

tubs were seized upon by the ever cost-conscious slaveowners as a way of curing the infirm and boosting their output. There is one report of the mesmerizing en masse of a contingent of castoff slaves. One Mme. Millet, on the other hand, wrote to Parisian friends about an unanticipated feature of Dr. Mesmer's device. She was alarmed when, in a different tub, "a young lady, after having torn off all her clothes, amorously attacked a young man on the scene . . . and could be torn from his arms only after another dose of magnetism."

The final section is a rather conventional study of the *Circle des Philadelphes*, St. Domingue's formal scientific society, which obtained the royal blessing a few months before the storming of the Bastille. The *circle's* credo was to improve the lot of slaves "without harming the interests of the colonists." Professor McClellan concludes that science and colonialism fit hand in glove; "socially, economically, and politically, the Enlightenment and Rousseau were simply irrelevant in Saint Domingue" (p. 293). I have brutally summarized a reflective and subtle argument; I hope I have also indicated the value of this deeply researched and informative book.

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The Santiago Campaign of 1898: A Soldier's View of the Spanish-American War. By A. B. FEUER. Westport: Praeger, 1993. Photographs. Maps. Appendix. xv, 147 pp. Cloth. \$47.95.

As the centennial of the Spanish-American War of 1898 approaches, we can expect to see more attention devoted to the history of that conflict and the U.S. intervention in Cuba. A. B. Feuer's account of the Santiago campaign is an entertaining and informative look at the U.S. Army forces during that episode. Feuer bases his work on seven regimental histories published between 1898 and 1906, an unpublished diary of Edward L. Henry, the unpublished memoirs of Private George Von Kroner, some scrapbooks, and contemporary reports in the Boston *Herald*. From these sources he pieces together a narrative, mostly in the words of the soldiers themselves. Except for a list of sources at the end and an occasional reference in the text, however, this composite memoir does not provide specific citations.

The book, somewhat myopically, deals primarily with New York and Massachusetts troops in what one of their number called the "Yanko-Spanko war." It provides little explanation of that war beyond the Santiago campaign or even much description of other military units around Santiago, except for some insight about the Spanish forces, based on observations by their adversaries. The work does not pretend to assess the relative importance of the Cuban rebel forces or the U.S. troops. Nor does it analyze in any depth Admiral Pascual Cervera's decision to steam out of Santiago Bay toward certain destruction by the U.S. Navy. Once the

U.S. forces had taken the heights overlooking the bay, of course, Cervera had only the choice between surrender and running the U.S. blockade, for to remain in the bay would have exposed him to hostile artillery from above.

In addition to some helpful sketch maps detailing the Santiago campaign, Feuer has enhanced the text with a collection of about 40 contemporary photographs, including individual and group portraits of officers and soldiers, views of military activity, and scenes from the countryside and Santiago. These photos add to the work's effectiveness in achieving its aim, which, as its subtitle asserts, is to provide "a soldier's view" of the war.

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The Huarochirí Manuscript: A Testament of Ancient and Colonial Andean Religion. Translated and edited by FRANK SALOMON and GEORGE L. URIOSTE. Austin: University of Texas Press, 1991. Maps. Bibliography. Glossary. Index. 273 pp. Cloth, \$32.50. Paper, \$14.95.

In this handsome, large volume, with two columns of print to a page, anthropologists Frank Salomon and George Urioste offer the first English translation of an early seventeenth-century Quechua document known as the Huarochirí manuscript. Scholars have long recognized the significance of this untitled, undated, anonymous manuscript, preserved in the Biblioteca Nacional of Madrid together with Spanish-language papers pertaining to Father Francisco de Avila, the renowned seventeenth-century "extirpator of idolatries" born in Cuzco. The manuscript is considered a prime source for Andean mythology, comparable to the more famous Popol Vuh text of the Mayas. The author, obviously a native Peruvian with some knowledge of Spanish, wrote in Quechua, the native lingua franca, though he himself originally may well have belonged to the Aru, a non-Quechua linguistic group.

Of the many translations into various languages, the best known are probably José Maria Arguedas' *Dioses y hombres de Huarochirí* (1965), long out of print, and Gerald Taylor's more recent *Ritos y tradiciones de Huarochirí del siglo XVII* (1987). As opposed to Arguedas' classic, which is eminently readable albeit plagued with poetic license, and Taylor's version, linguistically explicit but stylistically somewhat rigid, the Salomon-Urioste translation is couched in precise but colloquial language with the express intention of attracting the nonspecialized reading public.

The text conveys the unnamed author's anxiousness to comply with the Christian "persecution of idolatries" by interspersing critical comments throughout an otherwise proud description of his people's origin myths and ancestral rites. After Paria Caca (more frequently rendered as Pariacaca), the fivefold father of gods and men, destroys the early man-eating fire god Huallallo, he and other mythical