuck surface from Vancouver Island to California lets go simultaneously, seismologists calculate that a very large earthquake will be generated, of magnitude 8 to 9 (that's as big as they come). The resultant shaking could last several minutes and be felt over a large part of North America. The severity of the

shaking will diminish with distance from the stuck zone. In Southwestern B.C. damage can be anticipated to buildings, roads, bridges, tunnels, power lines and pipelines. Moreover, the surface of a large area of seafloor west of Vancouver Island and Northwestern USA will move abruptly vertically, generating a seismic seawave, or *tsunami*, in the overlying ocean. The tsunami will briefly drown the foreshore of the North American west coast, destroying shoreside structures and buildings and carrying debris and watercraft ashore. Smaller tsunamis generated by slumps of soft sediment in the Strait of Georgia (for example off Richmond in the submarine part of the Fraser Delta) could briefly flow over low-lying shores. The last great earthquake on the Cascadia subduction zone occurred three hundred years ago. We have evidence from Japanese records of the accompanying tsunami. Earlier evidence in swamps and deepsea sediments points to similar quakes; the average time between such great earthquakes over the past six thousand years is about six centuries. The probability that a great earthquake will occur in the next half century is ten percent.

How are the frequent smaller earthquakes generated?

Most of the smaller earthquakes beneath Southwestern B.C. are the result of release of strain within the North American plate, or of the underlying Juan de Fuca plate. This strain is a response to the interaction of the North American plate, the Juan de Fuca plate, and the Pacific plate. The Pacific plate, an extensive plate that underlies much of the Pacific Ocean and is moving northwest toward the Alaska trench, abuts the North American plate along the well-known San Andreas Fault in

California and the not so well known Queen Charlotte fault in northern B.C. The earthquake that rocked Seattle in February of 2001 originated in movement along a fault 53 km deep in the Juan de Fuca plate about 20 km north of Olympia at the southern end of Puget Sound. The magnitude was 6.8.

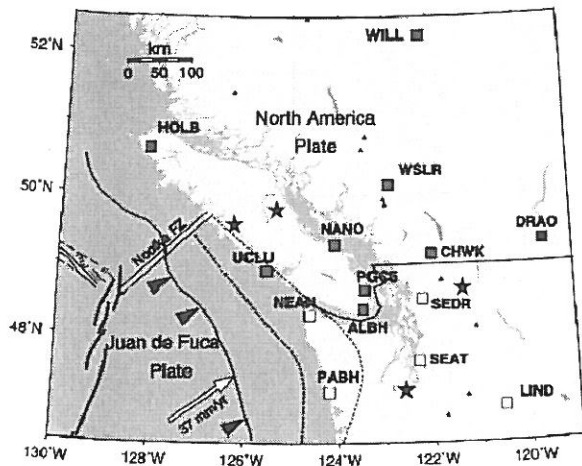


Fig. 2: A Map of Our Region. Squares are sites of instruments that continually record seismic vibrations. Stars mark points on the earth's surface directly above sites of recent earthquakes. Geological features include the western edge of Juan de Fuca plate & the Nootka Fracture Zone (northern edge). Arrows point to line where plate passes under the continent. Line nearer shore is eastern edge of locked zone.

How would an earthquake affect the Gulf Islands?

A major quake on the Cascadia subduction zone could cause severe shaking for several minutes. Brick chimneys may topple, and houses could be pushed off their foundations. Huge boulders, some as large as a truck, lie at the base of many high cliffs in the Gulf Islands. A major quake could loosen further chunks and send them tumbling down. Liquefaction of loose waterlogged sands and muds in swamps

may occur as they are shaken, allowing structures built on them to subside. Damage to ferry terminals may be sufficient to prevent ferries docking. Indeed, damage to the tunnel under the main arm of the Fraser River could result in failure of traffic to even reach Tsawassen terminal, and the terminal may be damaged or destroyed if the sediment on which it is built should slide into deeper water in the strait of Georgia. Disruption to power lines may cause power outages for weeks. The major tsunami that would be generated by such a quake west of Vancouver Island would menace the west coast. Although it would presumably be dampened somewhat as it passed along the Strait and through the many islands at the eastern end of Juan de Fuca Strait, it could still threaten structures near shore. Smaller tsunamis generated by underwater slumps of soft sediment in the Strait of Georgia could threaten houses built on lowbank waterfront on Galiano's east coast. Short-term effects could include changes in the water level in wells. Longer lasting effects may include changes in sea level.

Richard Chase is Professor Emeritus of Earth and Ocean Science at UBC, and a Galiano resident.



Rock Swirl: photo by Karolle Wall



Photo of Diane Laronde's Map by Tara Gill

An Historical Map of Galiano

Diane Laronde

Editor's Note: Diane Laronde prepared this map for the Salish Sea Mapping Project. Several Galiano artists entered maps for this project, and their efforts were displayed at the South Galiano Community Hall. Their maps will again be exhibited at the South Galiano Community Hall in early August, together with maps contributed by artists and cartographers from the other Gulf Islands. The Salish Sea Mapping Project endeavours to portray the Gulf Islands from

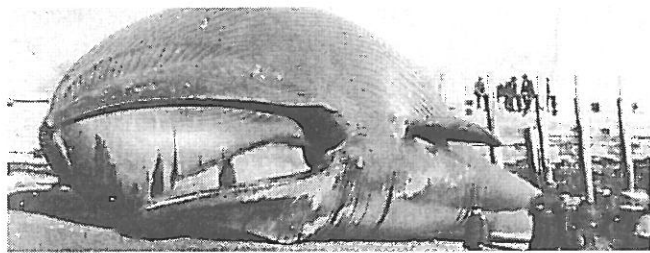
a different perspective than that of traditional cartography. Our archipelago is mapped by people who make their homes here, and who map places that are of importance to them -- whether because of their natural attributes, their bounty (for example, berry patches, fishing sites, etc.) or personal history. Diane Laronde chose to map Galiano through its history, which she gleaned from many sources. She writes:

This map is not intended to serve as a guide to present-day services, but rather to give some idea of how our local economy has evolved, and how the lives and work of generations, one upon

the other, have shaped the community in which we now live. For this reason, most businesses functioning today will not appear on this map. The majority of notes from 1960 on will have to do with parks and public amenities.

Inevitably, so much of what one would like to know about the past is lost and scattered. I have gathered together what I could and made what sense I could of it.

WHALING:



Early Whaling: Dave Morgan collection

In precontact times, Humpback whales were seasonal visitors to the Strait of Georgia during their annual migrations. Before industrial whaling came to the Strait of Georgia, Humpbacks were plentiful from summer to midwinter.

In the earlier days of whaling, Humpbacks in the Georgia Strait were somewhat protected, partly because the Hudson's Bay Co had a monopoly in the area, and partly because the waters of the inside passage were too dangerous for the large whaling boats of the time.

The forerunners of today's whale watching tours were run in the first years of the twentieth Century by the family of J. A. Cates, manager of Vancouver's Terminal Steamship Company. They took tourists on a passenger vessel from Vancouver to Howe Sound and back. Cates was an outspoken opponent of the Pacific Whaling

Company, which started working the Strait of Georgia in 1907. That company, however, secured a whaling monopoly from the federal government, and using smaller boats and new Scandinavian technology took more than forty humpbacks in the winter of 1907. Within a year, there were no more Humpbacks to be found.

There is no archaeological evidence that suggests that whaling was carried out by First Nations people who inhabited Galiano prior to white contact. Nor do captured whales appear to have ever been brought in to Galiano for processing; Whaler's Bay got its name because small whaling vessels used to shelter in the bay in rough weather. (Source: *The Last Great Sea* by Terry Glavin: p. 148)

HUNTING SEA LIONS, GATHERING SHELLFISH

In pre-contact times, a sea-lion hunt was carried out in Porlier Pass. When the first sea lions were spotted, a resonant call went out across the water, and the hunters in their canoes would be joined by others from Shingle Point to the north, from Kuper Island, and from Dionysio Point on Galiano. They speared the large animals from their canoes, an extremely hazardous thing to do. (p. 195) Around the June solstice, people would camp at Montague Harbour, gathering shellfish and drying clams. (Source: *Seven-Knot Summers* by Beth Hill:p.201)

CHURCHES

In the 1890s, John Shaw would row to Salt Spring on summer Sundays to attend church. Beginning about 1895, the Presbyterian missionary George Menzies, based on Pender, would row to Galiano every other Sunday and walk a mile inland

to hold a service in the schoolhouse. Later missionaries would make a monthly ten-mile trek on foot from Retreat Cove to Porlier Pass to hold a service for the tiny community there. The return journey was often made after dark over rough trails, with the help of an oil-lantern.

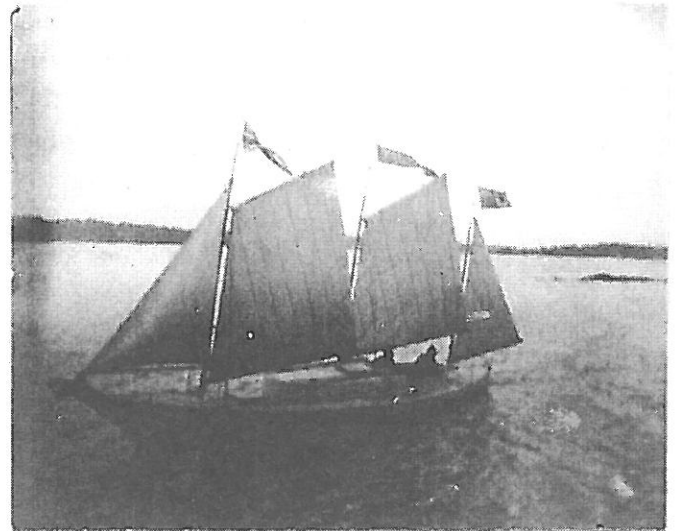
In 1905, Harry Vollmers, a Galiano shipwright who refitted *Tilikum* for its voyage around the world, built a 22-foot gas launch for the minister. This made it much easier for him to visit parishioners on other islands.

In 1917, the old Mission Room was built at Whaler's Bay. In the twenties, services were held at the Retreat Cove Schoolhouse. There were also monthly services at the North End Schoolhouse. In summer, outdoor services took place at Montague Harbour.

In the late 1940s, the postwar demand for lumber brought many loggers to Galiano. Because of this increase in population, it was decided to renovate the Mission Room. However, the contractor recommended a new structure, and in 1952, St. Margaret's was built. (Source: *More Tales of the Gulf Islands* by Elizabeth Steward.)

TRANSPORTATION

The earliest settlers on Galiano had to get themselves and their possessions onto the island by small boat. Otherwise, they had to make arrangements to be dropped off with their belongings on the beach or landing area nearest the land they were preempting, by one of the trading schooners that travelled these waters. Until steamships began stopping at the islands, such services were provided by the *Kate*, the *Wanderer* and the *Black Diamond*, boats that



Tilikum Under Sail: Dave Morgan Collection

were also involved in the fur-sealing trade. The *Kate* had also served as a whaler; in 1864, she was used in an expedition into Saanich Inlet, during which six whales were taken.

The first cattle to arrive on Galiano had been loaded on the boat at Victoria with a block and tackle. They were taken as close as possible to land here, then pushed overboard to swim to shore.

When arriving, it was helpful to know someone already on the island. On December 30, 1881, Charles Groth rowed out to the middle of Active Pass to take Finlay Murcheson, Sr. off a steamer. (*More Tales*, p. 214) At dawn one June morning in 1877, settler Jack Chivers was awakened by the whistle of the little steamer *Emma*. He rowed out to her and was delighted and astonished to find his sister Margaret, her husband John Shaw, and their four children. John had written to Jack to announce their coming, but the letter was still in Victoria when they arrived from Scotland. (source: *Hill*)

Since roads were not built until much later, all communication was by water, so acquiring a boat was a priority for the pioneers. Their craft was often a dugout or a canoe bought from, or traded for, with the First Nations. As more people arrived, some had boat building skills and tools, and boat yards appeared. (source: *Rowboats, Sidewheelers and Ferries*)

In 1883, John Irving was responsible for merging a number of small shipping firms into the Canadian Pacific Navigation Company. The Hudson's Bay Company was the majority shareholder. This firm dominated the coastal steamship business until the CPR purchased it in 1901. Dorothy (Cayzer) Page's family arrived in 1897, and she remembered watching from her home, "The steamers, black with men, and below decks, dozens of barking dogs – the gold rush to the Yukon." (*A Gulf Islands Patchwork*, 1961, p. 89)

In those early summers, the stern-wheeler *R. P. Rithet* travelled between Victoria and New Westminster, stopping at Mayne and Pender on its way. Marine regulations barred sternwheelers from crossing the Strait of Georgia in the winter, as they were considered less seaworthy than side-wheelers. In winter, passengers had to disembark from the side-wheeler *Enterprise* into a small boat in the middle of Active Pass. A smaller vessel, the *Mary Hare* made a few stops at the wharf in Georgeson Bay in 1900. Currents in Active Pass made this dock difficult to use, and it was abandoned in favour of one at Sturdies Bay.

Beginning in 1900, the *Iroquois* travelled six days a week between Sidney, Nanaimo, and the Islands. She sank off Sidney in



Launching the Active Pass: Dave Morgan Collection

1911. In the early 20th Century, the *Otter* served some of the Gulf Islands, including Galiano. Though comfortable and elegantly furnished, the *Otter* was dreadfully slow. She would leave Victoria at 8 a.m. one day, arrive at Ganges that evening and dock there overnight. Galiano would not be reached until late the following morning. This continued until 1931.

Prior to 1918, the *Island Princess* served the southern islands. From the 1920s until 1951, the CPR's *Princess Mary* provided a connection between the Gulf Islands and Vancouver. In 1930, The *Island Princess*, owned by the Gulf Islands Ferry Company, was refitted and christened the *Cy Peck*. Also in the '30s, the *Princess Mary*, the *Princess Norah*, and the *Princess Maquinna* came into Sturdies Bay, discharging passengers, freight, and the occasional car. The *Motor Princess*, an ungainly little diesel

powered vessel, was designed to carry seven cars, though the fit was tight – legend has it that they let the air out of the tires to get them all on. In 1940, she was sold to the Gulf Islands Ferry Company, refitted to carry 40 cars, and renamed the *Pender Queen*.



Steamship at Sturdies Bay: Dave Morgan Collection

Stanley Page took up taxi driving to supplement his farm income, and from the 1940s on he was Galiano's only taxi driver (with the occasional exception of D.A. New). He was still driving at 89 -- Canada's oldest registered taxi driver.

By the 50s, the *Princess of Alberni* brought mail on Fridays, and the *Princess Norah* came into Sturdies Bay once a week. The *Cy Peck* provided service to Swartz Bay. As CPR service declined, Oswald "Sparky" New of Coast Ferries stepped in. In 1955, New's company chartered the *Lady Rose* for a service between Vancouver and the islands. In 1958, it launched the *Island Princess*, before it was taken over by the Gulf Islands Navigation Company. Two years later, the BC Government took over, and the era of the BC Ferry Corporation began. The *Princess of Sidney* and *Princess of Tsawassen* were the first to serve Galiano.

Diane Laronde is a Galiano Artist and Historian. We will print further segments of her history of Galiano in the next issue of Archipelago.

Sutil Rediviva

Greg Foster

The long deferred plans to recreate the schooner *Sutil* came back to me after many years' dormancy, in the spring of 2001, as we approached the Gulf Islands, silhouetted in the sunset. Returning from a winter visit in the Southwest, we were caught again in the familiar island magic, seeing these forested shores with the same sense of wonder as when we first saw them 35 years ago.

It struck me then how important it is to keep seeing them afresh. I saw in my mind's eye two Spanish schooners, two hundred years ago, ghosting along the darkening coastline. I envisioned those visitors from the outside world laying eyes for the first time on the long-hidden inshore sea of British Columbia. The devout mariners christened this sea *El Gran Canal de Nuestra Senora del Rosario de Marinera . . .* the Great Channel of Our Lady of the Mariner's Rosary. They came to anchor off the shallow bight of Pebble Beach, and early the next morning sent their long boat exploring northward under oars, looking for a passage to the inside through this island chain. Little did the gentlemanly captain of the flagship *Sutil* guess that his name and memory would one day be enshrined in this particular island, Galiano.

His small expedition fell under the same island spell that catches all of us who live or visit here. The sense of urgency and high purpose which had driven his fleet northward on the ocean voyage from Mexico ran aground here; the Gulf Islands' first foreign visitors ended up, as visitors have ever since, whiling away days lost in

the particular charm of the wave-lapped beaches overhung by feathery firs and red-limbed arbutus.

When I contemplate these events, I cannot help thinking of the good labours of the many islanders who, down through the years, have stood together to preserve this place and its special magic, often against staggering opposition from exploiters of all kinds. I think, in particular, of our faithful Island Trustees, Debbie and Margaret, and of the Galiano Conservancy Association, which has preserved the pebbled shore and



"HE WAS CLEARLY PUT ON THIS EARTH
TO WORK WITH WOOD AND TO BUILD BOATS."

Portrait of Greg Foster by Roderick Leighton, from
Oar & Sail by Kenneth Macrae Leighton.

its upland forest, where the schooners swung to anchor, lanterns swaying with the swell.

What a truly lovely thing it would be if the *Sutil* were to return, if Captain Galiano's historic vessel were to be reborn here, on his

namesake island, if she were to voyage once again, seeing this place afresh. The new *Sutil* would carry on the explorations of the original craft, perpetually sailing among the islands as a reminder to new generations that appreciation and preservation of our island heritage is still the most important activity. She would be an active voyaging enterprise, underway every day of the year, not a museum artifact rotting in port. Early morning ferry passengers bound for Victoria would spy her sails just catching the sun up Trincomali Channel in the lee of Mt. Sutil. Weekenders heading back across the Strait of Georgia to their urban occupations in Vancouver would cross her wake off Active Pass; I see them leaning on the rail to watch her beating northward along the coast, towards her Pebble Beach anchorage. She would become a common and beloved sight throughout the Gulf Islands.

She would be a vehicle for the broad range of Conservancy waterborne programs. She would carry school children on daytime excursions, and guests on overnight or weeklong introductions to the Gulf Islands. She might even serve as the floating home of an expanded *Archipelago*, making special missions, with photographers, artists and writers on board to chart wild coastlines and coves not yet converted to real estate.

The new *Sutil* would be wanted for ceremonial events, for historical commemorations, classic boat festivals, and environmental fairs throughout the region. Numerous educational and conservation organizations across Canada will want to charter her. She would be a busy ship, a wide-ranging emissary for the Galiano Conservancy Association, living proof of

the growing rural economy based on the Islands Trust mandate to preserve and protect this unique archipelago. Perhaps there would be shoreside or estuary restoration projects in which she can play a useful role.

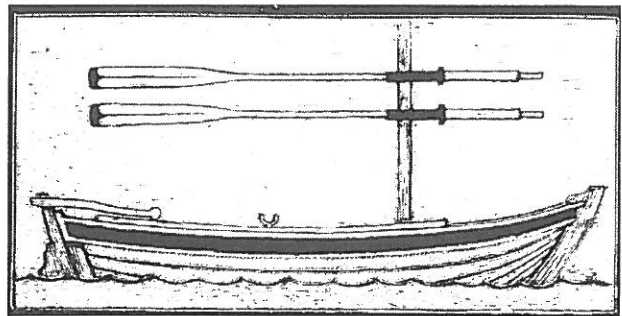
The drawing of the original expedition, made by Jose Cardero, shows the two Spanish goletas, *Sutil* and *Mexicana*, lowering their sails somewhere in the San Juan or Gulf Islands, to meet the local natives in their canoes. It was a typical, familiar scene that Cardero drew . . . evocative of the encounter off Blackberry Point inside Porlier Pass, where seventeen robust young paddlers and one old man came out to the ships bearing seashells full of fresh blackberries. Or it could have represented the trip into the Strait of Juan de Fuca when the *Sutil* gave passage to a famous chief, sailing through the night from Neah Bay on the Olympic Peninsula to his home village of Victoria. Or the sing-along off Point Grey, when the Spanish sailors and Burrard natives traded songs far into the night. Wherever their explorations took them in this first circumnavigation of Vancouver Island, the mariners met the local inhabitants with courtesy and overtures of friendship. And the natives responded in kind, often helping to provision the expedition and to pull the cumbersome schooners through treacherous passages, where their sails were of little use.

Another encounter of great historical significance occurred during the epochal summer of 1792, when the Spanish explorers met Captain George Vancouver's British boats, also charting the mainland shore. The two commanders, representing competitive (even hostile) nations, met in friendly accord over breakfast in the *Sutil*'s

cabin, swapping stories and deciding to proceed northward in company and cooperation.

This great gateway to the Pacific is still a meeting place for people from different places and backgrounds and values. Is it too much to hope that the new *Sutil* – like the original – may assist in promoting cooperation as we all learn to safeguard the integrity of these special islands and this awe-inspiring inland sea?

Greg Foster is a Galiano boat builder, and the founder of Archipelago.



REVIEWS

OAR & SAIL: An Odyssey of the West Coast

Kenneth Macrae Leighton

Smithers, BC; the Creekstone Press, 1999

Reviewed by *Jillian Ridington*

An odyssey is, of course, a voyage like that of Odysseus; a long, wandering journey, made by sea and complete with trials. Over two summers in the early 1990s, beginning at the age of 66, Dr. Kenneth Macrae Leighton undertook such a journey. In the *Morag Ann*, an open boat with a lug sail and little shelter built by Galiano's Greg Foster, he rowed and sailed

from Jericho Beach in Vancouver to Prince Rupert's Cow Bay. Macrae Leighton had a lifelong love of 'mucking about in boats' and a dedication to physical fitness, but he was a retired physician, not a professional sailor or oarsman. His intelligence, determination, and curiosity stood him in good stead through medical practises in places as diverse as Scotland, Uganda, Honduras and the Northern BC coast, and had brought him success as Head of the Department of Anaesthesiology at UBC.

These qualities also fortified him on his journey. But his hands were soft, his body was aging, and the journey was sometimes almost insurmountably difficult. Rowing or sailing a small boat brings the sailor in close contact with the vicissitudes of the sea and the shores; waves and wind, current and tide can be unpredictable, and have a far greater impact than they do on a motorized craft. Here, for example, is Leighton's description of his "passage" of Surge Narrows:

... with surprising suddenness, the flood tide begins. It comes with a whoosh and a roar and – what is this? It is coming from the wrong direction. We are swept into the little bay, caught in a whirlpool and spinning out towards the main channel which by this time is a maelstrom. I lean over the side and manage ... to grasp a bit of kelp ... Then, inevitably, the fragile strand parts. At once we are spun around and swept at the same time out towards the main stream where logs, roots and whole tress toss and bound around in a jumble. The current can reach twelve knots in Surge Narrows and I have a feeling it is near its maximum. (p46).

Leighton, a lover of words, frequently diverts himself -- and the reader -- with definitions and word plays that add to the joy of reading this little book.

Leighton survived the journey, but died in 1998, just before the book was published. The illustrations, by his son Dr. Roderick Leighton, are beautifully executed and add definition and character to the elder Leighton's words. *Oar & Sail* is a fitting legacy for a remarkable man.

This Place on Earth: Home and the Practice of the Permanent.

Alan Thein Durning

Seattle: Sasquatch Books, 1996.

Reviewed by Loren Wilkinson

This Place on Earth is an important book, which manages the difficult task of being, on the one hand, visionary and ambitious, and on the other intimate and engaging. Its author, Alan Durning, spent several years as a senior researcher with the World Watch Institute, a think-tank in Washington D.C. that publishes the highly influential *State of the World Yearbook*. While still a young man, he became a kind of environmentalist globe-trotter. "It was urgent stuff", he writes in his opening paragraphs: "documenting injustice, testifying before Congress, jet-setting on behalf of future generations."

But the book is not about his early attempts to save the world. It's about his quitting his World Watch job to come back and try to be at home in one small corner of this West Coast bio-region. The seeds of his disillusionment with his former job, he says, were sown by a frail old woman who was a revered spiritual leader of a tribe in the Philippines. After he interviewed her as a part of his work, she asked him (through an interpreter) "What is your homeland like?"

Based, transitorily, in Washington D.C., he realized he didn't really have a homeland or a neighbourhood in the sense that she meant, and so he avoided the question. But she asked again: "Tell me about your place." He writes: "'In America,' I finally admitted, 'We have careers, not places.' Looking up, I recognized pity in her eyes."

A year later, in the mid 90s, he moved back to his boyhood hometown, Seattle, with the goal of making a home there and "practising permanence." He founded "Northwest Environment Watch", a non-profit group whose goal is "to foster an environmentally sound economy and way of life in the Pacific Northwest -- the biological region stretching from southeast Alaska to northern California." (Elsewhere he quotes a simpler definition of the region he is trying to re-inhabit: "The Northwest is simply this: wherever the salmon can get to.") Durning's description of that bio-region which is our home is worth quoting:

Imagine the Northwest from space. . . Paint the coastal forests a dark and misty green. Trace in the rivers in frigid blue. And pepper the waterways with glitters of silver for the salmon that give the region its spirit. Focus on each in turn: forests, rivers, salmon.

Here is his partial description of that original old growth forest:

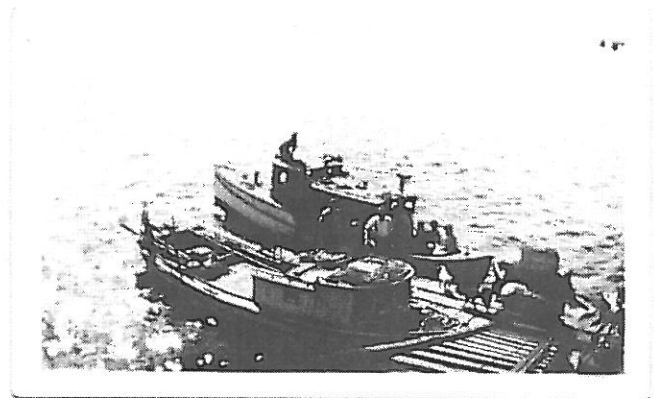
If you have never travelled these groves, understand that they are not tidy, bare-ground woods. They are jumbled, pungent, soggy, dripping, prickly, almost impassable jungles. . . . Off-trail travel is more like rock-climbing than walking. You crawl or tight-rope walk the length of one fallen giant until the trunk gets too narrow, too rotten, or too high above the ground--then you lower yourself, dangling from

old branches, in search of another trunk heading your way. The oldest logs have rotted to the core and melted into the soil, leaving mossy ridges that look like the ruins of some undiscovered civilization.

Then the rivers: "capillaries of the place."
And the salmon:

Where the rivers flow, so go the salmon: totems of the Northwest, the muscled kingpins of the aquatic food web, marathon runners of the deep. They hatch in rain forest rivers, transform themselves into saltwater migrants, travel thousands of miles at sea, then battle as much as nine hundred miles upstream again. . . . Through the salmon, the ocean penetrates the land.

We know all of this, of course, or say we do: but seldom have the natural distinctive qualities of our West Coast home been described so vividly.



Cod boats at Galiano: Dave Morgan Collection

However, the point of the book isn't mainly to celebrate the splendours of this place (though the book is rooted in that kind of celebration). We also all know (till we're tired of thinking about it) that the magnificent ecosystem Durning describes is sadly diminished: the forest reduced to tree farms; the rivers dammed, silted and polluted, the salmon runs sadly diminished.

Durning describes with characteristic vividness this human impact in terms of six waves of resource extraction, each cresting, then slowly receding as the resource is depleted. The first five are fur trapping, mining, fishing, agriculture, and damming the rivers for power and irrigation. Of these, fishing touched Galiano for a decade or two--there once was a fish-salting plant on the north end. And the rush for gold touched Mayne Island briefly, with "Miner's Bay" as a remnant. But it is the sixth wave that left its deepest mark on Galiano, and our community is still dealing with the aftermath. That sixth wave, of course, is logging. It crested later here in B.C. than elsewhere on the West Coast, but it did crest. Durning's summary of the history of logging is itself worth the price of the book:

Because the old growth forest wealth was so great here, the logging boom lasted for a century and a half. So it's easy to overlook the fact that it was a boom, and that tree farms could never sustain the growth and wealth of the boom years. The amount of timber extracted from West coast forests crested at 38 billion board feet in 1988, and has been declining since. Public outcry and court orders slowed logging in the early 1990s, but most of the accessible old forests were gone by then. Their biological wealth had been converted into shareholder dividends, tax revenues, and pay cheques. And then, like the fur trade, the mining boom, the fishing industry, the farm surge and the dam extravaganza, the timber industry slid toward the periphery of the regional job market. By 1993 it employed less than 4 per cent of Northwest workers -- one eighth as many as worked in service industries.

It is perhaps not entirely a coincidence that these years of the decline of the extractive forest industry correspond with MacMillan Bloedel's decision that Galiano

Island could offer a better return as real estate than as a tree farm. That decision began a painful chapter in Galiano history that has not yet ended. This part of Durning's book may not lessen the pain of our forest land arguments, but it certainly adds clarity to them.

Yet all of this is only an introduction to the main point of Durning's book, which is ultimately a very optimistic one:

The Pacific Northwest [Canadian readers need to keep reminding themselves that in that designation Durning is including the Canadian "Pacific Southwest"] is the greenest part of the richest society in history. If Northwesters cannot build an ecologically sound way of life, it cannot be done. If Northwesters can, they will set an example for the world. They will demonstrate how to transform a prolific but self-destructive economy into something that can last.

The majority of the book consists of Durning's reflections on how that transformation might be accomplished, woven in and around his own young family's attempt to make a home in an old urban neighbourhood in Seattle.

Durning organizes his book under six headings: "Place", "Past", "Cars", "Stuff", "People and Prices" and "Politics". We've already talked about "Place" and "Past". But it's the other four categories that for Durning point the way forward. In "Cars" Durning describes vividly the way that cars and the urban sprawl they have encouraged have damaged the landscape:

Sprawl has three defining characteristics. It is a lightly populated, or "low-density" urban form: there are fewer than twelve people per acre.

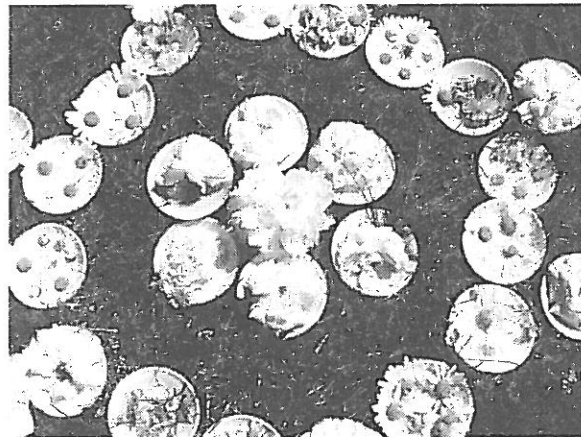
It is a rigidly compartmentalized urban layout: shops, dwellings, offices, and industries are kept separate, as are different types of each, so apartment buildings and detached single-family houses do not mingle. And it is an urban form with a branching street pattern: small streets begin at cul-de-sacs and feed onto only progressively larger streets until they meet high-speed thoroughfares. This kind of urban form was made possible by the automobile; now it has made the automobile indispensable.

Again, this is fairly familiar stuff, as is a vividly described section on the pollution produced by the automobile, and the difficulty of using public transportation in most cities. What is surprising is his discussion of three large regional cities--Portland, Seattle, and Vancouver. Vancouver--especially the heavily populated West End (and this will perhaps be hard to understand by Galianoites who haven't recently visited Seattle or Portland) - comes out far ahead of the other two. The reason is that it has a densely inhabited urban core where shops, offices, dwellings combine, and where it is quite possible to get by without even owning a car. (Durning doesn't mention the related fact that Vancouver, which is regularly cited as among the most liveable cities in North America, is also the largest North American city without a freeway system running through it).

Durning spends several pages singing the praises of Vancouver's West-end. He quotes local politician Gordon Price, who points out that the 40,000 people who live in that square mile are the same number in the same space as in renaissance Florence. "I'm looking around here for a Michelangelo", says Price.

In "Stuff" Durning describes making a pot of coffee in the morning while his kids help and his wife sleeps in. He muses on all the places and people and things that have contributed to his cup--not just the beans, but the roasting, the transportation, the packaging, the coffee maker, the water, the electricity to make it:

My morning libation took about a hundred beans to brew. At one cup a day, I go through the harvest of a coffee tree every six weeks. I am also responsible for the dozens of direct and indirect uses of fossil fuels, metals, and chemicals that brought the beverage to my lips. I think of these effects rippling out across the globe like the wake of a boat. It isn't just coffee. Everything has an ecological wake. The T-shirt I bought yesterday on sale. The burger and fries we got Gary for dinner last night. The floor I'm sitting on. Everything. Some wakes are big others are small. Coffee's, I suspect, is medium-sized.



From the Centre: Solstice Mandala by Diana Lynn Thompson

It should be clear that Durning isn't saying we can live without an "ecological wake." As he says, "The question is, How to get the coffee--and all the rest--with less wake?" (This sort of analysis of the "wake" left by daily life is the subject of another

book that Durning wrote with John Ryan, entitled *Stuff: The Secret Life of Everyday Things*). But by this point in the book we are able to see that the effect of this ecological “wake” is not unrelated to the threatened West Coast environment, to the history of resource extraction, to our penchant for living in widely-dispersed, car-connected communities.

So Durning moves to his conclusion, which can be summed up briefly. In “People and Prices” Durning goes into the mysteries of what is cheap and what is expensive, and why--and suggests a simple but radical proposal: that we tax things that are ecologically destructive, and give tax benefits to things that are ecologically benign. He goes into considerable detail here. One example will suffice:

Land speculation is parasitic, not productive. Its antidote is to shift the property tax off buildings and onto land. Where this has been done--in dozens of North American jurisdictions such as Pittsburgh and thousands of localities in Australia and New Zealand--it has resulted in aggressive development of the most valuable sites, almost all of which were in cities rather than suburbs. When land is taxed, density increases.

In his final section, “Politics”, as throughout the book, Durning weaves the small with the large. Here, he compares his difficulty in relating to the neighbours on his block with the difficulty of getting diverse parts of the economy to talk to each other. He talks hopefully about the various attempts to get industry and residents talking to each other (he might have been describing the early days of the “Forest and Land Use Council” on Galiano in 1988). And he talks about what happened when he

finally put up a basketball hoop on the Seattle block where his family lived--and kids started congregating around the house, then their parents. What had been isolated dwellings began to become a neighbourhood: began to become home.

This is primarily a book about the city, and how to live in it, and at first glance it might not seem directly applicable to Galiano. But the genius of the book is that it recognizes the relationship between cities and the region that supports them. We can’t separate our life on Galiano from the city, or the larger forces that shape the city, and the economy. So with a little reflection, the relevance of this book for our life on this island is profound.

Perhaps it’s possible to model in a small way on Galiano some of the larger principles Durning speaks of in his book. Towards the end of the book Durning quotes (surprisingly) a “maverick timber boss” from Port Arthur in British Columbia, A. J. Auden of the Abitibi Power and Paper Company, who said 50 years ago:

We have spent these past two hundred and fifty years . . . in restless movement, recklessly skimming off the cream of superabundant resources, but we have not used the land in the true sense of the word, nor have we done ourselves much permanent good. It is high time that we . . . settled down, not for a hundred years, but for a thousand years.

It’s the thousand-year plan that we’re working towards on Galiano, and Durning’s book is a valuable tool for us. It criticizes the effects of the short-term plans, the waves of skimming off the riches and then moving on. It’s a plea to stay in one place and build communities that don’t

leave out the land and all its creatures. I close with his words:

Here is the hope: That this generation becomes the next wave of natives, first in this place on Earth and then in others. That new-found permanence allows the quiet murmur of localities to become audible again. And that not long thereafter, perhaps very soon, the places of the Earth will be healed and whole again.

Loren Wilkinson is an instructor at Regent College in Vancouver and a Galiano resident

Alan Durning has recently published a kind of sequel to this book, called *This Place on Earth 2001*. Moving on from the big picture provided in *This Place on Earth*, Durning develops a number of highly practical proposals for bringing about healing and permanence. He models these on Akido, the Japanese martial art that turns the opponent's strength and momentum to the advantage of the defender. The principles he outlines are important enough for us here on Galiano that we will review them in a future issue of *Archipelago*.

Encyclopedia of British Columbia

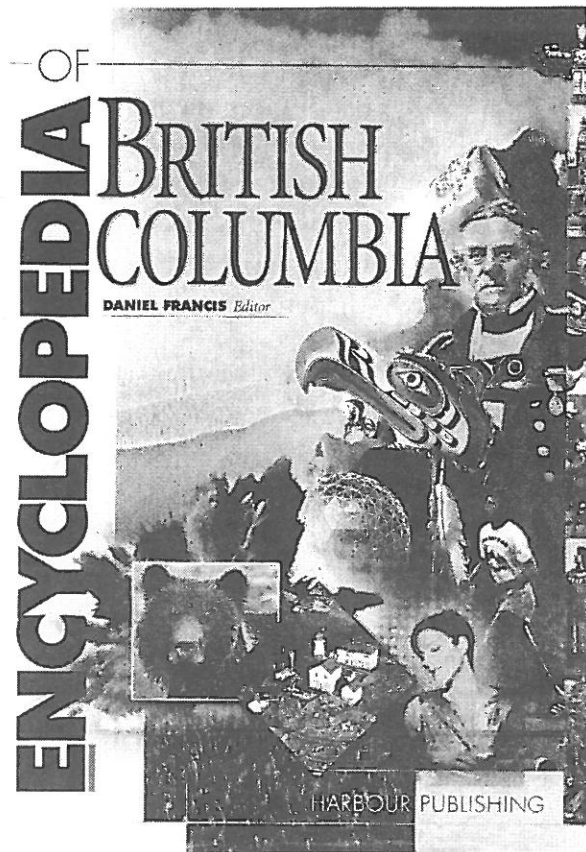
Daniel Francis, editor

Vancouver: Harbour Publishers
789 Pages, illustrated, with CD-ROM

The Illustrated History of British Columbia

Terry Reksten, editor

Vancouver: Douglas & McIntyre
269 pages, illustrated



Reviewed by Gail Buente

The British Columbia publishing industry has definitely come of age in the last decade. So rich is the recent harvest of books about BC that the publication of the *Illustrated History of British Columbia*, a major book about our province, was delayed by a year so as not to conflict with the publication of another major reference work, the *Encyclopedia of British Columbia*. While this makes sense from a marketing standpoint (and both books have become BC bestsellers), in terms of content, the two books do not conflict; rather, they complement each other.

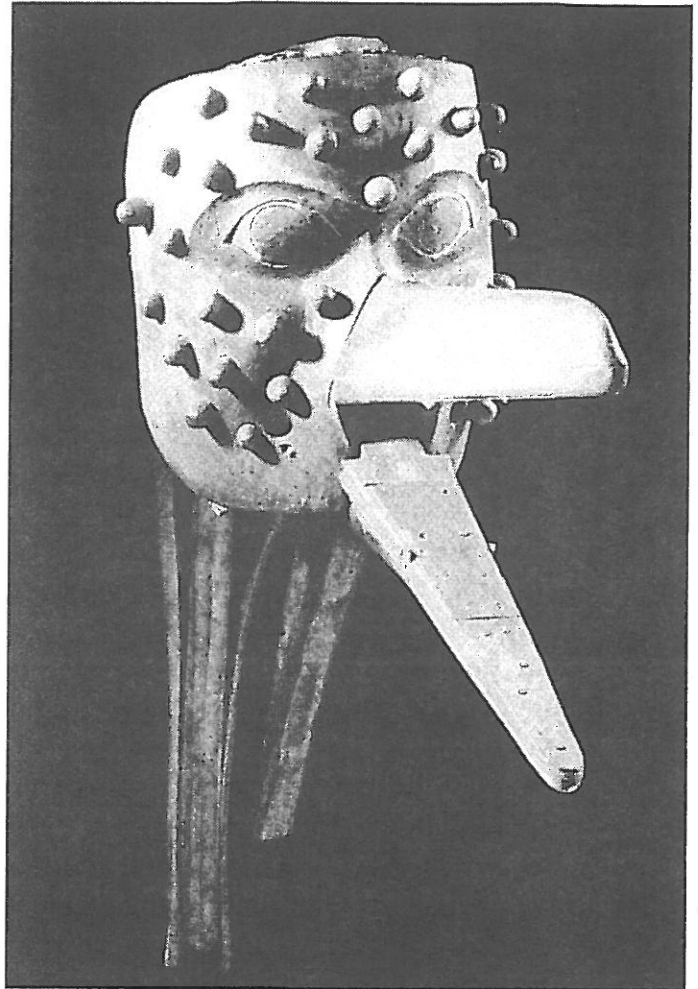
Both books fill essential gaps in our knowledge of our province, but they fill different needs. It's easy to see at a glance that this is so. The cover of the *Encyclopedia of BC* features a collage of familiar images – Pauline Johnson, a totem pole, Governor James Douglas, a grizzly bear, Sarah McLachlan, Terry Fox – a hodgepodge of environmental, historic and cultural symbols of the west. Inside is a massive work, full of short items arranged alphabetically from Abalone to Zukerman, and illustrated with small photos. Tucked inside the cover is an interactive CD-ROM with all the information contained in the book along with more photos, audio and video clips, and links to supplementary websites. This is an *Encyclopedia* in the traditional sense, but enhanced, and succeeds beautifully as such.

Think of any topic relating to British Columbia and you'll find something about it here. But, as with all books of this type, the information is broad, but shallow. Still, it's a must-have quick reference resource, and a good starting point for any research project about a British Columbia topic. It's ideal for high school and middle school students.

The CD-ROM with its gateways into Internet research is especially appealing. The book covers natural history, geography, and political and social historical subjects, including colourful personalities of the past and present.

One look at the *Illustrated History of British Columbia* demonstrates how different the two books are. Dozens of faces gaze out at the reader – row after row of ordinary, nameless faces. Japanese children, Coast Native women, hard-hatted miners, turbaned Sikhs, fin-de-siecle cyclists in derby hats. The faces of British Columbia. One is immediately caught up by these faces. Who are they? What are their stories?

Their stories are what the *Illustrated History of British Columbia* is all about. The stories start with recorded history, with the story of the great earthquake and tsunami of 1700, as told by generations of Nuu-chah-nulth, and wind their way through time to the present.



Smallpox Mask – Haida – from Illustrated History of B.C.

Sections are devoted to early European exploration of the province, gold fever, BC's part in both World Wars, and the environmental movement. Illustrated with over 300 archival photographs, the book's emphasis is clearly social history. Like the *Encyclopedia of British Columbia*, the book is carefully balanced cross-culturally. The main text is punctuated with one-page focus pieces on specific personalities. These are fascinating stories of lives spent as soldiers, homesteaders, politicians, and entrepreneurs. They are profiles of individuals, some of whom are well-known – or notorious – like The Wild McLeans – and many others whose lives were spent in quiet anonymity.

While the *Encyclopedia of British Columbia* is descriptive and expository, and covers a lot of ground, the *Illustrated History of British Columbia* is much narrower in scope, but with deep narrative resonance. In other words, the *Encyclopedia of British Columbia* is a down to earth "just the facts, ma'm" reference source, while the *Illustrated History of British Columbia* is more of a coffee-table book, inviting readers to pick it up and browse, read a chapter or two, enjoy the photos. Both of these books are necessary additions to the record of our province, and both are well worth owning.

The Illustrated History of British Columbia won the Bill Duthie Bookseller's Choice Award at the BC Book Prizes in May, 2002

Editor's Note: Neither of these books is available at the Galiano Community Library, nor at the Galiano Conservancy Library. Wouldn't it be nice if there was a generous, book-loving donor who could provide copies for our community?

Gail Buente's most recent publication is *Heritage Hall: the Biography of a Building*, which she co-authored with Marion Gilmour. *Gail* is a would-be Gulf Islander, who escapes to Galiano whenever opportunity arises.



Wife of Songhees Chief, 1864 from Encyclopedia of BC

A Sto:lo Coast Salish Historical Atlas.

208 pp. 45 Plates, Appendices and Notes.
Keith Thor Carlson, editor.

2001. Douglas and McIntyre, Vancouver

Reviewed by ***Robin Ridington***



*New Moon: by Gary Sankey
from A Sto:lo Coast Salish Historical Atlas*

This is more than a book. It is culture, shared history, cartography, actuality, narrative, and imagery within the ample covers of a single volume. At \$65 from Galiano Island books, it is an astonishing bargain. O.K., I know that \$65 is a lot of money, but this Atlas is a lot of book. I don't

think you would find anything like this south of the border for \$40 US. Douglas and McIntyre are to be congratulated for publishing such an elegant and finely produced volume at this price.

A Sto:lo Historical Atlas was inspired by the Historical Atlas of Canada, edited by

geographer Cole Harris, but its content reflects a uniquely aboriginal perspective on land, people and historical relationships. The book is organized into forty-six "Plates." Each one maps the territory from a particular point of view. The Plates include physical, cultural, biological, historical, linguistic, ecological, demographic and economic perspectives. Two appendices give a *Sto:lo* historical timeline and the texts of *Sto:lo* petitions and letters.

The Atlas is about relationships between First Nations people, newcomers and what the Chiefs in *R. v. Delgamuukw* called "the spirit in the land." In order to understand *Sto:lo* culture and history, the authors explain, "one must appreciate the relationships that built them" (p.1). These relationships include "special family relationships with the animals and plants and certain physical landforms that make up the non-human living component of their territory" (p.1). *Sto:lo* continue to explain that "things happen" according to natural rhythms "and the prescribed, if largely obscure, agenda of the spirit world". That agenda now includes such things as "Seasonal Rounds in an Industrial World" (Plate 22), residential schools (Plate 23), "Constructing a Province, Clear-Cutting a Nation," (Plate 38) and the "Inalienable" Alienated Lands dedicated to parks and protected areas (Plate 39).

While the book is physical, textual and graphic, the knowledge that informs it is oral. *Sto:lo* historians are known as *skas:ls*, "those who keep track of everything." An important part of their authority is what editor Keith Thor Carlson calls "oral footnoting." The contributors to this remarkable book have made every effort "to demonstrate the connection between the

authors' interpretations and the rich body of oral and documentary evidence from which these interpretations were constructed."

Like the *Sto:lo* people and the other living persons of their land, this book is built to be serviceable for many generations. Unlike much of academic theorizing, which the authors recognize as having "a relatively short shelf life," the book's interpretive frameworks derive from the collective wisdom of *Sto:lo si:ya:m*, "Old Ones" whose "wisdom sets them apart from those who are simply old people." For the purposes of this book, the authors define *Sto:lo* liberally as the First Nations of the lower Fraser River.

The first three Plates are informed by the knowledge of cultural advisor Albert (Sonny) McHalsie. They describe "Making the World Right through Transformations," "Stl'aleeqem (spiritually potent) sites," and "Sxwo:yxwey Origins and Movements." Like the rest of the atlas, these passages are illustrated by maps showing place names and sites of cultural significance. For a *Xwelitem* (non-aboriginal) reader, these opening entries reveal an ancient world that long preceded the more familiar gridwork of cultural geography portrayed on pp. 4 and 5, (*Sto:lo* territory in the Contemporary World). The map on Plate 1 documents the activities of *Xexa:ls*, the transformers who lived in the mountains at the head of Harrison Lake. Gone are the straight lines and Euro-centric names like New Westminster, Mission, Fort Langley, Vancouver and the Fraser River. The territory that *Xexa:ls* transformed is a storied geography, "as much a mythological universe as a biological world" (6). The journeys of *Xexa:ls* are recursive, connecting ancient times to present experience. The

maps here show motion and process rather than a surveyor's boundary lines.

Following the spiritually charged histories on Plates 1-3, David M. Schaepe and David A. Smith present information about *Sto:lo* land from the perspectives of geology, archaeology, ecology, linguistics and demographics. The authors are fair in their balance of oral history with geological and archaeological evidence. They point out that very ancient migrations into a land newly emerged from Pleistocene glaciation, "must be understood as having no modern equivalent ... The physical presence of Aboriginal people within the deglaciated landscape of *S'olh Temexw* can be traced back approximately 10,000 years through the archaeological record". The existence of 350 or more generations living in the territory during that time "helps reconcile the apparent differences between anthropological and indigenous views of *Sto:lo* origins." Plate 6 gives linguist Dale Kinkade's evidence that Salish languages originated in the lower Fraser valley, the *Sto:lo* heartland. Plate 7 maps the distribution of historic *Halkomelem* dialects. Plate 8 continues with information about kinship and family.

Later in the book, Plate 46 provides extensive documentation of "*Halq'emeylem* Place Names in *Sto:lo* Territory." Albert (Sonny) McHalsie explains that some names "infuse the landscape with human agency and speak of the actions and experiences of past generations" (134). Other names are useful for navigation, while a third category of names is "associated with the miraculous events from *sxwoxwiyam*, the distant past when the world was transformed into its present recognizable form". Compare *Sxwoymelh*, the "place where people died,"

referring to a warrior transformed to stone by *Xexa:ls*, with its Euro-centric name, New Westminster.

Finally, Keith Thor Carlson provides a startling portrait of *Sto:lo* prophecy. The existence of *Halq'emeylem* root terms for prophet indicates that the *Sto:lo* people were intellectually prepared to anticipate the devastating changes that were to come upon them. Like the Dreamers of other First Nations, *Sto:lo* prophets produced artifacts, in this case a "Dreambook," that continues an older tradition of prophetic representation. Plate 46 reproduces forty-six images from the "*Dreambook of a Sto:lo Chief*."

Overall, the *Sto:lo* Atlas is richly informative and lavishly illustrated. It is a good read as well as being an enduring reference work. In the context of the current BC government's attempt to suppress the historical and constitutional rights of First Nations people, this book serves as a reminder that BC and Canada continue to be the physical and spiritual homelands of First Nations like the *Sto:lo*. While *Sto:lo* territory has endured some of the most devastating ecological impacts in the province, the *Sxwoxwiyam* oral histories remind all of us of what was lost, and what remains. I urge you all to take advantage of the Galiano Conservancy's library and spend some time with this remarkable book. You may even be inspired to wander down to Galiano Island Books to pick up a copy for your own library.

Robin Ridington is Professor Emeritus of Anthropology at UBC, and an adjunct Professor at the University of Victoria.

A Sto:lo Cost Salish Historical Atlas won the Roderick Haig-Brown Regional BC Book Prize in May, 2002.

Workshops

The Bamfield Marine Station Coastal Biodiversity Workshop

Kate Emmings

In June, 2001, I embarked on a ten day excursion to the Bamfield Marine Station on Vancouver Island's west coast to attend the annual MacMillan Coastal Biodiversity Workshop. The topic was "Coastal Fish Diversity: Habitat Monitoring and Taxonomy using Classical and Molecular Techniques." The workshop was fascinating in both its content and the people that it attracted.

A distinction was made early on in the workshop between the "pointy-heads" and the "round-heads." If this confuses you, it should. I was completely oblivious to these categories when I arrived. For those of you out there who are not used to attending such workshops, allow me to define the terms. Roughly speaking, the pointy-heads are the academics and the round-heads are the hands-on, in the field types. Being a workshop about fish diversity from the "Classical" (i.e. in the field) perspective and the "Molecular" (i.e. laboratory) perspectives, I'm sure that you can see where the friendly debates arose!

Despite their diverse backgrounds, the workshop attendees were very courteous and the atmosphere was amicable. The workshop was valuable not only in its content, but also in its ability to bring together the two, too often segregated parties.

To set the stage for the ten days, Bamfield Marine Station (BMS) organized a two-day plenary session. This session included representatives from the Huu-ay-aht First Nations, the Bamfield community, British Columbian universities and colleges as well as academics from Norway and Washington State. The topics discussed were diverse but were smoothly woven together. Whether pointy or round headed, all those involved were working towards viewing fish as a part of their local and global habitats.

The Round-Heads: Following the plenary session we became immersed in a four-day in the field course on fish habitat monitoring and fish surveys. We learned to identify fish and to recognize the appropriate habitats for different salmonids. Salmonids are a family of fish that includes salmon, trout and char. The importance of salmonid habitat was emphasized by the "River Continuum Concept." This concept, simply stated, means that whatever is going on upstream will affect whatever is going on downstream. It can be used as an argument for the protection of all waterways that enter a stream, including groundwater and small tributaries.

The round-heads pointed out to us that "fish streams"¹ of a certain size on Crown lands are under government protection. According to the Forest Practices Code, for example, there must be a riparian reserve zone of from 20 to 50 metres." Interestingly, this only refers to streams that are over 1.5 metres in width and excludes tributaries that do not contain certain fish. And, like other parts of the Forest Practices Code, this regulation is "under review" by the

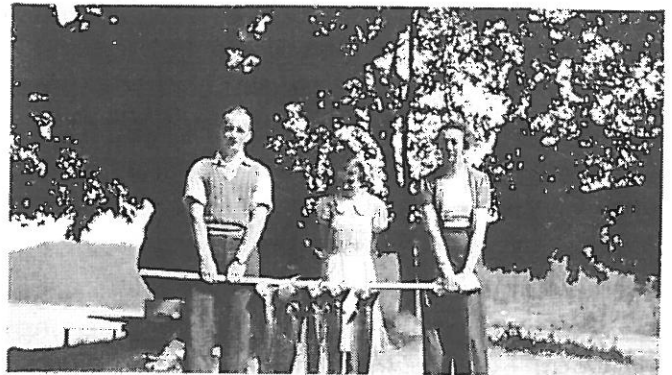
Provincial Government and may soon be changed.

At present, "fish streams" are protected, but the waters that feed them are not, unless they contain certain named species of fish. This may seem trivial, but the bulk of the food in a stream is a product of what goes on upstream. For example, the small tributaries of large creeks have things like overhanging vegetation; this vegetation feeds certain types of insects, which in turn feed other kinds of insects, which may feed a small fish or bird, which may feed a large fish or bird, which feeds larger animals like bears and humans.

If the banks of these small tributaries are logged this food cycle is undermined. Erosion then causes further damage. A woman participating in the workshop reported an extreme case of this problem. She had been doing comparative studies on macro-invertebrate (mostly bugs and bug larvae) in various unlogged and logged upper tributaries. She found that it was hard, if not impossible, to complete her surveys on the logged areas, because most of the logged streams had disappeared. There was no vegetation to maintain the stream banks of these streams. This resulted in the removal of the vegetation and insects necessary to feed all the other downstream creatures.

I am not an expert on fish and fish habitat, but what I took away from the round-head portion of the workshop was this; if you want to have healthy fish stocks (and everything else for that matter) you need to have good habitat. This means watershed systems that are protected from source to mouth.

The Pointy-Heads: I confess that my talents as a pointy-head are sorely lacking. Much of the genetics jargon at the workshop was over my head. Nevertheless, as I stated before, one of the strengths of the workshop in Bamfield was in bringing together the pointy and the round headed in a way that each could understand the importance of the other's role. Though I may not have understood some of the content of the three-day workshop, I did come away with an understanding of the importance of molecular research on fish stocks and in other conservation initiatives. Genetic research is fast becoming a well used tool in conservation efforts. In fish conservation it can identify unique stocks of fish, which can not otherwise be distinguished. This information can be highly significant.



Fishers at Sutil Lodge: Hennessey Collection

Genetically different fish within a genus, species or subspecies often cannot be identified by the naked eye. Molecular techniques such as DNA sampling are needed to detect variety within visually similar fish populations. Recognition of this diversity is necessary for many reasons. In the broad sense, genetic variation within species and subspecies of fish is important to ensure the continued survival and evolution of these fish populations. The genetics of each fish may contribute to the

genetic mutations that can allow fish populations to survive through changes in their environments. Changes in water temperature and the introduction of predator species have occurred from the beginning of time. Biologists believe that factors like these contributed to the evolution of the world as we know it.

In more practical terms, molecular sampling techniques can contribute to our understanding of conservation and restoration efforts. If a choice must be made between conserving different aquatic areas, identification of a rare subspecies of fish may bring about the conservation of one area over another. In restoration efforts such as fish hatcheries, which are used to boost and/or maintain fish stocks, molecular sampling may cause us to rethink our actions. For example, Dr. Jeff Cederholm of the Washington Department of Natural Resources suggests that we cannot duplicate natural systems. He argues that the selection that occurs in fish mating rituals "cannot be duplicated in a bucket" in a fish hatchery.¹¹ This may mean that while we are boosting the fish stock now, we may be doing more harm than good in the long run by removing the processes of natural selection which create the genetic variations necessary for the survival of a species. He urges us to think of hatcheries as a last resort to be used when runs are on the brink of extinction, not as a means to boost fish stock for fishing purposes.

Conclusion: Although the MacMillan Coastal Biodiversity Workshop focussed on "Coastal Fish Diversity," what I came away with from my trip to Bamfield was a recognition of how important it is to simply be careful: Careful about what we do without thought, and careful about what we

do to help our environment. Whether the presenters were pointy or round headed, the conclusion was always the same: what we don't know and what we choose to overlook may hurt our watersheds and everything in them.

I don't mean to recommend that we all sit around and do nothing for fear of doing more damage than good. What I am suggesting, based on information that I gained from this ten-day workshop, is that we think about all of our actions carefully. This could mean taking a moment to consider the damage done to watersheds by the laundry detergents we use, and so considering alternatives. It could also mean researching and sharing information with your friends and neighbours about what we can all do to ensure healthy habitat for fish and watershed creatures.

¹ Fish streams are streams that have anadromous salmonids, sport fish (rainbow trout, cutthroat trout, brown trout, bull trout, Dolly Varden char, lake trout, brook trout, kokanee, largemouth bass, smallmouth bass, mountain whitefish, lake whitefish, arctic grayling, turbot, white sturgeon, black crappie, yellow perch, walleye or northern pike), identified threatened or endangered fish and regionally important fish. They do not include streams with more than a 20% gradient (unless they have been officially inventoried), portions of stream that exist above fish barriers, or reaches of a stream that go simultaneously dry at anytime of the year.

Forest Practices Code Fish-stream Identification Guidebook Second Edition, *Ministry of Forests*, August 1998. Based on the Forest Practices Code of BC Act & Operational Planning Regulations.

¹¹ Riparian Management Area Guidebook, *Ministry of Forests*, December 1995. Based on the Forest Practices Code Sections 2, 10-17, 45, 51(d), 60, 62 & 67.

ⁱⁱⁱ Dr. Jeff Cederholm, *Current vs. historical patterns of diversity in pacific salmon: what have we lost?* lecture June 9, 2001.

Kate Emmings has worked as an environmental educator with the Galiano Conservancy Association.

Hollyhock: A Place for Renewal

Kim Hendess

"I know what burnout is; I've been on the brink of it before, and I know how to deal with it." So I thought, before I attended the session on "avoiding burnout" at the Hollyhock Leadership Initiative for Social & Environmental Change during my week-long retreat at the School in October 2000. Over the next two hours, I came to realize that there are different kinds of burnout that manifest themselves in different ways, and that I was in fact close to burning out. This time, I didn't feel overwhelmed by stress and adrenaline as I had during my university years. I felt tired, withdrawn, and overcome by a growing sense of helplessness about the state of the world. I worked long hours, and sometimes felt too tired to call a friend. Why did I not recognize these symptoms? I learned that denial is itself a symptom of burnout. It was time to take some positive steps to balance my personal well-being with my ongoing efforts to make the world a better place.

This was one of the most significant lessons I learned from my week at Hollyhock, where I was surrounded by a group of inspiring people, who were all working toward social and environmental justice. We were there to learn about leadership, effective campaign skills

communications, community building, avoiding burnout, effective listening, First Nations perspectives, and a host of other topics. We were here to share our experiences with one another, to learn from one another, and to establish relationships that help build a skilled, sustainable, and unified community working on environmental and social issues in BC. And we were doing so in the luxurious setting of Hollyhock on Cortez Island, complete with deliciously wholesome meals and time to relax after a long day of challenging workshops in an outdoor hot tub that overlooks the Strait of Georgia.

Everybody's experience of the Leadership Initiative is different, and everyone takes away different lessons and memories. But I do not doubt that for all of the School's participants, it is a very powerful and inspiring experience that gives each of us new skills, inspiration, and personal reflection that will guide us as we continue to work for social and environmental justice.

If you would like more information about this initiative or about the Hollyhock Leadership Institute, contact Bryan McKinnon at 604-669-4802 or email bryan@hollyhockleadership.org

Kim Hendess is a committed environmentalist, who works as the Street Reclaiming Project Co-ordinator for Better Environmentally Sound Transportation. (BEST) in Vancouver.

BEST (www.best.bc.ca) strives to make our communities healthier by promoting sustainable transportation, land-use planning, and pedestrian, cycling and transit oriented neighbourhoods. BEST was the 2001 winner of the Vancouver City Savings \$1,000,000 Award to Community Groups.

TRIBUTES

Homage To A Sailing Man: Allen Farrell Crosses the Bar

by *Dan Rubin*

Allen Farrell, west coast boat builder and sailor, passed away March 13th, 2002 in Nanaimo Hospital. He was 89. Along with his wife Sharie, he spent more than 50 years homesteading, building and living aboard a series of beautiful, hand-made sailing vessels in west coast waters. The Farrells lived aboard their 42-foot Chinese junk, "China Cloud" for 15 years, from 1981-1996. They were well known to people throughout the Gulf Islands, and respected for their choice of living simply and their consistent generosity, as well as for their seafaring lifestyle. Thanks to a life of non-accumulation and commitment to living in harmony with others, they continued to be healthy and active, living well into their 80s.

Allen was born in Vancouver in 1912. He grew up there and on his family's homestead on Powell Lake. He became a superb gymnast and was awarded Best All Around Gymnast in a provincial competition in 1936. Along with his first wife, Betty, he homesteaded in the Pender Harbour area, where he was a fisherman and boat builder. They raised three children, but the marriage did not last.

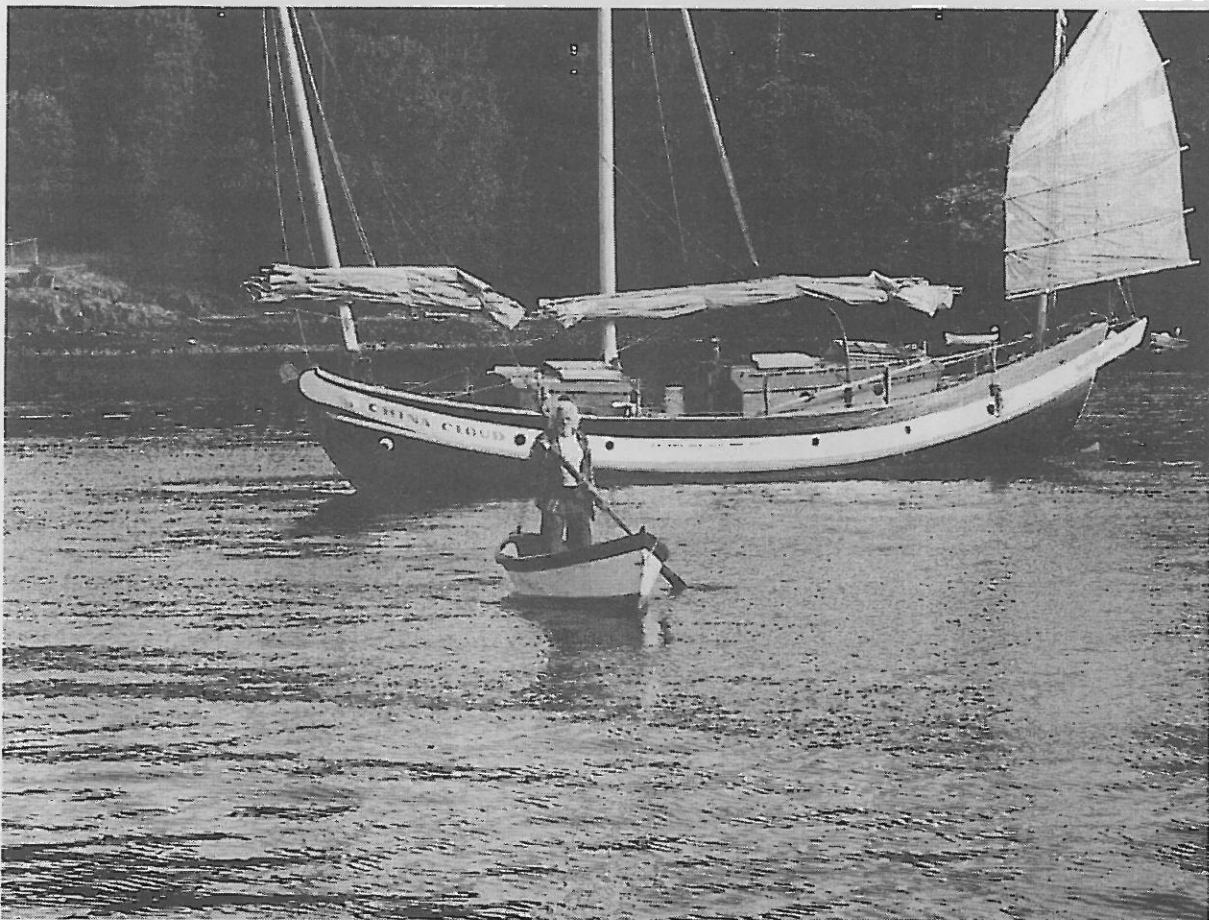
Allen met Sharie in 1945, and together they completed their sailboat, "Windsong", on which they sailed to Hawaii and Fiji in 1951-52. After selling "Windsong," they returned to BC and homesteaded on Nelson

Island. A series of sailing vessels followed: the 30-foot cutter Ocean Bird, the 50-foot barkentine Ocean Girl, and the graceful ketch "Native Girl" on which they lived, and sailed to Hawaii twice in the 1960s.

In the 1970s, they built a small house inland on Lasqueti Island and settled down there after selling "Native Girl". They soon realized that they missed the water. After building a float house in False Bay, they launched another vessel, the 27-foot sailing dory "August Moon." In 1977 "Native Girl" was returned to them, and they set off on their final Pacific crossing, a voyage that took them to Mexico and Hawaii.

In 1981, they launched "China Cloud," built at Scotty Bay, on Lasqueti Island. "China Cloud" was their home for the next 15 years. They lived aboard, without an engine, refrigeration, washing machine or electronic navigation gear, well into their 80s. During this time, three sailing gatherings were held to honour them, and two books and several documentary videos were made.

Allen more than once sailed through the middle of the military area Whiskey Golf, refusing to be turned back when approached by patrol boats. Allen and Sharie's strong values included antipathy for alcohol, outboard engines and the organized violence of war. Although they never forced their own principles on others, Allen and Sharie nevertheless influenced hundreds of others by their quiet example.



Allen and China Cloud : courtesy Godfrey Stephens

Allen Farrell will be remembered, of course, as a sailor and boat builder. But even more, Allen and Sharie Farrell were cherished elders who demonstrated the possibility of living simply and well, without the accumulated goods most of us think we need. By freeing themselves of possessions, they made time for their friends.

Dan Rubin lives on Lasqueti Island and is the author of *Salt on the Wind: the Sailing Life of Allen and Sharie Farrell*. (Victoria: Horsdal and Shubart, 1996)

Editor's Note: Sharie passed away in 1996. Allen missed her a great deal, and now we will miss them both very much. A gathering to celebrate Allen's life was held on Lasqueti Island on May 10th, 2002, which would have been Allen's 90th birthday. The gathering included a showing of Allen's paintings, and a sharing of music and stories. The current owners of many of the boats that the Farrells built over the years, and many of the Gulf Islanders who have built boats, from dories to sailing ships, that are modelled after those that the Farrells created, were in attendance.



Marge McClelland in her Galiano garden, near Findlay Lake.

Covenanting Findlay Lake

Marge McClelland

In 1990, the whole McClelland family managed to come together at one time to our Galiano retreat; parents, children, and grandchildren. That summer, we had long discussions about the quality of life on Galiano and what it meant to all of us. At that time, it was a retreat, enjoyed on every possible moment we could squeeze out of our busy lives. Our children had been coming here with us since 1967, when we bought the property here and built on it. Our grandchildren have said many times that being able to come here is a constant in

their changing lives – sometimes the only constant. They have been coming here since they were born.

By 1990, we could see the writing on the wall. We wrote a letter to the Islands Trust, stating our appreciation of what we have here, and declaring that we would do everything in our power to keep it “preserved and protected.” The signing of the covenant on the Findlay Lake portion of the property is the beginning of our following through as a family on that promise.

Today, we have seven more additions to the family. They, too, come here with their parents, and enjoy the same things their parents enjoyed as children, and continue to enjoy. As you can see, the McClelland family will keep fighting to preserve a quality of life that is very precious and that we will ALL lose if we don’t fight to keep it. No one who cares about this can afford to be complacent.

*Marge McClelland, a friend of the Galiano Conservancy Association and a resident of Galiano, wrote this article for *Archipelago* on Sept. 21, 2001. She had just completed the process of placing covenants on her family’s property, which lies near Morning Beach, and includes Findlay Lake. Covenanting the property was very important to her; the covenants will be her lasting legacy. She died on September 29th, 2001. We would like to thank her family for providing us with her photograph.*