

cofradías as a way of perpetuating the traditional pattern of *ayllu* organization in a period of radical social change, partly by compensating for the emotional trauma of conquest, but also because *cofradías* seem to have become identified with particular *ayllus*, taking over many of the functions traditionally performed by the latter. This accounts both for the strength of the *cofradías* during the colonial period and for their decline in the nineteenth century, when liberal legislation deprived them of their independence and subjected them to the tutelage of the *sociedades de beneficencia pública* as a result of which much of their property was sold off.

In conclusion, this is a well-written and stimulating book, though the arguments might have been easier to follow if the authors had more frequently summarized what they were saying. Since many of their more interesting ideas did not receive much elaboration, one awaits the results of their ongoing investigations with great interest.

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*Diario del alzamiento de indios conjurados contra la ciudad de Nuestra Señora de La Paz, 1781.* By FRANCISCO TADEO DIEZ DE MEDINA. Transcription, introduction, notes, and commentary by MARÍA EUGENIA DEL VALLE DE SILES. Prolog by GUNNAR MENDOZA L. La Paz: Escuela de Artes Gráficas del Colegio "Don Bosco," 1981. Notes. Indexes. Glossary. Map. Illustrations. Pp. xxxix, 275. Paper.

Historians who study the great Andean rebellions of 1780–82 will welcome the publication of Francisco Tadeo Diez de Medina's diary, a chronicle of events in La Paz between February and June 1781, when an Indian army led by Julián Apaza, better known as Virrey Túpac Catari, besieged the city, causing massive losses of life and property. Until now, the most accessible account of the first "*circo*" has been that written by Commander Sebastián Segurola, a Spanish officer who reached Upper Peru late in 1780 and who limited himself to reporting military developments. By contrast, Diez de Medina was born in La Paz, enjoying there a prominent economic and social position. Displaying an intimate knowledge of the city and its residents, the *oidor* wrote not only of battles and actions of important persons during the siege, but also of its human impact—hunger, epidemics, and widespread misery. As the editor notes in her thoughtful "Estudio preliminar," his narrative also provides insight into the creole mind. Diez de Medina was critical of Segurola's leadership and ambivalent about the nature of the Indians. His language, ranging

from pretentious to poetic, reveals the creole resentment of Spanish prerogatives and reflects the growing tension between Americans and peninsulars. By analyzing Diez de Medina's attitudes as well as his eyewitness accounts, the scholar can learn much about what the inhabitants of La Paz were doing and thinking when, "on the eve of Independence, enclosed between walls, they supported the rigors of an implacable Indian siege" (p. 52).

Siles has equipped this handsome edition with many useful tools. In addition to the "Estudio preliminar," there are copious notes accompanying the text, capsule biographies of the principal characters, a glossary, and indexes of names and places. Gunnar Mendoza's graceful prolog places the account within the context of other eighteenth-century archival materials. There are thirty-three pages of illustrations, including three maps of La Paz, portraits of Segurola and Bishop Gregorio Francisco de Campos, and photographs of colonial buildings. With these fine printed and pictorial accessories, the diary promises to become an indispensable and widely consulted source.

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*Slavery, War, and Revolution: The British Occupation of Saint Domingue 1793–1798.* By DAVID PATRICK GEGGUS. New York: Oxford University Press, 1982. Tables. Notes. Maps. Appendixes. Bibliography. Index. Pp. xi, 492. Cloth. \$67.00.

When Louis XVI recalled the Estates-General to Versailles on May 5, 1789, he inadvertently set in motion a profound revolutionary process of dire consequences for himself and for France. He eventually lost his head, both figuratively and literally. France lost its premier colony, the tropical, staple-producing western part of the island of Hispaniola called Saint Domingue. If Europe was never the same after the French Revolution, the Western world was never the same after the Haitian revolution. And when the slaves became the masters of that ill-fated French colony in 1798, they not only laid the foundation for the emergent free Black republic (in 1804), but also sounded the deathknell for the system of slavery in the Western Hemisphere.

David Geggus has focused on the years of the British military occupation, when a faction of the French plantocracy opted to invite the English to defend (and eventually to restore) the system of slavery in the colony. This superb history is, however, far more than an accounting of