

Alaskan explorers, cartographers, historians, naturalists, and expeditions.

The USGS has embarked on an ambitious project; the item under review is only one part of it, yet a massive part. When complete, the entire exercise will have resulted in the most comprehensive world inventory and analysis of glaciers ever contemplated. Not only is this work invaluable for the advance of the discipline of glaciology, but it will also become the standard baseline upon which to assess the impacts of climate warming. While it is widely understood that glacier mass balance is controlled by several factors in addition to temperature, the current warming trend is of critical importance. Twenty years ago, the claims that climate warming was occurring initially met with widespread scepticism. As the field evidence from surveys of glaciers or the mapping of sea ice in high latitudes has multiplied, together with other evidence, so the news media and many of the original sceptics have changed their stand. This trend has continued to the point that today the public at large is regaled almost daily with catastrophe stories, which often are grossly exaggerated. In itself, this is a challenge to those who are committed to encouraging appropriate political response. To have at hand such an excellent factual baseline and analytical discussion of its implications represents a critical step forward. The fact that the satellite images date from more than 30 years ago encourages an immediate response for replication and determination of the extent of glacier change.

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HOME IS THE HUNTER: THE JAMES BAY CREE AND THEIR LAND. By HANS M. CARLSON; Foreword by GRAEME WYNN. Vancouver, British Columbia: UBC Press, 2008. ISBN 978-0-7748-1494-2. xxiv + 317 p., maps, b&w illus., table, notes, postscript, index. Hardbound. Cdn\$85.00.

For millennia, the Eastern James Bay Cree, or Iiyiyuu, have occupied the vast subarctic boreal forests adjacent to James Bay, in what eventually became the Quebec province of Canada. Historically a semi-nomadic, kinship-based group organized around hunting, fishing, and trapping, the Cree moved around this landscape, following the seasons and movements of animals. During the last three centuries, they were key actors in the fur trade, which, along with multiple other processes, led to gradually increasing involvement in industrial capitalism, all the while maintaining hunting, fishing, and trapping as central elements of their cultural identity and economy. This rapidly growing population is now primarily organized around ten permanent settlements

that dot the territory from the James Bay coast to the longitudinal center of the province of Quebec.

The Cree and their land have generated a great deal of interest from non-indigenous “southerners.” Furs, wildlife, hydroelectricity, minerals, and timber have all been sought after at one time or another. These interests have been articulated within a Euro-Canadian discourse of the North as the last frontier, a discourse that has become increasingly resonant in recent years. Cree culture has also been of great interest to outsiders—starting with fur traders and missionaries, who often relied on Cree skills for their very survival. Anthropologists, historians, geographers, journalists, and other writers have also maintained a deep interest in the social organization and worldview of the Cree, as demonstrated in the many ethnographic accounts and other similar narratives. The politics of development and environment in the region have also generated countless articles and books, especially in the wake of the massive hydroelectric projects added to the landscape since the early 1970s, and all the dams, reservoirs, transmission lines, and roads that came with them.

Casting a wide net, Hans Carlson’s *Home is the Hunter* discusses all these elements: hunting and fishing as a way of life, the fur trade, Christianization, regional development, environmental issues, political struggles, and so on. Being primarily a history book, it focuses especially on how these elements have interacted over time. It draws on multiple sources that include a thorough reading of the Canadian archive record and other historical material, a careful treatment of the ethnographic literature from many previous anthropologists, and the author’s reflection on his personal journey of learning and discovery over 20 years of visits and extended stays in various parts of the region.

The Foreword by Graeme Wynn situates the topic at hand as framed by the legacy of resource development in the region. It highlights, among other things, the implications of the complex mixture of identity politics, development agendas, and environmental discourses that has been wielded during the last decades. The book itself is divided into eight chapters, each discussing a more or less precisely defined dimension of life in James Bay. The first chapter, “Why James Bay?,” makes the case that engaging the cultural and environmental issues in this region not only serves to better our understanding of the specifics of the area, but also helps in understanding the nature of Native/non-Native relations. The second chapter, “Imagining the Land,” provides a sophisticated description of the territory, simultaneously engaging the narratives voiced by Cree hunters and elders, as well as the views of other cultural anthropologists and scientists. Chapter 3, “Inland Engagements,” and Chapter 4, “Christians and the Cree,” deal respectively with the Cree relationships with fur traders and missionaries. In the fifth chapter, “Marginal Existences,” Carlson focuses on the history of extractive intrusions in the territory, looking at the intersection between frontier expansion, the influx of roads, mines, and white hunters during the 20th century and their implications for the Cree. This chapter is followed

by “Management and the Moral Economy,” which sheds light on the history of relationships between the Cree and various outsiders, particularly on the active collaboration of Cree, fur traders, and government officials, starting in the 1930s, in setting up the beaver preserve system to prevent the extinction of this lynchpin of the James Bay economy. Chapter 7, “Flooding the Garden,” addresses the events related to hydroelectric developments and the massive social and ecological transformations they brought about. Of particular interest is an account of the evolution of the aboriginal land-claim negotiations and settlements, which established the rights and responsibilities of both indigenous and non-indigenous parties in the territory, shaping economic development as well as contemporary land and resource-use patterns. The book’s concluding chapter, “Journeys of Wellness, Walks of the Heart” presents the author’s reflections on some of the implications of Cree history, both for the Cree and for others.

This book is elegantly written, and the author’s voice comes across as humble and sincere. Each chapter begins with an account of the author’s personal engagement with the place, introducing subsequent pages in a way that should resonate with readers regardless of their prior knowledge and experience of the region. From this personal starting point, the chapters address the literature, incorporating elements of the best scholarship on James Bay Cree history and cultural anthropology. Using compelling prose and this back-and-forth between the personal experience and the written record, *Home is the Hunter* offers a much needed and accessible synthesis of a wide breadth of historical and anthropological material usually offered in dense, technical writing.

One of the main strengths of *Home is the Hunter* is that, rather than merely recounting the impacts of colonialism and industrial development on life in James Bay, its narrative incorporates these development processes and their consequences into a broader portrayal of the region and its people as dynamic and resilient.

Neither the implications of the structural processes nor Cree agency is minimized. For example, the book highlights the extent to which Cree skills, technology, and support have contributed to making European colonial ventures possible in this (to some) relatively harsh environment. Similarly, the account of the creation and management of the beaver preserves highlights the extent of negotiation and collaboration that took place as various parties came together in a common interest.

That being said, one still gets the impression that the issues surrounding hydroelectric developments and other extractive intrusions sometimes take too central a place in the book, especially in the last chapters. This is not to say that the impact of hydroelectric developments in the territory ought to be minimized, but rather that the extensive coverage of these issues, in this book and elsewhere, sometimes overwhelms other important but less frequently discussed elements of recent life in James Bay. To the author’s credit, some of this may be explained by his commitment to

highlighting his personal connection with James Bay as an outsider, or a guest, to the region. In fact, Carlson stresses that the south must strive to better acknowledge the role of the North and its people in its own narrative, and hydroelectricity has become one of the key vectors of this north-south linkage.

Overall, *Home is the Hunter* provides a welcome review of both history and current affairs in James Bay in ways that simultaneously highlight Cree agency and other structural processes, such as regional development in a (post) colonial context. It caters to a wide range of audiences with interests in northern regions, indigenous peoples, and the politics of environment and development.

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POLAR HAYES: THE LIFE AND CONTRIBUTIONS OF ISAAC ISRAEL HAYES, M.D. By DOUGLAS W. WAMSLEY. Philadelphia: American Philosophical Society, 2009. ISBN 978-0-87169-262-7. Memoirs of the American Philosophical Society, Vol. 262. xiv + 574 p., maps, b&w illus., notes, bib., index. Hardbound. US\$75.00.

It is difficult to compare *Polar Hayes* with any previous biography of mid-19th century polar explorer Dr. Isaac Israel Hayes (1832–81). That is because there is no other biography of Hayes, though the author argues he is the most influential American polar explorer and authority of his time. Thus it is more vital that author Douglas Wamsley’s account be as deeply researched and richly presented as it is. The fact that it is a highly enjoyable, easily flowing read makes it even more of a credit to our shelf of worthy polar personality literature.

This appropriately hefty book (over 500 pages) is more than a tome about an explorer and his encounters with polar ice. Hayes’ life was far fuller than that of many others in the pantheon of polar exploration.

Of course, he was known predominantly as a polar explorer. His friends and relatives in later life referred to him as “Polar Hayes” (revived for use as the title of Wamsley’s work). As if to cement his reputation in the polar sphere, he is also called “Polar Hayes” in his New York Times obituary (19 December 1881).

In comparison to many of his polar contemporaries, Hayes had greater renown in his own time than might be expected from his limited polar experience. Others had been on far more Arctic expeditions and spent much more time on the ice. Hayes was an active participant on one expedition (Kane’s Second Grinnell Expedition, 1853–55), led another with only one wintering (North Pole Expedition, 1860–61), and finally accompanied a summer cruise to Greenland as an “advisor” and guest (US Art expedition,