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# Book Notes: Cultures and Ecologies: A Native Fishing Conflict on the Saugeen-Bruce Peninsula, by Edwin C. Koenig

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*CULTURES AND ECOLOGIES: A NATIVE FISHING CONFLICT ON THE SAUGEEN-BRUCE PENINSULA.* BY EDWIN C. KOENIG (TORONTO: UNIVERSITY OF TORONTO PRESS, 2005). Pp. xi + 186. Appendices, notes, index. \$50.00, cloth.

BY ADRIEL WEAVER

In 1993 Provincial Court Justice Fairgrieve found Howard Jones and Francis Nadjiwon, then-Chief and member of the Chippewas of Nawash First Nation, not guilty of taking more fish than permitted under the band's commercial fishing licence, holding that the quota imposed by the Ontario Ministry of Natural Resources infringed the defendants' Aboriginal and treaty right to fish commercially in order to secure their livelihoods. The decision sparked (occasionally violent) conflict between First Nations and non-Aboriginal fishers, especially sport and recreational anglers. In *Cultures and Ecologies* Edwin Koenig examines that conflict through the lenses of ecological and cultural anthropology. Using a variety of historical research in addition to interviews conducted with members of the Saugeen and Nawash First Nations, Koenig seeks to offer insight into the roots of the conflict and promote more open dialogue. Although Koenig addresses the concerns and interests of a variety of groups, he chooses to privilege the frequently marginalized and ignored perspectives of First Nations individuals and communities.

He begins by describing the geography and people of the Saugeen-Bruce Peninsula, as well as the impact of what has come to be known as the Fairgrieve decision. In chapters three to five Koenig traces the emergence and evolution of the First Nations commercial fishery from pre-history to the twentieth century. He then turns his attention to the present-day conflict. Chapter six explores how the idea and rhetoric of 'conservation' is deployed by a range of actors, and how various conceptions of conservation relate to ideas about First Nations ecological relations. Chapter seven surveys First Nations perceptions of different aspects of the conflict, including the sport fishery-oriented restocking of local waters with non-indigenous species, and the imposition of government regulations. Chapter eight looks at how Traditional Ecological Knowledge (TEK) is reimagined and reconstructed in the context of the conflict, and how representatives of

the Nawash First Nation have attempted to establish a role for TEK in the (co)management of local fisheries. Koenig concludes by emphasizing the need to revisit the past in order to rethink the present, and the significance of historical and political ecology to understanding both First Nations and non-Aboriginal resource relations.