

yer remains a somewhat more shadowy figure in the diary than Harrison the husband, father, and brother.

Peter Oliver has provided a 120-page introduction that functions both as a biography of Harrison and as an overview of the major themes of the diary. He has also provided biographical sketches of some of the figures most frequently encountered in the diary, but has not annotated the text itself except for the very occasional footnote. Some matters that are puzzling on a first read are clarified in the introduction, but others are not. At a minimum, some indication in the text of the diary as to where in the introduction certain incidents are explained would have been useful. I might have preferred a more intrusive style of annotation, but no doubt others will appreciate being able to read the diary “straight up”, without editorial meddling. The historical profession — and, one hopes, some general readers — owe a debt of gratitude to Harrison’s grand-daughter Barbara Goodfellow for labouriously transcribing the diary over many years, to Peter Oliver for performing “radical surgery” to bring it to publication, and to the Osgoode Society and the University of Toronto Press for publishing this very handsome edition.

Philip Girard
Dalhousie University

PÉTRÉ-GRENOUILLEAU, Olivier — *Les traites négrières. Essai d’histoire globale*. Paris, Gallimard, 2004, 468 p.

During the 1980s the late Serge Daget, specialist on the nineteenth-century French slave trade, once predicted that some day historians would finally succeed in synthesizing the impressive amount of research published on the history of the slave trade since the 1960s. Canadian historian David Eltis, with the aid of associates, has recently accomplished an important element of this task by providing a detailed statistical breakdown and analysis of the entire transatlantic slave trade and the ships involved in it from the sixteenth century through the nineteenth century (David Eltis, Steven Behrendt, David Richardson, and Herbert S. Klein, *The Trans-Atlantic Slave Trade: A Database on CD-Rom*, Cambridge University Press, 2000). Now Olivier Pétré-Grenouilleau, expert on the financing of the slave trade at the Université de Bretagne Sud in Lorient, has chosen to build upon this and other research to go one step further. Exploiting the rich historiography published on the slave trade over the last 50 years — instead of primary sources of which this study is almost devoid — Pétré-Grenouilleau has provided us with an overview of the world-wide slave trade throughout the ages. In skilfully reading and interpreting the vast compendium of publications on the slave trade, he has been able to produce a wide-ranging summary and analysis, replete with personal reflections, of the transatlantic, Muslim, and African slave trade from antiquity to the present.

Pétré-Grenouilleau’s intent was to write a global and comparative history of the slave trade for both historians and the general reading public that would destroy “the myths and persistent legends” (p. 7) prevailing on the subject. He approaches this

task by dividing his book into sections that cover the development of slave traffic since early times, the transatlantic slave trade, the abolitionist movement against this scourge, and the Muslim slave trade. Still, one of the strong points of this work is the manner in which it makes comparisons between the different movements and ties them in with other historical developments. While pointing out that slavery existed in antiquity without a well-established slave traffic, the author shows that both the slave trade and its racist basis really began with the Muslims. However, it was the mushrooming of the plantation system in the Western Hemisphere, especially for the production of sugar, that launched the transatlantic slave traffic by Europeans in the sixteenth century. Slaves were sought on the coast of Africa, where slavery was already an established institution and where an African organized network provided captives for export. Citing the most recent research, he points out that totals for the transatlantic slave trade have not varied much from the estimates of Philip D. Curtin in the late 1960s (*The Atlantic Slave Trade: A Census*, University of Wisconsin Press, 1969) to the detailed data presented by Eltis today. Some 11 million were shipped from Africa to the Americas. In contrast, research by African historians indicates that the Muslim trade to the north and east of Africa amounted to about 17 million deportees, and that over 9 million slaves remained within Africa itself prior to 1850. By the eighteenth and nineteenth centuries, though, anti-slave trade movements were developing, especially in England, leading the way in abolishing the traffic. Nevertheless, Pétré-Grenouilleau points out, in his excellent pages on the past and current historical debate over abolitionism, the English model was unique and differed from those of other European nations. In the latter sections of the book, the author deals with the economic repercussions of the slave trade, the Muslim world slave traffic, and the debate over the effects of slave trading upon Africa.

Perhaps the key to Pétré-Grenouilleau's success in providing an overall if general synthesis is his readiness to acknowledge — unlike many French scholars — the overwhelming importance of anglophone scholarship for the history of the slave trade and his ability to exploit adroitly studies published in English. Indeed, most of the scholarly works he cites are in the English language. Another strong point of Pétré-Grenouilleau's book is the way in which he uses recent historiography to explode current myths and indicate future paths for research. He argues, for example, that scholarship now indicates slaves played some role in liberating themselves, but that the importance of this factor should not be exaggerated. Similarly, he points out that historiography has now identified relatively small profit margins for slave traders: about 6 per cent for the French and 7 per cent for the British. Consequently, these indicators, combined with many other recent findings, prove that slave trade profits could not have influenced to any meaningful extent the accumulation of European capital that provided stimulus for the British industrial revolution, as some ideologically inspired slave trade historians have previously claimed. Moreover, he puts forth historical findings that show the demographic and developmental effects of the slave trade upon Africa to be uncertain, and “far from the catastrophic scenarios sometimes depicted” (p. 382). In like manner, he argues that recent scholarship deflates the assertion that African domestic slavery was somehow more benevolent and less harsh than the Western Hemisphere variety. This permits the author to repeat one of his underlining

assumptions: that slavery was slavery no matter where it existed, a dreadful and degrading system, equally unacceptable and inhuman wherever it might be. Finally, he concludes his study with the observation that Africans should not be depicted as the pawns or dupes of European or Muslim slave traders and that recent scholarship demonstrates Africans were not just the victims of the slave trade, but among its leading actors and participants. Here, as elsewhere, Pétré-Grenouilleau does not just summarize the historiography on the slave trade, but reflects upon it and helps the reader assimilate it.

Throughout his study, the author presents issues, underlines their historical treatment, and especially indicates the questions that they raise. In this sense his work should help stimulate further reflection and research upon the slave trade. Olivier Pétré-Grenouilleau's book is not only wide-ranging and well informed, but patently open-minded, judiciously argued, and highly thought-provoking. In sum, he has produced an excellent review essay or *état présent* of slave trade studies, and his book is an invitation to understand these questions in all their complexity.

Lawrence C. Jennings
Emeritus, University of Ottawa

QUIRING, David M. — *C.C.F. Colonialism in Northern Saskatchewan: Battling Parish Priests, Bootleggers, and Fur Sharks*. Vancouver: University of British Columbia Press, 2004. Pp. xx, 356.

In this book, David Quiring offers the first comprehensive appraisal of the initiatives that Saskatchewan's Co-operative Commonwealth Federation (CCF) government undertook in the northern half of that province between 1944 and 1964. Largely ignored by previous Saskatchewan governments, this region became an object of particular concern for Premier T. C. Douglas and his CCF colleagues. They sought to foster economic diversification in the north and to "modernize" the largely Aboriginal population which lived there. The CCF also undertook new initiatives in education, health care, and social welfare. Central to these initiatives was a conviction that the Hudson's Bay Company's presence in the north had been exploitative and that the Roman Catholic and Anglican Churches had played too large a role in the provision of education and health care, areas that the CCF believed ought more properly to belong to the state.

To a greater extent than most jurisdictions during this postwar period, Quiring argues, the CCF government in Regina was determined to assimilate northern Aboriginals into mainstream Canadian society. Also to a greater extent than elsewhere, it sought to create a socialist society in the north by establishing a myriad of crown corporations, marketing boards, and cooperatives. For the most part, this constituted a sharp break with the past, but in one respect, Quiring argues, little changed in northern Saskatchewan after 1944. The region had long been controlled by outside forces (notably the Hudson's Bay Company); under the CCF political and eco-