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du concept de « souveraineté partagée ». Le livre survole aussi les différentes manifestations du militantisme autochtone à cette époque. Le dernier chapitre, quant à lui, détaille la composition ethnoculturelle de l'AAQ et ses structures administratives. Les auteurs y décrivent en quoi l'Alliance réunit une très large proportion des « Indiens hors réserves », issus de pratiquement toutes les nations autochtones québécoises. Cet organisme posséderait donc une légitimité très appréciable pour défendre leurs revendications autochtones.

Quelles conclusions les auteurs tirent-ils de ce survol historique? Ils estiment d'abord qu'il « confirme la présence continue des Autochtones qui vivent partout au Québec et qui revendiquent la reconnaissance de leurs droits fondamentaux » (p. 141). Ils affirment aussi que l'AAQ « est un intervenant incontournable dans la mise en place d'une politique québécoise de reconnaissance des droits fondamentaux des peuples autochtones » (p. 195). Rappelons ainsi que l'ensemble de l'œuvre est conçu et structuré en fonction de la vision et des objectifs de l'AAQ. Le récit historique présenté, quoiqu'intéressant, se retrouve naturellement orienté par une approche militante et juridique.

Il importe de saluer la grande richesse cartographique de l'ouvrage. Celle-ci montre bien l'évolution de l'organisation du territoire québécois et de sa perception par les autorités au fil du temps. Une mobilisation soutenue de nombreux documents politiques et juridiques est à noter, tout comme l'exploitation de certaines sources autochtones. Toutefois, en se centrant uniquement sur l'évolution politico-juridique des notions de « peuples » et de « territoires » autochtones, le livre tient peu compte des motivations, des perceptions, des intérêts, des discours et des circonstances sociales qui donnent sens aux différentes politiques indiennes. Il est naturellement plus difficile d'y parvenir lorsque l'objectif premier touche un enjeu actuel de légitimité politique. Dans un autre ordre d'idées, les territoires autochtones sont souvent amalgamés en un vaste « territoire indien », cadre dont il aurait été intéressant de sortir quelque peu pour distinguer davantage les réalités des différentes nations et de leurs territoires traditionnels respectifs.

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HUTTON, Ronald – *The Witch: A History of Fear from Ancient Times to the Present*.  
New Haven, CT: Yale University Press, 2017. Pp. 376.

Ronald Hutton's *The Witch* is a thorough examination of not only early modern witchcraft belief, but also the traditions that surround it and the historiography that impacts how modern scholarship examines witchcraft trials. In one volume, Hutton walks his reader step-by-step through the history of Western witchcraft scholarship, rethinking the relationship between folklore, history, and anthropology, before finally applying this new-found knowledge to a case study of witchcraft trials in Britain. What would normally be an unwieldy amount of

information is manipulated into a fascinating, readable, digestible book, one that I would recommend to anybody who is either starting out in any period of witchcraft studies, or who is simply interested in knowing more about witchcraft and magic in history.

The book is split into three sections. The first section addresses three different “contexts” of witchcraft: global, ancient, and “shamanistic.” These three chapters would form an excellent basis for classroom discussion. The first chapter focuses on witchcraft belief and folkloric tradition around the world, but especially outside of Eurocentric populations, and how they are studied by anthropologists. Here the author spends time discussing how historians and anthropologists can better share their methodologies; the bulk of the chapter, however, discusses the results of anthropological studies and what they tell us about non-European witchcraft belief. Five basic identifiers of the stereotypical witch are discussed, along with how they can be applied to different folkloric beliefs across the world; this definition provides a strong foundation for the rest of the volume.

The next chapter traces early witchcraft belief through Egypt, Mesopotamia, Greece, and Rome, pointing out that while early modern scholars often acknowledge that the demonologists of the era obviously drew upon ancient texts, few modern scholars are eager to grapple with those ancient texts themselves. The third chapter is invaluable, and one that every student of witchcraft, or indeed any religious history student, should read: a treatise on the history of “shamanism.” Hutton points out that shamanism is an entirely Western construct. Its definitions were created by Western scholars and are “dependent in all its current public usages on the definitions that this scholarship has made of it” (p. 74). He traces the modern use of the word shamanism back to two scholars, Carlo Ginzburg, the Italian historian, and Mircea Eliade, a Romanian refugee who became one of the leading scholars in the history of religion. Hutton then discusses the influence these scholars had in defining all sorts of spiritual magic as “shamanism.” Scholars of Canadian Indigenous religious beliefs should pay particular attention to this chapter; the term “shaman” has been widely accepted as a term to describe Indigenous spiritual leaders, despite the term being so wholly rooted in Western scholarship.

The second section discusses the evolution of not only continental European witchcraft belief but of historiographical practice in early modern witchcraft studies. In a strong book overall, this section is the volume’s biggest achievement. While illustrating how witchcraft belief from ancient Egypt and Rome could be traced through to Europe in the Middle Ages by using concrete examples, such as an olive oil lamp used in a spell in England (p. 111), the most interesting aspect is the discussion of how certain historiographical beliefs came to be spread throughout the scholarship simply because scholars believed them to be accurate. There are many examples used by Hutton, but two illustrate the point. The first is the case of German night sabbaths. Hutton discusses how early German scholars believed “night sabbaths” were an expression of the continuation of early pagan beliefs, and witchcraft trials were the suppression of these pagan rituals. This assumption continued for most of the nineteenth century and into the

twentieth century, until they finally realized that assumption was wrong—setting the discipline back to square one (pp. 120-123). The other fantastic example of Hutton’s exemplary historiography is the case of “the Wild Hunt,” a folkloric belief which permeated witchcraft scholarship, but which in fact originated from a single text, Jacob Grimm’s *Deutsche Mythologie* (1835).

These personal and academic biases are still very much a problem in the discipline today, and one who has not carefully studied the folklore of their chosen region can easily rely on preconceived notions of who is and who is not likely to be accused of witchcraft. Hutton’s careful deconstruction of past scholarship and his emphasis on why certain eras of scholarship emphasized certain ideas are important interventions for anyone considering the field of witchcraft and magic studies.

This book will be both useful and interesting for a range of readers, both the researcher who is specifically interested in early modern witchcraft as well as the casual reader who simply wants to learn more about early modern witchcraft and folkloric belief. It also has a number of potential classroom applications, particularly for graduate seminars. For graduate students entering the field of witchcraft history, this book is not to be missed.

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LAMBOURN, Elizabeth A. – *Abraham’s Luggage: A Social Life of Things in the Medieval Indian Ocean World*. Cambridge: Cambridge University Press, 2018. Pp. 318.

Ever since the publication of the India Book extracted from the Cairo Genizah by S. D. Goitien and its fictional telling by Amitav Ghosh, the Genizah repository, replete with enchanting epistles, mysterious fragments of manifests, and trade lists, has held infinite promise for historians and their readers. *Abraham’s Luggage* does not disappoint; indeed, Lambourn opens for us a fascinating story of what it meant to carry goods and how life-stories, personalities, and spaces were packed into luggage that made its way through the trading world of the Indian Ocean. From a micro historical analysis of a luggage list studied in relation to a dense corpus of material on the India trade run by Jewish merchants, the author goes past the apparently confusing and even incongruous jumble of items to an exploration of what it meant to live as a trader who sojourned to the Malabar coast, lived multiple lives in Malabar, in Aden, and in transit; what it meant to eat in a society where access to daily and divine foods was restricted; and what material choices dictated the aesthetics of setting up home. The introduction takes the reader to an evocative analysis of what packing and making a luggage list involved and of what meaning and function it had for the premodern traders inhabiting and navigating the complex world of the Indian Ocean. In the process, Lambourn