

ry. He then outlines the rise of recreational canoeing and wilderness travel (spoiler alert, there is more about rods and guns than just fishing and hunting), before tackling the whiteness of the wilderness (or the whitening of it in order to exercise authority over it). He paddles home by discussing canoeing as political activism, before concluding with a discussion of the possibility for a politics of the canoe.

Erickson's strongest arguments come out of the idea of the "forced intimacy" between settlers and Indigenous peoples (52-53). Following an analysis of Foucault, and positing that power is not imposed but rather flows through people, Erickson demonstrates how the canoe facilitated bureaucratic tyranny in early Canada, as well as the establishment of a surveillance culture that coincided with biopolitical regulation (59-63). These are themes with which indigenous people in contemporary Canada remain tragically familiar.

According to Erickson, the canoe allows for the support of "regimes of whiteness" that sustain a dominant culture narrative, and relegate Indigenous people and cultures to tokenism. The white canoeist views Indigenous culture as archaic, romantic, and antithetical to contemporary Canada. The performance of canoeing thus reinforces the authority over country, something that was necessary once the canoe became the market's second choice for resource exploitation. One might go as far as to argue that recreational canoeing and the idea of Canada as a nation are intertwined.

While the work may have benefited from further engaging Indigenous perspectives in moving toward a politics of the canoe—the dual canoe analogy of the Two-Row Wampum remains a powerful political tool today—Erickson does an extraordinary job in pulling apart the ways in which the canoe is appropriated as a symbol of national culture and identity. The ubiquitous lovemaking in a canoe makes an appearance, but is accompanied by a refreshing and thought-provoking queering of the canoe (196). By queering the canoe and moving away from a look at the politics of the future, Erickson provides a powerful revelation: "Thinking through a politics of the canoe without a future means rethinking nature so that it is not bent toward the utility of power" (197).

In the face of the seemingly immortal Great Man practice of history, Erickson's deconstruction of how the canoe occupies, or rather facilitates the occupation of, Canada's founding mythos is essential reading.

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Kathryn Magee Labelle, *Dispersed But Not Destroyed: A History of the Seventeenth-Century Wendat People* (Vancouver: University of British Columbia Press, 2013). 288 pp. \$32.95 Paperback.

The Wendat (Huron) people are often remembered as one of the 'extinct' Indigenous peoples of Canada, having been destroyed by their enemies the Iroquois (Six Nations, Haudenosaunee) in 1649. The standard explanation claims the Wendat fell under the combined pressure of their own disease-weakened population, division within due to the Jesuits' conversion efforts, and an inability to resist the superior fighting power of the enemy Iroquois. In a refreshing update of Indigenous history, Kathryn Magee Labelle challenges this interpretation in her fine monograph *Dispersed But Not Destroyed* (2013). Through analysis of leadership, women, and systems of power, Labelle concludes that the Wendat Confederacy did not fall apart in the mid-seventeenth century as is so frequently maintained; instead, she argues that Wendat leadership made a conscious choice to disperse into a diaspora to survive the combined threats of war, disease, and starvation. This strategy proved quite successful, and today descendants of the Confederacy live in established communities and reserves in Canada and the United States, demonstrating that the Wendat certainly were not destroyed.

Labelle structures her analysis around several core arguments. The first and most obvious is that Wendat survived the Iroquois Wars. The second, and related, is in the influence of women. Indirectly, clan mothers helped shape the decision to migrate through their roles in choosing Chiefs and offering advice; thus, the role of women in behind-the-scenes politics is crucial to Labelle's analysis of the dispersal, and she argues that migration choices were largely the result of female leadership. Labelle also urges readers to remember that the dispersal is part of a larger, longer history of Indigenous migrations in the Americas. European pressures did not prompt all migrations (as in the oft-quoted Cherokee Trail of Tears), and Labelle reminds us of the need to consider these diasporic movements as part of a larger, longer Indigenous history. Labelle's text therefore fits in with the broader scholarship on migration history. Finally, Labelle takes an unusual approach in focusing on individuals in this study. She uses biographic case studies to highlight the importance of individuality, a methodology especially enlightening in her assessment of leadership. Labelle reminds us that 'big events' like the Iroquois Wars were affected by the motives of individuals participating in them, so the personal politics of one civic Chief in the late 1630s, for example, can have far-reaching effects on the politics of the Confederacy.

Labelle's book is organised in three sections. Part One: Resistance has much that is familiar to historians of the field, in which she discusses Wendat reactions to disease-induced demographic catastrophe in the 1630s and 1640s. Here, however, Labelle focuses on the ways that the loss of civic leadership post-epidemic led to a shift in political thought. With war Chiefs increasingly taking the roles once held by civil leaders, she illustrates another potential reason for the increase in Wendat-Iroquois warfare in the 1640s – war Chiefs dealing with disagreement in the way in which they are most familiar (32). Her assessment of leadership and the impact of individual motivations on Wendat political culture is

brought to vivid life through case study analyses of leaders like Tarentande and Aenon. Labelle uses these case studies to illustrate the precariousness of the Jesuit position in Wendake: had Tarentande survived the early epidemics in the 1630s, the Jesuits might well have been killed or expelled through his leadership (20), while Aenon's support of the French contributed to a long-term alliance in spite of his early death (25). This individual effect on politics was writ large in the ways Wendat dealt with their enemies, the Iroquois, and contributed to the continuation of warfare.

As enlightening as her early analysis is, it is in Parts Two (Evacuation and Relocation) and Part Three (Diaspora) that Labelle's work truly shines. Here she fleshes out her core argument of Wendat persistence, agency, strategy, and survival. In Part Two Labelle devotes a chapter to each of the diasporic groups to highlight the routes the Wendat took after their dispersal, arguing that the Wendat were fully cognizant of the advantages of migration and based their decisions on a strategy of both immediate survival and long-term developments in trade and alliances. Some Wendat went west to Anishinaabe territory, joining long-term allies and participating in expanding fur trade networks, while many Christian Wendat went east, giving them the opportunity to stay close to Jesuit allies. These Christian Wendat founded the community of Lorette near Quebec, but despite their religious conversion, Labelle argues that they did not lose their essential Wendat culture. Likewise in her assessment of the Wendat adopted into the Iroquois Confederacy, she points out that these Wendat survived in culturally distinct villages like Gandougare for decades, despite their supposed assimilation (133).

Part Three goes a step further to assess the changed culture of the diaspora through examination, once again, of leadership, themes of power, and the authority of women post-migration. Women, Labelle argues, remained central to political policy within the diaspora and although their roles changed with the times and with their new homes, women did not 'decline' in status with the dispersal. Systems of power changed but did not go away; Labelle's chapter on power encapsulates several of the themes running through the text, including the significance of migration, allegiance, kinship, and individual-to-community relationships. Here, Labelle demonstrates that although the Wendat Confederacy had split, its cultural heart remained familiar even in unfamiliar surroundings.

Labelle's monograph is a carefully researched examination of Wendat history and an excellent addition to Wendat scholarship. Her command of the source material – particularly the extensive 70-volumed *Jesuit Relations* – is obvious, and the biographical grounding of macro events in microanalysis is highly effective. She reintroduces many familiar themes, but treats them in new and exciting ways; this is the kind of text that will teach the reader something new with each examination. My only regret is that the book is not longer. All in all, Labelle adds valuable insight into a previously unknown aspect of Wendat history: what happened *after* the Iroquois Wars.

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Aitana Guia, *The Muslim Struggle for Civil Rights in Spain: Promoting Democracy Through Migrant Engagement, 1985-2010* (Brighton: Sussex Academic Press, 2014). 224 pp. \$34.95 Paperback.

Aitana Guia's *The Muslim Struggle for Civil Rights in Spain: Promoting Democracy Through Migrant Engagement, 1985-2010* is an important investigation of organised Muslim groups and their campaigns for status and rights in Spain since 1985. Skilfully engaging with multiple historiographies, Guia roots her study in the growing body of literature on the "bottom-up" history of Spain's celebrated transition from dictatorship to democracy. Like historians Pamela Radcliff and Antonio Cazorla-Sánchez, who locate the popular origins of the transition in the emergent civil society of the 1960s, Guia employs a thick conception of citizenship and adopts Geoff Eley's notion that democratisation is the product of popular pressure. However, in contrast to these other Spanish historians, Guia does not mark the culmination of democratic mobilisations by the 1978 Constitution. Rather, she argues that the subsequent struggles of immigrants and religious minorities renewed public debate over citizenship and contributed to the deepening of democracy, overturning the notion that Muslims are "incapable of embracing democratic politics since Europe's tradition of secularism clashes at the most fundamental level with the trenchant religiosity of Muslim migrants" (8).

Guia begins her investigation with the first Immigration Act of 1985, which limited the opportunities for Muslims to legalize their permanent status in Spain. Although the Act purported to recognize Spain's colonial past, it only facilitated naturalization for the descendants of expelled Sephardi Jews and former colonial subjects from Latin America, Portugal, the Philippines, Andorra, Equatorial Guinea and Gibraltar who "identified with or had a cultural affinity to Spain" (14). The descendants of expelled Muslims and Moriscos, former colonial subjects from Morocco and Western Sahara, and the long-time Muslim residents of Spain's disputed enclave cities in North Africa were not designated as cultural affinity groups. In the divided enclave city of Melilla, the Act exacerbated long-standing tensions as the city's nativist colonial settlers attempted to undermine Muslim residents who organised to "protest a law that wants to inflict damage on a community which, for its nature and rootedness [*arraigo*], can never be considered foreign" (Organizing Committee of the Muslim People, 30). Following a three-year campaign, which precipitated nativist reprisals and the disaffection of some Muslim leaders who began to advocate Melilla's return to Morocco, the Spanish government granted citizenship to Muslims with ten or more years of residency in the enclaves and clarified that the Immigration Act would only apply to foreigners who could not prove their *arraigo*. In addition to achieving citizen-