

the Liberals, under the leadership of Stephane Dion, lost on a platform which relied heavily on a carbon tax as a solution for GHG reduction. This sort of thing is certain to happen when current events are examined, but in this case it does not detract from the book's overall discussion of policy and political history. Indeed, readers interested in understanding recent developments in climate policy and negotiations, such as the Conservative government's obstructionist approach at the United Nations Climate Change Conference in Copenhagen in December 2009, will find the political narrative constructed by Paehlke enlightening.

Finally, northern audiences will find little here about their experience of the climate crisis or about northerners' contributions to the politics of climate change in Canada and abroad. Prominent Inuit leaders in the climate change debate, such as Sheila Watt-Cloutier and Mary Simon, are completely absent from the book. Paehlke mentions only briefly the impact of global warming on the northern environment, and largely ignores the effects of those changes on traditional production and ways of being for Indigenous peoples in the North.

Drawing upon thirty years of experience in the fields of environmental politics and sustainability, Paehlke provides readers with an excellent primer on the politics of climate change in Canada. His argument for collective action by Canadians is well reasoned and accessible, and those new to the field will learn a considerable amount from this short book.

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Home is the Hunter: The James Bay Cree and Their Land. By Hans M. Carlson. Vancouver: UBC Press, 2008. xxiv + 317pp. Maps, figures, index, bibliography.

The recent history of the James Bay Cree will be familiar to anyone with even a passing interest in Native history in Canada. The James Bay Northern Quebec Agreement, signed in 1975 in response to Hydro-Québec's proposed La Grande River dam, was the first modern treaty with Native people in Canada. For all its problems, it established the critical principle that industrial development could not proceed on the traditional lands of northern Natives without some kind of negotiated settlement. The subsequent successful Cree protest against the Great Whale Dam project in the 1980s was a high-water mark in the history of Native protests against industrial colonization. The more recent acquiescence among some Cree leaders to the Rupert River Dam

project is indicative of a general trend among many northern First Nations of accepting and often promoting industrial activity on traditional lands as part of a much broader social and economic development strategy. While eastern James Bay is undoubtedly one of the more remote and inaccessible corners of northern Canada, the Cree have clearly been central to the constant renegotiation of Native relations with the state in this country over the past forty years.

In *Home is the Hunter*, Hans Carlson argues that the Cree reaction to hydro development cannot only be understood as part of a much longer history of creative adaptation and resilience in the face of European colonization. Although Carlson relies heavily on Toby Morantz's *The White Man's Gonna Getcha* for his basic argument, he extends the temporal range of this work two centuries backwards from the late nineteenth century and two decades forward to incorporate the big dam negotiations that began in the 1970s. Some of the basic material on Christian missionaries and the twentieth-century fur trade will be familiar to Morantz's readers, but Carlson includes a wealth of new information within his expanded time frame. He begins with a fascinating first chapter that falls outside the strict limitations of historical narrative to meditate on European and Cree cultural understandings of the physical environment of eastern James Bay. From there, the author moves to the early development of the fur trade in the seventeenth century, focusing on the constant negotiation between traders and hunters on the relative importance of subsistence or commercial hunting activities. The book's middle chapters cover the challenges of disease and hunger through the late nineteenth century and the Cree assimilation of Christianity, from the earliest arrival of missionaries to the more recent rise of Pentecostalism. Carlson then interrogates the popular notion that Hudson's Bay Company (HBC) trader James Watt was the enlightened saviour of the Cree traditional economy, highlighting the Cree contribution to the conservation of a fragile fur resource in the late nineteenth century through the innovation of hunting and trapping reserves. Finally, the author devotes his last two chapters to the big dam issue, integrating themes from previously published material through a consistent critique of any attempt to position the Cree as a primitive people outside the influence of historical change. For Carlson, Cree resistance to the big dams did not flow out of static traditionalism (however much their leaders and allies may have used primitive imagery as a strategic political tool), but was grounded in three centuries of historical adaptation, change, and resilience in the face of European colonial institutions.

One of the great strengths of *Home is the Hunter* is the author's intimate relationship with his subject matter. Not only does Carlson integrate an

astonishing breadth of geographic, anthropological, and historical literature on James Bay and its people into his narrative, he includes powerful reflections on his own experiences living in the region. Indeed, Carlson effectively weaves his own attempt to reconcile expectations of a primeval wilderness with the reality of historical change, into the larger narrative, offering his own encounter with James Bay as a fascinating conceptual frame for his analysis of other colonial encounters in the region. When Carlson discusses, for instance, the reactions of famous scientist and wilderness activist Olaus Murie to the James Bay region and its people, one senses that he can identify with Murie's desires and expectations even as he criticizes the naturalist's flattening of the Cree landscape into an ahistorical wilderness. In general, Carlson's deep engagement with the Cree and their landscape, not to mention his ability to write evocatively about landscape and people, is unparalleled among recent works of environmental history in Canada.

At times, however, I wondered if Carlson's deep engagement with his subject matter unduly narrowed the scope of his work. While lengthy historiographic surveys can be tiresome distractions from the narrative arc of a published work, Carlson makes almost no effort to engage with any studies outside the James Bay frame of reference. How might Carlson's analysis of the Cree compare with other accounts of Native colonial encounters in northern Canada? Why no mention at all of Indigenous encounters with industrial development, particularly big dam controversies, in the Third World? Although Carlson's history of colonial engagement over three centuries in James Bay clearly shows the Cree were not an isolated people, it is ironic that the work re-segregates the Cree from other Canadian and global stories of Native resilience in the face of colonial change.

Despite this criticism, *Home is the Hunter* remains a remarkably vivid and sophisticated analysis of the long history of Cree engagement with outside influences that ranged from fur traders and missionaries to the insatiable demands of an energy-hungry society. Carlson's major contribution is to remind his readers that appropriation and dispossession do not provide the only conceptual lens for understanding colonial processes in the Canadian North. Historians must also account for the ways that Cree and other Native groups both adapted to and shaped colonial forces of economic and environmental change in their region, reinventing themselves and their traditional lives time and time again as they staked their own claim to the eastern James Bay region.

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