

DESSENS, Nathalie and Jean-Pierre LE GLAUNEC, eds. – *Interculturalité: la Louisiane au carrefour des cultures*. Quebec: Presses de l'Université Laval, 2016. Pp. 370.

Edited by Nathalie Dessens and Jean-Pierre Le Glaunec, this interdisciplinary volume grew out of two 2012 conferences on Louisiana's cultural history. This is not the first volume on Louisiana to utilize the notion of *carrefour* (crossroads) as a framework. In 2014, Cécile Vidal edited a collection, titled *Louisiana: Crossroads of the Atlantic World*, which approached Louisiana as a crossroads of three empires. In fact, Le Glaunec as well as three other contributors to this volume also authored chapters for Vidal's collection. However, Dessens and Le Glaunec seek to use the term differently. In their introduction, the editors explain that their reasons for using the term crossroads are twofold. First, they use it heuristically. In this way, they explain that Louisiana should not be prejudged, as "it can be a little 'creole' and very Atlantic (or the inverse) or neither one nor the other ... a geographic and cultural reality, where the flux can be visible or not ... and the flux continually varies with time and space" (p. 2). Second, they use it to engage historiographically. The editors identify three significant trends within Louisiana's historiography in recent years. The first of these historiographical moments was the focus on race in Louisiana's colonial history that began in the 1990s. The next moment was the development of Atlantic history in the 2000s. The last moment, currently underway, emphasizes diverse voices within a renewed narrative that explores "new concepts and new objects, in particular within an interdisciplinary perspective" (p. 6). Therefore, the editors brought together contributions from three scholarly perspectives: history, American studies, and linguistics.

The thirteen body chapters offer perspectives of Louisiana as a crossroads through studies of material culture, identity politics, commemorations, religion, language, and music. While the table of contents is not divided into sections, the editors suggest loose groupings of the chapters in their introduction. Indeed, the broad temporal scope—almost three hundred years—of the volume makes distinct groupings difficult. Chronologically organized, there are two discernible divisions in the first half of the volume. The first three chapters focus on the colonial period, and chapters four through eight cover the nineteenth century. However, the remaining chapters do not cleanly fit within either of these parts. Chapters nine, ten, and eleven are linguistic studies. The final two chapters examine Louisiana in the twentieth and twenty-first centuries.

Sylvia Frey, Sophie White, and Alexandre Dubé authored the three chapters on the eighteenth century. Focusing on the stories of the chevalier de Pradel and free man of color La Nuit, Frey portrays New Orleans as an Atlantic site for the mixing of European, Caribbean, and African cultures. She explores the continual transformation of culture, particularly through cuisine. White examines the racialization of material culture in the Ursuline convent in New Orleans. Through the story of Métis sister Marie Turpin, she reveals how the particularities of religious clothing reflected a racial hierarchy within the convent. Dubé also examines the importance of material culture in Louisiana's history. He focuses on

the role of a particular fabric, *limbourg*, in maintaining commercial and political alliances between the French and Indians along the Mississippi River.

Marieke Polfliet, Nathalie Dessens, Rien T. Fertel, Genviève Piché, and Olivier Cabanac contributed chapters on the nineteenth century. Polfliet, Dessens, and Cabanac each provide analyses of the hybridization of political and cultural identity in Louisiana. Polfliet examines New Orleans as a crossroads of populations and political culture among exiles from France, immigrants from Canada, and refugees from Saint-Domingue from 1803 to 1815, with a particular interest in the influence of their French origins. She emphasizes the uniqueness in Louisiana's transition from a monarchy to the republic, under the United States, without a revolution. Dessens highlights a hybridized identity through examining celebrations, such as George Washington's birthday, the anniversary of the Battle of New Orleans, and Carnival. She explains, "The French saw a means to reconcile their particularities with their new national destiny and prove their loyalty to their traditions without involving any disloyalty to the United States" (p. 161). Cabanac closely examines the French Atlantic correspondence of a white family before the American Civil War. He reveals the hybrid identity of the young creole of the family studying in New Orleans who used French and English to communicate with his family in France. Fertel and Piché both approach nineteenth-century Louisiana through religion. Fertel demonstrates how the Catholic Church, while a place for interethnic union, was a location for reconciling white creole identity in New Orleans. Similar to Dessens, Fertel focuses on the roles of a politician and a priest in the commemoration of the Battle of New Orleans from the Saint-Louis Cathedral in the 1830s and 1840s. In contrast, Piché examines interactions between priests and slaves in Louisiana in its early statehood. Reading through the silences in religious documents to understand the experiences of the enslaved, she provides evidence for the voluntary participation of enslaved Africans in Catholic rites, such as marriage and godparantage, and in turn, their overall place in the Catholic Church.

Annette Boudreau, André Thibault, and Luc V. Baronian offer perspectives of Louisiana as a linguistic crossroads, each questioning how influential Acadian immigrants were on Louisiana's French language. Boudreau examines linguistic representations to show how ideology, authority, and social and political context influenced the processes of linguistic inclusion and exclusion after the arrival of Acadians in Louisiana. Thibault provides multiple pages of examples of words that represent nine lexical categories, from Pan-American to exclusively Louisianan. Overall, he explains that French in Louisiana, instead of a direct importation by eighteenth-century Acadians, is a "continental ensemble" (p. 288). Through dialectology, Baronian reaches a similar conclusion regarding Acadians as one of many linguistic influences, alongside Québécois and Haitian Creole, in Louisiana.

Claude Chastagner and Gilles-Antoine Langlois authored chapters on more recent history. Chastagner's piece explores Zydeco, a hybrid musical genre that emerged in the twentieth-century and incorporates American Indian, European, and African elements. Louisianans embraced the genre, "the portrait of a plural Louisiana," to bolster the tourism economy in the state (p. 340). Langlois examines

the significance of the restoration of another tourist attraction, an eighteenth-century garden destroyed by Hurricane Katrina in 2005. He explains the evolution of the garden and its multiple uses throughout Louisiana's history, a physical representation of New Orleans as a cultural crossroads.

Although White, Dubé, Chastagner, and Langlois include Native Americans in their discussions, overall the volume overlooks Indigenous peoples' contributions to Louisiana as a crossroads before and after colonization. The collection begins with European colonization, without any consideration of the area as a crossroads for Indigenous groups prior to European arrival. Nine of the chapters, particularly those focused on the nineteenth century, neglect any Native American participation in Louisiana's historical and cultural development. These contributions, or an explanation of their absence, could only strengthen the volume or offer avenues for future study.

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GARNOT, Benoît – *Histoire des bigames : Criminels ou naïfs ?* Paris, Nouveau Monde éditions, 2015, 240 p.

Destiné au grand public, mais tout de même assorti de notes de bas de page et d'une bibliographie succincte, ce livre de l'historien Benoît Garnot est un essai sur le crime de bigamie en France de l'époque moderne à nos jours. L'auteur prend d'abord bien soin de distinguer la polygamie, qui s'inscrit dans un système culturel spécifique, de la bigamie, qui constitue une faute morale, voire un crime, dans un système monogame aux racines chrétiennes. La bigamie est ici considérée dans le cadre du mariage, religieux ou civil, et non comme une pratique sociale où le choix des partenaires et leur nombre relèvent de la vie privée. Mobilisant une diversité de sources (documents judiciaires, causes célèbres, presse, roman et théâtre) qu'il exploite de manière anecdotique et s'appuyant sur des travaux régionaux et internationaux, Garnot passe en revue les conditions du crime de bigamie, les bigames et leurs victimes, leurs représentations culturelles et les peines appliquées à travers les époques.

Au premier chapitre, l'auteur propose une typologie simple qui sépare les bigames en deux groupes, soit les bigames involontaires et les bigames volontaires. Les premiers plaident la bonne foi et expliquent leur état par des erreurs administratives ou une incompréhension des règles du remariage en France. La source de la confusion varie selon les époques, même si le mécanisme demeure semblable. Dans le sillage d'un changement législatif dans un contexte particulier (adhésion au protestantisme à la suite des guerres de religion, introduction du divorce à la Révolution, nouvelles dispositions du Code napoléonien), l'individu s'est cru libéré des liens d'un premier mariage et s'est remarié. Des causes célèbres ont aussi mis en scène des protagonistes qui ont conclu à la mort de leur