device when cotton seed oil became a prominent "edible" product of the south. Southern problems with mixed flour were also mentioned and we find a resultant regulatory tax being used to halt an unsanitary practice largely performed in the south. Southerners supported regulatory taxation for such purposes during the World War I period.

Subsequent chapters deal with the problems of filled cheese, grain and cotton futures, phosporous matches, narcotics, fire arms, child labor, the New Deal and gambling. There is a wide range of subjects covered in this small book, but there is also a notable sense of omission that continually nags the reader. For example, while there is a footnote on the *Veazie Bank vs Fenno* decision, there really is no discussion of the taxation of state bank notes as an example of the use of regulatory taxation. The above mentioned tobacco and whiskey taxes were too lightly dismissed as being regulatory and I am sure others will find it curious that numbers of taxes are left unmentioned as being regulatory and therefore promotive of what Lee calls a national police power.

The most outstanding shortcoming, however, is the fact that Professor Lee does not even mention the role of taxation as a macro-economic regulatory tool. That is, discretionary regulatory taxation is necessarily an important part of a fiscal policy in a modern economy which is attempting to meet policy goals on employment and price stability. I suspect Professor Lee is aware of the importance of this kind of regulatory taxation. The reader deserves an explanation of why he chose to ignore the pragmatic need for this regulatory power while pointing out that by its nature such taxation would likely further the development of what he calls a national police power.

The book is commendable for a reader who wishes a special treatment of some rather unusual tax actions taken by our Federal government. It falls short, however, for those of us who are interested in precedents for the development of a discretionary regulatory tax scheme which could have beneficial fiscal effects on a modern economy.

ROBERT F. SEVERSON, *Central Michigan University*

West African Food in the Middle Ages. By Tadeusz Lewicki (A translation of the 1963 Cracow edition). New York and London: Cambridge University Press, 1974. Pp. xv, 262. $23.50.

To date, few have been curious about the diets of medieval West Africans. J. M. Dalziel raised general issues in his *The Useful Plants of West Africa* (London, 1955). G. P. Murdock's *Africa, Its People and Their Culture History* (New York, 1959) skirted the subject. Raymond Mauny's *Tableau Geógraphique* (Dakar, 1961) was highly suggestive. Raymond Portère's studies were tantalizing in their probing. But who has written a whole book, based on Arabic sources, on medieval West African foods? Tadeusz Lewicki, a Polish Arabist of international fame, Director of the Institute of Oriental Philology, Cracow University, whose main contributions to date, concern the Ibāḍites of the Algerian Mzab.

If approximately five-years' instruction are required for an adequate reading knowledge of Arabic, a lifetime of devotion is essential if one is to leap the linguistic hurdle. Yet this seems to be what Lewicki has done. After approximately forty years of creative productivity as an Arabist, he has presented, *en passant*, priceless insights into the daily diets of medieval (tenth to sixteenth centuries) West Africans: what foods they cultivated and ate; how they were prepared (highly spiced . . . with or without sauce). This is no recipe book on "how to make sauce sorghum à la Manding," but rather an erudite investigation of Arabic sources concerning medieval West African diets—done with that special ease and grace which makes things seem so simple.

In the course of this imaginative inquiry, his beguiling modesty notwithstanding, Lewicki critically perused no less than fifteen Arabic manuscripts, sniffing exotic data from which to compile a medieval cuisine. Accordingly he tells us that in the sixteenth century, the inhabitants of Timbuctu dined on camels which brought down salt from Ygild (Mauritania); that the Arabic geographer al-Omari (1301-49) disapproved of medieval Malian's taste for donkeys; and that non-Muslim Manding savoured "dog steaks" (that is, dog flesh) and beer. Lewicki also confirms that the Bambara cultivated a specie of ground nut (*Voandzeia subterranea*) from as early as the fourteenth century, which may partly explain their quick adaptability to ground nut culture which Marseille merchants introduced in the 1840's. And while informing us that onions and garlic were introduced into Africa from Egypt and the Mediterranean basin, from at least the twelfth and fourteenth centuries respectively, Lewicki also verifies that some medieval Sudanese West Africans (depending on the region) dined on wild rice, varieties of yams, figs, pomegranates and peaches. Indubitably the Songhai (located in present day Mali) sipped *daqnu*, a beverage of crushed millet and honey, while the Wolof (mainly found in Senegal) dawdled over *dolo*, a kind of millet beer which Heinrich Barth (1849-1854) alas hated. And if one thirsted for mead instead of mellons, thirst-quenching possibilities were almost endless throughout non-Muslim areas of the western Sudan.

Despite these dietary insights, this is not really the work of an historian. Lewicki would be the first to admit it, conceding that he is an Arabist first, and an African historian second. One may not fault him, therefore, for not doing what he said he was not going to do. From the historians' perspective, nonetheless, the limitations are apparent. For example, one hungers (inexcusable pun) for more historical analysis, for greater correlation between food consumption and social stratification, and between food and dependency; or for greater insights into food production, exchange, and distribution. Similarly, one would like to feast more on the dynamics of medieval West African cuisine, and less on flaccid tableaux of disapproving Arabs who sought familiar cultural-religious lanscapes while eschewing the "pagan" and "exotic." Moreover one bloats on "authoritative" data accumulations.

In effect the feast has been prepared by an Arabist. Africanist historians should, however, sample this fare. And if, while attendant at the board, they bloat on blanching details, they nonetheless should bulge their doggy bags

with aromatic grist, because Lewicki knows dietary wonders which are beyond their wits.

B. MARIE PERINBEAM, *University of Maryland at College Park*

In Pursuit of Profit: The Annapolis Merchants in the Era of the American Revolution, 1763-1805. By Edward C. Papenfuse. Baltimore and London: The Johns Hopkins University Press, 1975. Pp. xi, 288. $12.00.

In this study of the Annapolis mercantile community between 1763 and 1805 Edward C. Papenfuse sets his sights well above the level of local history as traditionally conceived. While he focusses on "the structure of mercantile opportunity" and the behavior of merchants during the period, he is also interested in the changing fortunes of people who follow other occupations in the town. A tax list for 1783 has survived and this, supplemented by career studies of the names on the list which he has developed by feats of prodigious research, enables him to make general statements about opportunity, mobility, and wealth accumulation within occupational groupings. Alert to opportunities for quantification, and concerned to exhibit the impact on Annapolis not only of indigenous and local change but also of alteration in the economy of Maryland in both peacetime and war, Papenfuse seeks to redress a balance tilted too far in one direction or another by those who have previously concentrated either on aggregate growth or on individual firms. But while the aim seems beyond reproach we shall see that some targets are not quite reached.

Papenfuse begins his study by tracing increases in the population of the town in several "stages" (that is, periods) of its growth before the Revolution. Making it clear that Annapolis "never served as a major marketing center for a larger agricultural region" he emphasizes the role of the town's political importance in its growth. The emphasis is well placed: in 1763 only 75 hogsheads of tobacco were inspected in Annapolis, the town had few exports, and even at the "peak of production" it was launching only three ships a year. Growth in the size of the governmental bureaucracy, supplemented by the expenditures of wealthy planters drawn to town for the social season, largely account for the development of a local market for imported consumer goods and the emergence of a "merchant class." The years 1763-1774 were an "Age of Affluence" and such was the rise in the demand for goods that mercantile activity, previously more a sideline than a career, began to flourish and to create "unparalleled opportunities" for retail sales. Small retail stores proliferated, a more enduring mercantile community was formed, and a "new type of independent merchant" emerged, one who concentrated on sales of imports in the local market rather than on exports of tobacco. Even more independent of London suppliers were those merchants who, like the firm of Wallace, Davidson and Johnson, pooled their resources and sent one of their own number to London to handle tobacco consignments and buy goods for cash, both for sale in their own stores and for the account of other retailers.

Papenfuse makes much of the activities of this firm and of a successor part-