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Franz Boas et les Inuit
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birth of ethnological fieldwork and the method of "participant observation." After reading the diaries of Boas' servant, it becomes at least unclear who of the two should really be praised for that innovation.

All in all, the book is surely of limited value in regard of the anthropological data it offers about the Inuit culture of the late 19th century. But it is of great importance for the history of early anthropology and of scientific explorations around 1900. For it reminds us that any scientific discovery is always also a social action taking place in a specific historical context and by no means independently from that background. Sometimes it takes the perspective of a servant from lower-class Eastern Westfalia and his very peculiar, even odd views on a different culture, to acknowledge these social origins of scientific insights; origins that Boas and many other great explorers tend to obscure in their own writings, when they draw their clear-cut scientific conclusions from, in fact, quite contingent experiences: "Captain's log supplemental…."

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Systematic management and regulation of wildlife have long been a preoccupation of biologists, government economic agents, a conservation and environmentally minded public and, often for opposite reasons, those who use wild resources. The fact that mammals, birds and fish have been principal sources of material and cultural sustenance for the Aboriginal societies of Canada's Arctic and Subarctic means that wildlife policy has inevitably carried with it a human impact generally less felt by more southerly hunters and fishers. This was true in the late 19th century and is still the case today, most notably with regard to the political fate of the polar bear, although that is a still unfolding history.

Hunters at the Margin is an important addition to a growing body of work (see Campbell 2004; Collings 1997; Kulchyski and Tester 2007; Usher 2004) on the political ecology of northern wildlife policy and the effect on the Aboriginal societies materially and culturally dependent on these resources. Sandlos, by focusing on the emergence of a conservation consciousness in government circles, albeit with important utilitarian elements, provides a bridge between analyses that have concluded that wildlife policy in the North well into the last century was intentionally ethnocidal or the product of an "Ottawa-ocracy," and of a scientific community, abysmally ignorant of the realities lived by Inuit, Dene, Cree and Métis. Further, while many recent studies have concentrated on the "story" of a single species, most notably

caribou, Sandlos's study encompasses policy developments surrounding caribou, wood buffalo and musk-ox, and the resistance with which these cultures responded. Both these aspects of *Hunters at the Margin* inject a breadth of historical, ideological and cultural contextualisation absent in more species-centric studies.

To say that this is a well researched, cogent and highly readable scholarly treatise that is as much environmental history in the best sense, in that it non-polemically examines the agency of both Aboriginal and non-natives, as it is one of political ecology is perhaps to treat it more modestly than it deserves. The book should be read by professional policy makers, wildlife and social scientists, and students. And, while it will almost certainly be compared to Kulchyski and Tester's *Kiumajut*, also published by UBC Press, in my view its intent and approach link it closer to McCandless's *Yukon Wildlife: A Social History* than to more contemporary works on northern wildlife management.

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