



The Kootenay Mountaineer

The newsletter for people with year-round pursuits.

2014-03, Spring Equinox

Message from the Editor

Pictures. Often we (that's the royal we) get pictures of a group out on an outing and the picture taker is usually invisible behind the camera. It doesn't have to be that way.

There is one picture submitted that I used outside of its intention for the submitted article. My apologies to E & S (as their email was signed). And speaking of pictures... holy smoke! The ski week at Kokanee Glacier beats the record for number of pictures submitted.

Finally, we'll see how my layout for the newsletter survives the influx of last minute submissions...

Bill 4 - Take Action! *From the FMCBC...*

We're not sure when [Bill 4: Park Amendment Act](#) will be debated in Parliament so it's a good idea to get your comments and letters in sooner rather than later. If you haven't heard about this bill, the West Coast Environmental Law [website](#) gives a good explanation of the potential impacts it would have on BC's provincial parks. The passing of Bill 4 would allow industry to carry out "research" in BC parks related to industrial activities such as pipelines, transmission lines and roads. Smaller parks would also have less legal protection under Bill 4. At the FMCBC's last [Southwest BC Recreation and Conservation Committee Meeting](#), Bill 4 was discussed and it was agreed that the FMCBC would write a letter and that all members should be encouraged to write their own letters opposing Bill 4. Since the FMCBC letter is still being drafted, we would recommend visiting [Wildsight](#) or [CPAWS](#) to submit a letter online or viewing the [letter](#) written jointly by the [Canadian Parks and Wilderness Society BC Chapter](#), [Forest Ethics Solutions](#), [Sierra Club BC](#), [West Coast Environmental Law Association](#) and the [Wilderness Committee](#) and writing your own letter.

Contents

Message from the Editor	1
50th Anniversary Peak Challenge	2
June 7th.....	2
Trip Reports	3
Mt. Beattie and White Queen.....	3
Mt. Heather	4
Magical Fantastical Tour	4
Powder Quest.....	7
AST Level 1 Course	8
Mt. Kirkup	8
Decadent Valentine	9
Baldy Mt. and Lightning Strike	10
Kokanee Ski Week.....	11
British Columbia 1:20,000 Topo Maps.....	14
Book Review	14
Axe of Bonney Gem	15
Late Trip Report	
Grassy Hut.....	16
Nepal and Back.....	17
Naming Mountains in the West Kootenay	19
Red Cross Wilderness First Aid Course	28
The Canyon.....	29

Article submission guidelines:

Plain text is great. No need for PDF or Microsoft Word files. Simply cut and paste your text into an email to

newsletter@kootenarymountaineering.bc.ca.

Attach your full resolution photos to the email.

Lots of photos, please.

Next publication date will be the Summer Solstice, deadline for submissions: the first couple of weeks of June or anytime before, if you like.

June 7th

The Federation of Mountain Clubs of British Columbia is holding their annual AGM in Castlegar on the 7th of June. The FMCBC and the KMC with our erstwhile Social Director P'nina Shames are presenting what sounds to be a wonderful presentation that evening in the Old Castlegar Theatre. Show time is 7:30, which gives you plenty of time to recover from your participation in the KMC hosted Orienteering BC event that afternoon at Selkirk College.

The Long Uptrack: Skiing Through Kootenay Conservation Issues

Wilderness guide, wildlife biologist, outdoor educator, and award-winning author and photographer Dave Quinn takes the audience on an evening tour of some of the major conservation issues of the Kootenay Region, as seen from the uptracks, summits, ridges, and descents of some of the area's classic, and some not-so-classic ski traverses. From Darkwoods to the Goat Range, the Central Purcells to the Moyie Range, and the Flathead to the Central Rockies, come prepared for a feast of Kootenay wilderness, and a taste of the pressures shaping its future.



50th Anniversary Peak Challenge

Greetings!

The KMC is celebrating its 50th anniversary this year and so we thought why not combine it with a New Year's summit goal you might want to take on?

Here's the challenge: Hike, ski, snowshoe to the top of any of the mountains in the West Kootenay on this [list](#) and receive a beautiful custom designed embroidered sew-on patch when you finish climbing 10 or 25 or 50 summits.

Each of the three patches (10/25/50) is different and has the number embroidered in the center.

The summits need to be ascended in our anniversary year, so you can start counting from January 1, 2014 and you have until December 31st 2014 to finish.

Please let me know if you want to take on this challenge, together with your goal (10; 25 or 50 - rest assured, we won't hold you to it!) so I can get some idea of how many patches we need to order. As far as keeping track of your progress, please do this yourself and send me either your completed list, or 10+ summits at a time. Feel free to post your achievement on our facebook site!

Here is the fine print:

ONE ONLY embroidered sew-on badge will be awarded for EACH KMC member who completes 10 OR 25 OR 50 summits in our 50th Anniversary year 2014. Eligible summits are:

1) summits from [this list](#) 2) Other official summits in the West Kootenay area only.

Requests for a badge should be sent to the Summer Trip Director (hike@kootenaymountaineering.bc.ca) with the following information: 1) Name of Summits 2) Date ascended 3) Method (ski/hike etc), and your contact information including your address.

Trip Reports

Mt Beattie and White Queen – “a two peak day is a good day”

January 18, 2014

It was a pleasure to see a car pull up in my driveway that Saturday morning with three women from Rossland offering to drive me to the meeting point. Now that is great service!

We met up with the rest of the group at the Apex XC ski lot and drove to the backcountry parking lot on the way to the Whitewater ski resort at 4900ft. It was a sunny day, but thankfully not too warm and a quick pole check revealed good snow without the hated hoarfrost crust. The trip was designed as an intermediate ski, for those folks that wanted a little more experience in the backcountry, but it turned out that everyone had the necessary skills, so this made things a little easier for co-leader Graham and I. We skinned up to Mt. Beattie in an hour and a half (David said that time was about normal) and we had a nice break in brilliant sunshine.



Down we went, still on skins to the col into the Hummingbird drainage, staying on the South ridge and then up to the bench lands just below White Queen. Jordan O. set a comfortable up-track for most of the way with hardly a whimper of discord from the troops. Once below White Queen, an established up-track took us to the top!

There were lots of ski tracks already on the North slopes and it being protected from the elements; we found stable and well consolidated snow. Phew.. I was a little worried about the “considerable” avalanche bulletin rating at treeline, but this might have been more an issue on the sun exposed slopes.

Once on White Queen we took in the excellent views and then it was time to take our skins off.



Down we went more or less the same way we came up, carving smooth lines to a sunny lunch spot below the peak with Graham bringing up the rear. Graham and I stayed in touch with FSR radios; very handy when you have a bigger group like this with a variety of skiing skills.

At the exact point where we turned off from the Beattie ridge into the Hummingbird drainage, the group observed a [Northern Hawk Owl](#) perched high up on top of a dead tree. It was a magnificent sight! This is one cool bird, not at all alarmed by the group of 10 skier's right below it.



The skiing continued to be excellent on moderate angled slopes. To their credit the enthusiastic group stayed more or less together; hard to do when the skiing is that good!

After descending into the meadow, we skied to the old mine and then back to the XC area via the trail above Hummingbird pass.



We then stayed high to avoid crashing into the unsuspecting XC skiers; the snow still amazingly skiable all the way to the bottom road and out.

A great day with excellent company! A special thank you to Graham Jamin for co-leading, and Dave Cunningham for route suggestions. Return trip: 4.5 hours; 11km; 2900ft elevation gain.

Participants: David Cunningham; Jordan Overholt; Chris Cowan the Weatherman; Barb Hanlon; Michael White, co-leader Graham Jamin; Caroline LaFace; Diane Paolini; Terri Simpson and Peter Oostlander (organizer and reporter)

Mt. Heather, Kootenay Pass

January 19th.

Despite a dire special bulletin from the CAA focusing on sun affected snow with wind slab on all aspects and a strong recommendation to stay off anything other than gently sloped simple terrain, the ever intrepid KMC ascended Mt. Heather near Kootenay Pass on Sunday.

The trip is about 6 kms from the Char Creek turn off (on the Creston side of Kootenay Pass.) The trail winds around the north side of the mountain, and over

some rolling terrain to the col. From there is about another 500 ft to the summit. The ridge to the final summit is a steep ascent on skis, with large overhanging cornices on the leeward side of the ridge.



A picture of happy KMC'ers on the summit, who were happy to have survived this gauntlet.

All in all - a fun adventure with some short pitches of good skiing, and icy frozen sled track for an exhilarating and white knuckle ski out.

Participants: Gene Van Dyck, Daniella Gadotti, Rainier Meunter, Ross Bates, Mathieu Vallée, and Bill McNally (Trip Coordinator.)

Magical Fantastical Tour

The email that described the January 26th outing:

We will be crossing 3 bridges, unlike anything in this area, going around a very unique gate and going by various 'artifacts', some imported from overseas. Lunch will be on a porch of a cabin and there will be a bar-b-que should you desire to heat a sandwich or something. A very 'classic' outhouse with incredible stain glass is adjacent. The trip can be as decadent as you choose to make it. This is a very unique adventure and will not disappoint.

Somewhere in there he did use the word “fantastical”. “He” was Leon Arishenkoff, who was a fantastical explainer of the wonders we walked by.



We did see three bridges of which this is one...



Some of the artifacts were...



An original centuries old cannon on a new base.



Some Victorian Lions



Sculptures with Character

There were many others. Leon says there may be more that he has yet to find. There is one that keeps moving and he loses it for a while until he comes across it again.

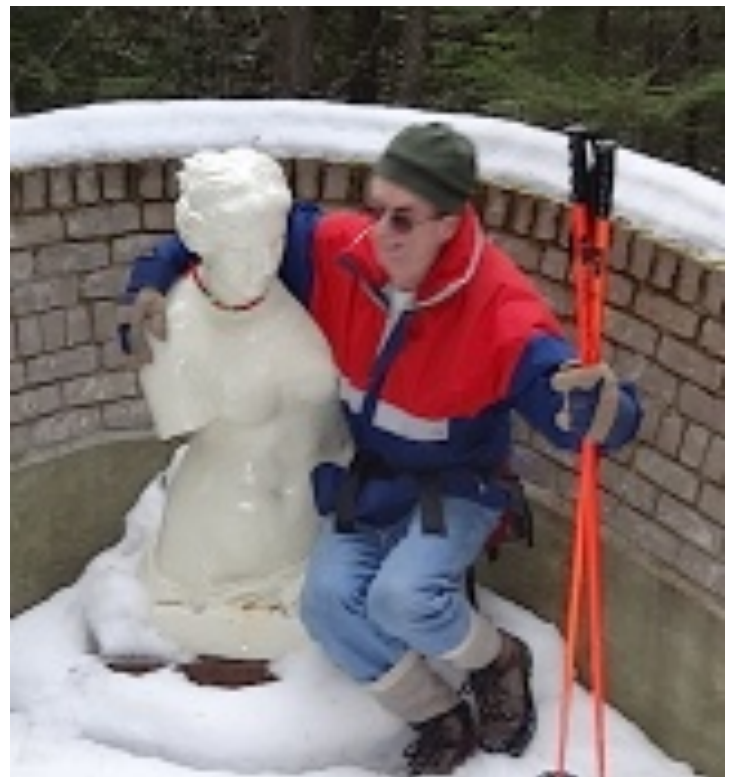
Leon did say something about an “outhouse” with stained glass...



Of course, we had a few artifacts of our own along for the tour...



A CanCan line of dancers



and at last, Mars got to meet Venus

Editor's note: I must credit Peter O. for the allusion to Venus and Mars. It's not my fault, Ross. It's his picture.

One must believe that it did “not disappoint”... any of the 28 of us.



Participants: Ross Bates, Chris Cowan, Greg Osadchuk, Mary Collodel, Ed and Hazel Beynon, Mary Prothro, Helen Foulger, Laurie Helyer, Louise Hammerich, Marilyn Miller, Eric Marks, Tim Clinton, Sandra England, David Cunningham, Gayle Buchner, Peter Oostlander, Ingrid Enns, Kathie Robertson, Kathleen and Alex Nichol, Irme Mende, Jocelyn Martin, Tom Braumendl, Diane White, Benoit Aubin, Guest Nora Lilligren and leader Leon Arishenkoff

(Be careful when the newsletter editor is invited on an outing. You might get inserted into the picture you took, ...Peter)



Powder Quest

January 26

*Despite warnings that all the powder was gone
And to venture above the fog to the sun would just be
wrong*

*We three did tread to a slope north facing
Where the powder did leave our hearts a racing
So for those bemoaning our drought this winter
PowderQuest 2 is still on the trip ledger*

We were:

*Caroline LaFace, Graham Jamin and Curt Nixon (lead
powderhound)*

AST Level 1 Course

If you love to snowshoe, and think that therefore you have no need to know about avalanche awareness, think again. On Saturday and Sunday, February 1 & 2, 2014, eight enthusiastic snowshoers had the opportunity to attend an Avalanche Skills Training Level I course, put on by Summit Mountain Guides.

The course, although full of generic information, was specifically for snowshoers. What made this course different is that on the field day, we went on a typical snowshoe route, one I had been on several times, and a route on which I had previously thought there is no risk getting caught. I definitely learned different.

The course was enlightening, entertaining, and extremely informative. We learned about avalanche behaviour, evolution of snowpack, factors contributing to slope instability, types of avalanches, and the human factors that come into play. Course participants had the opportunity to share experiences, plus go into the field on both days. We learned how to do a snow profile and compression tests. We also learned to use the AVALUAT*R.

On day two, we did a practice rescue, and our group rescued the “victims” within seven minutes!! Our instructor, Judson Wright, was excellent and experienced in the field. We couldn’t tell that this was his first teaching experience. The weather was bitterly cold on day one, a little warmer on day two. Our field work took us into the Evening Ridge/Hummingbird Pass area, where we were able to find evidence of snow movement and evaluate risk levels.

We were Mary Baker, Jessie Gibb, P’nina Shames, Anne Lavergne, Valerie Evans, Martina Destroff, Laurie Boven and weatherman, Chris Cowan. Thank you to Peter Oostlander for organizing this course specifically for KMC and for snowshoers.

P’nina Shames.

Mt Kirkup

2064m., 6778’, Feb.6, 2014

Mt Kirkup is one of the Rossland Range’s Seven Summits and it has an elevation gain of 700 meters. Seven KMCers showed up to challenge the -25C clear blue sky weather at the trailhead. The trailhead, located at the Hanna Creek parking lot, uses the same start as the Unnecessary Ridge/Old Glory trail. After a few hundred meters we left the main trail and followed some well laid ascent ski tracks along and upwards the west side of Mt Kirkup. Great views onto Old Glory and Mt Plewman were appreciated during rest stops as the route was very steep and utilized numerous switchbacks.

Once upon the ridge the pace was slowed due to insufficient snow covering the rocks. This however was more than made up for by little wind and a wonderful vantage point in all directions, including Mts Crowe, Neptune and Mackie. Everyone was also surprised at how close and easily accessible Red’s new Grey Mtn chairlift is. Suffice to say that this new lift will significantly increase access to Mt. Kirkup and Unnecessary Ridge. Few downhillers were noticed braving the frigid temperatures.



The descent was fairly quick and our lone skier managed to find his way down through minimal snow and considerable alder. A 5 hour day with an enthusiastic crowd.

We were Ben Aubin, Ed & Hazel Beynon, David Cunningham, P’nina Shames, Eliane & Steven Miros.

Decadent Valentine Outing



Seven lucky people skied and snowshoed into the Champion lakes cabin on February 14th under a beautiful full moon. As usual with the simply decadent series there were more treats than people to eat them.

When we got into the cabin Peter O used his Boy Scout skills to light the wood stove the old fashioned way, using a plumbers torch he'd packed in in his back pack. Once the fire was burning we put out the food and music before heading off for a ski around the lake while one stayed back. The full moon was amazing with the high wind blowing the clouds in and out. For a lot of the evening you didn't even need your headlamp as the moon provided great visibility.



Once back at the cabin we enjoyed some great treats, top of the tasty treat list were my mom's "Gramma Beaches Brownies" and Laurie's homemade dried pears dipped in dark chocolate. We were joined by another party of four sharing an evening that we will all remember for a longtime with lots of Fun, Food, Friends, Full moon and Snow. What could be better for

a KMC Simply Decadent Series Part 2 - Valentine's Day Evening Ski at Champion Lakes!



We were Ingrid Enns, Peter Oostlander, Laurie Boven, Sheila Sinkie, Eric Ackerman, Lisa and Dan Derby



*Spring 1970, Volume 12, Kootenay Karabiner
Signed: JRH*

Baldy Rocks and Lightening Strike ski trip

Saturday, February 22, 2014

This was an amazing trip with excellent skiing and good company on a sunny day. The original plan was to ski from Baldy Rocks to Char Peak, but the evening before I hatched a different plan and presented it to the group before we started out.



The plan was to ski the beautiful open gladed slopes SW off baldy Rocks, then make our way up to the Ripple cabin for an early lunch. After a break, we would then ski back to the pass and ascend Lightening strike, ski back about half way and drop into the NW bowl back to the road and out. This would make a nice figure 8 loop of 12km. We would also not have to deal with the steep S facing Char peak slope, and with the avalanche rating being considerable for all elevations, was a more prudent choice.



Everyone was in agreement and that's what we did! The best skiing was off Baldy Rocks; I know that, because my ears were tingling and this only happens when everything is absolutely perfect! Pretty big smiles also after skiing the NW bowl, finishing up a great day.



Participants: Zuzana Zach, Caroline LaFace, Jeff Ross and Peter Oostlander (organizer and reporter)

Kokanee Ski Week

I have kept this short so you will have more room for photos! *(says Ron Stockerl)*

This year we arrived at the cabin in glorious sunshine and after some beacon practice everyone was anxious to get onto their skis. Although it had not snowed much in the previous weeks we did manage to find untracked snow and deep surface hoar each day.

Snow conditions were very stable and with the blue bird days the group enjoyed skiing from the slopes and summits of John Carter; Sunset; Mt Robert Smith; Tanal Peak; Grizzly bowl; Smugglers Ridge; Griffen creek; and the Beaujolais area.

We were; Ken Holmes; Bert Port; Doug Clark; Peter Jordan; Elena Cigala-Fulgosi; Terry and Liz Huxter; Steven Knight; Chris and Birgit Chart; Rainer Muentner; and Ron Stockerl

Editor's note: Having had no idea as to where exactly the supplied pictures were taken in relation to the text of the article, and taking the report's word seriously for "lots of pictures", I decided to just lay them out below without captions (which weren't provided) or comment. I won't say how envious I am.







1:20,000 BC Topo Maps

Peter Jordan

Editor's note: Peter sent this out to the club mailing list a while ago, but it's great info that needed to be recorded somewhere more lasting.

The BC Government has put its 1:20,000 topo maps ("TRIM maps") on the internet for free - available here:

http://geobc.gov.bc.ca/Topographic_Maps_KML_Viewer.html

There is a google-earth-based index where you find the map sheet you want, and download it as a PDF. Each map is a full map sheet (about 2 ft x 3 ft). They are good for viewing on the computer screen, and home users with 8.5"x11" printers can print small parts of the map to true scale. The maps are of good quality, and use a colour scheme which imitates the federal gov't 1:50,000 maps. Also there is a 1 km grid, which is very handy for GPS navigation.

The only problem is (and it's a BIG problem) roads are not shown (except for highways). To get the roads, you can use the BC government's clunky and user-hostile (but free) i-Maps site. Or if you are a paid subscriber to Bivouac.com, you can more easily print off a similar map with roads. Or you can look at Google Earth, and hand-draw the roads on your map in your area of interest.

Book Review by Eliane & Steven Miros Hikes Around Invermere & The Columbia River Valley

by Aaron Cameron & Matt Gunn. 1998, reprint 2013.

We picked this gem of a book up at the Kootenay National Park Visitor Center in Radium and used it for



5 of our hikes late last fall. What was nice about this book is that it offered a grand variety of trips to choose from in both the Purcells and Rockies. 79 descriptions in all.

The Columbia Valley is an area that most of us have driven through often on the way to the Rocky Mountain National Parks, but rarely taken the time to hike in it. This book changed our perspective quickly with numerous very interesting opportunities for exploration and grandiose scenery relatively close to

home. Our appreciation for the area grew with each hour we spent on the trails. Don't expect to see many, if any, people on many of these trails. Pictures are Bumpy Meadows-Pedley Pass, Kindersley-Sinclair Loop and east side of Jumbo Pass. We visited in late October so camping was anywhere up these long roads and/or in the hotels of Radium which were offering great rates.



The trail and driving directions descriptions were very good. We did not however find the access to #39 Paradise Ridge due to a relatively new subdivision located where the access road used to be. The significant growth of Panorama Village may have had something to do with that rather than the 1998 writing date. The numerous hikes the book features made it relatively easy to find another trail in that general area. After all, one has to consider those rather long but in good condition access roads into the east side of the Purcells.

To wet your appetite for the north-east Kootenays we should mention that the Columbia Valley Hiking Guide brochure -free in the Columbia Valley Chamber of Commerce Visitor Centre- documented several hiking possibilities including some of the hikes found in Cameron & Gunn's book.



Editor's note: I might not have used this picture except for, if I'm not mistaken, the view of the vicinity of this year's hiking camp.

Lake Bonny Gem - Revisited

by Terry Turner

The first KMC hiking camp was located at Lake Bonny Gem on August 3 - 10, 1974.

Twenty-two participants included: Bill Genge, Dave Whiting, Peter Wood, Jack Steed, Derek Williams, Olwyn Ringheim, Knute and Jill Langballe, Ian and Libby Martin, Elizabeth Wallack, Janice Issac, Connie Wah, Martha McKay, Leo Gausner, Stan and Nancy Baker, Lilah O'Brien and four Deane family sisters (Helen Butling, Katharine Walker, Ruth Barradell-Smith and Anne Hawkes).



*View of Bonney Gem Lake, courtesy of Google Earth at
50°10'12.45" N 116°41'31.97" W*

Lake Bonny Gem is located within the Purcell Wilderness Conservancy Provincial Park and Protected Area, approximately 16.5 kilometers northeast of Johnsons Landing on Kootenay Lake.

The lake was reportedly named in July, 1915 by three ambitious mountain climbers, William Seaman, John Monaghan and Mr. J. Wright. They observed the lake from the summit of Mount Lillain (8,800 ft), about 6 kms to the southeast. The following day, they arrived at the lake, where Mr. Wright decided to leave the others at the lake to climb a peak to the north, now called Mount Lake. When Mr. Wright did not arrive back at the lake in the late afternoon during a rain storm, his two companions left him a note at a blazed tree along with Mr. Seaman's axe and retreated to their camp in the valley. Mr. Wright arrived back at the camp late that night but didn't see the axe or the note. This expedition was recorded in a small pamphlet entitled: "The Ascent of Mount Lillian and the Christening of Lake Bonny Gem".



William Seaman's axe that was left at Lake Bonny Gem in 1915

The pamphlet was found by Helen Butling who told the story to the participants of the 1974 KMC hiking camp. In the Fall 1974, Volume 17 edition of the Kootenay Karabiner, Bill Genge, Ruth Barradell-Smith, Nancy and Stan Baker documented their experiences at the lake. Olywyn Ringheim discovered the axe and it remained in the possession of the Deane family until recently, when it was donated to the Riondel and Area Historical Society.



*The discovery of the axe. From left to right:
Katherine Walker, Ruth Barradell-Smith, Olwyn Ringheim,
Helen Butling.*

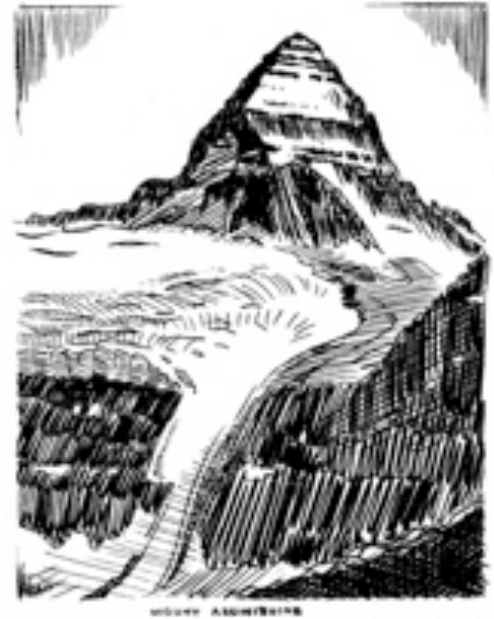
(photo taken by Anne Hawkes)



Anne Hawkes, now 99 years young, one of the participants on KMC's first hiking camp.

Anne Hawkes, who celebrated her 99th birthday on March 14th, fondly recalled the highlights of the trip including the spectacular scenery, the varied colored paint brushes, the axe discovery and the brutal hike out to Johnsons Landing with seven others. She chuckled when she mentioned the two shallow ponds

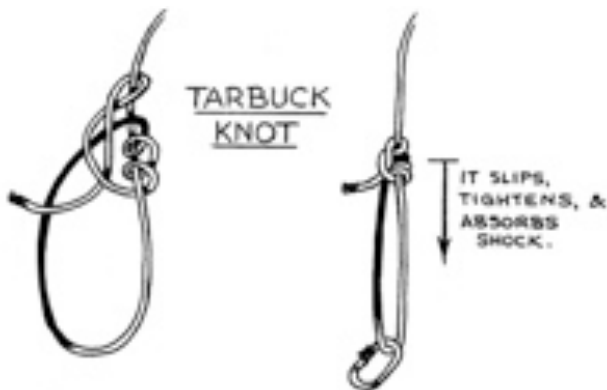
near the camp and said, "One pond was for the women and the other for the men". She wouldn't expand but left it my imagination.



It will be a fair hike to get to this view of Mt. Assiniboine during the '14 hiking camp. But you'll be closer than you are now. Image is from the Fall 1965, Volume 3, Kootenay Karabiner.

the Return to Lake Bonny Gem

The title artwork from the article about the first hiking camp in the 1974 Volume 17 of the Kootenay Karabiner.



Mountaineering rope "how-to" from Volume Two, 1965, Kootenay Karabiner

Late Trip Report Squeezed In

Grassy Hut

March 14th

Peter Jordan and Graham Jamin on Grassy mt. pointing to a potential safer route from the twin peaks area to the Steed cabin.



Elena Cigala-Fulgosi, Graham Jamin and Peter Jordan at the Grassy cabin. Picture by Peter Oostlander.

Nepal and Back

Editor's note: I asked Mark, now that he was back, if it was ok to include in this newsletter the last of his missives that he sent from Nepal and which Leon generously passed along. He said that his messages had been intended for ... grandkids! And there I was entirely enjoying them and their view on first world/third world problems. In that regard, I also asked him if he would write a perspective on his trip, philosophical/ sociological and all. Maybe next issue... Mark?

Sent January 16th

Hello all,

I hope everyone is doing well and enjoying the longer days. I have now finished my volunteering and am heading out on another trek tomorrow for five days. (Poon hill) I have to say that my experience working with the orphanage kids was not what I expected as there was just too many young volunteers, who only wanted orphanage work in pokhara. I was going to be one of four volunteers helping ten orphans, so I decided not to do it. I did however help at a home for street kids which I found very good.

The kids had been taken off the street about one year ago and placed in a rehabilitation centre for street kids.



They were quite amazing, they would come home from school change into their play clothes wash up and sit down and wait for their snack then wash their dishes get out their homework all without being asked I'm pretty sure my kids never were that good. We would help them with homework and then just sit and talk or play games until around six. Most of these kids end up on the street because their parents simply can't afford to keep them any more. Quite often one parent goes abroad to work and has either died on the job or injured

and can no longer work. It is in the paper that an average of six Nepalese workers die on the job every week abroad. They have to borrow money to get permits for working abroad and when they can't pay the loans they end up losing their property. The working conditions in Nepal are not much better, I have walked by many places where there is no thought of safety for the workers welding with no goggles, flip flops for safety boots, nothing that we take for granted.

I am now totally on holiday mode have been doing some mountain biking as well as some day hikes. I did one a couple of days ago and spent the day at a coffee plantation 500 M above pokhara, also explored a bat cave which is a must for anyone who can stand in a cave with thousands of bats above your head pass through and climb out the other end. I have also cycled around the city of pokhara which is a whole day and quite the experience in a city with NO traffic rules,

Everybody should try it. I did hire a guide so I would not get lost or kill myself which was a good thing as my chain broke and I needed a new one. I've also visited the international mountain museum the gorkha museum and also been to some great festivals.



Sent February 16th

Hello All,

Well the day has arrived, I know when I arrived in Nepal back in mid November it seemed like I had this enormous amount of time but it has gone by so quickly. I remember being rushed out of Kathmandu on the 16 of November because of worry about the elections, my first day teaching English. I was overwhelmed with doubt whether I could actually do this but everyday it

got a bit easier and the next thing weeks were passing quite quickly and I was enjoying my time with the kids.

Towards the end of December I moved on to pokhara to help with the orphanage kids, as well as to do some trekking. I didn't stay very long with the orphanage kids as there were just too many young volunteers for the amount of kids that needed help (assistance) but I did find a rehabilitation centre for street kids that I really enjoyed doing and will surely miss those kids. I know they won't miss me though as they seem to not allow themselves to form any sort of attachment. I think they have been let down so much in their young lives.

When I arrived for my last day the older boys were down cleaning their laundry in a pretty dirty river but also doing an excellent job of cleaning a week's worth of clothes. When I told them I was leaving and this was my last day they just looked up and said okay see you later maybe.



They wash their clothes every Friday after school without being asked. They also scrub them better than I ever did all the times I washed my own clothes in Nepal. They also get no government funding, most of these kids get put on the street because one or both of their parents go to work abroad and either get hurt or killed, the family then loses the home and the kids are put out on the street.

I would go back to help these kids out in a moment.

I also did the Annapurna circuit over the Christmas holidays 12 days, and also Poon Hill 5 days in late January. I also did three days of mountain biking which I didn't think I had in me going down some extremely steep trails with large rocks and vertical drop off if you screwed up. I also did many day hikes in and around



Pokhara and Chitwan to many to describe. The best one was spending a day in a small village of coffee farmers. They have invited me back to spend some time there, I'm pretty sure the time spent at a coffee farm in Nepal would be much better than a yoga retreat.

I have also met some wonderful people along the way that I now call friends and will keep in touch. Before heading back to Kathmandu, I went back to Chitwan by cab of course just to say bye, and also to make sure I had fresh memories of the people and teachers I had met while there. (And some of Amas Dal Bhat as well) I have drunk well water, eaten every kind of Nepalese food, and have not gotten sick once. What I have observed though is the people that allow themselves to get run down (too much beer not enough sleep) are the ones who usually get sick.

My last 4 nights in Nepal were spent at a \$60.00 per night 3 star hotel with power 24/7 and lots of hot water which was nice. But the people staying there were very anti-social. Everyone minds their own business. I think when you travel by yourself you're much better off in a \$10.00 per night hostel where you meet more people (like-minded). Not that I'm complaining, I did get caught up on CNN and the Olympics.

I'm sitting in the airport in Hong Kong finishing this email waiting 12 hours for my next flight. Hope all is well, see you soon.

One thing I have to do when I get home is start the process to get my knees fixed, they gave me major problems just about the whole time I was here, it is time I think???? My left one that is supposed to be the good one is the worst right now

Mark

Naming Mountains in the West Kootenay

Ron Perrier, taken from [his website](#).

The Kootenay Mountaineering Club has had a significant role in naming mountains in the West Kootenay. The Valhalla name apparently originated when the CPR lands superintendent, J. S. Dennis, recommended that the district be changed from Two Bit Creek to Valhalla as a result of a letter he received on May 30, 1911 from Philip Brooksbank, an English immigrant to Canada.

Few of the peaks of the West Kootenay are visible from major roads. The few exceptions are Devils Couch (originally called King Tuts Throne), Dag (originally called Gimli I), and Gladsheim in Mulvey Basin. Many of the mountains were visible from the air and Gimli was originally called Gimli II.

Bob Dean, the dean of hiking and climbing in the West Kootenay, apparently developed an interest in Norse mythology. As he has been around forever, has multiple first ascents, and has climbed everything, he was behind most of the names. Helen Butling was also involved.

Norse Mythology and Mountain Names in the West Kootenay

Ymir, Mt. – Whitewater ski area. The primordial being from which the oceans and land, and the two first humans arose.

Asgard Pk. – Mulvey Basin, Valhallas Home of the gods.

Midgard Pk. – Mulvey Basin. Where normal people lived – Earth

Thor, Mt. – Gold Range, Monashees The popular, humanity protector god.

Odin, Mt – Gold Range. Father god, resides over Valhalla

Skade, Mt. – Gold Range Skiing goddess

Baldur Pk. – Gold Range Son of Odin

Niflheim, Mt. – Gold Range Mist World, a land of ice and snow.

Valhalla Range and Provincial Park– Selkirk Range. Home of the gods in Asgard

Gimli Pk. – Mulvey Basin. Land where all good men go after they die

Vingolf, Mt, N Valhallas SE of Shannon Lake at north end of range. Home of goddesses in Asgard

Gladsheim Pk. Mulvey Basin Meeting hall in Asgard

Baldr, Mt. – Purcells 6kms ENE of Loke at end of Bernard Creek Son of Odin.

Loki, Mt. – Purcells the prominent mountain across the lake from Kaslo Trickster god, shape shifter and helper to the gods

Hoder Creek – S Valhallas main road access to Drinnon Pass and Gwillim Son of Odin, kill his brother Baldr

Rinda, Mt. – Valhallas on the south side of Bannock Burn SSW of Gimli. Russian princess raped by Odin

Woden, Mt. – Valhalla Range, east end of McKean Lakes basin German counterpart of Odin

Bor, Mt – Valhallas north of Gwillim Lakes Father of Odin

Freya Mt. – Valhallas between Hoder and Koch Creeks Goddess who along with Odin collects the slain

Niord, Mt. – Valhallas NW of Wee Sandy Lake Seafaring god

Heimdall Mt. – S Valhallas south of Hoder Creek road and NW of Lower Little Slokan Lake The white god.

Hela Pk – Valhallas 3.2km north of Beatrice Lake Hell

Nisleheim Pk – Valhallas between Gimli and Midgard Hall in Valhalla

Norns Range – A subrange of Valhallas south of Koch Creek. Females who decide the destiny of the gods.

Urd, Mt. – Valhallas NW of the west end of Evans Lake.

Valkyr Range – a subrange of Valhallas west of Koch Creek Female who decides who lives and dies in battle.

Dag, Mt. – Mulvey Basin, Valhallas Day

Nott, Mt. – Mulvey Basin, Valhallas. This is a bump on the ridge leading to Batwing, Little Dag and Dag. Originally called Nothing, to rename this minimalist mountain Nott is a clever use of Norse mythology. Night

Norse mythology, or Scandinavian mythology, is the body of mythology of the North Germanic people stemming from Norse paganism and continuing after the Christianization of Scandinavia and into the Scandinavian folklore of the modern period. The northernmost extension of Germanic mythology, Norse

mythology consists of tales of various deities, beings, and heroes derived from numerous sources from both before and after the pagan period, including medieval manuscripts, archaeological representations, and folk tradition. Most of the surviving mythology centers on the plights of the gods and their interaction with various other beings, such as humanity and the *jötnar*, beings who may be friends, lovers, foes and/or family members of the gods.

Worlds of Norse Mythology

The cosmos in which all beings inhabit in Norse mythology consist of Nine Worlds that flank a central cosmological tree, Yggdrasil. Units of time and elements of the cosmology are personified as deities or beings. Various forms of a creation myth are recounted, where the world is created from the flesh of the primordial being Ymir, and the first two humans are Ask and Embla. These worlds are foretold to be reborn after the events of Ragnarök, when an immense battle occurs between the gods and their enemies, and the world is enveloped in flames, only to be reborn anew. There the surviving gods will meet, and the land will be fertile and green, and two humans will repopulate the world.

The gods inhabit the heavenly realm of Asgard whereas humanity inhabits the realm of Midgard, a region in the center of the cosmos. Pictured as placed somewhere in the middle of Yggdrasil, Midgard is surrounded by a world of water, or ocean, that is impassable. The ocean is inhabited by the great sea serpent Jörmungandr, who is so huge that he encircles the world entirely, grasping his own tail. The realm was said to have been formed from the flesh and blood of Ymir, his flesh constituting the land and his blood the oceans, and was connected to Asgard by the Bifröst, a burning rainbow bridge that reaches between Midgard (the world) and Asgard, the realm of the gods. Scholars have proposed that the bridge may have originally represented the Milky Way.

Midgard will be destroyed at Ragnarök, the battle at the end of the world. Jörmungandr will arise from the ocean, poisoning the land and sea with his venom and causing the sea to rear up and lash against the land. The final battle will take place on the plain of Vígríðr, following which Midgard and almost all life on it will be destroyed, with the earth sinking into the sea, only to rise again, fertile and green.

Niflheim (“Mist Home”, the “Abode of Mist” or “Mist World”) is one of the Nine Worlds and is a location in Norse mythology which overlaps with the notions of Niflhel and Hel..

Niflheim was primarily a realm of primordial ice and cold, with nine frozen rivers. It was one of the two primordial realms, the other one being Muspelheim, the realm of fire. Between these two realms of cold and heat, creation began when its waters mixed with the heat of Muspelheim to form a “creating steam”. Later, it became the abode of Hel, a goddess daughter of Loki, and the afterlife for her subjects, those who did not die a heroic or notable death.

Gods

Numerous gods are mentioned in the source texts. As evidenced by records of personal names and place names, the most popular god among the Scandinavians during the Viking Age was Thor, who is portrayed as unrelentingly pursuing his foes, humanity-protecting, his mountain-crushing, thunderous hammer Mjölnir in hand. In the mythology, Thor lays waste to numerous *jötnar* who are foes to the gods or humanity, and is wed to the beautiful, golden-haired goddess Sif.

The god Odin is also frequently mentioned in surviving texts. One-eyed, wolf and raven-flanked, and spear in hand, Odin pursues knowledge throughout the worlds. In an act of self-sacrifice, Odin is described as having hung himself on the cosmological tree Yggdrasil to gain knowledge of the runic alphabet, which he passed on to humanity. He is associated closely with death, wisdom, and poetry. Odin has a strong association with death. Odin is called Allfather because he is father of all the gods. He is also called Father of the Slain, because all those that fall in battle are the sons of his adoption; for them he appoints Valhalla and Vingólf, and they are then called Champions.

Borr (Old Norse: ‘son’, sometimes anglicized Bor) was the son of Búri, the husband of Bestla, and the father of Odin and his brothers in Norse mythology.

Odin’s wife is the powerful goddess Frigg who can see the future but tells no one, and together they have a beloved son, Baldr (also Balder, Baldur). He has numerous brothers, such as Thor and Váli. Baldr’s wife is Nanna and their son is Forseti. Baldr had the greatest ship ever built, named Hringhorni, and there was no place more beautiful than his hall, Breidablik. The death of Baldr was both a great tragedy and a harbinger

of Ragnarök. After a series of dreams had by Baldr of his impending death, his death is engineered by Loki, and Baldr thereafter resides in Hel, a realm ruled over by a goddess of the same name. Loki is a god or jötunn (or both). Loki is the son of Fárbauti and Laufey, and the brother of Helblindi and Býleistr. By the jötunn Angrboða, Loki is the father of Hel, the wolf Fenrir, and the world serpent Jörmungandr. By his wife Sigyn, Loki is the father of Narfi and/or Nari. And by the stallion Svaðilfari, Loki is the mother—giving birth in the form of a mare—to the eight-legged horse Sleipnir. Loki's relation with the gods varies by source. Loki sometimes assists the gods and sometimes causes problems for them. Loki is a shape shifter and in separate incidents he appears in the form of a salmon, mare, seal, a fly, and possibly an elderly woman. Loki's positive relations with the gods end with his role in engineering the death of the god Baldr. Loki is eventually bound by the gods with the entrails of one of his sons. Loki's origins and role in Norse mythology, which some scholars have described as that of a trickster god, have been much debated by scholars.

Höðr (often anglicized as Hod, Hoder, or Hodr) – is god of winter and brother of Baldr in Norse mythology. Tricked and guided by Loki, he shot the mistletoe arrow that was to slay the otherwise invulnerable Baldr. The goddess Frigg made everything in existence swear never to harm Baldr, except for the mistletoe which she found too young to demand an oath from. The gods amused themselves by trying weapons on Baldr and seeing them fail to do any harm. Loki, upon finding out about Baldr's one weakness, made a missile from mistletoe, and helped Höðr shoot it at Baldr. After this, Odin and the giantess Rindr gave birth to Váli, who grew to adulthood within a day and slew Höðr.

Rindr (Old Norse) or Rinda (Latin) is a female character in Norse mythology, alternatively described as a giantess, a goddess or a human princess from the east (somewhere in present-day Russia). She was impregnated by Odin and gave birth to the avenger of Baldr's death—in the Old Norse sources, Váli. There she is called Rinda and is the daughter of the King of the Ruthenians. After Balderus' death Odin consulted seers on how to get revenge. On their advice Odin went to the Ruthenians disguised as a warrior called Roster. There he was twice turned down by Rinda. He then wrote runes on a piece of bark and touched her with it, causing her to go mad, and disguised himself as a

medicine woman called Wecha, who was allowed to see her. Finally she fell ill and the disguised Odin then said he had medicine with which to cure her but that it would cause a violent reaction. On Odin's advice, the king tied Rinda to her bed, and Odin proceeded to rape her. From the rape was born Bous, who would later avenge Balderus.

Woden (Old High German: Wōdan, Old Saxon: Uuōden) is a major deity of Anglo-Saxon and Continental Germanic polytheism. Together with his Norse counterpart Odin, Woden represents a development of the Proto-Germanic god *Wōdanaz.

Odin must share half of his share of the dead with a powerful goddess, Freyja (Freya) the beautiful, seiðr-working, feathered cloak-clad goddess who rides to battle to choose among the slain and brings her chosen to her afterlife field Fólkvangr; Freyja weeps for her missing husband Óðr, and seeks after him in far away lands.

The vengeful, skiing goddess SkaðiSkaði (sometimes anglicized as Skadi, Skade, or Skathi) is a jötunn and goddess associated with bowhunting, skiing, winter, and mountains. She prefers the wolf howls of the winter mountains to the seashore. In all sources, Skaði is the daughter of the deceased Þjazi, and Skaði married the god Njörðr as part of the compensation provided by the gods for killing her father Þjazi. In *Heimskringla*, Skaði is described as having split up with Njörðr and as later having married the god Odin, and that the two produced many children together. Skaði is responsible for placing the serpent that drips venom onto the bound Loki. Skaði is alternately referred to as Öndurguð (Old Norse “ski god”) and Öndurdís (Old Norse “ski lady”).

Freyja's brother, the god Freyr, is also frequently mentioned in surviving texts, and in his association with weather, royalty, human sexuality, and agriculture brings peace and pleasure to humanity. Deeply lovesick after catching sight of the beautiful jötunn Gerðr, Freyr seeks and wins her love, yet at the price of his future doom.

Freyja and Freyr's father is the powerful god Njörðr (Niord). Njörðr is a god among the Vanir. Njörðr is father of the deities Freyr and Freyja by his unnamed Vanir sister, was in an ill-fated marriage with the goddess Skaði, and lives in Nóatún. Njörðr is strongly associated with the sea, seafaring, wind, fishing,

wealth, crop fertility and prosperity. Veneration of Njörðr survived into 18th or 19th century Norwegian folk practice, where the god is recorded as Njor and thanked for a bountiful catch of fish. Freyja and Freyr's mother is Njörðr's sister. However, there is more information about his pairing with the skiing and hunting goddess Skaði. Their relationship is ill-fated, as Skaði cannot stand to be away from her beloved mountains and Njörðr the seashore.

While they receive less mention, numerous other gods and goddesses appear in the source material. Some of the gods we hear less about include the apple-bearing goddess Iðunn and her husband, the skaldic god Bragi. The apples grant eternal youthfulness. The white-skinned god Heimdallr (Heimdall) is a god who possesses the resounding horn Gjallarhorn, owns the golden-maned horse Gulltoppr, has gold teeth, and is the son of Nine Mothers. Heimdallr is attested as possessing foreknowledge, keen eyesight and hearing, is described as "the whitest of the gods", and keeps watch for the onset of Ragnarök while drinking fine mead in his dwelling Himinbjörg, located where the burning rainbow bridge Bifröst meets heaven. Heimdallr is said to be the originator of social classes among humanity and once regained Freyja's treasured possession Brísingamen while doing battle in the shape of a seal with Loki. Heimdallr and Loki are foretold to kill one another during the events of Ragnarök.

The ancient god Týr lost a hand while binding the great wolf Fenrir; and the goddess Gefjón formed modern day Zealand, Denmark.

Houses of the gods

Odin is portrayed as the ruler of Valhalla, (Old Norse Valhöll "hall of the slain") is a majestic, enormous hall located in Asgard. Chosen by Odin, half of those who die in combat travel to Valhalla upon death, led by valkyries, while the other half go to the goddess Freyja's field Fólkvangr. In Valhalla, the dead join the masses of those who have died in combat known as Einherjar, as well as various legendary Germanic heroes and kings, as they prepare to aid Odin during the events of Ragnarök. Before the hall stands the golden tree Glasir, and the hall's ceiling is thatched with golden shields. Various creatures live around Valhalla, such as the stag Eikþyrnir and the goat Heiðrún, both described as standing atop Valhalla and consuming the foliage of the tree Læraðr.

Gimli is a place where the survivors of Ragnarök are foretold to live. It is described as the most beautiful place on Earth, more beautiful than the Sun. In Asgard, the realm of the gods, Gimli is the golden roof of a building where righteous men go when they die.

Odin's greatest achievement, however, is the making of man and giving him a soul which will live and never die, although his body may decay to dust or burn to ashes. All righteous men shall live and be with him where it is called Gimlé [lee-of-fire] or Vingólf [friendly door], but wicked men will go to Hel and thence to Niflhel [abode of darkness], that is down in the ninth world. At first he appointed rulers who, along with him, were to control the destinies of men, and decide how the stronghold should be governed. That was in the place called Iðavöll in the middle of the stronghold. Their first task was to build a temple in which there were seats for the twelve of them, apart from the high-seat of the All-father. That is the largest and best dwelling on earth; outside and in it is like pure gold; it is called Gláðsheimr (Gladshiem – Old Norse "bright or radiant home") where Odin's hall of Valhalla is located. It is a meeting hall containing thirteen high seats where the male Asgardians hold council.

They built another hall nearby that was the sanctuary of the goddesses, and it was a very beautiful building; it is called Vingólf. The three mentions of Vingólf seem somewhat contradictory. In the first instance it appears as an alternative name for Gimlé, a paradise where righteous people go after death. In the second instance it is the hall or hörgr of the goddesses. In the third instance it is a residence for those slain in battle.

Afterlife.

The afterlife is a complex matter in Norse mythology. The dead may go to the murky realm of Hel (Hela) In Norse mythology, Hel is a female being who presides over a realm of the same name, where she receives a portion of the dead. Hel is referred to as a daughter of Loki, and to "go to Hel" is to die. Hel is described as having been appointed by the god Odin as ruler of a realm of the same name, located in Niflheim (Niselheim – fog home or abode of darkness). Her appearance is described as half black and half flesh-coloured and further as having a gloomy, downcast appearance. Hel rules over vast mansions with many servants in her underworld realm and plays a key role in the attempted resurrection of the god Baldr. The

dead may also be ferried away by valkyries to Odin's martial hall Valhalla, or may be chosen by the goddess Freyja to dwell in her field Fólkvangr. The goddess Rán may claim those that die at sea, and the goddess Gefjon are said to be attended by virgins upon their death. References to reincarnation are also made. Time itself is presented between cyclic and linear, and some scholars have argued that cyclic time was the original format for the mythology.

Other beings.

Various beings outside of the gods are mentioned.

Outside of the gods, humanity, and the jötnar, these Nine Worlds are inhabited by a variety of beings, such as elves and dwarfs. Travel between the worlds is frequently recounted in the myths, where the gods and other beings may interact directly with humanity. Numerous creatures live on Yggdrasil, such as the insulting messenger squirrel Ratatoskr and the perching hawk Veðrfölnir. The tree itself has three major roots, and at the base of one of these roots live a trio of norns.

Elves and dwarfs are commonly mentioned and appear to be connected, but their attributes are vague and the relation between the two is ambiguous. Elves are described as radiant and beautiful, whereas dwarfs often act as earthen smiths. A group of beings variously described as jötnar, thursar, and trolls (in English these are all often glossed as "giants") frequently appear. These beings may either aid, deter, or take their place among the gods.

The norns, dísir, and valkyries also receive frequent mention. While their functions and roles may overlap and differ, all are collective female beings associated with fate.

The Norns are female beings who rule the destiny of gods and men, possibly a kind of dísir. The three most important norns, Urðr, Verðandi and Skuld come out from a hall standing at the Well of Urðr (well of fate) and they draw water from the well and take sand that lies around it, which they pour over Yggdrasil so that its branches will not rot. These norns are described as three powerful maiden giantesses (Jotuns) whose arrival from Jötunheimr ended the golden age of the gods. Beside these three norns, there are many other norns who arrive when a person is born in order to determine his or her future. There were both malevolent and benevolent norns, and the former caused all the malevolent and tragic events in the world

while the latter were kind and protective goddesses. Recent research has discussed the relation between the myths associated with norns and valkyries and traveling Völvas (seiðr-workers). The norns were thought to have visited newborn children in the pre-Christian Norse societies.

Norns within skaldic references are often seen as negative beings that are mostly associated with transitional situations such as violent death and battle. Another negative aspect associated with the norns is that they are associated with death. Not all aspects of the norns were negative, however, as they were associated with life and birth as well. Urðr (Old Norse "fate", English: Urd) is one of the Norns in Norse mythology. Along with Verðandi (possibly "happening" or "present") and Skuld (possibly "debt" or "future"), Urðr makes up a trio of Norns that are described as deciding the fates of people. Urðr is together with the Norns located at the well Urðarbrunnr beneath the world ash tree Yggdrasil of Asgard. They spin threads of life, cut marks in the pole figures and measure people's destinies, which shows the fate of all human beings and gods. Norns are always present when a child is born and decide its fate. The three Norns represent the past (Urðr), future (Skuld) and present (Verðandi).

In Norse mythology, a valkyrie (from Old Norse valkyrja "chooser of the slain", Valkyr) is one of a host of female figures who decide which soldiers die in battle and which live. Selecting among half of those who die in battle (the other half go to the goddess Freyja's afterlife field Fólkvangr), the valkyries bring their chosen to the afterlife hall of the slain, Valhalla, ruled over by the god Odin. There, the deceased warriors become einherjar. When the einherjar are not preparing for the events of Ragnarök, the valkyries bear them mead. Valkyries also appear as lovers of heroes and other mortals, where they are sometimes described as the daughters of royalty, sometimes accompanied by ravens, and sometimes connected to swans or horses. In modern culture, valkyries have been the subject of works of art, musical works, video games and poetry.

Personified elements.

Elements of the cosmos are personified, such as the Sun (Sól, a goddess), the Moon (Máni, a god), and Earth (Jörð, a goddess), as well as units of time, such

as day (Dagr, Dag, a god) and night (Nótt, a jötunn). In Norse mythology, Dagr (Old Norse “day”) is day personified. Dagr is stated to be the son of the god Dellingr and is associated with the bright-maned horse Skinfaxi, who “draw[s] day to mankind”. Depending on manuscript variation, Dagr is either Dellingr’s son by Nótt, the personified night, or Jörð, the personified Earth. Otherwise, Dagr appears as a common noun simply meaning “day” throughout Old Norse works.

Valhalla – modern references.

Valhalla is referenced in the video game titles Valhalla (1983), Valhalla: Before the War (1995), Valkyrie Profile (2000), Max Payne (2001), Valhalla Knights (2006), Final Fantasy XI (2002), Metroid Prime 3: Corruption (2007), Halo 3 (2007), The Elder Scrolls V: Skyrim (2011), Final Fantasy XIII-2 (2011), and Halo 4 (2012). Amusement park attractions named after Valhalla include Valhalla Borgen in Tivoli Gardens in Copenhagen, Denmark and Valhalla in Pleasure Beach Blackpool in Blackpool, England. Valhalla is also the name of Crom’s hall in the 1982 movie, Conan the Barbarian. There is a continuous spell card in Yu-Gi-Oh named Valhalla hall of the fallen.

Locations named after Valhalla exist in North America (including Valhalla, New York, Valhalla Centre, Alberta, Walhalla, Michigan, Walhalla, North Dakota, Walhalla, South Carolina, and Walhalla, Texas), Australia (Walhalla, Victoria), and South Africa (Valhalla, Pretoria), Valhalla Range of mountains and Valhalla Provincial Park in British Columbia, as well as Valhalla Golf Club in Louisville, Kentucky.

THE DEVILS RANGE – Valhalla Provincial Park

The Devils Range is a line of twelve named peaks in the Valhalla Ranges (part of the Selkirk Mountains which are part of the Columbia Mountains) in the West Kootenay of southern British Columbia. The 12 peaks run in an east/west direction between Gwillim Creek to the south and Evans Lake to the north. It is about nine kilometers from one end to the other. Many of the peaks have a dramatic spire shape, are made of gneiss, and make for excellent rock climbing.

The only reasonable access is the Hoder Creek Road (high clearance, overgrown for last 2 km), which gives access to the Drinnon Pass trail and Gwillim Lakes. Black Prince, and Lucifer are climbed from the Gwillim Lakes Basin (Trident and Mephistopheles can also be climbed from here or from Gwillim Creek). The

rest are climbed from Gwillim Creek. There is no trail access to this part of the range.

They were named by members of the Kootenay Mountaineering Club.

The names all convey some image of the devil. The following list starts with Black Prince on the west end and ends with Devils Couch at the east.

THE DEVIL. The Devil (from Greek diabolos = slanderer or accuser) is believed in many religions, myths and cultures to be a supernatural entity that is the personification of evil and the enemy of God and humankind. The nature of the role varies greatly, ranging from being an effective opposite force to the creator god, locked in an eons long struggle for human souls on what may seem even terms to being a comical figure of fun or an abstract aspect of the individual human condition.

While mainstream Judaism contains no overt concept of a devil, Christianity and Islam have variously regarded the Devil as a rebellious fallen angel or demon that tempts humans to sin, if not commit evil deeds himself. In these religions – particularly during periods of division or external threat – the Devil has assumed more of a dualistic status commonly associated with heretics, infidels, and other unbelievers. As such, the Devil is seen as an allegory that represents a crisis of faith, individualism, free will, wisdom and enlightenment.

In mainstream Christianity, God and the Devil are usually portrayed as fighting over the souls of humans, with the Devil seeking to lure people away from God and into Hell. The Devil commands a force of evil spirits, commonly known as demons. The Hebrew Bible (or Old Testament) describes the Adversary (hasatan) as an angel who instigates tests upon humankind. Many other religions have a trickster or tempter figure that is similar to the Devil. Modern conceptions of the Devil include the concept that it symbolizes humans’ own lower nature or sinfulness.

1. **BLACK PRINCE.** (2790m) The westernmost peak of the range at the apex of the watersheds of Woden Creek, Gwillim Creek, and Evans Lake. First recorded ascent Ron Anderson, Stan Baker, Vince Joseph, and Peter Wood in 1975. Nontechnical by many approaches but usually climbed via south slopes from Gwillim Basin.

Edward of Woodstock, Prince of Wales, Duke of Cornwall, Prince of Aquitaine, KG (15 June 1330 – 8 June 1376) was the eldest son of King Edward III of England and his wife Philippa of Hainault as well as father to King Richard II of England. He was called Edward of Woodstock in his early life, after his birthplace, and since the 16th century has been popularly known as the Black Prince. He was an exceptional military leader, and his victories over the French at the Battles of Crécy and Poitiers made him very popular during his lifetime. In 1348 he became the first Knight of the Garter, of whose Order he was one of the founders.

Edward's brutality in France is also well documented, and it is believed that this is where the title has its origins. The French soldier Philippe de Mézières refers to Edward as the greatest of the "black boars" – those aggressors who had done so much to disrupt relations within Christendom.

2. LUCIFER. (2760m) First ascent Bob dean, Howie Ridge August 24, 1970. Usually climbed via the east ridge (class 3) from Gwillim Basin.

Lucifer means "shining one, morning star, the planet Venus", or, as an adjective, "light-bringing". The pseudepigrapha of pre-Christian Enochic Judaism, which enjoyed much popularity during the Second Temple period, gave Satan an expanded role, interpreting Isaiah 14:12-15, with its reference to the morning star, as applicable to him, and presenting him as a fallen angel cast out of heaven. Christian tradition, influenced by this presentation, came to use the Latin word for "morning star", lucifer, as a proper name ("Lucifer") for Satan as Satan was before his fall. As a result, "Lucifer has become a by-word for Satan in the Church and in popular literature", as in Dante Alighieri's *Inferno* and John Milton's *Paradise Lost*.

3. TRIDENT (2730m) First ascent as a traverse of Trident, Rosemary's Baby and Mephistopheles by Howie Ridge, Gordon Stein, and Peter Wood early September, 1973. The hard bit was the SW ridge of Trident class 5.3 and the rest of the traverse is easy. Most commonly climbed as a traverse from the Mephistopheles/Rosemary's Baby col. Approach from Gwillim Basin or from Gwillim Creek.

A trident is a three-pronged spear. It is used for spear fishing and was also a military weapon. Tridents are featured widely in mythical, historical and modern

culture. Poseidon the Greek god of the sea, Greco-Roman Poseidon, or Neptune the Roman god of the sea, and the major Hindu Lord and God Shiva are all classically depicted bearing a trident. Tridents can be distinguished from pitchforks in that the latter is an agricultural tool with two to six tines (also called prongs) which are shaped in such a way that they can be used to lift and pitch (throw) loose material. The Grim Reaper carried a scythe.

4. ROSEMARY'S BABY (2700m) The mountain, on profile, looks like a pregnant woman lying on her back.

Rosemary's Baby is a 1967 best-selling horror novel by Ira Levin, his second published book. It sold over 4 million copies making it the top bestselling horror novel of the 1960s.

The book centers on Rosemary Woodhouse, a young woman who has just moved into the Bramford, an old Gothic Revival style New York City apartment building with her husband, Guy, a struggling actor. The pair is warned that the Bramford has a disturbing history involving witchcraft and murder, but they choose to overlook this. Rosemary has wanted children for some time, but Guy wants to wait until he is more established. Rosemary and Guy are quickly welcomed to Bramford by neighbors Minnie and Roman Castevet, an eccentric elderly couple. Rosemary finds them meddlesome and absurd, but Guy begins paying them frequent visits.

After a theatrical rival suddenly goes blind, Guy is given an important part in a stage play. Immediately afterward, Guy unexpectedly agrees with Rosemary that it is time to conceive their first child. Guy's performance in the stage play brings him favorable notice and he is subsequently cast in other, increasingly important roles; he begins to talk about a career in Hollywood.

After receiving a warning from a friend, who also becomes mysteriously ill, Rosemary discovers that her neighbors are the leaders of a Satanic coven, and she suspects they intend to steal her child and use it as a sacrifice to the Devil. Despite her growing conviction, she is unable to convince anyone else and soon becomes certain that there is no one actually on her side, least of all her own husband. Ultimately, Rosemary finds that she is wrong about the coven's reason for wanting the baby – the baby is the Antichrist and Guy is not actually the father.

5. MEPHISTOPHELES (2730m) easily climbed from the col to the west.

Mephistopheles is a demon featured in German folklore. He originally appeared in literature as the demon in the Faust legend, and he has since appeared in other works as a stock character version of the Devil. The name is associated with the Faust legend of a scholar — based on the historical Johann Georg Faust — who wagers his soul with the Devil.

Although Mephistopheles appears to Faustus as a devil — a worker for Satan — critics claim that he does not search for men to corrupt but comes to serve and ultimately collect the souls of those who are already damned. Mephistopheles is already trapped in his own hell by serving the Devil. He warns Faustus of the choice he is making by “selling his soul” to the Devil: “Mephistophilis, an agent of Lucifer, appears and at first advises Faustus not to forgo the promise of heaven to pursue his goals”. Faustus enters an ever-present private hell like that of Mephistopheles.

6. DEVILS DOME (2790M). The highest mountain in the Devils Range, it is the most impressive of the peaks as seen from the Drinnon Lake approach. First ascent Bob Dean, Howie Ridge July 18, 1971. It has no easy route. It is most commonly climbed via the south face Class 5.5.

7. CHARIOT PEAK (2700M). Located 1.6kms ENE of Devils Dome. First recorded ascent Howie Ridge, Gordon Stein, Peter Wood September, 1973. A long sidehilling traverse leads to the wide basin at the bottom of the peak. An easy traverse leads over all 3 peaks each with a cairn. The NE end is highest and has a 2 meter cairn. Descend the east ridge of the SW peak.

I could find no connection between chariots and the devil. Who named this mountain? Maybe they know.

8. DIABLO, MOUNT (2670m) Diablo, Banshee and Satan were first climbed by a large KMC party in August, 1974. They are all easy scrambles up obvious ridges. Diablo is Spanish for the devil. Greek for devil is diabolos.

9. BANSHEE PEAK (2730m) The banshee (Irish: “woman of the fairy mounds”) is a female spirit in Irish mythology, usually seen as an omen of death and a messenger from the Otherworld. In legend, a banshee is a fairy woman who begins to wail if someone is about to die. In Scottish Gaelic mythology, she is seen

washing the bloodstained clothes or armor of those who are about to die. Similar beings are also found in Welsh, Norse, and American folklore.

10. SATAN PEAK (2640m) Satan (Hebrew: “the opposer,”) is a character appearing in the texts of the Abrahamic religions, who personifies evil and temptation, and is known as the deceiver that leads humanity astray. The term is often applied to an angel who fell out of favor with God, seducing humanity into the ways of sin, and who now rules over the fallen world.

Satan is primarily understood as an “accuser” or “adversary” in the Hebrew Bible, and is not necessarily the personification of evil that he would become in later Abrahamic religions. In the New Testament, Satan is a name that refers to a decidedly malevolent entity (devil) who possesses demonic god-like qualities. In Theistic Satanism, Satan is considered a positive force and deity who is either worshipped or revered. In LaVeyan Satanism, Satan is regarded as holding virtuous characteristics.

VADER PASS Darth Vader (born Anakin Skywalker) is the central character of the Star Wars saga, appearing as one of the main antagonists of the original trilogy and as one of the main protagonists of the prequel trilogy.

The character was created by George Lucas and numerous actors have portrayed him. His appearances span all six Star Wars films, and he is an important character in the expanded universe of television series, video games, novels, literature and comic books. The films establish that he was originally a Jedi who was part depicted in the prophecy of being the Chosen One by restoring balance to the Force but fell to the dark side of the Force; he is also the father of both Luke Skywalker and Princess Leia, the two of the main protagonists of the original trilogy.

In Attack of the Clones, Anakin Skywalker feels “smothered” by Obi-Wan Kenobi and is unable to control his life. By Revenge of the Sith, however, Anakin’s “father-son” friction with his master has matured into a more equal, brotherly relationship. Once he becomes Darth Vader, each evil act he commits makes it harder for him to return to the light, but Vader ultimately escapes the dark side and redeems himself before he dies by saving his son and killing Palpatine.

Eric Bui, a psychiatrist at University of Toulouse Hospital, argued at the 2007 American Psychiatric Association convention that Anakin meets six of the nine diagnostic criteria for borderline personality disorder (BPD), one more than necessary for a diagnosis. Bui says he found Anakin Skywalker a useful example to explain BPD to medical students. In particular, Bui points to Anakin's abandonment issues and uncertainty over his identity. Anakin's mass murders of the Tusken Raiders in *Attack of the Clones* and the young Jedi in *Revenge of the Sith* count as two dissociative episodes, fulfilling another criterion. Bui hoped his paper would help raise awareness of the disorder, especially among teens.

Darth Vader's iconic status has made the character a synonym for evil in popular culture; psychiatrists have even considered him as a useful example to explain borderline personality disorder to medical students.

11. DEVILS SPIRE (2640m) An impressive peak between Satan Peak and Devils Couch. First recorded ascent by Ian Hamilton and Howie Ridge, August 1974. Class 5.3 climb up the middle of the NE face. Exposed on the summit riddle, class 4 and low 5. Two rappels on descent.

12. DEVILS COUCH (2730m) Originally called King Tut's Couch. It is the easternmost peak of the Devils Range, NNW of Gladsheim. It is visible from Cape Horn on Highway 6. First climbed in 1967 by Bob Dean, Frank Nixon and his dog. The approach was up the old Gwillim Creek Road, a trail, then bush whack and many ups and downs on the ridge over 2 days. Now it is reached from Coven Lakes. The west summit is highest.

CAULDRON LAKE. This pretty lake is 2 kilometers south and 1,900 feet lower than the summit of Devils Dome. It is the common camp site for many trips in the Devils Range: to climb Mephistopheles, Devils Dome, False Devils Dome, Chariot, and the cross country trip to Coven Lakes, at the east end of the range.

Cauldrons have largely fallen out of use in the developed world as cooking vessels. While still used for practical purposes, a more common association in Western culture is the cauldron's use in witchcraft—a cliché popularized by various works of fiction, such as Shakespeare's play *Macbeth*. In fiction, witches often prepare their potions in a cauldron. Also, in Irish

folklore, a cauldron is purported to be where leprechauns keep their gold and treasure.

COVEN LAKES. These 5 small lakes are set in a volcanic caldera at the east end of the Devils Range. They give access to climb Devils Couch, Devils Spire, Satan, Banshee and Diablo. The best camp site is on a spit between the two large lakes. It gets a breeze to help deal with all the mosquitos. Looking south are Mt Gladsheim and Asgard in Mulvey Basin. It is a magical place with very few visitors (on average one group per year).

In Wicca and other similar forms of modern neopagan witchcraft, such as Stregheria and Feri Witchcraft, a coven is a gathering or community of witches, much like a congregation in Christian parlance. It is composed of a group of believers who gather together for ceremonies of worship such as Drawing Down the Moon, or celebrating the Sabbats. The number of persons involved may vary. Although thirteen is considered ideal, any group of at least three can be a coven. A group of two is usually called a "working couple" (regardless of their sexes). Within the community, many believe that a coven larger than thirteen is unwieldy, citing unwieldy group dynamics and an unfair burden on the leadership. When a coven has grown too large to be manageable, it may split, or "hive". In Wicca this may also occur when a newly made High Priest or High Priestess, also called 3rd Degree ordination, leaves to start their own coven. Wiccan covens are generally jointly led by a High Priestess and a High Priest, though some are led by only one or the other. In more recent forms of neopagan witchcraft, covens are sometimes run as democracies with a rotating leadership.

WICCA LAKE. This is the lovely lake on Drinnon Pass, above Drinnon Lake. A campsite on its shore has 6 tent pads, food cache, toilet and cooking center. Wicca is a modern pagan, witchcraft religion. It was developed in England during the first half of the 20th century and was introduced to the public in 1954 by Gerald Gardner, a retired British civil servant. It draws upon a diverse set of ancient pagan and 20th century hermetic motifs for its theological structure and ritual practice.

Wicca is a diverse religion with no central authority or figure defining it. It is divided into various lineages and denominations, referred to as traditions, each with its

own organizational structure and level of centralization. Due to its decentralized nature, there is some disagreement over what actually constitutes Wicca. Some traditions, collectively referred to as British Traditional Wicca, strictly follow the initiatory lineage of Gardner and consider the term Wicca to apply only to such lineaged traditions, while other eclectic traditions do not.

Wicca is typically duotheistic, worshipping a god and goddess traditionally viewed as a mother goddess and horned god. These two deities are often viewed as facets of a greater pantheistic godhead. However, beliefs range from hard polytheism to even monotheism. Wiccan celebration follows approximately eight seasonally based festivals known as Sabbats. An unattributed statement known as the Wiccan Rede is the traditional basis of Wiccan morality. Wicca often involves the ritual practice of magic, though it is not always necessary.

WARLOCK LAKE. A small lake below Drinnon Pass and Wicca Lake on the trail to Gwillim. It is a common departure point for the bush whack to Cauldron Lakes and the east end of the Devils Range.

Warlock – a magician who uses or practices magic that derives from supernatural or occult sources. Magicians are common figures in works of fantasy, such as fantasy literature and role-playing games. They draw on a history of such people in mythology, legends, fiction, and folklore.

Canadian Red Cross Advanced Wilderness and Remote First-Aid

In isolated areas or wilderness settings, where equipment, communication and assistance is limited, adventurers need a higher level of training to work and respond to emergencies.

This course teaches comprehensive first aid and CPR techniques for hikers, bikers, climbers, skiers, boaters, hunters, fishers, and any one who travels off the pavement.

This course is also suitable for those who act as adventure guides, trip leaders or camp supervisors.

The course includes the material in Standard First Aid & CPR-C, plus advanced strategies for providing extended care for more than 24 hours. A component of the course is taught in an outdoor setting and requires greater physical activity and endurance than typical first aid training.

- No pre-requisites are required
- 40-hours of high quality instruction
- Successful completion results in a 3 year nationally recognized certification
- A 20-hour re-certification is available prior to expiry

May 9 (6–10 PM) and May 10 & 11 (8:00–5:00)
May 23 (6–10 PM) and May 24 & 25 (8:00–5:00)

Location TBD, but will be near Nelson BC

Cost is \$375/person

For more information, or to register please
contact

Darcey Lutz at D2Lutz@telus.net

The Canyon

submitted by Darcey Lutz

Editor's note: Yes. The ad above for the first aid course might be a bit of a commercial, and the story below a bit of a supporting anecdote, but anyone going into the wilderness should be able to help themselves out. Blame the editor if you feel it's outside the scope of the club newsletter. But don't bother complaining, 'cause I won't listen. You may have years of experience and knowledge, but we do want to encourage new and inexperienced members. At some time you may need them to know how to help you out.

Sue is an experienced white water kayaker. Her geology degree landed her a job teaching part-time at the local college, and taking on the occasional contract, let her live where others vacationed. While she was at university Sue had taken kayak lessons and learned how to brace, pivot and roll her kayak like it was a part of her. She was strong and loved the thrill of paddling steep creeks with friends who admired her boldness and strong skills. Recently she had completed a Wilderness First-Aid course, where she learned about near-drowning, hypothermia and other trip/life threatening conditions.

Today was to be just an easy trip with new friends from out of town. Of her kayak partners she knew Tom well, but the other two paddlers, Deanna and Eric; she had only just met Thursday afternoon over beer and nachos at he Billy's Brew Pub. Deanna and Eric were both from Ontario, visiting Tom for a week or so on their travels "out west." The adventurous couple was always looking for new rivers to explore and friends to paddle with. At that first meeting Sue learned that they were intermediate to advanced boaters and were looking for something of moderate challenge. Sue immediately thought of the Canyon, one of her favorite play-spots which in high water surged to class IV. By now, in mid-summer, the Canyon had a few class III holes and ledges with great surfing waves just before the takeout. It should be a good warm-up for the rest of the weekend.

Saturday morning after breakfast the group shuttled the trucks and put the boats into the water and pushed off,

floating on the easy current, joking and generally getting better acquainted. As the river picked up speed and the banks became steeper first on the right, and then on the left, standing waves began to push the little play-boats around like bumper cars. It was exhilarating, but Sue soon noticed that Eric was having some trouble getting around obstacles in the swifter current. The water was cold too, colder than expected for this warmer season. Eric did not have gloves and had opted for a short wetsuit and a light paddling jacket.

Then the shelf was upon them with a powerful and unhappy hole. Eric was third in with Deanna hanging back as sweep. Eric's boat went in sideways to the current and he missed his brace. Buffeted, Eric attempted a roll to right his boat, he appeared once, took a breath and then the bottom of his blue plastic boat rolled back up. His paddle cut the surface a second time and Sue glimpsed his wide eyes as he gasped for another quick breath. The powerful white froth seemed to suck him back down again. She saw his boat bob, trapped under the upstream curl of the wave. He was out, but still trapped in the recirculating hole with his boat.

Tom paddled frantically upstream pulling out his throw rope, but Deanna was already on it. A red football sized bag shooting out over the water, streaming a yellow rope. It is a difficult thing to toss a rope bag in moving whitewater, while seated in a little tippy boat. Her toss crossed downstream of the hole and the rope was swept away from the floundering swimmer, as Eric surfaced, gasped, and disappeared once more.

Tom threw his bag and it plunged into the hole, but Eric was nowhere to be seen. A long time seemed to pass before he surfaced again. Eric's body looked limp and lifeless as it was sucked back into the foam upstream of the wave. Eric's blue boat was still jiggling spasmodically in the surging water. Tom pulled back on the throw-rope, bunching it up for another throw when Eric's body surfaced between the hole and Tom's boat. Quickly the group pulled Eric to the edge of the fast moving river. Tom jumped out of his boat to pull Eric's body onto the small, steep sandy ledge of shoreline between river and cliff. He was breathing, but he was not talking.

There was little room for either Deanna or Sue to get off of the water, and barely enough space to hold their

boats close to shore. Sue tossed her small first-aid kit to Tom.

Everyone was shaken but confidently, Sue took charge of the situation, recognizing that Tom was in a better position to help than either Deanna or herself. The women reviewed the situation and the equipment available while Tom assessed Eric's condition. Eric had a nasty gash on his face from the right cheek across his bleeding nose and over his left eyebrow. He was shivering and moaning, but not speaking. They determine that he suffered mild to moderate hypothermia, a probable concussion, and due to his decreased level of consciousness and the mechanism of injury, a possible spinal injury. They knew that they needed help getting Eric to a hospital. Until then, they needed to get him dry and keep him warm.

Passing their spare clothes to Tom, he redressed Eric in dry clothes and wrapped him in the survival blanket. Tom applied a dressing to the laceration on Eric's face. Eric was starting to speak, answer questions and make more sense, but he couldn't recall where exactly they were and kept repeating the same questions. Tom did his best to reassure his friend, held his head and kept him still.

Deanna had brought her cell phone, but when she freed it from her small dry-bag, she had no service. The decision was made for the women to paddle down the canyon, and get to a place where they could get cellular service to call 9-1-1. Deanna and Sue set off cautiously down river.

An hour later, climbing up to the highway above the takeout they were able to contact 911 who then activated Search and Rescue. Local Search and Rescue, working with the Ambulance service, decided to attempt a helicopter long line rescue. Four hours after the accident, a Search and Rescue member was deposited on the little beach with a basket stretcher next to Tom and Eric, who were now both quite cold, but still OK. Tom had been doing jumping jacks when the pilot spotted him. Warm packs and blankets revived them both. Tom had a warm drink, ate an energy bar, and helped to package Eric. They then flew Eric away leaving Tom temporarily alone on the little beach. Tom tied his boat off and was rescued by another Search and Rescue member.

As Tom was landed at the side of the highway, the ambulance pulled away from the take-out with Eric in

the back. At the hospital he was diagnosed with a concussion and two broken ribs. His forehead required 16 stitches, but aside from a nasty scar Eric has made a full recovery. His friends were skilled, prepared, and able to respond effectively when the adventure went wrong.

Unfortunately, every year a few of these types of adventures go seriously wrong and some have terrible consequences. As one walks away from the road into rugged terrain, like the Kootenays, rescue becomes a more complicated affair with every step you take. We owe it to our partners in adventure, our loved ones, and those who may come to our rescue, to be reasonably well prepared and self-sufficient. The farther we go, the more technical the terrain, or the larger the group, the more the risk factors compound. If your outdoor pursuits lead to these types of adventures, then training and preparation is essential to you becoming a stronger asset to your friends.

The Red Cross has a long history in first aid training. Advanced Wilderness and Remote First-aid (AWRFA) is a 40-hour course of study that is designed by experienced medical personnel. Taught by a paramedic with fifteen years experience as a Search and Rescue manager search and volunteer, AWRFA not only offers the adventurer a more in-depth knowledge of pathology of disease and traumatic injuries than standard first aid courses, it also reviews group leadership and the dynamics required to endure and survive a series of unfortunate events. When advanced emergency care is not readily at hand this is the skill-set you need. Scenarios practiced reflect the types of emergencies you may face in a remote situation. The course takes place largely outside, so participants get realistic practice in rough terrain and inclement weather to build skills and confidence.

Participants will graduate with a three-year certification from the Canadian Red Cross and the skills to avoid trouble. Most of all, you will gain the confidence to survive, if you are faced with an unexpected situation.