

politics, Canadian politics, Greenlandic/Danish politics, comparative politics, comparative law, international relations, and international law will find its arguments and methodology sophisticated, but approachable. Those with more general interests in northern politics and law will also find this book useful for understanding the dynamics of the quest for self-government in the Arctic.

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Kiumajut (Talking Back): Game Management and Inuit Rights, 1900–70.
By Peter Kulchyski and Frank James Tester. Vancouver: UBC Press,
2007. xii + 316 pp. Illustrations, notes, bibliography, index.

In recent years, there has been no shortage of historical books detailing conflicts between Native hunters and government wildlife conservation programs in North America. In the United States, historians such as Louis Warren, Mark David Spence, and Karl Jacoby have all traced the impact of national parks and hunting regulations on Native (and non-Native) people living in hinterland regions. In Canada, the work of scholars such as Tina Loo, Bill Parenteau, and Alan MacEachern, as well as my own work on national parks and the Canadian North, has echoed the Americans' assertion that the advent of wildlife law and regulation in the early twentieth century represented an assertion of state power over people living at the margins.

A new and valuable addition to this body of work has appeared in the form of Peter Kulchyski and Frank Tester's *Kiumajut (Talking Back)*, a study of Inuit conflicts with state wildlife conservation programs in the Eastern Arctic from 1900 to 1970. According to the authors, *Kiumajut* is intended as a companion volume to their much lauded *Tammarniit (Mistakes)* (UBC Press, 1994), a critique of the federal government's program to relocate Inuit from northern Quebec to the High Arctic and from the Keewatin interior to the coast of Hudson Bay in the 1950s. *Kiumajut* covers much of the same thematic ground as its predecessor, highlighting the federal government's effective colonization of Inuit subsistence cultures, in this case through the administrative medium of wildlife conservation.

The first section of the book details the advent of state regulation in the fur trade during the early decades of the twentieth century. It then moves to a detailed historical overview of the now infamous caribou crisis of the 1950s and 1960s, a wildlife emergency built on thin scientific evidence that federal wildlife officials nevertheless used as a pretext for implementing a

broad array of wildlife regulations in the Northwest Territories. Kulchyski and Tester also address arctic wildlife controversies that have largely been neglected in the historical literature, notably historical debates over the hunting of walrus and polar bear. They conclude the first section with a chapter devoted to the breakdown in scientific consensus within the Canadian Wildlife Service (CWS) over previous assessments of wildlife scarcity in the Arctic and conflicting Inuit knowledge claims with respect to wildlife abundance in the region. As the title of the book suggests, the final three chapters highlight Inuit attempts to talk back to the federal government and resist its rather monolithic attempts to control their lives.

If some of this ground has been covered in other works, the greatest and most unique strength of *Kiumajut* is the authors' use of oral interviews to punctuate their narrative, bringing to life an Inuit voice that government archival records have inevitably subdued. Such attentiveness to individual voices prevents Inuit from appearing as merely passive victims in the narrative. Tester and Kulchyki's work reveals instead the dynamic and creative nature of Inuit resistance to the Canadian government and the multiple means through which this resistance occurred—through community councils, through the courts, and through direct petitions. These individual stories of Inuit confronting the state are fascinating and engaging for the reader; they add up to an important history of the embryonic anti-colonial movement among northern Natives that gained a more visible public platform in the 1970s.

Yet for all the interest potential readers might find in the individual stories that make up *Kiumajut*, the book is at times disconcertingly uneven in its stylistic tone and its narrative focus. The introduction, for example, is an intense and jargon-filled survey of the theoretical literature on state formation and colonialism. All the big guns are brought out here: Sartre, Horkheimer and Adorno, Derrida, Said, Spivak, Bhabha, and many others are invoked for their analysis of state and colonial agents as a totalizing force that dominated the lives of the colonized. Of course, the use of such specialized language presents a deep irony in a book that traces the flowering of democratic language in Inuit communities. How do we reconcile this celebration of talking back with a scholarly tendency to talk down? More importantly, the authors' focus on theoretical abstraction represents a missed opportunity to engage with the much more focused and nuanced environmental history literature on conflicts between Native hunters and the state. Both the North American works mentioned above

and the vast literature on conservation and colonialism in South Asia and Africa go unmentioned in the text.

Even the basic theoretical arguments are frustratingly ambiguous. Kulchyski and Tester, for example, assert a sharp dichotomy between the federal government as a totalizing force and the Inuit as colonial subjects (p. 8–9), dismissing various scholars of northern Canada who have used Foucault's diffuse conception of political power to assert a degree of complexity within the apparatus of the state. Further down the same page, however, they suggest that the state is not a monolith and that various actors within government had "profoundly complex motives" with respect to northern colonization. Which is it? Given the strength of the initial argument, the authors cannot have it both ways.

The argument for a singular state is further weakened by the authors' almost exclusive reliance on the archival records of the Canadian Wildlife Service for their study of post-World War II wildlife issues, an approach that tends to overemphasize the role of CWS scientists in policy formation and neglect the crucial role of civil servants within the northern affairs bureaucracy. More attention to the vast collection of wildlife related material in the records of the Northern Affairs Program (RG 85 at Library and Archives Canada) would have helped draw out the complex and sometimes contentious relationship between science and the state in northern Canada during this period.

Finally, Kulchyski and Tester's argument for wildlife conservation as a totalizing force is implicitly undermined in the final section of the book. Most of this "talking back" section ignores the wildlife theme entirely and focuses on tangentially related issues such as the formation of a community council at Baker Lake, the rights of Inuit at Kugluktuk to stake a mining claim, and petitioning for a hospital in the same community. Although important for its attempt to capture the broad range of Inuit responses to state interference in their lives, readers of these final chapters can be forgiven for thinking that they have moved on to a different book. Further attention to the myriad ways that Inuit communities protested the regulation of their hunting activities would have inevitably provided for more continuity between the first and second sections of the volume.

In spite of these weak points, readers will find much to savour in many of *Kiumujat's* individual stories. Drawing on new material from their archival research and original voices from their oral interviews, the authors have produced a valuable regional study of Native conflicts with the state over access to wildlife. In addition, the portraits of CWS scientists such as A.W.F. Banfield and John Kelsall represent important additions

to the post-war development of Canadian wildlife ecology. If readers can put aside the narrative unevenness at the end of the book, the story of growing Inuit resistance to federal authority in the region does make for compelling reading. *Kiumajut* is certainly essential reading for historians of science, the environment, and the Arctic in Canada, though they will find much to debate and discuss as they address similar themes in their own work.

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***Caribou and the North: A Shared Future.* By Monte Hummel and Justina C. Ray. Forewords by Robert Redford and Stephen Kakfwi, sketches by Robert Bateman. Toronto: Dundurn Press, 2008. 288 pp. Appendices, bibliography, index, maps, illustrations.**

Caribou and the North: A Shared Future by Monte Hummel, President Emeritus of the World Wildlife Federation, and Justina C. Ray, Executive Director of the Wildlife Conservation Society Canada, documents the complex relationship between caribou and human populations in northern latitudes. The book was created with multiple audiences in mind, from laymen with little knowledge of caribou to scientists working in disciplines that intersect with caribou and their environments. It is well-written throughout and, in addition to essays by its main authors, it contains contributions by native peoples who rely on caribou for their lifeways and researchers who study caribou ecology and the consequences of human interactions with caribou. The book is beautifully illustrated with forty maps of caribou ranges and over 120 photos, as well as wonderful sketches of caribou by renowned wildlife artist, Robert Bateman. It also includes forewords by Stephen Kakfwi, former Premier of the Northwest Territories, Canada, and movie star and environmental activist Robert Redford, who sums up a key theme in the book: "So go the caribou, so goes the North; and so goes the North, so go the caribou."

The authors' main goal is to educate people about the challenges facing the future of caribou and their environments. They do this through a number of effective methods. The early chapters provide a thorough overview of the biology of the various subspecies of caribou, their modern and historical ranges, and the different conservation challenges facing them. These chapters are accessible to a popular audience, but also have plenty of data and detail for more specialized caribou researchers.