“Inca Revolution” O’Toole Lecture 3a

*Study Questions* **– Serge Serulnikov**, *Revolution in the Andes*, Chapters 5-6 (pp. 35-54).

1. How was **José Gabriel Condorcanqui** **acculturated** into Spanish colonial society as an Andean **kuraka/cacique** (pp. 35, 36)? [A *cacique* is a *kuraka*, the singular of *kurakakuna*, or local indigenous leaders of the Andes.]
2. How did **José Gabriel Condorcanqui transform** into **Túpac Amaru II** (p. 37)?What events led to the rebellion, including the capture and execution of colonial corregidor Antonio de Arriaga in 1780?
3. What were the articulations, or the relationships, between violence and law (p. 38) that lay at the heart of what historian Serge Sernulnikov calls the “insurgent movement” of Túpac Amaru II? Was **Túpac Amaru II** a separatist or an autonomist (p. 47)?
4. Why does Sernulnikov argue that the execution of the corregidor/Spanish magistrate Arriaga “represented the inversion of the established order” (p. 38)? According to Sernulnikov, how did the uprising led by Túpac Amaru II (also called the Tupamarista revolution) question the legitimate form of **sovereignty** in the Spanish empire (p. 38)?
5. What forms of “Inca cultural revival” (p. 39) were increasingly prevalent in the 17th and 18th centuries? Did people have to be “direct participants or audience members” (p. 39) to be influenced by these representations according to Sernulnikov? How was the figure of Túpac Amaru II **intelligible** to the people of Cusco (p. 40) in the 1780s?
6. By the 18th century, why were caciques/kurakas/the native aristocracy respected by indigenous peoples (Andean commoners) and Spanish colonizers (white settlers) (p. 40) around Cuzco/Cusco? How were Andean cultural traditions not only “marks of subalternity” (p. 41) at this time?
7. In the Andes, what changed, politically and economically, in the 18th century (p. 42) under the Bourbon absolutist policies? [The alcabala was a sales tax.] Why did mestizos and creoles join protesting indigenous Andeans (pp. 42, 43)? [Creole refers to Spanish-descent people born (and raised) in the Americas versus peninsular meaning Spaniards from Iberia.]
8. Who were the followers of Túpac Amaru II? What did Túpac Amaru II communicate to his followers by destroying the colonial *obraje* (p. 44)?
9. How did the battle of Sangarará come to symbolize the opposing sides of the rebellion (p. 45)?
10. What was the military strategy of Túpac Amaru II and his wife and lieutenant, Micaela Bastidas (p. 46)?
11. What changes did the Tupamaristas, led by Túpac Amaru II, call for? Who did they oppose? Sernulnikov argues that region and class created differences among the insurgents (p. 47). What **evidence** does this historian offer for his **historical interpretation?**
12. How did Túpac Amaru II repeatedly underline his image as a “self-proclaimed Inca king” (pp. 48, 50)?
13. How did the royalist forces defeat the insurgent army of Túpac Amaru II at Cusco/Cuzco in December of 1780 (p. 51)?
14. Who did not support the Túpac Amaru II insurgency/rebellion (pp. 52, 53)? Why?

Notes: Sernulnikov employs the term “Cusco rebellion” to refer to movement led by Túpac Amaru II as opposed to the rebellion led by Tomás Katari in Charcas (today’s Bolivia, or Upper Peru) against the Spanish crown, including the Chayanta uprising against the Spanish corregidor (colonial magistrate) Alós and the battle of Pocoata. Sernulnikov employs the term “Indians” to refer to indigenous Andeans. Lake Titicaca constituted the border between southern Peru and what is today Bolivia, a region also called Collao. Lima was the capital of the Spanish Viceroyalty of Peru. Agustín Gamarra and Andrés de Santa Cruz were military and political leaders in early 19th-century wars for Latin American independence against Spain.Twentieth-century *indigenismo* was an intellectual, political, and cultural movement, in and around the city of Cuzco, that in the 19th and 20th century articulated a pride in Inca and indigenous identity.

*Study Questions* **–** Image: “[Woven Belt, Execution of Tupac Amaru](http://vistas-visual-culture.net/themes/political-images-08/" \t "_blank)”

1. When examining the woven belt, created in 2002, showing the 1781 execution of Túpac Amaru II, try to identify the imagery of the Andean leader’s execution (he was drawn and quartered).
2. Why would Andeans carry the **memory** of the rebellious Inca in a textile?