ou en permission » (p. 11). Le Corps expéditionnaire canadien lors de la Première Guerre mondiale, pour des raisons politiques relevant du statut du Canada en 1914, s'est retrouvé sous le commandement britannique.

Cette justice militaire, aux cadres stricts et rigides, mais aussi avec ses lacunes, aurait désavantagé les Canadiens français soumis à sa rigueur. En effet, ils ne pouvaient bénéficier des services d'un interprète lorsqu'ils témoignaient devant des juges unilingues anglais. Il faut noter, en contrepartie, que dans le cas du 22e Bataillon (composé de Canadiens français), toutes les recommandations de clémence du commandant à l'égard des inculpés de son unité furent acceptées (p. 32).

Ces hommes reconnus coupables de désertion, la plupart d'entre eux des volontaires, auraient-ils suivi la tendance descendante de l'enthousiasme pour la guerre observée chez les Canadiens français? Au tout début des hostilités, à l'automne 1914, les hommes se pressaient aux bureaux d'enrôlement. La certitude d'une fin rapide du conflit, le goût de l'aventure ou le sens du devoir, jumelés à une crise économique dans le secteur de la construction à Montréal entre 1913 et 1915 sont autant de raisons qui pourraient expliquer cet enthousiasme des premiers jours. Les aléas de la guerre (surtout les lourdes pertes subies dès 1916) eurent un double impact : la montée des idées conscriptionnistes, également proportionnelle à la chute de l'engouement des Canadiens français pour la guerre. L'imposition de la conscription sera contrecarrée par le recours massif des Canadiens français aux mécanismes d'exemption, à tel point que le gouvernement dut les abolir en avril 1918 (p. 71).

Même si les déserteurs reflètent, par leur comportement, le courant d'opposition des Canadiens français au conflit, il n'existe toutefois pas de nombreuses similarités chez les déserteurs étudiés par Bouvier. Les trois quarts d'entre eux étaient célibataires et leur moyenne d'âge était de 23 ans, ce qui ne les différencie pas des soldats canadiens.

La lecture de *Déserteurs et insoumis* soulève plusieurs questions. Ainsi, y a-t-il eu resserrement de la discipline au cours de la Première Guerre mondiale? Si l'auteur aborde cette question, il n'apporte toutefois pas une réponse définitive, les limites de son étude ne le lui permettant pas. Malgré cela, l'étude de Patrick Bouvier constitue une importante contribution à l'historiographie québécoise sur la Première Guerre mondiale.

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BRANDÃO, José António, ed. — *Nation Iroquoise: A Seventeenth-Century Ethnography of the Iroquois*, translated by José António Brandão with K. Janet Ritch. Lincoln: University of Nebraska Press, 2003. Pp. xiii, 150.

In 1657 the Compagnie des Prêtres de Saint-Sulpice, a young religious order based in Paris, sent its first priests to Canada. Embroiled from the start in a vicious jurisdictional dispute with the Jesuits, the Sulpicians only began serious missionary work among Native peoples in 1668. In the interval, however, they appear to have pre-

pared themselves for the task through ethnographic research. The evidence for this is a slim booklet — some 31 pages of small, neat handwriting — entitled *Abregé* [sic] *des vies et moeurs et autres particularitez de la Nation Irokoise*. the manuscript (itself apparently a copy of a lost original) is now in the collection of the Bibliothèque Mazarine in Paris and has been known to North American researchers since at least the 1930s, when it was inventoried in Waldo Leland's *Guide to Materials for American History in the Libraries and Archives of Paris* and transcribed for the Dominion Archives. In the last decade it has been published twice, in French. With *Nation Iroquoise,* ethno-historian José António Brandão offers the first published English translation of the document, the most accurate transcription of the Paris manuscript to date, and two brief essays dealing with its authorship and historical context.

The first and shortest of these essays sketches the cultural and historical context in which the *Abregé* was written. "The Iroquois and Their French Neighbors" provides the reader with a fine overview of the former and a sorely inadequate image of the latter. After three pages devoted to the details of Iroquois lifeways, world view, and early responses to colonial intrusions, readers are given a scant three paragraphs on the situation of the French in seventeenth-century North America. They discover therein that "[t]he society that developed in New France came to value military ability and held notions about status and rank that often led them to make the sort of decision that, by today's standards, might appear economically irrational" (pp. 8–9). Leaving aside the questionable relevance of current standards of economic rationality, one might well wonder just how the celebration of martial ability and the existence of social ranks set New France apart from other complex societies in the early modern Atlantic world. It is unfortunate that this curious affirmation is so vague, for it is just about all the reader will learn here about the French in America. More is said of the seventeenth-century fur trade and the French-Iroquois hostilities that form the backdrop to *Nation Iroquoise*. While the Iroquois (as Brandão argued in an important study published in 1997) made war to recoup population losses through taking prisoners, all in order to bolster their geopolitical situation vis-à-vis the European invaders, the French fought to maintain alliances with those Native groups which could best advance French control of the fur trade (pp. 9–10). Brandão does not make clear whether he believes this to be an example of New France's alleged economic irrationality, nor does he pass judgement here on the rationality of the Iroquois. Notably absent from this introduction is a discussion of the impact of Catholic missions on Iroquoian peoples and on the intercultural diplomacy and politics of the era.

In the second and more satisfying essay, Brandão details his reasons for attributing the document to René Cuillerier. At 20, Cuillerier emigrated from Anjou to Montreal as an indentured servant; two years later, in the fall of 1661, Mohawk and Oneida raiders carried him off to Iroquoia. Adopted by an Oneida woman, Cuillerier later escaped to seek refuge among the Dutch and subsequently made his way back to Canada. In Brandão's reconstruction of events, shortly after his return the Sulpicians asked the young man to give an account of his experiences among the Oneidas. Two documents allegedly resulted. The first, a captivity narrative, was forwarded to the

Jesuits for inclusion in the *Relation* of 1665. The second, the *Abregé*, remained in the possession of the Sulpicians who, four years later, would begin a mission to the Iroquois settlements on the north shore of Lake Ontario (pp. 33–35). As Brandão freely concedes, this hypothesis regarding the text's genesis, however plausible, lacks firm evidence (pp. 32–33). more certain are the subsequent peregrinations of the text. *Nation Iroquoise* was without doubt one of the sources used by Antoine-Denis Raudot in his manuscript memoir on North America (circa 1709), which the Jesuit Pierre François-Xavier Charlevoix in turn consulted for his *Histoire et description générale de l'Amérique septentrionale* (1744) (pp. 21–25). Sometime before the Revolution, the only extant copy of the *Abregé* made its way into the collection of the Sulpician mother community in Paris.

The transcription of the document appears meticulous and the facing-page translation is intelligent and restrained. Each has its own set of notes: those accompanying the transcription focus on the peculiarities of the manuscript itself, while those accompanying the translation explicate the content. The archaisms and lack of punctuation in the transcription will deter all but specialists, who are certain, however, to appreciate the editor's dedication to accuracy. Not wishing to impose their own interpretations upon a number of ambiguous passages in the original or to obscure Cuillerier's occasional efforts to render Iroquois expressions into French, Brandão and translator K. Janet Ritch have opted for a literal translation. Thus French *famille* becomes English "family", even though (as a note explains) the term was evidently intended to designate a clan or clan segment (p. 63). A rare exception to this policy is the decision to render French *sauvage* as "Native" rather than "savage" (p. 130, n. 5).

Cuillerier's report, written in the seventeenth-century equivalent of the "ethnographic present", favours simple, concrete description and tends overall to be less judgemental than the writings of missionaries. Many of the conventional ethnographic categories of the era are invoked (physique, virtues, vices, superstitions, funerals, mental faculties), but the *Abregé* stands out for the detail it provides on Iroquois councils, a topic that occupies over one-third of the text. Cuillerier makes clear that Iroquois women spoke in council and initiated mourning wars (pp. 62, 66, 74–76), anticipating the Jesuit Joseph-François Lafitau's remarks by more than a half-century. Little of the author's personality comes through in this short text — perhaps because, as Brandão surmises, the unlettered Cuillerier likely dictated his report to a Sulpician scribe (p. 34). From an era whose textual legacy to the present is dominated by the writings of missionaries, the *Abregé* joins the works of Champlain, Radisson, Denys, and de Liette in delivering a lay person's first-hand impressions of seventeenth-century Native cultures. Brandão prefers to emphasize the document's significance for providing evidence of the antiquity of Iroquois political arrangements (pp. 36–37), noting that the *Abregé* does not so much add to our knowledge of seventeenth-century Iroquois culture as it confirms the evidence gleaned from other, better-known sources.

Nation Iroquoise, also published as an e-book, brings a little-used source to the attention of a wider readership. Scholars will likely embrace this edition as the most authoritative to date, and English-speaking researchers will appreciate the availabil-

ity of a brief and highly readable seventeenth-century Iroquois ethnography in translation. Students, too, will enjoy this edition for the same reason, although they may have to look elsewhere for materials to deepen their understanding of the conceptual frameworks that shaped Cuillerier's — and more generally European — views of Native peoples in the seventeenth century.

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BROWN, Alyson — *English Society and the Prison: Time, Culture and Politics in the Development of the Modern Prison, 1850–1920*. Woodbridge: The Boydell Press, 2003. Pp. vii, 205.

Alyson Brown has written a welcome contribution to the history of English penology. Despite the great volume of scholarship devoted to the study of penal practices in England during the quarter-century since the appearance of Michel Foucault's *Discipline and Punish* (1975; English translation, 1977), surprisingly few studies have been produced of the practices prevailing during the late Victorian and Edwardian eras. The bulk of the running has centred on the mid-eighteenth through early nineteenth centuries: not surprisingly, perhaps, given that so large a component of Foucault's agenda was to question the extent to which genuinely "humanitarian" purposes and effects best characterize the era in which imprisonment began to come to the fore of penal practices throughout most of Europe. In England, by comparison, the incarceration of all people convicted of serious criminal offences (other than murder) did not become central until after the end of transportation to Australia in the 1860s. The material available for the study of English imprisonment in this latter era is vast and complex, and many of the key historical studies to address it in detail — notably those of Leon Radzinowicz and Roger Hood (1986), as well as Seán McConville (1995) — make for vast and daunting reads. Brown deserves much gratitude simply for producing so compact and effective a study as she has in this short, tightly argued volume.

Many historians of English punishments will perhaps find the attention she gives to Foucault surprising, given the extent to which his characterization of "Enlightenment" era developments has been generally minimized or outrightly rejected in the English context. In fact, Brown clearly keeps Foucault's more explicitly theoretical agenda — as well as that of some of his most effective critics, like David Garland — to the forefront of her concerns in writing this book. Although her account provides a useful chronology of intellectual and practical developments in the history of English imprisonment during the late nineteenth century, it is primarily concerned with investigating those problematic aspects of the experience of imprisonment that suggest that Foucault was at least on to something. These include: the unreasonable burden of expectations placed upon the regime's presiding officials (which invariably ended with their resorting primarily to tactics intended simply to keep the prison population under control, rather than effectively to "treat" or "punish" in any