

(p. 197) or “*nouvelle cuisine*” (p. 213), consisting of smoother sauces, moderation in the use of seasoning, and increased stress placed upon preserving the taste of individual ingredients. By the eve of the French Revolution many of the basic concepts, ideas, techniques and recipes which were to dominate French cuisine until the mid-twentieth century were already in place. As the author explains, with the “*meilleure cuisinière de Paris*” (p. 151) preparing delicacies for those who could afford them, “gastronomy, with all its fine perceptions and foolish fads, was accepted as one of the facets of the Parisian kaleidoscope” (p. 229).

To some the most appealing part of the entire book might be the last segment in which Ms. Wheaton provides a panoply of pre-1789 recipes tried, tested and adapted by herself. Although present day gastronomes will perhaps find some of the presentations, such as “Oeufs à la Romaine,” too spicy for modern tastes, a personal testing of one of the eighteenth century recipes, “Asperges en petits pois,” has shown it to be quite good and not that distant from dishes current today. Believing, as Ms. Wheaton does, that “old cookbooks” are “portals to the past”, giving us through “our senses of smell and taste... the same sense of immediacy that being in old buildings, hearing period music, and seeing works of art can do for our bodies, our ears and our eyes,” the idea behind this concluding section is to enable “readers to savor... the past for themselves” (p. 235). After reading this book many historians might agree that this means of reliving the past can prove to be as pleasant as it is edifying.

Lawrence C. JENNINGS
University of Ottawa

* * *

ELLEN G. FRIEDMAN — *Spanish Captives in North Africa in the Early Modern Age*. Madison: The University of Wisconsin Press, 1983. Pp. xxvii, 215.

In this study, Ellen G. Friedman examines one aspect of the prolonged war of privateering waged by European Christians and North African Muslims during the early-modern period. This *guerre de course*, variously described as a “miniature war” or as a series of “little wars”, has until recently lay hidden in History’s darkened recesses — more a subject for literature and legend than for historical analysis. However, its importance is now being firmly established. In *The Mediterranean and the Mediterranean World in the Age of Philip II*, Fernand Braudel links the activities of the corsairs, both Christian and Muslim, to the rhythms of economic life in the Mediterranean and to the pattern of urban development. In *Gunpowder and Galleys*, J.F. Guilmartin uses privateering to confirm the small-scale, entrepreneurial character of sixteenth-century galley warfare. And in *The Forgotten Frontier: A History of the Sixteenth-Century Ibero-African Frontier*, Andrew Hess argues that this conflict between maritime “frontiersmen” was instrumental in destroying the unity of the Mediterranean world and intensifying the divisions between Christian and Muslim civilizations.

Friedman refrains from making grand generalizations of this type. Her aims are more modest and her approach is essentially that of a social historian intent on recreating the experiences of a particular segment of society. Her segment consists of those Spaniards taken captive by North African corsairs during the period 1575-1769 — at least, those who appear in the records of the Spanish redemptionist orders, the Order of Our Lady of Mercy (Mercedarians) and the Order of the Holy Trinity (Trinitarians). On the basis of these and other, supplementary records, Friedman attempts to answer such questions as: who were the captives; in what circumstances were they captured; how were they treated; and how were they redeemed?

Her answers are interesting. An analysis of fifty-three expeditions which secured the release of some 15,500 Spanish captives reveal that the majority were seized on coastal raids and were humble folk. A large number, for example, were fishermen. The number captured along the Atlantic coasts of Spain, including Galicia, and from the Indies fleet provide further confirmation of how widespread the depredations perpetrated by Muslim corsairs were. Friedman maintains that the North Africans regarded human captives "as the most valuable type of corsair booty" (p. 55) both for their labour value as slaves and their cash value in the form of ransom payments. The exact equation, of course, varied from person to person. High-ranking Spaniards who could fetch a high price were held mainly for ransom; on the other hand, skilled artisans, especially shipbuilders, were not released for any price. In treating their captives, the North Africans were not, according to Friedman, "uncommonly cruel, but adhered to the standards of the age" (p. 76) which, admittedly, tended toward brutality. But the Christians whose ill-fortune landed them in Muslim society were allowed to practice their religion and even to hold processions. In addition, the Redemptionists were permitted to provide them with pastoral and medical care. Finally, redemption was "big business" (p. 105). It involved massive campaigns for the raising of funds, heroic expeditions (or so the redemptionists described them) and arduous negotiations.

As interesting as these conclusions are, the book fits the mould of a narrowly conceived monograph. The overall impact of North African privateering on Spain and the Spanish economy is examined in a most cursory and sketchy manner leaving the reader to conclude that, despite the author's statements to the contrary, the capturing of Spaniards was not a major concern. Likewise, the importance of corsairing to the North African economy remains undeveloped. Friedman performs better when describing the conditions of life experienced by captive Spaniards, but for every point she makes she offers only a few examples, usually in the form of extended vignettes, which are often centuries apart. The treatment is therefore highly impressionistic and gives the subject an unreal timelessness that fails to satisfy the historian's curiosity concerning the dynamics of the situation described. It stands to Friedman's credit that she has attempted nothing more than her sources allow: one only wishes that she had cast her net more widely and made a little from a lot rather than the contrary.

Charles J. JAGO
McMaster University

* * *

JEAN-PIERRE BARDET — *Rouen aux XVII^e et XVIII^e siècles. Les mutations d'un espace social.* Paris, Société d'Édition d'Enseignement Supérieur, 1983, 2 vol. 421 et 197 p.

En 1979, Jean-Pierre Bardet avait livré l'essentiel des connaissances acquises sur Rouen aux XVII^e et XVIII^e siècles dans deux solides chapitres de *l'Histoire de Rouen*, publiée chez Privat à Toulouse. Cette synthèse rapide, vigoureuse et néanmoins très sélective s'adressait à un large public selon les paramètres de l'excellente collection « Univers de la France et des pays francophones ». Le lecteur plus pressé de prendre une mesure globale s'y reportera efficacement.

Le livre dont il s'agit ici de rendre compte a une autre dimension et il s'adresse à un public, certes aussi large, mais plus spécifique, d'universitaires surtout. Il intéressera, et passionnera même, les étudiants, les professeurs, les chercheurs de nombreuses disciplines : histoire bien sûr, mais aussi géographie, démographie, urbanisme, économie... Ce livre est l'aboutissement d'un long cheminement dans le cadre d'un doctorat d'État mené sous la direction de Pierre Chaunu qui, lui-même, rend compte du livre dans une préface justement admirative : « la meilleure approche à ce jour du phénomène urbain, à l'ère pré-industrielle » (p. 13), préface qu'il conclut par cette prophétie : « Un demi-siècle après la naissance de