

communicate, and exchange with indigenous peoples and manage various conceptions of governments, thereby keeping the peace in times of political turmoil. St-Onge's look at the socioeconomic behaviour of voyageurs provides countless fascinating opportunities for future research on the men who chose not to return home once their contracts as servants in the fur trade were over.

Distancing itself from antiquated conceptions of *l'Amérique française* once rooted in Catholic Providence and European superiority, *French and Indians in the Heart of North America, 1630-1815* enriches and engages its readers in an inquiry rooted in the many varieties and plurality of relationships between French colonizers and indigenous peoples. While the methodological approaches in this book could have gone further in their efforts to decolonize historical production dealing with European and Native American populations by privileging indigenous voices and realities, it is a noted step in the direction of collaborative research that transcends the national borders which often divide historians. Englebert and Teasdale are innovative in their call to action in building bridges, both between the historical actors whose stories are present in this collection of essays, and between members of the historical community who seek to collaboratively explain a past often overlooked in the dominant narratives of North America.

Émilie Pigeon
York University

EWEN, Geoffrey, and Colin M. COATES (eds.) — *Introduction aux études canadiennes. Histoires, identités, cultures*. Ottawa: Presses de l'Université d'Ottawa, 2012. Pp. 308.

Given that there are a limited number of introductory textbook-anthologies suitable for first-year Canadian Studies courses, any additional resources in either official language would fill a gap. The editors of *Introduction aux études canadiennes* remind us that there was, prior to their publication, no such manual available in French, and only five in English. In my view, the authoritativeness and accessibility of this particular anthology should appeal to university teachers interested in new syntheses and new scholarship, and to university students interested in accessible, dynamic approaches to Canadian topics. Those enrolled in the increasingly popular French-language Canadian Studies courses at the University of Ottawa stand to benefit the most from this volume, but bilingual undergraduates in Canadian Studies courses taught in English no less than their counterparts in a number of French-language programmes would also find it indispensable. For instance, once upon a time, at my own university, instructors struggled with the issue of resources when mounting a French-language discussion group making use of French-language readings; my sense is that this book might have made the "séminaire en français" more sustainable.

The editors' specific focus is on the diversity of "l'expérience française" in Canada (p. vii), which I take to mean the diversity of francophone communities being studied, of French-speaking university students. The anthology takes French-speaking Canada as its particular point of reference for discussing a broad range of issues and questions of more immediate interest to francophones; these are in turn addressed by francophone and francophile scholars interested in the big picture as well as local realities. The research represents a synthesis of new work commissioned by the editors, and as such is not limited to the situation and perspectives of francophones in Canada and Quebec. Each chapter effectively introduces and offers an overview of key questions and debates in a number of areas, with particular emphasis on First Nations, Québécois, English-Canadian, minority,

and multicultural topics. Beyond such requisite, standard issues in a Canadian Studies textbook, the anthology's inclusion of contemporary perspectives and aspects of youth culture promises to generate lively discussion in the university classroom.

With the exception of chapters by historian Olive Dickason, political scientist François Charbonneau, anthropologist Louis-Jacques Dorais, and fiction writers Alistair MacLeod and Ying Chen, the volume's twenty essays (averaging fifteen large, double-column pages each) were specifically commissioned by the editors. While some might quibble with the book's thematic division into four sections – on history, national identities, social identities and culture – or with the uneven number of essays or the chosen topics in these sections, certainly the individual contributions are all first-rate, characterized by top-notch scholarship presented in a compelling, accessible style. Besides the contribution by Dickason on First Nations history, the opening segment includes chapters on the legacy of New France by Colin Coates, Quebec and confederation by Michel Sarra-Bournet, Montreal Jews by Pierre Anciaux, and the significance of the 1989 Free-Trade Accord by Éric Duchesne and Martin Pâquet. While collectively this unit introduces key components and challenges to definitions of Canadian history, the choice of Montreal's Jewish citizenry as case study and sole example of ethnic groups other than French and English could be supplemented by a companion piece on Montreal's Italian community, rounding out Anciaux's subtle treatment of the history of immigration, language struggles and linguistic diversity, racism, and the contributions of so-called minorities.

The second segment on national identities includes chapters by François Charbonneau on the emergence of new forms of English-Canadian nationalism, François Rocher on dimensions of Quebec nationalism, Yves Frenette on francophone minority youth culture, Amal Madibbo on multiculturalism and black francophone immigration, Nathalie Kermaoal on Indigenous rights, and Louis-Jacques Dorais on contemporary Inuit village life. Here, questions of national identities and nationalism are invoked – whether to be endorsed or critiqued – in a nuanced fashion. This section strikes me as especially forceful and coherent in the focus and flow of its information and arguments; it was a pleasure to read. The third and shortest segment, on social identities, comprises only three chapters: Josée Bergeron on social policy, Geoffrey Ewen on employment, and Jacinthe Michaud on the intersection of these two histories with particular reference to women. All three are incisive, but the section could benefit from an additional chapter on the history of social movements and counter-cultures, setting up a link with the fourth and rather amorphous section on culture.

This fourth section includes a chapter by Raymond Mougeon on French immersion and the complexities of cross-cultural communication, and one by Christine Dallaire on sport and the construction, production and reproduction of minority and national identities. These are followed by a French translation of Alistair MacLeod's English short story "The Boat," and a brief excerpt from Ying Chen's francophone novel *Lettres chinoises* followed by Nicole Côté's succinct commentary on Chen's story. The fourth section and the volume as a whole ends with Denise Leclerc's essay on the critical reception of work by abstract artist Guido Molinari, situating it in relation to the history and politics of the visual arts in Quebec, Canada and abroad. Again, each of these essays is first rate – though Mougeon's fascinating piece on the experiences and outlook of youth educated in French immersion programs at times strikes me as a bit technical in its reliance on detail and the jargon of linguistics. In particular, Dallaire's scholarly study of snowshoeing, lacrosse and hockey as emblems of "the true North strong and free," one of the best essays in the volume, lucidly and elegantly achieves what in my opinion Daniel Francis strives to achieve, less successfully, in his 1997 book *National Dreams*. The culture section is, in my view, missing an essay on popular music and another on contemporary Indigenous arts, performance, and

creative writing. Mougeon's piece, I would argue, belongs as much in section three as in section four. If it were relocated to the end of that rather short unit, the essay could serve as a useful bridge to the fourth and final segment on cultural representation and contestation.

The book as a whole really could benefit from a postscript on future challenges, and an appendix on additional resources (including e-resources) in lieu of a summary conclusion that – wisely – the editors do not attempt. Several of the chapters, for instance, limit themselves to the 2001 census data available from Statistics Canada; links to government and other reputable websites and publications would be of use to students with specific research questions in mind. Quibbles aside, I heartily wish that an English language, equivalent introductory textbook of this quality and appeal were available for use in English-language first-year courses in Canadian Studies.

Michèle Lacombe
Trent University

FOUGÈRES, Dany (dir.) — *Histoire de Montréal et de sa région*, 2 volumes, Québec, Presses de l'Université Laval, 2012, 1 599 p.

L'ouvrage est plutôt imposant. On l'a divisé en deux tomes, le premier traitant « Des origines à 1930 » et le second couvrant « De 1930 à nos jours ». Il contient un index très utile et est abondamment illustré : gravures, photos, graphiques et cartes sont choisis judicieusement et permettent de se faire une bonne idée du contexte et de bien suivre la démonstration. Cette histoire de Montréal est passionnante et foisonnante. Au fil de ses 35 chapitres, le lecteur apprend beaucoup d'éléments du passé de Montréal. Cependant, et c'est sans doute inévitable dans une telle entreprise, c'est aussi un livre touffu, avec plus de trente auteurs et une dizaine de chapitres écrits à plusieurs mains. Les auteurs connaissent bien leur sujet, ce qui vaut au lecteur certains exposés éclairants qui font bien le point sur l'état des connaissances. Il y a cependant des redites et on sent parfois un décalage entre la façon dont les différents auteurs ont abordé leur sujet.

Néanmoins, en examinant les ouvrages cités, j'ai été surpris par quelques absences. Ainsi, on cherche en vain William J. Atherton, qui a publié en 1914 une magistrale histoire de Montréal, bien documentée pour la période 1760-1914, même si elle a vieilli. En prolongement de cette remarque, on ne trouve pas beaucoup de discussion sur l'historiographie de la ville. À première vue, l'ouvrage ne s'y prêtait peut-être pas, mais il me semble que, de temps à autre, faire le point sur l'évolution de la façon d'écrire sur les différentes périodes de l'histoire aurait ajouté un élément de réflexion nouveau et stimulant. Dans la même veine, comment expliquer les séquences curieuses dans les histoires générales de Montréal? Pourquoi, pendant des années, semble-t-on ne publier qu'en français et qu'à l'inverse, à d'autres moments, plusieurs histoires paraissent, mais exclusivement en anglais? En outre, les points de vue changent et il y a un monde entre l'histoire d'Atherton (1914) et celle de Stephen Leacock (1942).

La périodisation a été déterminée par les trois grands « temps » d'occupation et d'exploitation du territoire : des origines à 1796, de 1796 à 1930 et après 1930. La première correspond au temps des voies d'eau, des portages, de l'exploitation des ressources renouvelables, la seconde à la période des canaux, du chemin de fer, de l'exploitation des richesses naturelles et la troisième, à l'établissement de liens routiers permanents entre l'île et la terre ferme.