

Par ailleurs, la perspective intersectionnelle, si elle permet de faire émerger la diversité des voix féministes et de l'oppression multiforme qu'elles subissent, ne permet pas de montrer l'impact déterminant que ces femmes ont eu dans l'organisation et l'histoire de la société canadienne. On voit bien dans les textes présentés que si certaines se sentent victimes de leur condition, d'autres se voient comme des actrices de cette histoire. En somme, en introduisant plus de complexité et de diversité, ce volume contribue à brouiller les délimitations établies, au plus grand bénéfice d'une histoire plus riche et plus nuancée. Avec la publication de ces ouvrages, les auteures ont ainsi le grand mérite de rouvrir un débat essentiel sur la contribution des féminismes à l'histoire du Canada.

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HOGUE, Michel – *Metis and the Medicine Line: Creating a Border and Dividing a People*. Regina: University of Regina Press, 2015. Pp. 328.

Michel Hogue's 2015 monograph develops a masterful paradigm-shift in the field of Metis studies, whose contributors often frame their analyses from either side of the forty-ninth parallel. In contrast, Hogue presents a transnational history of a geopolitical space imbued with continuous affirmations of Metis peoples' sovereignty and mobility, from the 1870s until the early 1900s. Hogue approaches the borderland as an analytical framework and researches the legacies and transformative effects of settler state policies in Canada and the United States on Metis people across the Great Plains. This book argues that the creation of the Canadian and American border dividing Indigenous territories required the categorizing of Indigenous nations using the construct of race. Colonial governments reinforced the identity categories they created in response to the expressions of Metis sovereignty they witnessed. In so doing, *Metis and the Medicine Line* offers a nuanced look at a historical nation too often conceived of as "Canadian." It highlights the historical survival strategies of Metis people confronting two settler-state projects based on Indigenous land dispossession and implemented by violence.

Relying on a remarkable breadth of archival research, a testament to the mobility of his research subjects, Hogue incorporates state and provincial archive materials of fifteen locales, transcending the often-cited national limits to histories of the Prairies/Great Plains. He crafts a historical account that followed the movements, seasonal patterns, and survival strategies of Metis men and women, whose primary mode of subsistence was in the midst of irreparable collapse. The wide-ranging body of research encompassed in this monograph assembles diverse materials such as government documents, oral histories, missionary records, military documents, tribal histories, and diaries, to name only a few examples.

By centering the study on the biography of Antoine Ouellette and his spouse, Angelique Bottineau, Hogue skilfully reconstructs the legal decisions increasingly imposed on Metis people as the 1800s advanced to a close. Laws and decisions made by military leaders preoccupied with clearing the land for the advance of white settlers systemically disadvantaged Metis people, transformed the borderland landscapes, and broke up Indigenous kinscapes. The study of the treaty-making policies of Canada and the United States, and their effects on Metis families, such as the Ouellettes, Azures, and Gladues, shows that both countries used Metis mobility and traditional territorial claims in a political game of dispossession. The social history methodologies deployed in this monograph sheds light on the explicit effects of state policies on the health, happiness, and lifeways of Metis people. Hogue highlights the frustrations of individuals whose histories of mobility and sovereignty did not fit into the Western categories of life, labour, and identity. The historical accounts of the lives presented throughout demonstrate the very real and lived consequences of being an outsider, or an obstacle, to statecraft. Metis conceptions of their ancestral territory did not acquiesce to the imaginary of the colonizers. Ancestral claims to territory that transcended the forty-ninth parallel were systematically denied, often by violence or economic means.

Hogue's historical analysis highlights a renewed focus on the importance of the forty-ninth parallel's Indigenous appellation as the Medicine Line. Indeed, Metis men and women, and people of many other Indigenous nations, came to conceive of the border that divided the Canadian and American Prairies as the Medicine Line. It was a space imbued with power, and one that military forces did not cross. The choice and the ability to cross the Medicine Line was an assertion of Metis sovereignty. In the 1870s, as Hogue demonstrates, the frontier offered new economic survival strategies and opportunities to Metis families willing to use that space to their advantage. This ideological positioning is especially important in light of the timely discussions undertaken on the topic of settler colonialism found throughout *Metis and the Medicine Line*. The increasing reliance by nation-states on violence, removal, dispossession, economic marginalization, starvation, and race-based discrimination, proved to be most disruptive on Metis people. In addition to providing a social history of the end of the buffalo-hunting economies that sustained the lives of Great Plains Indigenous peoples, Hogue's analysis explains how settler colonialism came to impose its deeply transformative processes on northern North American kinship landscapes.

Shifting the geographic lens of Metis studies to borderland spaces, Hogue paints the portrait of sustained Indigenous mobility and continuous nationhood affirmations. Governments and their official representatives among Indigenous peoples, under the guise of racialized logic, systematically denied these affirmations. *Metis and the Medicine Line* historicizes the processes, choices, and events that imposed racial categories of identity relevant to present-day discourses and political pursuits. Families that maintained kin connections to both Canada and the United States in the late 1800s were finding themselves increasingly compelled by federal officials to demonstrate via documentation they "belonged" to one side of line more than to the other. The imposition of colonial state identities

on Indigenous peoples created a legal framework of identity that facilitated government projects of dispossession such as scrip. Moreover, the Canadian betrayal of Metis families that came to its aid during the 1885 Resistance adds complexity to the popular notion that it was a benevolent colonizer unless violently opposed. This innovative historical investigation simultaneously raises questions and opens avenues of research on Metis involvement during other key moments of statecraft on the south side of the forty-ninth parallel that transformed the North American borderland, such as the American Civil War. Hogue's exemplar study of Metis experiences on the borderland emphasizes the need for scholars to cross the forty-ninth parallel to craft a more fulsome and honest historical representation of Metis people in the American Plains and on the Canadian Prairies.

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IGLESIAS, Sara – *Musicologie et Occupation : Science, musique et politique dans la France des « années noires »*. Paris, Éditions de la Maison des sciences de l'homme, 2014, 454 p.

L'ouvrage de Sara Iglesias, *Musicologie et Occupation : Science, musique et politique dans la France des « années noires »*, apporte une contribution majeure à l'étude de la vie musicale française sous l'Occupation. Ce champ de recherche encore nouveau, qui a donné lieu ces dernières années à plusieurs publications importantes (sous la plume d'auteurs comme Myriam Chimènes, Yannick Simon, Leslie Sprout et Karine Le Bail), n'avait pas encore produit d'étude extensive et systématique des intersections entre musicologie et politique en France sous le régime de Vichy. Avec cette monographie issue d'une exceptionnelle thèse de doctorat complétée en 2011 à la Humboldt Universität zu Berlin et à l'École des hautes études en sciences sociales de Paris, Sara Iglesias vient brillamment combler cette lacune en livrant un volume qui ne manquera pas de devenir un ouvrage de référence en raison non seulement des analyses aussi nouvelles que fascinantes qu'il rassemble, mais aussi de la méthodologie exemplaire qu'il adopte.

Pour écrire sa « microhistoire de la musicologie française » (p. 30), l'auteure ne s'est en effet pas contentée d'étudier les textes, acteurs et institutions qui ont marqué la discipline pendant les quatre années de l'Occupation : elle a accompli cette démarche – déjà innovatrice en elle-même – dans le cadre d'une riche approche heuristique relevant à la fois de la musicologie, de l'histoire sociale et de l'herméneutique, « faisant parler » avec une égale éloquence des sources de natures très diverses (archives administratives, lettres et documents privés, articles de périodiques, publications musicologiques de la période, etc.). Et surtout, elle l'a fait en croisant systématiquement sources françaises et sources allemandes, stratégie extrêmement fructueuse et encore trop rare dans un champ de recherche marqué jusqu'à maintenant par un intérêt quasi exclusif pour les seules sources