British Columbia's Inland Rainforest: Ecology, Conservation, and Management

Susan Stevenson, Harold Armleder, Andre Arsenault, Darwyn Coxson, Craig DeLong, Michael Jull

Vancouver: UBC Press, 2011. Illus. 456 pp. $39.95 paper.

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> These two streams at the foot of the hills have formed a wide alluvial, on which are forest trees of enormous size; the white cedars were from fifteen to thirty six feet girth, clean grown and tall in proportion, numbers were of the largest size and on walking round them, they appeared to have six or eight sides ... On the east side of the mountains, the trees were small, a stunted growth with branches to the ground; there we were men, but on the west side we were pigmies.
>
> – *The Travels of David Thompson, 1784–1812*

So wrote the great explorer David Thompson about a part of the Canoe River, tributary to the Columbia, which may now be submerged beneath Kinbasket Reservoir. His description on page 100 may remind many of western North America's coastal temperate rainforest, but the authors of this welcome book would like you to consider, instead, British Columbia's inland rainforest.

What is British Columbia's "inland rainforest?" Well, we have coastal rainforests because eastward-moving Pacific weather systems deposit their precipitation on the windward sides of northwest-southeast-trending Coast and Insular Mountains. We have an interior wet belt for just the same reason – though this time the precipitation falls on the windward side of the Rocky and Columbia Mountains. And within this interior wet belt is what Arsenault and Goward (2000) define as the "inland rainforest" – the wettest of the wet, the wet cool (ICHwk) and very wet cool (ICHvk) subzones of the Interior Cedar-Hemlock biogeoclimatic zone. This inland rainforest is the subject of this book.

The authors, many of whom are researchers with the BC government or the University of Northern

British Columbia, have put together a comprehensive introduction to and overview of these little-known ecosystems. The book begins with a description of the inland rainforest's physical and biological characteristics. The authors then review the human history, and human use, of these ecosystems. They include chapters on biodiversity, climate change, and landscape patterns, and a concluding "Vision" for the future of the inland rainforest (310-26). Their Vision includes regular status reports on the inland rainforest; planning processes that involve all stakeholders; planning processes that incorporate adaptive management and that conceive of the inland rainforest, rather than watersheds or administrative units, as the planning unit; and a land zoning that reflects natural disturbance patterns, with 34 to 43 percent protected areas, about the same for a "structural diversity" zone, and 15 to 30 percent dedicated to "intensive management."

A primary goal of the authors is to raise the profile of this important yet little-known biome. The inland rainforest is productive, biodiverse, and facing many threats: 7 percent of it has been alienated by reservoirs, agriculture, and municipalities, and an additional 16 percent has been logged. And the inland rainforest is only in British Columbia! Well, I think this book does a good job of accomplishing that goal. The authors manage to incorporate a huge amount of current technical information in a well-organized and readable fashion. And it's very well edited – one of those rare multi-authored works that reads as though it's written in one voice. It's also well illustrated, with black-and-white photos throughout and colour plates in the middle.

As with any book, there are a number of aspects I would like to see done differently. One- or two-page essays occur throughout the text, but they're not clearly demarcated, so the reader runs right from general text into essays without warning. And some aspects of the concluding call-to-arms – the Vision – seem arbitrary and not well supported by previous material.

Still, these are minor quibbles. This book does a terrific job of describing the social, environmental, and economic aspects of the inland rainforest, and it covers a lot of technical material in a reader-friendly fashion. It also presents a compelling conservation case for this important and imperiled ecosystem.

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Vladimir Krajina: World War II Hero and Ecology Pioneer

Jan Drabek

Vancouver: Ronsdale Press, 2012. 200 pp. $21.95 paper.

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This book is a major addition to our understanding of Vladimir

Krajina's life and times because it provides a clear context for the life of this remarkable citizen. Jan Drabek's father and Krajina played different but vital roles in the Czechoslovak resistance to the Nazis and the German occupation of Eastern Europe before and during the Second World War. Their success was most evident in opening and maintaining lines of communication to the Western Alliance, although we may never know the real value of their work because the Czech operations were directed towards action while avoiding detection.

Drabek's introductory chapter sets the scene magnificently by telling of his childhood uncertainties about his family's friend, Vladimir Krajina, and then provides a clear understanding of Krajina's lifelong obsessions: his devotion to family and friends, the fundamentals of democracy, and the ecology of forests. The book's first section brings us quickly to the Second World War, and Drabek's narrative shows us how Krajina's survival depended on his success in creating his own good luck. Krajina should have been arrested and executed several times, but, even when they did arrest him, the occupying forces seemed convinced that he was much more useful alive than dead. They were rarely able to get more information out of him than they already knew. It is clear that throughout the war Krajina never betrayed a friend, in spite of treatment that would have broken most people. Perhaps his success lay in keeping a low profile and never knowing more than was essential to keeping the cause alive.

I arrived at the University of British Columbia in 1968. Krajina made me welcome, maybe because he hoped that he could recruit a young laboratory scientist to join in his search for elusive answers to questions about how plants have found their niches in an ecosystem. The second part of the book deals with the development of his research agenda, particularly his efforts to understand the whole ecosystem. He recognized British Columbia's opportunities for both large-scale ecological study and for more sustainable forest management. He used his training in the study of large-scale ecology to develop a map of biogeoclimatic zones in British Columbia, which has survived with minor modifications to this day. Krajina was recognized internationally for identifying ecologically important sites, areas, or regions, and for his pioneering work to persuade foresters, politicians, and ecologists to establish them as "reserves" that could be left without management interventions that would render the forest's natural resources unnatural. Although many still criticize both achievements as unrealistic, Drabek points to Krajina's political skills, especially those that involved the persuasion of senior management and influential politicians. More than one hundred ecological reserves are set aside under British Columbia's legislation, although research ecologists have yet to develop ways to use these protected areas. Krajina's legacy lives on through his students and others who collaborated in laying the foundations for future work in order to understand the complexity of British Columbia's terrestrial ecosystems.

Saanich Ethnobotany: Culturally Important Plants of the W̱SÁNEĆ People

Nancy Turner and Richard Hebda

Victoria: Royal British Columbia Museum, 2012. Illus. 176 pp. $24.95 paper.

Andrew Cienski
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In *Saanich Ethnobotany*, Nancy Turner and Richard Hebda describe the land and vegetation of WSÁNEĆ (Saanich), examine the "many interrelationships between people and plants" (11), and explore the traditional ecological knowledge that allowed local First Nations to sustainably harvest the plants that fed, housed, clothed, and healed them.

The book is the result of Turner's forty-year collaboration with WSÁNEĆ Nation elders, especially Elsie Claxton (Tsawout), Dave Elliott Sr. (Tsartlip), Christopher Paul (Tsartlip), and Violet Williams (Pauquachin). Through the researchers, the elders share their stories and knowledge of habitats, characteristics, names, qualities, and uses of over 150 plants, each of which is accompanied here by a colour photo.

The diverse habitats of the Saanich Peninsula of southern Vancouver Island include rocky shorelines, estuarine flats, coastal bluffs, wooded hills, and occasional open meadowlands (17). As a result, a great variety of plants grew and sustained local populations comfortably for millennia. The elders, who are fluent SENĆOŦEN (Saanich language) speakers, give the original names of each plant; Turner and Hebda provide their English and scientific equivalents. Since the mid-nineteenth century, however, immigrant settlements and industry have deforested much of the area and drained important wetlands, dramatically altering the landscape and availability of resources and plant species.

Despite these changes, knowledge of when, how, and what to harvest was passed on to the elders with whom the authors worked. Turner states that an important reason for developing this book was to capture and share elders' knowledge for upcoming generations, and this work is a strong contribution to that end.

In 2011, West Coast Environmental Law hosted a "Dialogues for Legal Innovation" in Vancouver. The focus of the dialogue was "Law Reform for Nature, Climate and Communities." The event allowed economists, policy writers, researchers, First Nations and environmental groups to share perspectives on the implications of current law and policy as regard issues around climate change. At the dialogue, Richard Hebda (2011) stated that the imminent impacts of climate change will force us to adapt our systems, laws, and strategies. He argued that we will need to adopt "new ways of thinking, new world views, or old world views brought back again from people who do respect what the natural environment means." This book exposes the reader to a world view that seeks to work with, and benefit from, existing resources, as opposed to controlling and exploiting them.

Information about how and when to harvest certain plants underscores the connection between plants and their users. For example, elders advise that bark should be harvested from the south-facing side of a tree, so that the tree heals more quickly, "and the person being treated will heal up too, just like the tree" (30). Each plant entry includes

traditional uses, and the authors often caution against using medicinal plants without training. A particular treat is Elsie Claxton's ten-barks recipe for treatment of tuberculosis and venereal diseases. Other plants are used to treat diabetes, menstrual cramps, colds, skin rashes, and the list goes on.

Also, there are stories, both personal and mythological, which again demonstrate and deepen the long-standing mutual relationship between the people and plants of WSÁNEĆ. Earl Claxton explains the traditional thirteen-month calendar that shifted the focus of each season's harvests. He gives names for each lunar month, and lists the resources harvested at various times of the year.

Overall, *Saanich Ethnobotany* is interesting and important on many levels. It provides linguistic, historical, geographical, and of course, botanical information. Ultimately, it shares insights and local examples of "the role of plants in human culture and language" (11). Turner and Hebda's academic rigour, combined with elders' traditional ecological knowledge, results in a fascinating glimpse of a world view that is at once vital and threatened.

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Gardens Aflame: Garry Oak Meadows of BC's South Coast

Maleea Acker

Vancouver: New Star Books, 2012. 108 pp. $19.00 paper.

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The Garry oak meadows of southern Vancouver Island are among the rarest ecosystems in Canada. In *Gardens Aflame*, Maleea Acker takes on the ambitious goal of relating the history and ecology of Garry oak meadows, their current and past cultural and spiritual meaning, and the controversies regarding their conservation. She also weaves in her own entertaining personal story of moving to the Saanich peninsula and attempting to establish a miniature meadow in her front yard.

Although Acker states that her main objective is not to summarize the scientific understanding of Garry oak meadow ecology, she must do so in order to tell the story. There are a few things she doesn't get quite right. These include little slips like referring to the house sparrow as an invasive *mammal*, and more serious misrepresentations, such as the anthropomorphic characterization of invasive species as "marauders" and "bullies," that are "just as eager to take over every square inch of land as they were when first transported here on Europe's ships" (28). Ascribing evil intentions to the species themselves takes the emphasis off the real cause of invasions by exotic species: humans introduced them and humans changed the environment in ways that have favoured their spread.

Acker suggests that Garry oak meadows should be seen as "gardens,"

to which people connect spiritually via caring for them. She quotes extensively from literary works by philosophers who address the cultural and spiritual meaning of gardens in general. The poetic musings of these academics provided far less insight for me than a single quote from Cowichan Tribes member Clayton George, who, when asked about the beauty of Garry oak meadows, replied: "I've never heard that idea from our perspective. I just heard my grandparents talk about living off the land and working together" (81). Acker argues convincingly that the first European settlers to arrive on Vancouver Island were blind to the fact that long-term management by First Nations peoples was responsible for the beautiful openness of the Garry oak meadows. George's comment makes me wonder whether what Acker is advocating is a replacement of that Eurocentric view with a new, equally Eurocentric one: the romantic notion of Garry oak meadows as "a version of Eden, defined by spiritual connection and aesthetic pleasure" (17).

Vancouver Island's Garry oak meadows are a perfect local example of the clash between the traditional ideal of conservation as a return to wilderness untouched by human presence and the realization that, in some cases, the ecosystems we want to conserve were created and/or maintained by the actions of human beings. Acker aptly describes this conflict and highlights the resulting controversies over how best to manage the small fragments of Garry oak meadows we have left. As far as I am aware, *Gardens Aflame* is the first book outside the academic literature to tell this story. It has the potential to introduce the fascinating environmental history of Vancouver Island's Garry oak meadows to readers in British Columbia and beyond. I hope it will also inspire more people to consider creating a Garry oak meadow in their own front yard.

Nooksack Place Names: Geography, Culture, and Language

Allan Richardson and Brent Galloway

Vancouver: UBC Press, 2011. 248 pp. $29.95 paper.

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Place names have an incalculable value. A name can tie together the particularities of language, history, and tradition. Allan Richardson and Brent Galloway have compiled place names in Nooksack territory. This is the result of many years of research, and it shows.

The Nooksack are a Coast Salish group whose traditional lands centre on the Nooksack River in northwestern Washington State, from Bellingham to Mount Baker – or *Kweq' Smánit*, as the latter is known, which means "white mountain," a reference to the glacier-strewn peak that is visible throughout the Nooksack landscape. There are other names for the mountain's shoulders as well as its lower reaches.

Some place names and their associations offer a sense of what happened in those locales: portage locales, river spots where travellers could no longer pole their canoe upriver (92), a place that was given as a gift (120), a lake with spiritual connotations (169), a river eddy that was a portal leading elsewhere (124), a pithouse village abandoned after a flood (98) or smallpox outbreak (134).

These significations simply gain greater meaning when tethered to the map and territory, which grounds their history within the contemporary landscape.

This book follows after several other place name compendiums for the Northwest Coast, such as *A Stó:lō Coast Salish Historical Atlas*, edited by Keith T. Carlson (2001); David Rozen's (1985) thesis, "Place-Names of the Island Halkomelem Indian People"; or Thomas Thornton's (2012) *Haa Lzelk'w Has Aan' Saax'u / Our Grandparents' Names on the Land*, which deals with the Tlingit area. Perhaps the earliest precursor is T.T. Waterman's piece in the *Geographical Review* (12, 2 [1922]) entitled "The Geographical Names Used by the Indians of the Pacific Coast." Richardson and Galloway ably fit into this lineage. Indeed, they analyze the place names with a linguistic rigour that often exceeds that of their predecessors. Each place name is supplied with Nooksack practical orthography and followed by the phonetic transcription, phonemic form, and etymology. They include variant names, when available, and then they explain the known meanings and associations. And, for those in which linguistic transcriptions appear cryptic, the book's accompanying website supplies George Adams's (Syélpxen's) audio recordings of all place names.

Part 1 includes an introduction, a brief chapter about the Nooksack and their distinctive language (Lhéchelesem), and a discussion of the main sources used for the book, including material from boundary surveys, various maps, and the field notes and tapes of ethnographers such as Percival Jeffcott, Paul Fetzer, and Oliver Wells. In Part 3, Richardson and Galloway close with succinct analyses of naming patterns and offer some of their insights into place name methodology as well as language loss and rebirth. But it is Part 2 that is the heart of the book: 141 place names, their associations within Nooksack culture, relevant history, and analysis. Seventeen place names are regarding areas in British Columbia, from Cultus Lake to Mount Slesse. There are three indices – by place name number, Nooksack name, and English name – however, a subject index would have been useful too, allowing researchers to more readily find specific kinds of sites or activities.

While it was not their explicit intention, the authors missed an opportunity to more fully detail Nooksack culture. There is no overriding ethnography for Nooksack peoples that is widely available, and the introductory section Richardson and Galloway provide is brief, largely defining the Nooksack by geographic and linguistic boundaries. Also, the history they provide is largely a chronicle since contact. While the authors mention cultural survival and revitalization, they do not provide readers with an overall sense of Nooksack culture. This was a chance to present the distinctiveness of Nooksack people as consisting of more than language and, in doing so, would have better prepared readers for the specific cultural activities mentioned in the place names analysis. These comments, however, are requests for an even longer work, and *Nooksack Place Names* already profits from many years of research, interviews, and field trips. It will long serve as a key reference for the cultural and historical geography of Nooksack territory and the broader Coast Salish area.

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People of the Middle Fraser Canyon: An Archaeological History

Anna Marie Prentiss and Ian Kuijt
Vancouver: UBC Press, 2012. 256 pp. $90.00 cloth.

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The authors, from the departments of anthropology at the University of Montana (Prentiss) and the University of Notre Dame (Kuijt), draw on their extensive and recent archaeological work in the interior of British Columbia to construct a story line around the emergence and then abandonment of large villages (of eight hundred to one thousand people) about thirteen hundred to eleven hundred years ago in the mid-Fraser region, a territory of the St'át'imc, or Upper Lillooet people, within the Plateau culture area. This is a useful and readable book presented with minimal textual references. Its story line approach provides information specific to the region under discussion and offers a practical technique for writing about archaeology in British Columbia that will lend itself to both introductory and advanced courses in archaeology. It also provides an accessible account of what's going on in part of BC archaeology.

Chapter 1 is an orientation to the book and an introduction to some general concepts and principles of archaeology and archaeological periods in the Plateau region. The authors explain their use of the illustrations (which involved feedback between the artist and First Nations community members) and the kinds of questions that are associated with Plateau archaeology, the most important of which concerns explaining the emergence of large village groups. Chapter 2 provides the history of archaeological activities in the Plateau, the key role of earlier archaeological work (e.g., of SFU archaeologist Brian Hayden), and the terms that have become part of the working vocabulary of archaeology. This chapter is a tour starting about eight to ten thousand years ago, with the authors identifying what they see as key geological events that influenced habitats, resources, and population movements; examining how these events are reflected in the archaeological record of key sites; and critiquing earlier interpretations of these sites. They describe a shift from hunting and gathering to a more sedentary foraging pattern, evidenced by house pits, and they compare these to similar changes on the coast. A model

of adaptive strategies underscores the difference between the categories of foragers and collectors, with the latter involving a strategy centred on storage and presented as successful in the changing landscape. Expanding on this idea, Chapter 3 presents archaeological material indicating how groups with the appropriate technology and storage facilities were positioned to take advantage of expanding resources. This chapter extends into the lower Fraser Valley, and the authors expand on what they call "ecological hotspots" – concentrated areas where key resources were available – and where trade and exchange increased between groups that coalesced around key fishing places in the interior. Chapter 3 then shifts from the Fraser River to the Columbia River system and to changing conditions about two thousand years ago. Large village sites are referenced to these changes and the authors posit different cultural trajectories for the Fraser River Plateau zone versus the Columbia River Basin. Chapter 4 takes up the next expansion, in the mid-Fraser region, which is the core of the book. Climate change, habitat change, dependable resources (especially salmon), and technological and social change are linked to present a model of "optimal conditions for intensive habitation by human populations" (86) in the mid-Fraser region fifteen to sixteen hundred years ago, which provided the economic foundation for large pit house village sites, three of which (Keatley Creek, Bridge River, Ball site), are presented as case studies in order to describe the complexities of the cultures of the mid-Fraser region and are reinterpreted in light of recent work. The chapter also notes different archaeological research strategies at the Bridge River and Keatley Creek sites. The archaeological complexity indicated by the mid-Fraser sites is paralleled by the debates over why such large communities emerged (rather suddenly in the authors' terms) and the special complexities of such communities. This discussion leads into topics such as social inequality, corporate groups, and control over key productive resource locations.

Chapter 5 expands the analysis of ethnographic information, started in Chapter 4, especially on fishing, a key resource in terms of space and time. People were "bound to the seasons and tethered to the landscape and villages" (116). Chapter 6 delves into the problematic of linking archaeological material to ethnographic descriptions of Plateau social organization, and the ways in which kinship relations, social differences, social complexities, status differences, and political structures may or may not be explicitly reflected in material culture and site layouts. The authors use ethnographic descriptions to revisit the archaeological material identified at Bridge River and Keatley Creek and to understand what is premised as social inequality in mid-Fraser cultures, which they contrast to egalitarian hunter-gatherer models. They draw on the ethnographic writings of James Teit, although Teit's use of the term "clan" needs clarification. They point to the difficulties of extrapolating, from the ethnographic record, indications of equality (or inequality) in the archaeological record. And they offer suggestions as to what the archaeological record might provide in the way of clues about social differences and as to whether or not any archaeological markers indicate political connections between villages. This is part of a larger discussion about the complexities of linking social inequality, population pressures (which they call "population packing"), control of resources, and resource peaks.

The end result, though, is that, by about one thousand years ago, the key large villages were abandoned in the mid-Fraser. Chapters 7 and 8 deal with the complex set of factors leading up to this. They present different hypotheses, ranging from a catastrophic landslide that blocked salmon runs to a regional decline in salmon runs exacerbated by overexploitation of alternative resources and/or a concomitant collapse of non-fisheries resources. The authors revisit the Bridge River and Keatley Creek sites to seek answers to these questions and to reveal what the archaeological and ethnographic records indicate about population dispersals and subsequent reoccupation of these sites.

The book includes an appendix on the St'át'imc language, by Leora Bar-el, as well as references and extensive notes on sources. The illustrations, images, and maps are excellent and add to the readability and appeal of the book. They are well integrated into the text; although the map on page 69 has the Vallican site, in the Kootenays, too far south. This book, its contents presented in an easily accessible format for a range of readers, is an important contribution to BC archaeology.

Northwest Coast: Archaeology as Deep History

Madonna L. Moss

Washington, DC: Society for American Archaeology Press, 2011. Illus. 183 pp. $24.95 paper.

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The Society for American Archaeology website describes its Contemporary Perspectives series, in which *Northwest Coast* is the second title, as "short volumes focused on the archaeology of a specific region." Aimed at "busy professionals and instructors," the series calls for a "state-of-the-art, efficient summary of current research and interpretations." True to these guidelines, this short book (only 146 pages without the bibliography and index) avoids lengthy presentation of data and instead engages the reader with some of the major currents and issues facing researchers in this region today. Moss sets out her ambitious goal "to summarize the latest in Northwest Coast archaeological research … in a way that connects with the needs and interests of contemporary people, Native and non-Native, professor and student, colleague and layperson, scientist and humanist" (5). While some chapters follow a fairly traditional cultural historical framework, others challenge past priorities, promote new directions, and examine such essential issues as the nature of collaborative research with the First Nations whose heritage we study.

Moss starts the book with a short chapter that takes the reader to On-Your-Knees Cave in Alaska. She uses the discovery of human skeletal remains, dated at around 10,300 years, to illustrate the importance of collaboration with local communities. The remains, now known as Shuká Kaa, were turned over to the local Tlingit people, who were involved at every stage and opted to allow scientific study. This is contrasted to the similarly ancient Kennewick remains along the Columbia River, where failure to reach an accord with indigenous communities led to lengthy lawsuits and prolonged hostility.

In the next two chapters, Moss critically examines several important concepts that have shaped how we

view the archaeological past. The rich ethnographic documentation of postcontact coastal cultures provides invaluable insights for the interpretation of earlier lifeways. Indeed, it is hard to imagine how we could interpret much of the archaeological evidence without such knowledge. However, the application of ethnographic information to more distant times presents significant pitfalls for the unwary archaeologist. Moss details the great diversity in ethnographic cultures along this lengthy coastline and notes significant historic cultural shifts due to reduced populations, new political adaptations, and changes in land and resource use. She then devotes a chapter to the "Complex Hunter-Gatherer" stereotype. The search for the origins of cultural complexity has driven considerable past work on the Northwest Coast. In more general anthropological theory, these were seen as "middle range" societies in a broad unidirectional evolutionary framework, yet were considered anomalous due to their non-agricultural economic base. However, as Moss stresses, the term "hunter-gatherers," even complex ones, is inappropriate for people who lived primarily by fishing, had mastered mass processing and storage of various resources, and are increasingly recognized as food-producers.

Three chapters, comprising well over half the book, summarize present knowledge of the lengthy Aboriginal heritage along the Northwest Coast. Even in this more traditional culture history section, Moss warns that archaeology can be considered a "colonizing practice" (47), which imposes our analytical units of time on the histories of people who may view their past in different ways. She employs relatively neutral geological stages (e.g., Middle Holocene), along with calibrated radiocarbon dates, and generally avoids the plethora of regional labels that have arisen, many with ties to earlier evolutionary schemes or other cultural baggage. She starts with evidence of earliest settlement, of necessity drawing heavily on recent paleoenvironmental research. Understanding complex and locally variable sea level changes is essential as much of the evidence for this early period has been submerged and lost. Recent multidisciplinary research in Haida Gwaii features prominently in this discussion. Moss then turns to the Middle Holocene (ca. 7000 to 3500 cal BP), which had earlier been seen as a time of environmental and cultural change. She challenges Fladmark's early and influential model of stabilizing shorelines around 5700 cal BP, leading to increased salmon productivity, growth of shell middens, and emerging cultural complexity. Instead she presents more recent research that shows much greater variability in developments and timing along the coast. Arguing for continuity, she rejects previous labels (e.g., "Lithic" versus "Developmental") that imply region-wide cultural shifts during this period. The third chapter, "The Late Holocene Mosaic," takes us up to the well-known ethnographic cultures. This is the longest chapter, reflecting greater knowledge as a result of more and larger sites, with better preservation. She summarizes artefact types, settlement patterns, and other data from various regions along the coast, but even in areas with the most extensive archaeological research, particularly the Strait of Georgia, poor control of dating means that many of our existing cultural-historical units "are best conceived as hypotheses to be tested" (104).

In the book's final chapter, "Looking to the Future of Northwest Coast Archaeology," Moss briefly suggests new directions for research and how it can be made more relevant to a wider audience. Archaeological studies can support Aboriginal land claims and court challenges, while zooarchaeology can contribute to climate change studies and to wildlife and fisheries management programs. Moss ends the book with "Lessons from Kwäday Dän Ts'inchi," referring to the preserved remains of a young man found on a glacier in extreme northwestern British Columbia. The name, meaning "Long Ago Person Found," comes from the language of the Tutchone, interior Athapaskans in whose territory the discovery was made. Along with the coastal Tlingit in adjacent Alaska, the local communities authorized a battery of scientific studies before the body was cremated and the ashes returned to where he had perished. DNA analysis demonstrated relatedness with individuals in both interior and coastal communities today, reminding us that people in the past travelled widely and that coastal contacts would have extended far inland. By using Shuká Kaa and Kwäday Dän Ts'inchi to begin and end this book, Moss stresses the vital role collaboration with Aboriginal communities plays in Northwest Coast archaeology.

In preparing this slim volume Moss inevitably had to make choices. In general, these were good ones, but some themes have been omitted and some areas have been more lightly covered than others. The cultural summary is admirably up-to-date at the time of writing, but new research will inevitably invalidate some points, particularly for the early period. That may have already happened with regard to the Manis mastodon site on the Olympic Peninsula. Moss states that this site's "cultural origin … is not widely accepted" (70). However, recent research involving AMS dating and high-resolution X-ray tomography has strongly supported the original claim of Late Pleistocene megafauna hunting (see M.R. Waters et al. *Science* 334 [2011]: 351–53). Nevertheless, Moss demonstrates impressive knowledge of information, ideas, and developments all along the coast, from southeast Alaska to Oregon.

This book is illustrated, but not richly so. Clear maps and drawings present useful information, but photographs are often small and indistinct. It won't have a strong appeal to the casual general reader, but that is not the target market. As noted at the beginning of this review, the SAA series is directed at teaching and research archaeologists who want a concise recent summary of discoveries and interpretations. Anyone interested in this fascinating area will find much to consider in this book, which might also serve admirably as an undergraduate course text, perhaps augmented with additional readings.

In Twilight and in Dawn: A Biography of Diamond Jenness

Barnett Richling

Montreal and Kingston: McGill-Queen's University Press, 2012. 413 pp. $39.95 paper.

Robin Ridington
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At last there is a comprehensive biography of Diamond Jenness, perhaps Canada's greatest anthropologist, and it's an excellent one. Barnett Richling has risen to

the task with a clear understanding of the man, his remarkable career, and the sometimes stifling bureaucratic environment in which he was constrained to work. I consider *The Life of the Copper Eskimos* (sadly not yet available as a reprint) to be one of the finest pieces of ethnographic writing about Canada's First Peoples. While Jenness wrote with more humility than the outspoken Malinowski, he in fact accomplished a remarkable understanding of what Malinowski called "the native point of view" based on participant observation. In the case of Jenness's Eskimo fieldwork, that participation took place under the most trying of circumstances. In the survey course on the First Peoples' history and cultures that I taught at UBC for many years, I would read aloud Jenness's description of a performance by Higilaq, his adoptive mother who was also a shaman. In her seance, she adroitly defused a dangerous situation in which Jenness was accused of causing the death of a man who had seized his steel knife (95). In addition to being a beautiful piece of ethnographic writing, it shows the ethnographer's understanding of the political and social context in which Inuit shamanism took place. Richling's book includes a delightful photo of a smiling Higilaq holding an ulu.

Jenness represents the four-field approach to anthropology, combining ethnography, linguistics, physical anthropology, and archaeology. It was Jenness who first identified and named the Dorset Eskimo cultures. In the days before carbon dating, relative sequences and estimated time depths were all that could be reasonably determined. Throughout his decades-long work on arctic prehistory, Jenness was able to piece together a more or less accurate account of Eskimo origins and migrations that has stood up to the test of more recent research. In his position as senior anthropologist with the Geological Survey of Canada, Jenness mentored many of the researchers who would make this story known. In addition to his field research and ethnographic reports, Jenness wrote for a general audience. *People of the Twilight* is what we would now call a narrative ethnography.

In addition to his lifelong research in arctic linguistics, ethnography, and archaeology, Jenness documented Athapaskans in Alberta and British Columbia, Algonkians near his home in Ottawa, and the Coast Salish of Vancouver Island and the Fraser Valley. My own work for the McLeod Lake Indian Band of Sekani would not have been possible without Jenness's classic ethnography, *The Sekani Indians of British Columbia*. He observed that Sekani and Beaver are a continuum of related bands speaking essentially the same language. Recent linguistic work by Sharon Hargus (personal communication) and my own work with the Beaver (Dane-zaa) have confirmed his conclusions. Others have found *The Carrier Indians of the Bulkley River* equally informative. A measure of his skill as a field researcher is that he produced these definitive ethnographies on the basis of only a few months' fieldwork.

In addition to being a biography, Richling's book is a comprehensive history of Canadian anthropology in the first half of the twentieth century. Jenness's interests ranged from what today would be called "thick description," to ethnohistory, to the emerging field of psychological anthropology. He persevered despite a deadening government neglect of support for anthropological fieldwork and the absence of any academic

departments in Canadian universities throughout much of his career. He was also a significant player in what we would today call applied anthropology. As Richling points out, Jenness's liberal upbringing in New Zealand sensitized him to the plight of Canada's Native peoples and led him to study their situation and recommend policy to the Government of Canada. Richling makes it clear that Jenness's views were informed by his knowledge of the Maori status in his native New Zealand. His recommendations to the government were often at odds with the powers that be, but he held steadfast to the authority of the knowledge he had gained through first-hand experience. He was not, as Kulchyski has argued, a "ruthless assimilationist, an ardent imperialist ideologue" (337). Richling observes that these criticisms are examples of presentism and "thin history … good for making a point about how things look to us now, perhaps, but not for furthering our understanding of the past, that proverbial foreign country where people think and act differently, and occasionally change their minds" (337). He points out that Jenness's recommendations certainly influenced Hawthorn's concept of "citizens plus" (327).

Government bureaucrats criticized his work for its advocacy of Native peoples. Within anthropology, Richling quotes Hancock's recent critique of Jenness for having "founded no formal school of Canadian anthropological thought" (331). This can be explained, in part, by the fact that he never held a regular position in a Canadian university. While anthropological schools of thought come and go, ethnography remains. Richling shows us that Jenness's theory was embedded in his ethnography. He did what Malinowski advocated before Malinowski, but he didn't advertise. His Copper Eskimo ethnography shows how "magical" practices of shamanism are contextually embedded in political process. However, he didn't feel the need to create a school of political anthropology: he left it to an intelligent and observant reader to draw the obvious conclusions.

Jenness was one of the first generation of Canadian anthropologists who laid the groundwork for those of us who came into our careers as Canadian universities were beginning to establish departments of anthropology. My own career began as his was ending. His colleague Harry Hawthorn hired me to join the young department at UBC in 1967. The festschrift edited by Pat and Jim Lotz, to which I was privileged to make a contribution, was modestly entitled, *Pilot, Not Commander*. Perhaps future anthropologists will articulate the theoretical positions that were implicit in his remarkable ethnographic work. He was indeed a sure pilot.

"We Are Still Didene": Stories of Hunting and History from Northern British Columbia

Thomas McIlwraith

Toronto: University of Toronto Press, 2012. 172 pp. $21.95 paper.

Robin Ridington and Jillian Ridington
University of British Columbia

We read this book as the BC government announced that oil and gas development will be banned in the "Sacred Headwaters," the vast tract of land in North Central British Columbia where the Nass, Skeena, and

Stikine rivers originate. This was a huge victory for the Tahltan Central Council, and for the Iskut and Tahltan people. In his recent slim volume, Thomas McIlwraith links the struggles of the Iskut people to save their ancestral lands in the Spatsizi Plateau area to the narratives about hunting and guiding in the area told by Iskut elders.

In the 1960s, Tommy Walker, the owner of a guiding company that employed Iskut men as guides, persuaded the provincial government to create the Spatsizi Wilderness Park. Although the Iskut continued to hunt and guide in the area, they had to abandon their traditional villages and move to the village of Iskut. Walker claimed to be the first white settler in the area, though Chief Louis Louie, in his speech at a reunion camp on the Spatsizi Plateau (108-11), disputes that claim.

While the book is subtitled *Stories of Hunting and History from Northern British Columbia*, the texts presented are almost entirely short conversations rather than stories told by a single narrator who holds narrative space during a performance. In total they comprise fifteen pages of text. The only narrative by a single speaker is Chief Louie's speech near the end of the book.

The book's strength is its discussion of Iskut history in terms of an anthropological literature on the band organization of northern hunting peoples. The texts presented, with perhaps the exception of Chief Louie's speech, could not be considered examples of First Nations literature in the same way that the stories of Okanagan elder Harry Robinson (recorded by Wendy Wickwire) or those of Yukon elders (compiled by Julie Cruikshank) clearly are.

The question of band organization is central to the contemporary issue of First Nations land claims. As McIlwraith shows, the people brought together in the contemporary village of Iskut came from a variety of nomadic hunting bands whose territories included the upper Stikine, Iskut, and even Bear Lake to the south and east as well as the Spatsizi Plateau. The territories of these people often overlapped in historic times. In his speech, Chief Louie chose to emphasize the claim of people descended from the Tl'ogot'ine, or Long Grass People, to the Spatsizi Plateau, and he disputes Jenness's suggestion that they may themselves have come to the area recently.

McIlwraith's review of Iskut history and hunting demonstrates that links to the land remain strong and powerful despite nearly a half century of disruption. The short conversations about hunting show that, for contemporary Iskut, hunting and wage labour are not incompatible.

The Many Voyages of Arthur Wellington Clah: A Tsimshian Man on the Pacific Northwest Coast

Peggy Brock

Vancouver: UBC Press, 2012. 324 pp. $29.95 paper.

Penelope Edmonds
University of Tasmania

In 1900, after almost fifty years of assiduously keeping a daily diary, Tsimshian leader Christian Arthur Wellington Clah feared he was losing his sight. "But my Lord Jesus Christ push my heart to write this History," he recorded. Clah's compelling and personal diary account of the changing

world of the Tsimshian in the face of colonization and settlement in British Columbia, amounting to around 650,000 words, has been transcribed and contextualized by historian Peggy Brock in a major effort of historical reclamation. To date, scholars have made only limited study of this rich archival source held at the Wellcome Library, London, in part due to the challenges of working with Clah's text: he began entries in his diary after a mere two months of learning English, and the early entries are rudimentary. This book therefore presents the first full-length study of Clah's lifelong endeavour.

This scholarly contribution is part of a body of exciting work inspired by new imperial and postcolonial approaches that seek to interrogate the nuanced and shifting cross-cultural spaces of colonial contact and change relating to both European newcomers and indigenous peoples alike. While there has been a great deal of exploration of European missionary forays into Aboriginal worlds, and indeed their indigenization over a lifetime, it is rare to have a rich historical document that represents the indigenous voice, such as Arthur Wellington Clah's, in order to provide a first-hand and personal account over such a long period traversing extraordinary change.

Brock reads Clah's diary as a "lens" though which to view the interactions of the peoples of the Northwest Coast, the mixed fur trade culture, and, in particular, as a vital first-person account of the complex world of the Tsimshian and the political shifts in clans and chiefly relationships as Tsimshian encountered European colonialism. The diary records Clah's "journey into colonialism," as Brock puts it so well, and the "day-to-day observations of an indigenous person as he negotiated his way through a life marked by extraordinary change" (31). Intellectual, adventurer, chief, trader, and a man with a "keen eye for his own individual advantage" (40), Clah was well connected to indigenous trade networks and was, significantly, a chronologist and, rightly, a self-described historian who understood himself as the "first man [among the Tsimshian] to believe the gospel of Jesus Christ in the mouth of William Duncan" (4) and one who, throughout his life, experienced the "full impact of the colonial system"(18).

Propitious was Clah's meeting with the newly arrived William Duncan of the Anglican Church Missionary Society. Duncan would teach Clah to read English at a school created for mixed-descent children; Clah, in turn, would teach him Tsimshian. Duncan considered Clah to be the first Tsimshian to grasp the significance of Christian teaching. Indeed, we might think of Clah's and Duncan's lives as leading both intertwined and parallel paths, each a cultural journeyman in his own way, yet representing alternative facets of the frontier. Throughout their lives, both criss-crossed the cultural borderlands of the contact zone. Besides chapters covering the diary, the fur trade context, gold, labour, and potlatch and feasting, three chapters are devoted to Clah's spiritual journey into Christianity, a major area of Brock's scholarly concern. She charts Clah's relationships and tensions with Duncan, among others, and considers the distinctiveness of Clah's Christianity. He was, writes Brock, an "independent Christian," and while rather democratic in his own church-going practices, tending not to distinguish between denominations, he nevertheless had to negotiate the sometimes tense denominational

entanglements and political alliances of other Native peoples. Clah was open to European ways and not caught between worlds, insists Brock, yet over the course of the book we see Clah struggle to support his family in the face of colonization, his increasing frustration with the alienation of land by Europeans from Native peoples, and his various attempts to broker his own land deals. Later, as choices for Northwest Coast peoples diminish ever more, his strong anti-colonial sentiments emerge: "they [will be] all in hell … they steal our land ... I believe white people make us slaves" (47).

Brock's study raises key questions concerning indigenous literacy and writing in the face of colonialism, highlights how Native people and Clah in particular used writing to negotiate a fast-shifting world, and, importantly, considers the cross-cultural journey this entailed, especially around issues of cultural translation, identity, and power. Brock argues intriguingly that Clah may have been influenced by the Hudson's Bay Company trade journal genre, noting: "With only a few role models, Clah took a genre [the diary form] that was evolving in nineteenth-century Britain and North America and adapted it to his own needs … It was one man's means of coping with an era of rapid change" (32). Proposing that Clah acted as "God's amanuensis," Brock argues that Clah understood that he was "writing a history of the old people for the new people … and reporting on [their] moral state" (37).

Instructive here is Penny Van Toorn's path-breaking meditation on Australian Aboriginal textuality from the time of British colonization, *Writing Never Arrives Naked*, which perceptively traces the ways that Aboriginal Australians entered the colonizers' "paper culture." Van Toorn (2006, 73) evocatively describes the "spaces of exchange, entanglement, and transformation between Aboriginal and European signifying practices." Brock is sparing with theory. Yet, in her discussion of Clah's keen awareness of his role as chronicler, of the power of the written word, and of his plans to one day publish his diary, there are suggestions of political intent, divine providence, and cultural performance, which, at times, left me hankering for more analysis of this intriguing example of indigenous textuality. In broad terms, Brock's study is a conventional historical work, and the diary is used largely as valuable source material documenting Clah's travels and political entanglements. The power of this study lies in its deep contextualization of the diary material within Clah's times, which is no small feat. This is a thoughtful and important book and will be a valuable resource for historians of the Pacific Northwest Coast.

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Standing Up with Ga'axsta'las: Jane Constance Cook and the Politics of Memory, Church, and Custom

Leslie A. Robertson and the Kwagu'ł Gixsam Clan

Vancouver: UBC Press, 2012. 596 pp. $125.00 cloth.

Andrew Cienski
Victoria

Standing Up with Ga'axsta'las: Jane Constance Cook and the Politics of Memory, Church, and Custom follows one woman's involvement with "colonial interventions" (407) into Kwakwaka'wakw economics, government, and religion in the late nineteenth and early twentieth centuries. Jane Cook lived passionately and actively in an era of conflict, pursuing a strong personal sense of justice.

Ga'axsta'las, Jane Cook (1870-1951), was born to a noble family of the Gixsam clan on her mother's side. She was raised largely by missionaries, Alfred and Elizabeth Hall, and was a staunch Christian. Her strong writing skills, bilingualism, and understanding of colonial legal and government systems positioned her well to be of service to the Kwakwaka'wakw. While raising sixteen children and working as a midwife, Ga'axsta'las actively sought legal reform and enforcement on local, provincial, and federal levels. But her "bicultural" stance did not fit easily into any Christian, colonial, or Kwakwaka'wakw camp.

As the grip of colonialism tightened around West Coast nations, Cook struggled against official denials of access to land and resources. The book's principal author, Leslie Robertson, contextualizes shifts in government policy, and the role of church and colonial resource developers, especially fisheries, in effecting those shifts. Cook testified at the McKenna-McBride Royal Commission (1914) and sat on the executive of the Allied Indian Tribes of British Columbia (1922). She regularly petitioned government and church authorities to intervene in local concerns, often pertaining to women's rights and freedoms. This brought her into conflict with the traditional potlatch system and its approach to marriage and status.

Robertson was invited by Jane Cook's descendants to "help set the record straight" (16) about their controversial matriarch. The book is a good example of collaborative research as dialogue between academic and family. Collaborator Wedłidi Speck calls the process *'namała*: "the desire to include all … in the discussion" (20). The result creates an interesting point of contact between academic historiography and indigenous oral history.

The book reads like a conversation between research and researchers. Robertson presents ethnographic material, court transcripts, church meeting minutes, photographs, and letters to and between government officials, such as Duncan Campbell Scott – much of it from Cook family archives. In addition, her inclusion of conversations with Cook's descendants goes a long way towards contextualizing and even humanizing the documents.

The recurring theme of historicity initially seems merely theoretical; however, its importance becomes clear as a polyphony of analytical voices wrestles with understanding Jane Cook's motivations not only to support but also to encourage the potlatch ban. The ban, which severed West Coast peoples' access to their traditional

religions and systems of government, was a key reason for loss of knowledge of customs, history, and language.

Cook lived during a time of incredible transition within Kwakwaka'wakw culture. In addition, legal enactments restricting access to resources, labour, and legal representation provide context for the crippling frustration often felt by indigenous peoples to this day. This historically informative and nuanced biography situates the conflicting designations and alliances of a politically active, bicultural woman through an era that fundamentally shaped the landscape of First Nations' relationship with Canada.

First Person Plural: Aboriginal Storytelling and the Ethics of Collaborative Authorship

Sophie McCall

Vancouver: UBC Press, 2011. 268 pp. $32.95 paper.

Neil Vallance
University of Victoria

While Sophie McCall's book is aimed primarily at readers of Aboriginal literary studies, she hopes that her book will also be of interest to "scholars investigating the problem of textualizing Aboriginal oral narrative" (3). This review does not attempt to discuss the merits of the book as literary criticism, but it does assess its potential to assist scholars, researchers, and legal counsel working on claims for Aboriginal rights.

The accessible style of the book is an excellent start. The content is arresting because McCall applies her critical skills to an unusual range of topics. In addition to exciting events such as Inuit filmmaking and the Oka Crisis, she tackles seemingly dull affairs such as the Mackenzie River Pipeline Inquiry, the Royal Commission on Aboriginal Peoples (RCAP), and the *Delgamuukw* trial. McCall analyzes all of them as "told-to narratives." Historically, in the production of such works, "non-Aboriginal recorders" collected, edited, and structured "stories by Aboriginal narrators" and then submitted them to "numerous changes, omissions, and manipulations, while claiming sole authorship on the title page" (2). As a result they are commonly assumed to be "synonymous with literary colonization" and not worth further study (5). However, McCall believes there is value in the critique of old narratives and the creation of new ones, provided they make visible "the degrees of authorship and degrees of collaboration between storytellers, recorders, translators, editors, and authors," and track "the subtle shifts in the balance of power between mediators" (2).

McCall presents each topic from at least two points of view and then analyzes them as though they were in dialogue with each other. For example, the Oka Crisis chapter examines four films by Alanis Obomsawin that collectively "instantiate Obomsawin's technique of multiple tellings, in which stories from Kanehsatake are retold in new interpretive frames" (89). McCall's approach also produces fresh insights into familiar works. For example, she notes a central paradox in Tom Berger's report on the Mackenzie River Pipeline Inquiry: "while he argues that it is time for Aboriginal people to 'speak for themselves,' he places considerable importance upon the role of federal leadership to end paternalism and move towards self-government" (48). With respect to

the RCAP report, McCall observes: "The need to preserve the report's narrative resulted in the paraphrasing, bracketing, or elimination of testimony that did not fit with the commission's story of improvement" (113).

In sum, McCall argues that "reading and writing collaborative, cross-cultural, composite texts such as told-to narratives provides a way to imagine a new politics of voice and of sovereignty" (16). This may be true, but the obstacles in the way of converting imagination into reality are immense in the realm of Aboriginal rights claims. McCall is at her best when she uses her considerable analytical skills to pick apart the players described in each chapter, such as the "liminal figures (plaintiffs, defendants, cultural translators, expert witnesses, lawyers)" in land claims trials, "who are testifying, performing, recording, translating, debating, editing, and arranging oral utterances" (9). McCall's critical analysis of told-to narratives and her convincing argument in favour of multiple perspectives make this book a "must-read" for those working in the field of Aboriginal rights.

Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships

Lynne Davis, editor

Toronto: University of Toronto Press, 2010. 426 pp. $37.95 paper.

KARENA SHAW
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BOTH THE NEED for and the challenges of strengthening relationships between indigenous and non-indigenous Canadians have come into stark relief with the emergence of the Idle No More movement. In this context, Lynne Davis's edited collection, *Alliances: Re/Envisioning Indigenous-non-Indigenous Relationships*, has much to offer. The book contains a diverse selection of essays written by scholars and practitioners, indigenous and non-indigenous authors, each exploring challenges posed by or lessons learned from collaborative efforts. It is organized in four parts: the first, entitled "Visionaries," emphasizes the re-visioning necessary to guide collaboration; a second, entitled "From the Front Lines," includes a wide range of case studies of collaboration; a third focuses on linking theory and practice; and a fourth emphasizes how collaborative efforts reveal and reformulate important relationships between personal and political.

Together, the chapters offer advice and insight relevant to improving indigenous-non-indigenous relationships, although the book is by no means a "how-to" manual; rather, the emphasis is on exploring the multi-layered nature of the challenges posed by building effective alliances, situated as they are at the fraught edges of colonial power relations that, at the same time, are expressed and reproduced structurally, institutionally, and personally. The case studies are particularly revealing in this regard as they emphasize not only successes but also hesitations, missteps, and failures. They document innovative institutions, diverse activist practices, emergent governance possibilities, and resilient barriers to both institutional and personal decolonization.

Three of the chapters have a BC focus: Merran Smith and Art Sterritt document the long and complex process of institutional innovation expressed in the struggles over the Great Bear Rainforest, Thierry

Drapeau characterizes the strengths and limitations of the "glocality" produced through the Secwepemc resistance to the Sun Peaks Resort, and Caitlyn Vernon critically assesses the potential and dangers embedded in the (unfulfilled) "New Relationship" developed between First Nations and the BC government under former Liberal premier Gordon Campbell. Together, the three cases illustrate the distinctiveness of the BC context – the open political space created by the lack of resolution of rights and title claims, characterized as it is both by the potential for important innovation and by ongoing dispossession. Despite this distinctiveness, there is much from these cases that could translate well into others documented in the book, and vice versa: Justin B. Richland and Patricia Sekaquaptewa's documentation of working with and through Hopi traditions of justice is insightful and provocative, Tanya Chung Tiam Fook engages the challenge of integrating indigenous knowledge in and through conservation practices in Guyana, and several Canadian cases focus on the delicate community-scale work that is necessary to counter colonial and racist mindsets that prevent the realization of indigenous rights.

Not surprisingly, the diversity of cases and authors translates into an unevenness in the book: practitioners and scholars write at times with different intentions and for different audiences. The terrain of collaboration is characterized by structural imbalances that manifest and are reproduced through the practices of individuals, yet not always in a predictable way. Particular innovations target this shifting landscape with success in one place, yet with failure in another. It is not always obvious how to make wider meaning or translate lessons learned: the book sketches a messy terrain. But this surely is the nature of the beast, and most readers will find useful resources for negotiating such messiness within its pages. This is an important contribution.

Asserting Native Resilience: Pacific Rim Indigenous Nations Face the Climate Crisis

Zoltan Grossman and Alan Parker, editors

Corvallis: Oregon State University Press, 2012. 240 pp. $24.95 paper.

Chris Arnett
University of British Columbia

For the past five centuries, indigenous peoples of the Pacific Rim have been on the receiving, destructive end of European expansion and technology, witnessing their lands occupied by extractive, industrialized nation-states. Now assimilated into a global economy, indigenous peoples of these and other countries face issues shared by all regarding the social and environmental impact of world industrialization.

In *Asserting Native Resilience*, editors Grossman and Parker bring together twenty-one contributors from diverse backgrounds to deliver a valuable, sobering, yet hopeful collection of indigenous cultural perspectives and Native initiatives to adapt to real and potential impacts of climate change using the tools of traditional knowledge and Western science. Growing out of educational studies initiated by Evergreen College of Olympia and adopted by American tribal governments in the Pacific Northwest – studies

that are brilliantly summarized as a reproducible community-organizing booklet at the back of the volume – this admittedly diverse collection documents community-oriented environmental research and restoration efforts alongside less successful narratives of international gatherings at the United Nations and in the United States. Unfortunately, strongly-worded declarations, as important as they are to the "international" participants, are probably not too effective in initiating meaningful political change on the ground, which is the crux of the matter noted by several contributors.

Although the subtitle, and, at times, the text, gives the impression of an international indigenous perspective, the content of the book is based largely on examples from the United States, where the political relationship between the state and indigenous polities is different than, say, it is in British Columbia, where First Nations have been involved in many land-use conflicts with the state, where they have been empowered by a sense of stewardship and unresolved land title, and where they have had less interest in, or need for, international alliances. The oversight is compensated by two contributions by BC First Nations leaders Willie Charlie and Susan Armstrong, who remind us that cultural perspectives ultimately lie at the heart of the global crisis.

In promoting an indigenous world view, there is a slight tendency throughout the text to essentialize indigenous peoples for their unique resilience or capacity to weather change, when, of course, resilience is a characteristic of all peoples. The most exciting parts of the book document local initiatives by Natives and non-Natives to "find common ground" in their home communities. All contributors acknowledge that indigenous peoples, or any people in a close relationship with place over time, have unique first-hand knowledge of place. And, as this book shows, science supports such a view. As a Maori contributor states: "The word is out." The question becomes, how will people act? In the United States, where tribes consider themselves sovereign nations with federal trust responsibilities, all attempts at indigenous recognition at home and internationally are compromised by their federal counterparts. The issue that separates method and theory from practice is power. As Grossman predicts: "Only if US policy shifts dramatically will the possibility exist of coordinated international action." From a perspective of resilience, this policy shift cannot happen too soon.

The Inverted Pyramid
Bertrand Sinclair

Vancouver: Ronsdale Press, 2011. 328 pp. $18.95 paper.
First published in Boston by Little, Brown, and Company, 1924.

Sinead Kathleen Earley
Queen's University

In 2011, the Association of Book Publishers of British Columbia celebrated Vancouver's 125th anniversary with the Vancouver Legacy Book Collection, reissuing ten books that it deemed best representative of British Columbia's social and literary history. Each of the selected books reveals certain inner workings and undercurrents of British Columbia's past, but it is Bertrand Sinclair's 1924 novel *The Inverted Pyramid* that touches

most directly on what is arguably the province's principal legacy: the extraction, commodification, and export of its natural resources.

The Inverted Pyramid is loosely based on the history of the Dominion Trust Company, which collapsed in 1914 due to a combination of highly speculative lending practices and an abrupt drop in real estate prices. The narrative traces the lives of the Norquay brothers, who gained life experience and lost family fortunes in an age when the relationships between people, public lands, timber rights, and the ethics of modern business were especially tenuous. The Norquay fortune is shown as having its origins in their lucrative timber holdings, but the family business is subsequently redirected from the thick coastal forestlands to Vancouver's urban skyline as the city's financial sector rapidly grew. Grove, the eldest brother, is the speculative capitalist intent on establishing the Norquay Trust Company as a major financial institution. In contrast, Sinclair's protagonist, Rod, the youngest Norquay brother, is a veritable seer. He is a character so uncomfortable with his own forecasting insights that fraternal bonds are violently broken as brothers feud over dispensing the family fortune.

Sinclair offers evocative descriptions of working life in British Columbia's forests during the interwar years. Rod is the novel's existentialist, constantly defying the class boundaries he has struggled with since youth. He insists on gaining worldly knowledge through manual labour, "through experience – plus imagination" (86), and learns to live and to work in logging camps. Rod entered camp life as discharged soldiers re-entered the labour market and disputes over living conditions, wages, and strikes were on the rise. Sinclair portrays the period as one in which "industrial war was secretly declared" against the "militant logger" (239), yet he also hints at an emerging conservationist consciousness. The patriarch of the family expresses the need for experts in the field, "to teach them how to get one prime stick to the booming ground without destroying twice as much more … they're skimming the cream of the forest, spilling half of it" (82).

The acute irony in Sinclair's novel is that, when Grove's moneyed aspirations disintegrate and the Norquay Trust Company declares bankruptcy, it is left to Rod, who had developed deep compassion for the forest and those who laboured in it, to dispose of the family's timber holdings. In the wake of his brother's speculative ethos, Rod Norquay was forced to orchestrate the devastation of a landscape and, along with it, the ruin of the family legacy itself.

It is always difficult to decide what constitutes a literary "classic." It is evident by the multiple ways in which *The Inverted Pyramid* still speaks to current readers – in times of timber supply crises, mill closures, economic recession, banking troubles, and real estate worries – that Sinclair's allegories remain noteworthy almost a century later. Those who seek a deeper understanding of British Columbia's forest history will find it in Sinclair's words, which are expressed in a visceral style that is easily accessible. The novel lends insight into current issues in forestry, most particularly into the complicated metropole-hinterland relations that exist in the province. In this regard, Sinclair offers what other "classic" authors of the early forest industry, such as M.A. Grainger or Roderick Haig-Brown, do not. He steps beyond "life in the woods" to convey how every cut in the forest is a highly

localized and personal act as well as one piece among many in an international, financial spectacle.

Eating Dirt: Deep Forests, Big Timber and Life with the Tree-Planting Tribe
Charlotte Gill

Vancouver: Greystone, 2011. 244 pp. $19.95 paper.

Howard Stewart
University of British Columbia

Charlotte Gill, as many have already observed, has written an extraordinary book that will likely be the definitive tome about tree planting for some time to come. She has a gift for making the reader really feel what it's like to be a bone-weary member of her tree-planting tribe. *Eating Dirt* sometimes reminded me of Solzhenitsyn's *A Day in the Life of Ivan Denisovitch*. I could feel the weather and the fatigue and the smell of unwashed colleagues. Gill elegantly evokes the endless succession of frenetic days spent digging little holes then stuffing seedlings into them, the constant struggle with steep terrain strewn with logging slash, the backbreaking work, the primal delight at getting an unexpected break thanks to exceptionally inclement weather. Like *A Day in the Life*, Gill's book exudes a physicality that compels the reader to suffer and celebrate alongside the protagonist.

The Russian comparison quickly reaches diminishing returns of course: Gill's story concerns robust young people voluntarily pursuing a mostly noble and at least sporadically remunerative line of work. They labour in a kaleidoscope of remote settings, on erstwhile and future forest sites. Her rich depictions of the tree planters' world unfold over a planter's season, mostly spring planting on the wet coast, then up to the northern interior for high summer. By the end of the book, the chronology gets a bit muddled and one almost suspects the anomalous interlude in the flat far north might have been a figment of Gill's imagination. They are working full out, dawn to dusk, day after day into the longest days of the year – the planters have earned a good hallucination by now.

While painting a subtle masterpiece of the tree planters' life and work, Gill also tells us about some of the contradictions of the industry for which they work, of the ambivalent synergy that links the planters with the loggers, of a steady stream of worksites that are by turns exquisitely beautiful and appallingly disfigured by industrial logging. She touches on one of the big lies at the heart of British Columbia's "sustained yield forestry" – the idea that one can keep building rough roads over steep slopes exposed to torrential winter rains, shear them of their trees with steadily increasing frequency, and expect the biological productivity to be "sustained" at more or less the same rate over time. One wonders: Have these forestry experts ever caught a glimpse of that hilly, rainy, once rich and fertile jewel of the French colonial Crown, then known as St.-Domingue and today as Haiti? Gill points out that the effects of clear-cut industrial forestry might not be that different from the natural burning of stands, if we – like the big fires – opted to clear them only every few centuries. But when we roughly remove the tree crop every eighty or sixty or forty years, there's a great deal more collateral damage to the already

thin layer of forest soil anchoring our forests.

Not all of Gill's asides are as cogent or as satisfying. Sometimes there is a strange disconnect between, on the one hand, her rich, intensely grounded, and deeply felt descriptions of the tree-planting places and people, and her generic and impressionistic overviews of things like the history of North American forestry. That side story becomes a curiously US-centric affair in Gill's telling – perhaps American sources were the only sources she could easily lay her hands on. Surely the Canadian history of forest harvesting could have figured a little more prominently in her tale about tree planting in Canada. But these are minor quibbles. The various bits of pop history and science that Gill interjects throughout the book mostly work as intended. They provide a bit of texture and context to the tree planters' tale, a tale that is very well told indeed.

This Crazy Time: Living Our Environmental Challenge

Tzeporah Berman with Mark Leiren-Young

Toronto: Alfred A. Knopf Canada, 2011. 384 pp. $32.00 cloth.

Ryan O'Connor
Trent University

Tzeporah Berman entered the public consciousness as a twenty-something leader of the Clayoquot Sound logging protests in 1993. Since then, she has served a variety of roles within the environmental movement, having co-founded organizations such as ForestEthics and PowerUp Canada while also serving as co-director of Greenpeace International's Climate and Energy Program. In *This Crazy Time* Berman, with help from Vancouver journalist Mark Leiren-Young, documents her environmental awakening as a youth and her ensuing – and ongoing – career as one of Canada's most high-profile environmental activists.

Berman cut her teeth as an activist during the "Clayoquot Summer," and it shows. The first third of the book details how she got involved in this issue, her transformation from an enthusiastic volunteer into a key organizer, and the ensuing fallout. While the protesters' blockades captured the attention of the general public across Canada and beyond, there was an eventual realization that the most effective means of halting the logging companies would be by convincing those that bought the felled tress that they faced the prospect of a boycott from consumers who did not want old-growth forests to be razed in order to print toilet paper and shopping catalogues. Her focus would shift from preservation of British Columbia's forests to climate change when it became apparent that, should this problem continue unabated, it posed a grave threat to the survival of the planet.

While this look behind the scenes proves interesting, the most revealing passages detail Berman's efforts to reconcile her environmental concerns with the interests of the various stakeholders. Taken for granted, for example, was the idea that the First Nations population would side with environmental activists in their efforts to stop logging in the Great Bear Rainforest. Reality was, and is, much more complex, as logging was often seen as one of the few viable sources of income for First Nations. Chapter 4

details Berman's efforts to adapt to the reality that there "are diverse interests in every community" (94) and how the two sides began to work towards their mutual self-interests.

This Crazy Time is more than a memoir. Throughout, but in particular in the sixth chapter, the authors provide a "how-to" guide for effective campaigning. Based in sociological theory and practical experience, the concepts of "critical pathways" and "power mapping" are explained, as is the importance of utilizing humour, creative thinking, and coalition building. Readers gain insight into such effective campaigns as "Victoria's Dirty Secret," which generated sufficient controversy that the lingerie company soon thereafter ceased using paper derived from old-growth forests to print its mail catalogues.

This is an intriguing book. Written in clear prose, it should be of interest to scholars, activists, and the general public alike. That said, I suspect it will have three main constituencies: budding activists hoping to learn from Berman's vast experience, those interested in the environmental movement, and those looking for information on the effect protesters have on policy-making.

The Insatiable Bark Beetle
Reese Halter

Victoria: Rocky Mountain Books, 2011. 176 pp. $16.95 cloth.

Empire of the Beetle: How Human Folly and a Tiny Bug Are Killing North America's Great Forests
Andrew Nikiforuk

Vancouver: Greystone Books, 2011. 240 pp. $19.95 paper.

David Brownstein
University of British Columbia

The two books under review describe anthropogenic climate change as now having a discernable recent past rather than as something imagined in theoretical futures. Though different in approach, Reese Halter and Andrew Nikiforuk have created similar independent narratives. Each suggests that warmer winters mean more bark beetles survive until spring, when they can launch on a destructive march through North American conifer forests, attacking drought-stressed trees. They both further link human activity, perceived resource mismanagement, and much wider ecological health. Certainly their message is clear: either we learn from these recent misadventures in climate change or we will continue to suffer much more of the same.

"Earth Dr. Reese Halter," as his website cryptically proclaims, has written a small, palm-sized book as a follow-up to his previous *The Incomparable Honeybee* and *Wild Weather: The Truth Behind Global*

Warming. In this recent offering, *The Insatiable Bark Beetle,* he warns that "we must adapt quickly or we – and life around us – will perish." The book is a curious mix of clear explanation and unnecessary, highly technical jargon, which is likely to alienate the intended popular audience. The narrative is a synthesis of recent literature on forest insect epidemics. "After a couple of months of reading a couple of thousand scientific papers and several dozen books," Halter tells us, "I was shocked at what was going on in our forests" (133). Despite the book's title, however, the volume is as much or more about trees than bark beetles, belying Halter's background in tree biology, and indeed it is tree names that title most chapters, standing in for particular biogeoclimactic zones.

Beyond these geographical categories, there is little discernible structure to Halter's writing, so the reader would be wise to pay close attention to the table of contents as a perpetual guide. Within each chapter, content is a set of loosely related topics organized by paragraph blocks, often with frequent and fast transitions from one to the next. This book required a much stronger editorial hand. The reader looking for lyrical prose will be disappointed, but those seeking a fast speed-read of an entire scientific subfield will be richly rewarded. Perhaps because of economy, there are no images or maps, and only one figure, which seems an odd strategy for a book meant to popularize familiarity with natural history. Maps, particularly, would have been very helpful, as long lists of unfamiliar local place names only prompt repeated trips to the internet. A great strength of the book is that Halter has written many passages from a non-human point of view, speaking for trees, beetles, birds, and so on, and, in these instances, he is extremely successful. The patient, educated reader will learn much from this book, though a novice may find this a frustrating journey.

Andrew Nikiforuk is a journalist, rather than scientist, writing here in the context of a David Suzuki Foundation series. Subscribers of *BC Studies* may be familiar with Nikiforuk's other work on energy and the oil sands. In his ten chapter-length case studies, Nikiforuk suggests that the beetles are a cure in that they restore the natural character of a place, or correct fragility caused by human activity and ignorance (e.g., 97). This paperback is much longer than Halter's book, and, rather than looking to the scientific literature, Nikiforuk relies upon interviews with scientists for the substance of his story. This difference in methodology provides the framework for a strikingly similar narrative, though told with greater craft. The imagery throughout is quite strong: beetles as crowded buses, transporting fungi and mites from tree to tree; drought-weakened trees as defensive medieval castles robbed of their most potent defensive chemical weapons; musical communication strategies used by beetles to organize their insect society. Despite these strengths, to a lesser degree Nikiforuk, like Halter, includes interesting but tangential factoids and historical tales, giving his narrative an unnecessarily disjointed aspect. This book helpfully provides a map of western North America showing Bark Beetle outbreaks, scattered tree silhouettes, beetle sketches, and a life history diagram. These are very welcome additions.

Greater than anything separating them, both books share one disappointing flaw: the two stories are hobbled by the limited sources that informed them. Page after

page make it perfectly clear that the Mountain Pine Beetle epidemic was a human-caused disaster, yet Halter and Nikiforuk understand these events from the position of the botanist, the entomologist, the hydrologist, and the climatologist, most often looking back in judgmental hindsight. With such a limited cast of informants, it is easy to lay blame for ignorance, bad management, and greed, but in so doing both authors have sidestepped the most difficult issues that demand exploration. Except for fleeting mention, nowhere here do we find First Nations, capitalists, forest workers, or front-line bureaucrats. If these potential interviewees refused to instruct us, then that is unfortunate; if they were never invited to do so, then that is a shame.

Nikiforuk does make a gesture towards understanding the complexities of managing ecosystem resilience in his last chapter, in which he describes C.S. Holling's Eastern Budworm work of nearly forty years ago. For the interested reader, this should be a launching pad from which to begin to understand the long series of collective decisions that created this disaster. To date there are only a few short academic pieces on the history of beetle management in British Columbia: for instance, Richard Rajala's "The Vernon Laboratory and Federal Entomology in British Columbia." This field is wide open for potential contributions. I urge interested readers to learn the ecology of the Mountain Pine Beetle epidemic, as told by both Halter and Nikiforuk, and to become inspired to unravel the complicated human dimension of these unfortunate events.

The Sacred Headwaters: The Fight to Save the Stikine, Skeena and Nass

Wade Davis

Vancouver: Greystone Books, 2011. 160 pp. Photographs. $50.00 cloth.

Jonathan Peyton
University of Manitoba

On 17 April 2012, Natural Resources Minister Joe Oliver announced that his department would follow through on the federal Conservative Party's 2012 budget promise to "streamline" the environmental assessment process in Canada. The new process will limit the time frame of assessments to one year and restrict the ability of local, non-state, and governmental stakeholders to meaningfully participate in the outcome of reviews. The move is meant to boost the short-term commercial potential of the oil, gas, and mineral industries by providing a measure of certainty within the volatile economic circumstances of extractive economies, so often subject to the whims of international finance and capricious commodity prices.

Oliver's appeal to certainty is curious in this context, considering that British Columbia's First Nations have sought certainty over land and treaty rights for well over a century and "radical" environmental groups (as anointed by Oliver himself in his blustery and extreme open letter of early January 2012) have long advocated the protection of sensitive ecosystems in British Columbia and elsewhere. It seems clear that this new assessment apparatus will help industrial dreamers bring more projects to fruition in out-of-the-way places like the Sacred Headwaters in northwest British Columbia. In

other words, more mines, the rapid escalation of bitumen production in the Athabasca tar sands, and the persistence of fears about the social, economic, and environmental dislocation within indigenous communities in whose territories many of these industrial megaprojects are slated to take place.

Oliver and the federal Tories succeeded in ramming through the reductive and investment-friendly changes to the environmental assessment process within Bill-C38, the notorious Omnibus Bill so vilified by its opponents as an affront to political debate. The contemporary hollowing out of environmental assessment and protection lends added significance to Wade Davis's *The Sacred Headwaters: The Fight to Save to Save the Stikine, Skeena and Nass*. The book is an attempt to push a debate around mining, resource extraction, and development into the centre of political discourse in British Columbia, where resources have long been an uncritical economic driver. Foremost is Royal Dutch Shell's attempt to harvest coal bed methane through hydraulic fracking, a process that uses vast quantities of freshwater mixed with sand and a chemical cocktail of unidentified constituents to crack hard rock underground and thereby release gas to be collected at the surface. Companies have succeeded in obfuscating the contents of the injected frack fluid, but, as Davis contends, the cultural and ecological repercussions of this work in the Sacred Headwaters are likely to be catastrophic.

Shell's project is one of many industrial megaprojects that are moving forward in the wake of the construction of the Northwest Transmission Line (NTL) that will be completed in 2015 and will electrify the northwest quadrant of the province. Fortune Minerals' newly renamed Arctos Anthracite Project and Imperial Metals' Red Chris Copper/Gold property on Todagin Mountain will also benefit from the NTL and will likewise threaten the ecological integrity of the area. It is against this backdrop of industrial expansion that Davis and a group of photographers from the International League of Conservation Photographers organized a RAVE (Rapid Assessment Visual Expedition) to chronicle the values of the threatened landscape and to focus attention on the region before the anticipated invasion of open pit mines, frack wells, and attendant infrastructure.

The Sacred Headwaters contains three overlapping narratives that each offer vital perspectives on the proposed extractive economies and on efforts to slow development in northwest British Columbia. Davis, anthropologist and *National Geographic* explorer-in-residence, is operating at the front of a large group of contributors. Davis's prose is evocative of the region about which he is passionate. The area is imperiled by development and resource plays, and Davis aims to hamstring these efforts with words and ideas. He demonstrates the power of his tools, but, in terms of impact, his narrative takes a back seat to the photographs and words of the other contributors. The photographs are often spectacular. Wide vistas capture the incredible diversity of the landscape. Wildlife and game animals lend a historicized sense to the region that is reinforced and brought into the present by photographs of the Tahltan people exercising the cultural and economic vitality that is, in many ways, still deeply enmeshed with the land. The most extraordinary parts of the book, however, are the large block quotes from Tahltan men and women as they speak about the land and its many meanings. Erma Bourquin claims:

"If there is anything happening to this land, we should be the ones who can tell them where they can and cannot go." Rita Louie tells us: "You see all those mountains? Our minds are in every mountain. Our memories are in every valley. Our children are in every river and stream that flows here. That's were we belong." And Rhoda Quock reminds outsiders and interlopers that: "These Sacred Headwaters are the lifeblood of our people. This water is a symbol of our people. Just as this water will flow back into the three great rivers that sustain our people, we will return to our territories and protect our land. At the Sacred Headwaters, we are drawing a line in the sand; this country bestowed to us by the Creator will be protected." The grace and depth of conviction is inspiring.

This is not a book meant for a scholarly audience, although scholars of many stripes would benefit greatly from its contents. Having said that, *The Sacred Headwaters* could be an invaluable teaching tool in the many disciplines that touch on issues of environmental justice and governance, the movements of extractive economies, and the long and ongoing colonial legacies in British Columbia and Canada. But it should find a wide audience among the general public as a book to be pondered and perused, debated and contested, and taken seriously as a political and ethical intervention into the fractious heart of an ill-advised development program in a culturally and ecologically vital part of the province. Davis's marshalling of the project, along with support from David Suzuki and Robert Kennedy Jr., will lend institutional and intellectual weight as well as encourage awareness of these critical issues far beyond the boundaries of the three watersheds under threat. And rightly so. But it is the photographs and the simple, distinct, and evocative words of the Tahltan and other local contributors that will generate the lasting effect of this fine volume.

John Clarke: Explorer of the Coast Mountains

Lisa Baile

Madeira Park: Harbour Publishing, 2012. 287 pp. $29.95 paper.

David A. Rossiter
Western Washington University

For over a century, the Coast Mountains have drawn British Columbians, through both gaze and gait, to embrace the rugged peaks for which they are known. And, from the exploratory expeditions of the Mundays in the first half of the twentieth century to the ski descents of Trevor Peterson and Eric Pehota in the 1990s, these mountains have served as the landscape upon which several high-profile mountaineers have made their names and livelihoods. With *John Clarke: Explorer of the Coast Mountains,* Lisa Baile provides a biography of a man who was drawn to the Coast Mountains to a degree that perhaps no other British Columbian has been, and who gained a rather limited fame and livelihood from that embrace. His is a tale that deserves to be known.

Baile, an environmental educator and fellow mountaineer, presents her subject in a circular narrative that begins with the naming of a peak in memory of Clarke at a ceremony hosted by the Squamish Nation. She then tracks back in time and traces his path towards attaining this memorialization through three interwoven themes: his life at home in the city, his exploits

in the Coast Mountains, and his emergence as an environmental educator. Throughout, Baile shapes the story around comments offered by Clarke's friends and colleagues.

In developing the first theme, Baile sketches the roles of family life and the seminary in shaping Clarke's earliest encounters with British Columbia's mountains. She also recounts his experiences as a young man attending the University of British Columbia in the early 1960s. There, while taking courses in geology and geography, Clarke found the Varsity Outdoors Club to be a link between life at home in the city and the places he really wanted to be: the peaks and valleys of British Columbia's coast.

As the 1960s fade and the 1970s dawn, the narrative emphasis shifts from Clarke's formative years in Vancouver to his expeditions in some of the most difficult-to-reach regions of the province. Throughout the middle of the book, Baile details Clarke's exploits spanning four decades. From the 1960s to the 1990s, he completed hundreds of first ascents as well as dozens of multi-week high-alpine traverses. Most compellingly, a significant proportion of this travel was undertaken alone. Certainly, Clarke climbed with partners, but Baile makes clear what set him apart from other mountaineers: his ease at being alone in undeveloped mountain environments. While summiting a peak might have been the goal for Clarke, it did not constitute the main moment of satisfaction; rather, it represented the culmination of an experience of environmental immersion.

In rounding out the story, Baile connects Clarke's love of the Coast Mountains to his shift away from expeditions and towards environmental activism (particularly around the Sims Creek valley in the mid-1990s) and education. Rather than continuing to turn his back on an under-satisfying urban environment in favour of a mountainous one, Baile shows how Clarke grafted an understated political edge onto his wealth of mountain experience, thereby producing an effective style of communication that garnered much respect in the environmental education community.

By connecting these themes through an occasionally emotional narrative, Baile does us the twin service of adding to the historiography of mountain recreation in British Columbia and providing us with an exemplar of how critical environmental politics emerged out of the aesthetics of outdoor adventure recreation.

The Right to a Healthy Environment: Revitalizing Canada's Constitution

David R. Boyd

Vancouver: UBC Press, 2012. 336 pp. $29.95 paper.

The Environmental Rights Revolution: A Global Study of Constitutions, Human Rights, and the Environment

David R. Boyd

Vancouver: UBC Press, 2012. 468 pp. $34.95 paper.

Benjamin J. Richardson
University of British Columbia

While, in the past decade, despite an intensifying ecological

crisis, Canada has gone from being among global leaders to being an embarrassing laggard with regard to environmental law reform, the work of its environmental law intellectuals is as feisty and as insightful as ever. David Boyd's twin books, *The Right to a Healthy Environment*, and *The Environmental Rights Revolution*, exemplify some of the finest environmental law scholarship available today. Boyd, who is, inter alia, an adjunct professor at the School of Resource and Environmental Management at Simon Fraser University, explores in these interrelated volumes how including environmental rights in constitutions plays a role in empowering change. His overarching research question is whether environmental provisions in national constitutions, and in particular the right to live in a healthy environment, matter. Whereas *The Right to a Healthy Environment* mainly addresses the Canadian context of this challenge, *The Environmental Rights Revolution* illuminates the lessons of other countries, such as Costa Rica and Ecuador, where some have made great strides in enshrining fundamental rights to a healthy environment as a means of leveraging wider reforms and changes in social values in order to promote sustainable development. In advancing his thesis, Boyd masterfully combines a savvy understanding of the theoretical underpinnings of environmental rights with a nuanced analysis of their application in practice.

These books are situated within a wider renaissance of scholarly interest in the capacity of human rights to reinvigorate environmental governance, which, in recent decades, has lost some of the momentum established by the pioneers, professors Christopher Stone and Joseph Sax, who wowed us in the 1970s with such unsettling questions as: "Should trees have standing [in our courts]?" Faith in a rights-based approach to environmental law reform dissipated in many jurisdictions when it became clear that inclusion of environmental protection provisions in constitutions (e.g., the Soviet Union and China) tended, at best, to be merely symbolic and, at worst, to disingenuously deflect attention away from appalling environmental management.

Boyd invites us, again, to be confident that entrenchment of environmental rights in constitutions and other peremptory laws can yield practical benefits. His research is infused with a wealth of data about the correlations between the existence of such rights and improved national environmental performance. In particular, his books help verify whether and how environmental rights facilitate more robust environmental legislation, strengthen its implementation and enforcement, facilitate environmental justice through greater public involvement and accountability, and level the playing field with potentially competing socio-economic rights.

Boyd's message for Canadians is particularly poignant. Canada has been ranked by various surveys, from those of the OECD to the David Suzuki Foundation, as having among the least favourable performances on various environmental indicators. In *The Right to a Healthy Environment*, Boyd includes a draft Canadian charter of environmental rights and responsibilities that distils his thinking about the constituent elements of the reforms needed at home. But then again, even the world's most seemingly progressive environmental societies (e.g., some of the Scandinavian countries) are probably not on a truly ecologically sustainable path: they just

appear to be *relatively* better. Better environmental rights likely are not enough.

Arguably, the challenges in overcoming unsustainability go well beyond the empire of environmental law. Humankind's environmentally bleak prognosis was etched thousands of years ago, as documented by environmental historians such as Jared Diamond, Tim Flannery, and John NcNeil. Its precise causes are hard to fathom, but evolutionary psychologists are helping to pinpoint some explanations by highlighting factors such as humankind's modest capacity for cooperation and altruism (beyond immediate familial and tribal affinities) as well as its cognitive biases against acting for the long term.

Boyd's brilliant scholarship gives us ideas that could help us turn things around, but salvation will surely also require more comprehensive and systemic changes in many other areas of human endeavour, from the market to the forces of globalization. If we consider examples in which profound changes in human values have occurred – notably the animal welfare movement, the improving status of women, abolition of slavery, and the rise of the democratic ideal – in each case law gave impetus to reform, but many other factors were also influential.

Overall, Boyd's writings should appeal not only to enthusiasts of environmental law but also to a wider audience interested in environmental decision making and sustainable development in Canada and abroad. More than any other Canadian legal scholar, Boyd has, through these books, helped to highlight the special allure and enduring importance of environmental rights and the evidence of their shift from mere lofty goals to tools for leveraging meaningful improvements to our environmental well-being. Boyd is to be admired for going beyond the somewhat tiring rendition of theory found in some scholarly writing in this area to an empirical approach that documents the legal and extra-legal effects of constitutional environmental rights. He gives us hope.

Civilizing the Wilderness: Culture and Nature in Pre-Confederation Canada and Rupert's Land

A.A. den Otter

Edmonton: University of Alberta Press, 2012. 438 pp. $49.95 paper.

Jonathan Clapperton
University of Alberta

Newcomers to Canada and Rupert's Land in the mid-nineteenth century brought with them an assortment of cultural baggage. A.A. den Otter reveals that the twinned concepts of "civilization" and "wilderness" formed the dominant prisms through which these immigrants viewed both the landscape and the Aboriginal residents. Such views, he argues, significantly influenced the evolution of the Canadian nation and its identity, especially from the 1840s to the 1870s. Moreover, what den Otter terms the "civilizing-the-wilderness" impulse – which he defines as the desire to transform the northern territories into "productive" lands – proved so compelling that many Aboriginal and Métis people adopted this *mentalité* as their own.

In most chapters, den Otter interrogates the writings of one or two

historical figures to isolate and describe the "civilizing-the-wilderness" process. His subjects include the Strickland sisters, the British missionaries William Mason and Robert Rundle, Bishop David Anderson, the Aboriginal missionaries Henry Steinhauer and Henry Budd, and Reverend Peter Jones, an Ojibwa-Welsh preacher. Chapters are also dedicated to Governor George Simpson, the 1857 Parliamentary Select Committee on the Hudson's Bay Company's monopoly, and the economy of the Métis. This mixture of biography and social, cultural, intellectual, and environmental history works well and will appeal to historians from a range of backgrounds.

Though it is not reflected in the book's title, den Otter pays as much attention to the development of Native-newcomer relations in Rupert's Land as he does to nature-newcomer experiences. This is often a tragic tale. *Civilizing the Wilderness: Culture and Nature in Pre-Confederation Canada and Rupert's Land* is rife with examples of how Aboriginal peoples (including the Métis) were sidelined from centres of power – political, economic, or religious – even when, as colonial discourse prescribed, they mimicked non-Native society and ideas. The historiographical chapter is especially insightful. Here, den Otter argues that the Métis were indeed a part of the civilizing-the-wilderness process, a product as much of their own agency as of circumstances beyond their control. However, the least satisfying aspect of den Otter's analysis also concerns Native-newcomer relations: he too frequently constructs Native and Euro-British culture in rigid binaries. Once an Aboriginal or Métis person crossed into the European realm, den Otter writes, they inevitably lost their connection to their ancestors and rejected a "Native way of life" to join "civilization's battle against the wilderness" (137). Such analysis could have benefitted from an engagement with recent critical theory on hybridity, as Mary-Ellen Kelm, Paige Raibmon, and many others have done.

Nonetheless, *Civilizing the Wilderness* is a valuable addition to Canadian historiography. It contributes to our understanding of the multiple ways in which Euro-British North Americans constructed and experienced the environment and its indigenous inhabitants as well as how those multiple experiences were forced to operate within a dominant discursive structure. While "not everyone shared a negative view of wilderness," den Otter admits, this minority nonetheless linked it to civilization (xiv). This minority, including Rundle and Susanna Moodie, viewed "wilderness" romantically – as something that should retain much of its original character – even as they tirelessly and proudly worked to "civilize" it, thus destroying what they hoped to preserve. Similarly, a minority of individuals such as Reverend Peter Jones undermined their own attempts to preserve aspects of Aboriginal culture and to secure Aboriginal ownership of their traditional territories by participating in the civilizing process.

The Natural History of Canadian Mammals

Donna Naughton

Toronto: Canadian Museum of Nature and University of Toronto Press, 2012. 784 pp. Illus. $69.95 cloth.

Rosemary-Claire Collard
University of British Columbia

In this app-abundant world, it may not come as a surprise that there are multiple apps that act as reference guides for species identification, so that with the click of a smart mobile device, users can identify wildlife tracks and scat. While the portability and convenience of a wildlife identification app is undoubtedly appealing, is something lost if we trade in field guidebooks for mobile apps? Donna Naughton's *The Natural History of Canadian Mammals* shows that indeed there is. In this meticulous 784-page book, over a decade in the making, Naughton has taken on the immense task not only of compiling an exhaustive catalogue of Canada's 215 mammal species but also collecting award-winning *National Geographic* photographs and hundreds of original hand drawings as well as writing finely detailed background on each species. The result is an engaging, beautiful, useful text that, while heavier (it weighs over 2.5 kilograms) and bulkier than a smart phone, is infinitely more fun to use, taking its reader down a rabbit hole of other-worldliness. From one page to the next, Naughton's book is guaranteed to surprise readers in a way that an app never can.

I therefore recommend leaving Naughton's book on your bedside table so you can read it all the way through, a little at a time, in order to encounter the multiple unexpected histories, unusual quirks, and staggering abilities of one species or another – species you might have previously considered unremarkable. Take the Star-Nosed Mole, for example. From the tip of its snout sprout twenty-two short, pink tentacles (also called nasal rays), which are covered with tens of thousands of touch-sensitive receptors that collectively make the snout the most sensitive and developed touch organ among mammals, far more sensitive than the human hand. Or consider the bloody history of the Stellar Sea Lion, found in the Pacific waters on British Columbia's coast, whose colonies the Canadian air force used as targets for practice bombings in the 1940s.

Naughton's book is the first comprehensive catalogue of Canadian mammals since A.W.F. Banfield (a former director and mammalogist at the Canadian Museum of Nature) produced a 1974 volume, *The Mammals of Canada*, which the Canadian Museum of Nature and the University of Toronto Press also published. (In an interview with Sue Carter Flinn of *Quill and Quire* in 2012, Naughton reported that she received two copies of Banfield's book upon graduating from university.) In the almost four decades since Banfield's book, key changes in mammal species living in Canada, and how they are classified, have precipitated the need for an update. A notable mammal that was not yet considered a species at the time of Banfield's publication is one of only five mammals unique to Canada: British Columbia's own endemic Vancouver Island Marmot, the most endangered species in Canada. Incredibly social animals, a "nose-to-nose or nose-to-cheek ceremony occurs between all age classes and both genders, whenever one marmot encounters another" (39).

The Natural History of Canadian Mammals meets this need for an update and surpasses it, providing – in addition to thick species descriptions written in Naughton's delightfully vivid and fluid style – information on almost every species' vocalizations, a species-specific list of references for further reading, identification plates that allow readers to note relative sizes of animals, drawings of skull and track morphology, and maps of global species distribution. It collectively amounts to an abundance of information corresponding to the mammalian diversity of Canadian lands and waters. British Columbia is the sole province to host many of these species, from the successfully re-established Canadian populations of sea otters along the west coast of Vancouver Island to the Great Basin Pocket Mouse, a "charming little rodent," whose only Canadian population is in the southern Okanagan Valley (97).

Perhaps most valuable of all, in her introduction Naughton offers a "making of" the book, carefully explaining how she decided to organize it – namely, what species to include. She selects those that either have a viable, naturally occurring wild population in Canada or that humans have introduced to Canada and now have a self-sustaining, long-term wild population (for the sake of comparison she also includes common domesticated animals even though they do not fit either criterion). In doing so she pays admirable attention to the controversies, uncertainties, and ambiguities inherent in humans' attempt to categorize the living world by species. What is a species? What is a mammal? These categories are fluid and dynamic. Naughton also admits that boundaries of species ranges are often "educated guesses" (xiv). While Naughton's book is, then, written quite firmly in the tradition of natural history, which was born out of the Enlightenment and which introduced a taxonomical framework to sort and classify organisms with the deeply colonial intent of expanding, chronicling, and communicating knowledge about the natural world, her forthrightness about method and uncertainty are refreshingly humble and reflexive. The nuance and complexity that Naughton thereby achieves is another accomplishment beyond the scope of an app.

A distinct sense of fondness infuses Naughton's book, with the reader left feeling that she has a profound and abiding admiration for the mammals that populate her pages and country. Naughton does divulge in her introduction the book's broader aim: to generate appreciation of Canada's mammals, a task made all the more urgent by the dramatic species depletions evident throughout the book. With this goal in mind I recommend this book to the widest audience possible – *BC Studies* readers and beyond – in hopes that it might stir in readers an awe for non-human life as deep as Naughton's.

Mnemonic: A Book of Trees
Theresa Kishkan

Fredericton: Goose Lane Editions, 2011. 248 pp. $19.95 paper.

Lauren Harding
University of British Columbia

In *Mnemonic: A Book of Trees* Theresa Kishkan explores how our concept of self is intimately connected to the places we have experienced. Kishkan describes how places are sensed and experienced, and how these place-

specific sensory moments become intertwined with highly personal memories. Kishkan's primary subject is neither biographical nor arboreal but, rather, the delicate intertwining between self and environment. Kishkan takes Bachelard's (1994) poetics of space outside of conventionally domestic spaces into the forest. She explores how "home" is not only indoor domestic space but is also merged with the non-human environment to create an ecology of memory. Kishkan uses ten different species of trees as mnemonics for different experiences in her own personal history. Olive trees shape her memories of youthful travels in Greece, and she takes the trembling poplar as a means to explore the tensions between shared roots and disparate paths that characterize familial relations.

Kishkan is a poet by trade, and her poetic skill is evident in the evocative imagery of her writing style. That is one of the strengths of this work. Trees are not mere memory prompts but, instead, are described in ways that evoke sounds, smells, colour, and light. Trees serve as an active lens through which memories are both formed and viewed. Kishkan draws on the senses to add depth to descriptions of her personal experiences. I found this highly engaging, and it is this aspect of Kishkan's book that I think makes it of interest in more than a literary sense as she explores, using herself as an example, how memories are co-formed by both human actors in an environment and by the environment itself. Trees are not passive memory absorbers but, rather, shape and form, both the memory itself and the act of remembering. Kishkan is a poet writing a memoir (of sorts), and her text occasionally falls into the traps common to that genre in focusing on intimate details that are of great interest to the author but of little interest to the reader. However, her distinctive method of addressing personal recollections helps her avoid this folly, for the most part.

Kishkan's almost auto-ethnographic analysis of the links between self, environment, and memory will make *Mnemonic* of interest to scholars studying phenomenology, place-making, and human-environmental relations. Furthermore, the book is worthy of the attention of those who are particularly interested in the relationship between settler-Canadian subjectivities and the BC environment as it also looks at the search for roots in settler-Canadian culture. It subtly explores the uneasiness of Canadian connections to place due to a fractured history of immigration, colonialism, migration, and displacement. Kishkan does not address these issues directly but, rather, through the microcosm of her own experiences growing up in Canada and of constantly moving throughout her childhood until finally "settling" in British Columbia. Her memoir is a case study of the uncomfortable negotiations involved in exploring the relationship between self and place in a settler society founded upon displacement and change.

REFERENCES

Bachelard, Gaston. 1994. *The Poetics of Space: A Classic Look at How We Experience Intimate Places*. Rev. ed. Boston: Beacon Press.