pour saisir le processus confus et chaotique qui a conduit à la partition. Il interroge à juste titre l'homogénéité présumée de chacun des territoires, argument ultime avancé à l'époque pour justifier la séparation comme remède aux maux de l'Irlande. Un discours qui masque, selon Robert Lynch, la réalité de sociétés elles-mêmes traversées par des divisions et des antagonismes qui n'ont ensuite cessé de façonner l'histoire de l'île au XX^{e} siècle.

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Luby, Brittany – *Dammed: The Politics of Loss and Survival in Anishinaabe Territory.* Winnipeg: University of Manitoba Press, 2020. 256 p.

Brittany Luby's Dammed is a fine-grained, intimate, and highly readable analysis of the impact of hydroelectric development on Anishinaabe communities in the Lake of the Woods–Winnipeg River watershed. Luby unpacks the ways that the costs of governmental infrastructure projects were disproportionately borne by those who lived in Treaty 3 territory—the Dalles 38C Indian Reserve, specifically—while the benefits flowed elsewhere. Power dams such as Norman and Whitedog Falls threatened the traditional lifeways of the Anishinabeg—fish, blueberries, ice roads, *manomin* (wild rice)—which were formally criminalized or informally circumscribed. But they were not passive victims, and *Dammed* foregrounds their adaptation and resistance strategies.

Luby blends oral history and archival research with firsthand experience, including a process that the author calls "presence-ing" (p. 14). She rejects full objectivity as an "academic construction" borne of a Western worldview. A helpful "Note on Sources" is included at the end of the book. Luby clearly reverses the centre/periphery dyad: from the perspective of government officials in Toronto and Ottawa, the Lake of the Woods watershed was the periphery; in the Anishinaabe worldview, this basin was the centre.

Early on, *Dammed* establishes the processes that led to the creation of Treaty 3 reserves. For a confluence of reasons, and in distinction to other parts of Ontario, the First Nations there were initially able to mostly hold onto and maintain control over their water resources. But this was short-lived. After the growth of hydropower and rise of Ontario Hydro, First Nations water resources in the Lake of the Woods basin were recast by the state as outside of the borders and jurisdiction of the reserves. The author reveals ways that Anishinabeg resisted, including relocation, and "maintained competing definitions of space—particularly their interconnectedness with water" (p. 38).

Luby gets into the ways that dams affected ice road mobility in the early twentieth century. Experiential knowledge about the reliability of ice routes was changed by water control infrastructure, while the inability to rely on these roads in the same way had various ripple effects for local subsistence strategies. Chapter 2 shows how the people who actually inhabited the Lake of the Woods basin were cut out of governmental decision-making about the basin. For example, the only "nations" the International Joint Commission recognized were Canada and the United States. The related discussion of material awareness, seasonality, multi-sensory evidence, and spatial knowledge is illuminating.

Dammed then turns to Ontario Hydro (also known as the Hydro-Electric Power Commission of Ontario, or HEPCO). The Whitedog Falls Generating Station, opened after the Second World War, flooded out manomin. Luby compares the ways HEPCO negotiated water control and compensation with an industrial mill, which was much different than the way it consulted—or did not consult—the local Indigenous communities.

The second half of the book looks at the latter half of the twentieth century. Labour, employment, health, and varying responses to economic and food insecurity are major themes. For the affected Anishinabeg, taking employment at the generating stations or allied industries undermined traditional subsistence activities and the attendant cultural patterns, yoking them instead to the rhythms of wages and market capitalism. But given the lack of employment activities in the area, this type of local employment allowed the possibility of staying on the reserve year-round; HEPCO was reluctant to hire those from the reserves on a permanent basis, however. In a further irony, participation in dam construction further changed river conditions and, in turn, socio-economic conditions on the reserves.

Traditional subsistence practices, such as harvesting manomin, had been hurt by dams as far back as the First World War. But the larger post-1945 power dams had more severe impacts, since manomin is very sensitive to water level fluctuations. Chapter 5 delves into changing water quality, waste, and pollution. The blasting of the Dalles Rapids in the 1950s, as part of the Whitedog Falls Generating Station, changed both water quantity and quality. Dalles 3C on the Winnipeg River is downstream of the settler-colonist community of Kenora, which dumped its waste into the water as it urbanized, while mills dumped sawdust and wood waste. The legal regimes that accompanied infrastructure were just as problematic: game wardens limited hunting activities, while licensing systems hurt commercial fishing opportunities.

The last chapter looks at the ways that alterations to the water regimes of the Lake of the Woods–Winnipeg River system led to the extirpation of sturgeon, and the bioaccumulation of methyl mercury in other fish species that were consumed by Anishinabeg. The attention to gendered consequences here is excellent. Certain country foods were considered important for breast-feeding women, such as whitefish. Hydroelectric developments left other kinds of game unavailable or unsafe. Some children were sent to residential schools to avoid starvation, while lack of food was an excuse for catching other children in the Sixties Scoop.

The population of the Dalles 38C Indian Reserve significantly declined because of out-migration in the last half of the twentieth century. But many stayed, and Luby asserts that this, and various forms of adaptation, were a form of resistance. She deftly handles the embodied materiality of various natural processes: how ice changed; how manomin grew in various conditions; the anaerobic capabilities of altered rapids; whitefish and lactating mothers. This type of deep and extended microhistory allows for a variety of insights that would not be possible in studies that cast a wider geographical net, or by an outsider.

Luby proves that small dams can have big histories and, in doing so, makes a major contribution to Canadian Indigenous and settler colonial history as well as engaged community research. This book also draws on environmental and technological history, and contributes to the history and historical geography of hydroelectricity, the International Joint Commission, and Ontario Hydro. Luby forcibly demonstrates that these Anishinaabe communities were sustainable (economically, culturally, ecologically) prior to 1950; endemic poverty in the second half of the twentieth century was the result of the instruction of the state in the name of the "common good."

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White, Sophie – *Voices of the Enslaved: Love, Labor, and Longing in French Louisiana*. Chapel Hill, University of North Carolina Press, 2019, 352 p.

Le temps où l'on n'entendait pas les voix des esclaves dans les livres d'histoire est depuis longtemps révolu. L'agentivité de l'*esclavisé* est au cœur de l'analyse depuis les travaux pionniers de John W. Blassingame (1972) et Eugene Genovese (1976). Partant de cette prémisse, Sophie White innove en étendant la définition de ce qui peut être considéré comme des récits autobiographiques d'esclaves dans les sociétés où ces récits n'existent pas. L'historienne utilise un corpus de 80 témoignages d'esclaves devant la Cour, préservés dans les archives du Conseil supérieur de la Louisiane, pour saisir leur expérience, leur personnalité et leur subjectivité, voire leur « critique intellectuelle de l'esclavage » (p. 216). En effectuant une lecture attentive de ces sources judiciaires, White fait de la Louisiane française — une petite colonie qui compte quelques milliers d'esclaves — un terreau fertile pour poursuivre le projet comparatif d'histoire des intimités coloniales formulé par Laura Stoler au début des années 2000. L'historienne inscrit ses protagonistes dans le vaste espace colonial français afin de montrer la résonance de ces voix d'esclaves louisianais jusqu'à l'Isle de France (actuelle République de Maurice) dans l'océan Indien. Tel un fil rouge qui traverse l'ouvrage, les différences de genre structurent la vie d'hommes et de femmes *esclavisés* qui ne font pas que survivre, mais bien vivre avec ce que cela représente d'amour, de labeur et d'aspirations.

Le premier chapitre explique le contexte juridique particulier dans lequel ce corpus exceptionnel de témoignages d'esclaves est produit. Le Code noir de 1724 prévoit non seulement que les esclaves doivent témoigner quand ils sont accusés, mais qu'ils peuvent également témoigner contre d'autres esclaves et parfois des colons blancs, mais jamais pour ou contre leurs maîtres. Soumis au même code criminel que les Blancs — et donc aux mêmes procédures qui prévoient des interrogatoires soigneusement consignés — ils sont jugés dans les mêmes