

comprenons vite que les politiques gouvernementales étaient appliquées pour retarder le processus de développement agricole sur les réserves indiennes.

Lors de négociations de traités, et plus tard lors d'assemblées, les Indiens devaient persuader le gouvernement et ses agents (et non le contraire) de l'importance et le besoin d'une telle activité. Depuis la disparition du bison — leur principale source économique — les Indiens voulaient une existence convenable et un avenir sûr. Les premiers résultats agricoles furent souvent décevants. La sécheresse, les gelées et autres calamités naturelles contribuèrent aux échecs de ces tentatives.

Après 1885, certaines décisions gouvernementales empêchèrent la réussite des Indiens comme, par exemple, l'interdiction de l'utilisation de machines nécessaires à la rationalisation du rendement agricole. Ainsi, on ne leur octroyait qu'un ou deux acres de terre chacun, et ils devaient couper le foin à la faux tandis que les fermiers canadiens utilisaient la moissonneuse-batteuse !

Dans le but d'augmenter le potentiel agricole des fermiers canadiens, le gouvernement leur céda, au début du 20^e siècle, des terres prises sur les réserves indiennes. Il est évident que l'État répondait plus facilement aux demandes, et parfois aux pressions, des fermiers blancs qu'à celles des fermiers autochtones. Ceci détruisit complètement la possibilité qu'auraient pu avoir ces derniers de faire de l'agriculture une activité économique importante.

À travers un examen méticuleux de la littérature dans ce domaine ainsi que des archives d'Ottawa, du Manitoba, de la Saskatchewan et de l'Alberta, Sarah Carter a réalisé une étude approfondie et rigoureuse de la politique agricole du gouvernement fédéral envers les Indiens des plaines. Son livre est important du point de vue historiographique. Il offre des idées neuves, mais surtout une approche nouvelle et une interprétation originale des sources. Grâce à son travail, nous découvrons la face cachée de la politique fédérale : les excès de cette politique ont engendré peu à peu la démoralisation des Indiens des plaines en matière d'agriculture.

Tous les spécialistes en histoire des Autochtones devraient faire de ce volume leur livre de chevet.

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Margaret Conrad, ed. — *Making Adjustments: Change and Continuity in Planter Nova Scotia, 1759-1800*. Fredericton: Acadiensis Press, 1991. Pp. 280.

The published proceedings of the Second Planter Studies Conference held at Acadia University in 1990, *Making Adjustments*, presents wide-ranging perspectives about the eighteenth-century settlers of Nova Scotia. The editor's introduction suggests a unifying theme of change and continuity: "Everyone, whether Native or newcomer, slave or free, was forced to make adjustments to the new realities shaking the foundations of the late eighteenth-century North Atlantic world" (9). Although not precisely stated, three discernable themes dominate these essays: the interplay of imperial policy and colonial state formation; the need to recognize that planters did not simply replace long-established Acadian and Mi'kmaq societies; and the

recomposition of planter social relations to suit the material conditions of a new environment.

John G. Reid's "Change and Continuity in Nova Scotia, 1758-1775" (45-59) points out that the migration of New Englanders to Nova Scotia shared much in common with the other migrations caused by the geopolitical realignment of North America as a result of the wars of the last half of the eighteenth century. British imperial policy was to possess Nova Scotia by expelling Acadians, replacing them with loyal Protestants, and accommodating aboriginal peoples. But Acadian and Mi'kmaq societies proved more enduring than the intent of imperial policy as New England planters had to adapt to their continued presence. Nova Scotian planters took root in the soil of local interaction with other cultures fertilized by larger geopolitical forces.

Julian Gwyn's "Economic Fluctuations in Wartime Nova Scotia, 1755-1815" (60-88) explores the manner in which imperial wars influenced the planter economy. Price and wage series establish local wartime inflation. The Acadian expulsions, by undermining local agriculture, further weakened the economy by creating unfavourable commodity exchanges. British defence expenditure in Nova Scotia by the American Revolution proved to be the engine of economic growth, modestly supplemented by growth in shipping and shipbuilding. While Gwyn's concludes primarily that war deprived Nova Scotia of the solid economic foundations for colonial development, his essay suggests that planters' early economic difficulties bound their colony to Great Britain, while loosening the political and cultural ties with New England.

Other essays are more narrow in focus. Donald Desserud demonstrates that Nova Scotians were advocates of a political philosophical alternative in neutrality and moderation during the American Revolution rather than being simply apolitical. By showing that Nova Scotian political debate emphasized finding a compromise between imperial and colonial constitutional aspirations, and then resorting to neutrality between Great Britain and the rebellious colonies, Desserud suggests the manner in which planter society and local state formation, vulnerable by its very newness to imperial upheaval during the Revolutionary era, had to carefully forge a political position antagonistic to neither Great Britain nor its rebel colonies.

Bill Wicken's study of Mi'kmaq land and Deborah Trask's work on Germanic gravestones further touch on planter interaction with already-established societies in Nova Scotia. Wicken substantiates that the Mi'kmaq of southwestern Nova Scotia defended their land usage based on the transhumance of horticulture, hunting and fishing from English settlers' demands for exclusive proprietary rights. This defence succeeded during tenuous European settlement in the late eighteenth and early nineteenth centuries. But the sheer numerical weight of that settlement's progress worked against the Mi'kmaq as settlers demanded rights to supposedly vacant, but in fact differently used, aboriginal land. Trask separately suggests that German planters may have hid or avoided using in Nova Scotia the gravestones they favoured in their original Pennsylvania communities to avoid aboriginal and Acadian damage as a sanction against taking their lands.

Social relations of class and gender are less focused in this collection. E. Jennifer Monaghan's concludes that gender relations heavily influenced literacy in eighteenth-century New England. While New England society encouraged both reading as an agent of cultural hegemony among both women and men, only men

received instruction in writing, an instrument of patriarchal agency particularly in commercial life. Monaghan's essay is largely historiographic, and invites empirical examination in the case of planter Nova Scotians.

Patriarchal family structure appears to have been an important part of planter adaptation to Nova Scotia. Essays by Campbell, Moody, Bubar, and Hartlen suggest that intergenerational family formation dominated the impetus for settlement and property transmission. Hartlen's discussion of planters' views on the usefulness of slaves as property changed little from New England to Nova Scotia. Campbell's examination of Scots-Irish settlers from Connecticut to Truro argues that their successful use of patriarchal extended-family control over township government, land, and economic infrastructure initially allowed homogeneous Scots-Irish communities to flourish. Change came largely from without as demographic pressure on land encouraged its commodification rather than use as a bulwark of family authority. Campbell's views must be balanced against Moody's findings that even early settlers in Granville Township freely exchanged land, evincing no desire to use property inheritance to reinforce patriarchal authority as might have existed earlier in New England.

Some essays suggest that planters experienced the localism and ethnic heterogeneity which underlay the paternalism of early nineteenth-century Canadian social relations. B.C. Cuthbertson's study of merchants' use of their wealth and family connections to dominate planter elections could be more theoretically distinguished by a consideration of such paternalism. We need to know more about the manner in which class boundaries changed by the demeaning of material living standards resettlement contributed to as suggested by Richard Henning Field's examination of probate inventories. Did the Quaker antisacramentarianism Allan B. Robertson suggests prepared the way for the Great Awakening equally appeal to all members of newly-found communities remote from the institutionalism of more established faiths? How did local imperatives allow farmers to ignore the meticulous settlement plans of Nova Scotia's chief surveyor Charles Morris I as described by Joan Dawson? What specific material conditions forced the Maritime bourgeoisie, of whom some planters were a part, to find so rewarding the maintenance of refined sensibilities in the intellectual and emotive realm of poetry of affection as discussed by Thomas Vincent? How successful were such intellectual pursuits in the maintenance of class boundaries?

As should any such stimulating collection of essays, *Making Adjustments* raises as many questions as it answers. As commentators recommended at the Conference's end, we need more on planters' influence on nineteenth-century Nova Scotian development, more on gender and class experiences of planters, more on their perceptions of themselves and their surrounding world, more in-depth studies of community development, and more synthesis of the variety of planter experiences. Further conferences might explicitly show how the richness of planter studies can suggest new enquiries and approaches to other fields within British North American historiography.

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