## *We Are British Columbia: Essays of Interpretation*

Glenfir School Students
Grades Eight and Nine
Edited by Gerald W. Fussell

Summerland: Glenfir Publishing, 1998. 67 pp.
(Glenfir School, P.O. Box 1800, Summerland, BC V0H 1Z0)

By Charles Hou
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IN THE SPRING OF 1998 Summerland social studies teacher Gerald Fussell presented his Grade 8 and 9 classes with a project designed to challenge them to "achieve the highest possible level they can." Students were to gather information on some of the interesting events and people in British Columbia history and write reports on their findings.

The task Mr. Fussell set before his class was certainly demanding. Students gathered preliminary information locally and raised funds for a trip to Victoria. There they conducted research in the British Columbia Archives, the Royal British Columbia Museum, and various other locations and conducted a number of interviews. A period of intense writing, editing, and rewriting followed. Everyone was motivated by plans to prepare his or her work for publication. *We Are British Columbia: Essays of Interpretation* is the result of their efforts.

Although *We Are British Columbia* contains some factual errors and could have been edited more rigorously, anyone wanting to know what thirteen-to-fifteen-year-old students are capable of will find it most interesting. The students have uncovered plenty of fascinating details about a wide variety of British Columbians and different places in the province. It is interesting to view BC history through the eyes of young people and see what information caught their attention. There are fourteen articles on Aboriginal peoples, land claims, the Queen Charlotte Islands, education, and major and minor figures (both men and women) in our history. The articles make good use of quotations and footnotes, a feature that indicates the breadth and depth of the students' research. The book has an attractive cover, is well laid out, and is neatly coil-bound. It has likely found its way into many homes in the community and been passed on to proud grandparents.

*We Are British Columbia* is a tribute to the energy and enthusiasm of the students involved in its production. Considering the age of the students and the short timeline under which they operated, it is an impressive example of a high school history project. In his recent book, *Who Killed Canadian History?*, historian Jack Granatstein lamented the failure of our schools and universities to properly teach Canadian history. A reading of this student-produced book would likely give him hope for the future.

## *The Indian History of British Columbia: The Impact of the White Man*

Wilson Duff

New edition. Victoria: Royal British Columbia Museum, 1997. 184 pp. Illus., maps. $14.95 paper.

## *The First Nations of British Columbia*

Robert J. Muckle

Vancouver: UBC Press, 1998. 146 pp. Illus., maps. $19.95 paper.

By Charles Menzies
*University of British Columbia*

FOR THREE DECADES, Wilson Duff's *The Impact of the White Man* has stood out as being practically the only general survey text of the first peoples of British Columbia set within their contemporary context. Other texts have come and gone, but, though dated, Duff has remained, as it were, the "industry standard." The signing of the first modern-day treaty with the Nisga'a highlights the need for an accessible, general text surveying the history, social organization, and contemporary situation of the first peoples in British Columbia. Used in the contemporary classroom, however, Duff's book is more a case study of what anthropology was (and should strive not to be) than it is an accurate depiction of the contemporary situation and history of first peoples in British Columbia.

"It's as though I'm standing in a room in which people are talking about me, but not to me," is how one First Nations student expressed her dissatisfaction with Duff's writing. The editors' desire to leave "Duff's original language intact, except for some minor editorial adjustments to bring it up to current Royal British Columbia Museum style" (8) is laudable from a history of anthropology perspective. However, it does great disservice to the last three decades of development within anthropology. Since Duff first published *The Impact of the White Man,* anthropological discourse has shifted away from an objectifying "scientific" language in which the people anthropologists write about are only the subjects of the anthropologist's disinterested gaze. While Duff's text and approach remains locked in the early 1960s, anthropology has been radically reconfigured.

Two separate, though related, "revolutions" have occurred in anthropological thought since *The Impact of the White Man* first appeared. The first major shift took place in the late 1960s and early 1970s and challenged anthropologists to engage politically and socially in their fields of study. This call to arms is best expressed in the writings of Kathleen Gough ("New Proposals for Anthropologists," *Current Anthropology* 9, 5 [1968]: 403-7) and Dell Hymes's edited collection (*Reinventing Anthropology* [New York:

Pantheon, 1972]). This radical challenge to the orthodox mainstream laid the groundwork for an "experimental moment" in anthropological representation in the 1980s – a moment that questioned the process through which anthropological texts were constructed (see, for example, Marcus and Fisher, *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences* [Chicago: University of Chicago Press, 1986]). These fundamental challenges to, and transformations within, the discipline of anthropology changed utterly the basis upon which relationships between anthropologist and "subject" are established.

Anthropology today is more clearly orientated towards cooperative and collaborative work. The generation of anthropologists who "came of age" in the 1980s and 1990s is no longer satisfied with objective descriptions of people that treat them as though they are simply objects in a curio cabinet. Current research is built upon long-term personal and collaborative relations in which the subjects of our research are accorded a place and a voice within our texts. While, perhaps, only the most vain will conclude that they have solved the problems of representation, Duff's text is so far removed from contemporary practice that it really should be relegated to the study of the history of anthropology. Duff's work clearly reflects a type of anthropology no longer practised today. The time for a new text, sensitive to the developments of the discipline of anthropology and the contemporary reality of first peoples' lives, is needed. Robert Muckle's *The First Nations of British Columbia* is just such an attempt.

In *The First Nations of British Columbia,* Muckle divides his subject matter into four basic components: "First Nations Defined," "Archeology and First Peoples," "Ethnology in British Columbia," and "Culture Change and Modernization." The book is clearly aimed at the general reader and, in this respect, does an admirable job. It introduces the general reader and first-year college or university student to a rich and varied literature without condescension or offense. Each chapter ends with an annotated list of suggested readings that will help the reader who wishes to delve into the subject in greater detail.

This otherwise admirable text is hampered by a disproportionately large set of appendices and the complete omission of First Nations peoples' role as workers in the province's resource industries. The forty-five pages of appendices seem somewhat excessive in a book with barely ninety pages of text. The listings of First Nations groups and major ethnic groups (90-122) are undeniably useful pieces of information. However, I would have preferred a short, one-page table on this subject. An additional section expanding on important, but ignored, themes would have been very useful. As with many commentators before him, Muckle moves from the fur trade and the gold rushes to the impacts of non-Native settlement and missionaries without once discussing the role played by First Nations in the forestry, fishing, mining, or transport industries of British Columbia (61-9). To ignore this critical component of First Nations experience is to participate in an academic fiction in which the demise of the fur trade is equated with the economic marginalization of first peoples.

While Robert Muckle's book will not definitively replace Duff's *The Impact of the White Man,* it does ac-

complish the important task of offering the introductory student and general reader an up-to-date survey of the first peoples of British Columbia, unhindered by an old-fashioned and insensitive anthropology.

## *A Voice Great Within Us: The Story of Chinook*

Charles Lillard with Terry Glavin

Transmontanus series. New Star: Vancouver, 1998. 116 pp. Illus., maps. $16 paper.

By Peter Trower, *Gibsons*

CHINOOK IS A GHOST language now, but once it was the creole of the far western wilderness – the esperanto of the Pacific Slope. An amalgam of French, English, and Indian words, it allowed communication between Europeans and many Aboriginal linguistic groups split into isolated enclaves by the rugged, mountainous terrain. Today Chinook lingers on only fitfully in a handful of colourful words and place names – "skookum," "tyee," "saltchuck," "cultus," "mesachie" – but throughout the 1800s, it was in everyday use.

The late poet and historian Charles "Red" Lillard developed a fascination with this all-but-vanished patois at an early age. American by birth, he moved from California to Alaska when he was six to marvel at the unfamiliar words still used by his father and the other loggers and fishers he met. Lillard would go on to author numerous books of both poetry and prose, but the interest in Chinook stayed with him. It became the subject of the posthumously published compilation he entitled *A Voice Great Within Us.*

This slim volume was Lillard's final project. He undertook it after correcting the proof sheets of his ultimate poetry collection, the marvelous and critically acclaimed *Shadow Weather.* Stricken with cancer, Lillard's health was rapidly and tragically failing, but he devoted his final months to this endeavour, encouraged by writer Terry Glavin, editor of New Star's Transmontanus series, who had initiated the undertaking. When Lillard succumbed to his illness in March 1997 at the untimely age of fifty-three, Terry Glavin carried on with the project. He shared Lillard's love of language and the whole northwest mythos and was able to bring the project to a successful conclusion, as the late writer would undoubtedly have wished.

The resultant book is an attractive and informative addition to BC history and folklore. Well illustrated, it is divided into seven chapters, or sections, plus a bibliography. Glavin, in his foreword, describes poignantly how the book came into being.

Chinook was often used to create poetry and songs. In the first section, "Rain Language," Glavin contributes to this tradition with an epic eighteen-page poem in both Chinook and English. The voices of the past ring through this work, creating a plain-spoken tapestry of words, unique and moving.

The second chapter is intriguingly entitled "Damned Rascal, Son of a Bitch: A Discussion." Here Glavin provides a thoughtful and well researched overview of Chinook's development and influence. He surmises that a form of the patois may have existed in pre-contact times, devised by the Indians themselves. He also debunks the commonly held belief that Chinook was deliberately created as a lingua franca for trading purposes alone.

Charles Lillard's "Scenes And Sketches" makes up the third section of the book. A series of nostalgic, frequently amusing, memoirs, it deals with his discoveries about Chinook, his wide travels, and his development as a writer. Lillard's first influences in poetry were the two Roberts – Service and Swanson – but he soon progressed beyond this sort of doggerel to the lithe, free verse of his mature work. His deep love for the Pacific Northwest is evident on every page.

In the next section, Glavin offers "A Chinook Lexicon," a brief dictionary of the most important terms. While it does not pretend to contain every Chinook word that was ever coined, it presents a good sampling of what the polyglot language looked and sounded like. It serves as an essential core for the book.

The following chapter, "Skookum: A Natural History," concentrates exclusively on this single term, perhaps the best known and most widely used of all Chinook words. Lillard gives many examples of how it could be employed. While "Skookum" usually meant "good," "strong," or "brave," it also had a lesser-known use. Sometimes it referred to a mythical Sasquatch-like creature, greatly feared by the Indians.

The sixth section, Lillard's "A Chinook Gazeteer," lists the many BC place names that stem directly from the patois. He cites numerous communities and areas, Siwash Bay, Olalla, Potlatch Creek, Tillicum Lake, Klootch Canyon, Nanitch Peak, and so on. He also provides a map so that these places can be pinpointed geographically.

Lillard's final contribution, "West Words," originally appeared in *Vancouver Magazine* and is here rescued from obscurity. He does an amusing take on distinctive BC slang, largely work-derived. Such arcane phrases as "huckleberry grunt," "shack fever," "clam gun," and "man catcher" are trotted out and translated.

*A Voice Great Within Us,* in summation, is a colourful, informative, and highly enjoyable book. It stands, along with the splendid *Shadow Weather,* as a tribute to the humour and great talent of Charles "Red" Lillard. Terry Glavin is to be commended for completing a difficult task and bringing this sparkling collaboration to us.

## *José Narváez, The Forgotten Explorer, Including His Narrative of a Voyage on the Northwest Coast in 1788*

Jim McDowell

Spokane: Clark, 1998. 189 pp. Illus., maps. US$32.50 cloth.

## *A Voyage to the North Pacific and a Journey through Siberia More than Half a Century Ago*

Captain John D'Wolf

Fairfield, WA: Ye Galleon reprint, 1998.
132 pp. US$19.95 cloth, US$14.95 paper.

By Bruce Watson
*Vancouver Community College*

These two books will interest scholars and researchers of early Pacific Northwest maritime history. One a translated Spanish log and the other a voyage narrative, they both retain the authorial voice essential to those examining the context of the time.

Jim McDowell's *José Narváez, The Forgotten Explorer*, goes beyond a simple log. This highly readable book is divided into several sections, each appealing to different interests. The first section, which provides considerable detail about the life of Narváez from his birth in Cadiz in 1768 to his death in Guadalajara in 1840, takes the reader through the Russian threat, the consequent clash at Nootka, the waning of the Spanish influence, and Narváez's involvement in activities in revolutionary Mexico. Next, McDowell plays detective, trying to trace the mysterious disappearance of the all important 1790-01 journal, a good read for any archival student. This missing journal chronicles Narváez's exploration and mapping of the southern Strait of Georgia and Burrard Inlet a full eleven months before Captain Vancouver arrived. The translated log is that of the 1788 voyage to Alaska to challenge Russian hegemony. The full text of the 1788 voyage, in its first translation into English, is, not unexpectedly, filled with geographic and climatic observations that occasionally lapse into extended observations of Native and Russian activities. McDowell embellishes this occasionally dry log with contemporary and historical explanatory notes as well as detailed footnotes.

For those focusing on ships, the appendices provide the reader with a chronology of the Meares ship, *Northwest America*, its rechristening as the *Santa Gertrudis La Magna*, and, finally, its reconstruction as the *Santa Saturnina*. Also provided are the dimensions and manifest of the *Saturnina*. A bibliography of related information is valuable for the researcher or scholar focusing on this period. *Jose Narváez: The Forgotten Explorer*, adds to the body of work on the Spanish era by such people as Tomas Bartroli, Henry R. Wagner, and J.S. Matthews, not to mention F.W. Howay, Warren Cook, Christon Archer, and others.

Originally printed on a small run of a hundred copies in 1861, John D'Wolf's *Voyage to the North Pacific* was reprinted in 1917 by Princeton University Press as part of a book, *Tales of an Old Sea Port*. In 1968, Ye Galleon Press ran a limited number of an enlarged facsimile reprint. The latest 1998 edition, a reset version of a BC Archives copy, follows the spirit of the original, which offered a retelling of the voyage from memory and was meant to be as much an adventure story as an accurate history. Thus, footnotes (there is only one in the reset version) are negligible, as the narrative itself takes care of any need for them.

Background information on John D'Wolf (1779-1872) takes up three and a half pages, followed by one page of details of his vessel, *Juno*. A hand-drawn map plus a page of explanatory notes takes the reader from Sitka, Russian America, to Ochotsk, where D'Wolf began his overland journey. The remainder of the book is the narrative.

The story begins 14 August 1804 in Bristol, Rhode Island, and ends in the same seaport over three years later, on 1 April 1808. After a quick voyage around Cape Horn and a stop at Newitti, D'Wolf begins his adventure in Norfolk Sound in Russian America, where he sells off part of his cargo to the Russians. After returning to Newitti, D'Wolf goes back to Norfolk Sound for repairs and the continuation of his adventure. When, in a conversation with Russian American Company German physician, Dr. Grigorii Ivanovich Lansdorff (Georg Heinrich von Langsdorff, 1774-1852), D'Wolf indicates that he would rather sell his boat than repair it, Langsdorff offers to buy it. In a complicated deal, D'Wolf gets the smaller *Yermerk*, which he sends, along with his crew and furs, to Canton under his first officer. After a long winter at the Russian settlement, D'Wolf sails for Ochotsk in the *Russisloff*. The rest of the narrative is taken up with his journey to St. Petersburg and then back to Boston and Bristol.

This account, similar to the John Nicol and Samuel Patterson narratives, is valuable for its frank reporting, no doubt tempered by wisdom gathered over the years. In the case of the Ye Galleon reset reprint of the D'Wolf narrative, some footnotes might have helped flesh out some of the characters encountered during the voyage. Also, the biographical sketch fails to mention that, through D'Wolf's wife Mary Melville, her nephew Herman was no doubt influenced by his uncle John's voyage to the coast when he wrote his epic work, *Moby Dick*. Nonetheless, D'Wolf's narrative, like that of Narváez, is valuable as yet another view of life on the coast of the Pacific Northwest.

## *The Fort Langley Journals, 1827-30*

Edited by Morag McLachlan
with contributions by Wayne Suttles

Vancouver: UBC Press, 1998. 279 pp. Illus., maps. $75 cloth, $19.95 paper.

By Jamie Morton
*University of Victoria*

Much of what we know about early intercultural contact in Canada is derived from the records produced by the employees of fur-trade companies, in particular those of the Hudson's Bay Company (HBC). However, the HBC documentary record for British Columbia presents a fractured glimpse of a tumultuous time. First, there is the intent of the records; individual writers determined content and style, but the corporate mandate of the HBC ensured that the primary concern was the balance between expenditures and returns. Interest in indigenous cultures focused on how Native people supported the commercial goals of the company. Within this context, the records were class-, gender-, and race-influenced, produced by HBC "gentlemen" of the literate management cadre, generally of Euro-North American stock and educated in the Anglo-North American tradition. Even the complete corporate records gave merely a glimpse of fur-trade and Native societies.

For some districts, there is essentially a complete run of these already-circumscribed records, but the posts of British Columbia, in the old Columbia Department, have not been so lucky. For most, there is a fragmentary assortment of post journals, correspondence, and miscellaneous records. Perhaps the most intact surviving assemblage is the departmental accounts, which do not provide as immediate a view of fur-trade life as the daily narrative post journals (the format prescribed by HBC management). The surviving journals from Fort Langley, which cover only a brief period of its existence, have fortunately now been published through the efforts of editor Morag Maclachlan and UBC Press as *The Fort Langley Journals, 1827-30*.

We have for the first time an accessible, annotated, and indexed transcription of the Fort Langley journals, augmented by a substantial essay by Wayne Suttles discussing the ethnographic significance of the journals. The transcription is based on the 1827-30 post journal held by the British Columbia Archives, supplemented with excerpts from the three copy journals and one letter book from the same period in the HBC Archives. A brief historical introduction provides context for the establishment of Fort Langley and the creation of the journals. Related documents and information are included as appendices to provide further perspective on the journals. The quality of the transcription reflects its preparation as a labour of love by Morag Maclachlan over a period of more than fifteen years. The annotation clarifies the narrative appropriately, and the editor's enthusiasm for the people of the fur trade comes through in her biographies of the journalists and other individuals.

The essay, "The Ethnographic Significance of the Journals," by Wayne

Suttles, draws from his half-century of study among the indigenous cultures of the Lower Mainland. Professor Suttles brings a unique depth of knowledge to bear on how the journals inform and enhance our perspective on First Nations history and how ethnological evidence allows us to interpret and understand some of the events described in the journals. The essay provides a good example of how documentary and anthropological research techniques may be used in a complementary fashion – ethnohistory in the true sense.

Adding weight to this book is the significance the journals have acquired since the primary copy found its way into public collections in Victoria long ago. Being easily accessible to BC researchers, rather than in London with the HBC Archives, the copy served for over a century as the primary historical resource for the study of the fur trade and contact period on the Lower Mainland of British Columbia. Beginning with Hubert Howe Bancroft in the 1870s, when the journal was less than fifty years old, it has been the documentary "snapshot" always cited by historians, geographers, ethnographers, resource scientists, and First Nations (among others). It has had a profound impact on shaping our ideas about the early period of the reconceptualization and resettlement of British Columbia. This impact was enhanced with the 1923 designation of Fort Langley as a National Historic Site, a shrine to this resettlement and to the conceptual shift into the political structures of British Columbia and Canada. Fort Langley has become a symbol of regional "development" and change, and its journals document the beginning of that process.

As published, *The Fort Langley Journals, 1827-30*, is a useful and enjoyable book. The editing and writing is well done and the resulting text eminently readable. It presents a preview of some of the constant elements in BC history, such as a commodity-exporting economy and an often uneasy relationship between established and immigrant social systems. The journals are rich in historical detail and provide an often fascinating narrative of life during the fur trade. The only caveat in enjoying and using this book is to remember that it remains a glimpse of a brief period in a time of rapid demographic and social upheaval in British Columbia. While the journals' survival and publication gives them a powerful voice, it is a voice that tells principally of their own fragment of time and place.

## *The Canadian Sansei*

Tomoko Makabe
Toronto: University of Toronto Press, 1998.
218 pp. $50 cloth, $19.95 paper.

By Midge Ayukawa, *Victoria*

THE UNIQUE PAST of the Japanese Canadian ethnic community, one of the smallest groups in Canada, meant an extremely abrupt Canadianization for the Sansei (third generation). According to Tomoko Makabe, the Sansei "have long lost their connectedness to each other and to their community" (175). In *The Canadian Sansei,* Makabe attributes this, as well as the greater than 90 per cent rate of marriages outside the Japanese community, to the expulsion of the Japanese from the West Coast, their internment during the Second World War, and their subsequent scattering across Canada. For over twenty years, the author, a post-Second World War immigrant from Japan who received her PhD from the Department of Sociology at the University of Toronto, has studied the Japanese in Canada.

Makabe's first book, *Picture Brides: Japanese Women in Canada* (1983), was an impressive in-depth study of five women based on oral interviews and research of home villages. Her PhD dissertation on the Nisei (second generation, the Canadian-born) and this book lack the quality of *Picture Brides*. Perhaps as a postwar immigrant and "outsider," she has difficulties in understanding the prewar upbringing of the Nisei and the circumstances that formulated their later behaviour.

*The Canadian Sansei* is a sociological study based on interviews conducted in 1992 and 1993 with sixty-four Sansei (thirty-six men and twenty-eight women) randomly drawn from over 600 referrals. Although Sansei were born as early as 1925 and as late as 1975, Makabe's subjects were between the ages of twenty-five and fifty-two; that is, they were born between 1940 and 1968. Her interviewees included people whose parents had not spent their whole lives in Canada; those who had one parent born or educated in Japan; and parents who had spent about a decade in Japan after having been "repatriated" in 1946. With 600 subjects to choose from, Makabe should have been more selective and chosen those whose parents had spent their whole lives in Canada.

Makabe claims that the Nisei were "acculturated to Canadian society" (20). But my doctoral dissertation research and personal experience refute this. Even among Nisei who spent all their formative years in Canada there are variations in attitudes, depending, in part, on the decade in which they were born, the communities in which they grew up, and the degree to which their Issei parents accepted mainstream customs. Many Nisei were intentionally inculcated with Japanese culture and morals so that they might survive the racist atmosphere of the day, when young men and their fathers were forced to work at menial labouring jobs or seek work within the Japanese community. In the latter case, a thorough knowledge of Japanese language and customs was a necessity. Moreover, parents felt that pride in their

Japanese heritage would help their children survive the impact of racial slurs and discrimination in movie houses and other public places.

This pride of heritage that was instilled in the Nisei was obviously inherent in the way they raised their children, the Sansei. This is clearly indicated in statements such as: "I felt that I'm better than the next guy, just because I'm Japanese. That is the way I was brought up. My sense of pride comes from [the fact] that I try to do things harder and better than others" (96).

Makabe's statement that the wartime expulsion from the West Coast had destroyed the communities and had led to the abrupt "Canadianization" of the third generation is valid. The Japanese community was destroyed, and the Issei (first generation, the immigrants) who had controlled the former communities were too old to start again and had lost their power bases. The Nisei were now the nurturers, the leaders. They had the education, the English language skills, and the drive to establish themselves in a new locale. They were no longer restricted to ethnic communities, and all professions were finally within their reach.

Many Nisei moved into the suburbs, the growth of which was rampant in the postwar years. Makabe states:

> Although [the Nisei] interact freely with non-Japanese colleagues and neighbours, they have not yet opted for extensive social participation outside the ethnic-group boundary ... nor have they achieved intimate social contact with the white middle class they emulate; they do not get invited to their homes for dinner ... [n]or do they feel at ease in inviting white folks to their homes for social evenings. (122)

As a Nisei who raised five children in a suburban neighbourhood, and who, along with many other Nisei, did have close social and working relationships with the mainstream community, I must challenge Makabe's statement.

Some of the Sansei claimed that they had never encountered racism and had never felt different from White Canadians. To say that they had never been conscious of being "different" may be overstatement or denial. There can be no doubt that they realized it early in their childhood. Certainly *my* children did. However, it was not as traumatic an experience for them as it had been for their parents because the hatred that was prevalent in the prewar days was absent. Perhaps more sensitive questioning may have brought this out.

Makabe refers to the part of the 1988 redress settlement that consisted of a $12-million fund to "rebuild the community." It has been a daunting task. As Makabe notes, "the lack of interest fostered by the vigorous pursuit of assimilation over the decades makes such efforts extremely strenuous, if not futile," and "the ethnic cultural heritage [needs] to be fostered and reshaped by fellow Canadians at large" (179-80). Nevertheless, it is necessary that this be done, since there is no doubt that the Sansei and their offspring will seek information on their "lost" heritage as they mature. In fact, the young twenty-five-year-old who said, "I'm Canadian, I wouldn't consider myself to be a Japanese Canadian ... I have no Japanese-Canadian friends to associate with. My boy-friend doesn't notice that I'm Japanese," has already done so. I happen to know she travelled to Japan and was most impressed.