Jeffers Lennox, *Homelands and Empires: Indigenous Spaces, Imperial Fictions, and Competition for Territory in Northeastern North America, 1690–1763* (Toronto: University of Toronto Press, 2017). 334 pp. Softcover $37.95.

Masterfully extending the work of some of the most important historical thinkers from the Atlantic region, including John G. Reid and Elizabeth Mancke, *Homelands and Empires* is a ground-breaking new take on the story of Atlantic Canadian political culture. This is a richly detailed, impressively illustrated, and highly readable account of the political and diplomatic relationships that gradually produced what are currently called the Canadian Maritimes. Focusing on the years between the English assault on Port Royal in 1690 and the 1763 Treaty of Paris, Jeffers Lennox describes the features and functions of a unique time in the history of northeastern Turtle Island—the near-century during which Indigenous, French, and English populations failed or declined to assert control over one another and were thus faced with the continuous and unavoidable problem of how to peaceably (more or less) share space.

Today, for contemporary inhabitants of these eastern provinces, where French and Indigenous interests seem to be so frequently and frustratingly subsumed and/or silenced by and within English governance and mythological structures, *Homelands and Empires* might be read as the story of how we got here. The six chapters that comprise the book explain how relationships among and across these three solitudes changed in shape and significance over time. The first chapter, "Neighbours in the Homeland," surveys the years between 1690 and 1710, casting French and English authorities as tactical storytellers unsuccessfully seeking to lodge their narrow versions of reality within a much wider transatlantic consciousness. Here Lennox situates Acadia and Nova Scotia as amorphous and impermanent "fictions" struggling and competing to gain purchase and legitimacy in Wabanaki homelands and beyond. He explains that such geographic and administrative fantasies "existed . . . in the minds of many [European] officials, but not on the ground" of Wabanakik, where Indigenous peoples continued for many decades to maintain control over their lands and lifeways (16).

As the book progresses through its chronology, Lennox's analytical emphasis on colonial maps and surveys increases to correspond with the developing role those methods of inscription would play in French and English legitimations of imperial fictions. Chapter Two, "Mapping the Spoils of Peace," explores how, between the years of 1710 and 1725, four major attempts to extend British influence beyond the walls of small, scattered forts were thwarted by Wabanaki nations who continuously maintained, asserted, and exercised their rights to act and ally with or against neighbouring populations—be they Indigenous or European—without surrendering power, freedom, or autonomy. The essential idea that Indigenous peoples strategically made and broke alliances in and outside of the eighteenth century, con-

sistently acting in *their own* best interests, surfaces throughout this book, productively challenging mythologies that have tended to conflate Indigenous political and diplomatic activities with the passive surrender of land and/or sovereignty. The third chapter, "A Time and a Place," describes three types of shared spaces that emerged between 1726 and 1744, which were years of relative peace in the region. These were commercial spaces, spaces of political negotiation, and spaces of "spiritual accommodation," and Lennox employs these categories as an analytical frame to show his readers how shared spaces varied in form and function in accordance with the values and perspectives of their creators and participants (89).

Chapter Four, "A Pale on the Coast," focuses on the founding of Halifax and on the relational changes that the arrival of Governor Edward Cornwallis signalled to the other inhabitants of Mi'kma'ki, and especially to the Mi'kmaq themselves. Here and in Chapter Five, "Acadia in Paris," which focuses on the Acadian Boundary Commission (1750–1755), Lennox identifies the culturally specific strategies that British and French officials developed during this era to try to turn their beloved fictions into accepted reality. At the same time, he emphasizes how imperial claims were critiqued and refuted at every turn by astute and able Wabanaki polities. With the establishment of Halifax, the British sought to create a contained space that could be "known" and thereby controlled; early maps of the settlement helped create, solidify, and spread knowledge of what was depicted as an otherwise empty space to which Britain held a supposedly clear title. Maps played an equally important role during the boundary commission in Paris, where French and British representatives worked both in competition and in concert to project their power and knowledge onto seemingly available territory—land from which Wabanakis were strategically and misleadingly elided. This cartographic elimination of Wabanaki nations from their homelands helped Britain begin to divest itself of the impetus to compromise or share space. The sixth and final chapter of Lennox's book, "Map Wars and Surveyors of Peace," explores how this divestment progressed during the Seven Years' War, a period of military aggression and heightened propaganda that finally transformed Nova Scotia "from imperial fiction to British plantation" in imperial imaginations (237).

As an urgent and illuminating study of the types and methods of storytelling that disparate populations used to assert claim or belonging in the eighteenth-century northeast, *Homelands and Empires* represents an exciting start to the University of Toronto Press's new Atlantic Canada History series. Lennox captures empires in the process of creating "knowledge" and of building the fictional structures within which Atlantic Canadians continue to live their lives. As he repeatedly and effectively demonstrates, imperial fictions, like the fiction of Nova Scotia, required substantial, significant, and *continuous* physical and imaginative fortification to survive inside what steadfastly remained Wabanaki homelands, and to convincingly feign its own truth and permanence, Britain needed to establish, protect, and grow a society that would fortify its fictions in perpetuity. By focusing on a period

during which "no single group could dominate the others" (256)—a unique era when French, English, and Indigenous peoples continuously negotiated the terms of their cohabitation—Lennox simultaneously and effectively speaks to the contemporary dynamics of a territory that Anglophone Settlers have arguably never learned to share.

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