

Om Tupac Amaru-opprøret 1780-1781

Tupac Amaru-opprøret ledet av José Gabriel Condorcanqui var det største av de mange opprørene som fant sted i Spansk Amerika i siste halvdel av 1700-tallet. Det var også det opprøret som mest direkte truet det spanske overherredømme i Amerika før uavhengighetskrigene en generasjon senere. Opprøret har blitt et symbol på motstand mot spansk styre, og antikolonialisme mer generelt.

1. Opprøret omtales i pensumtekstene (Fuglestad, *Latin-Amerika og Karibiens historie*, s. 139-140 og Smidmore/Smith, s. 28). Les disse.

2. Les ”Edict That Was Found in the Rebel Tupac Amaru’s Pocket When He Was Captured” og ”Tupac Amaru’s Edict to the Province of Chichas” (Tekstene er hentet fra Ward Stavig og Ella Schmidt (red.): *The Tupac Amaru and Catarista Rebellions: An Anthology of Sources* (Indianapolis: Hackett Publishing, 2008), ss. 73-74 og 121-122.

3. Spørsmål til gruppene:
 - a. Hva var Tupac Amaru’s grunnlag for makt?
 - b. Hvem sin støtte søkte han?
 - c. Hvem støttet han?
 - d. Hva var målene med opprøret?
 - e. Hvordan kan man forstå referansene til kirken og kristendommen i tekstutdragene?
 - f. Hvordan kommer hans forhold til kongen til uttrykk?
 - g. Hva kan opprøret fortelle oss om sosiale og kulturelle forhold i Andes-regionen på 1700-tallet?
 - h. Kan opprøret oppfattes som nasjonalistisk?

42. Tupac Amaru's Edict to the Province of Chichas

The following edict was one of several issued by Tupac Amaru that was designed to win support from criollos and others in the province. He states his purpose as ending the oppression and tyranny of the Spanish. At the same time, his edict carries with it a threat; he expects people to join his side and to support his proclamation. Those who don't will be punished. He also makes a special effort to clarify that he wishes no harm to, nor does he disrespect, the Catholic faith. Given his actions and statements toward the Church, there is no reason to doubt his sincerity. However, these assurances were also meant to calm fears or doubts among the majority of his followers who saw themselves as Christian believers.

Don José Gabriel Tupac Amaru, Indian of the royal blood and principal line of descent (*tronco principal*): "Let it be known to the *criollo* countrymen, *moradores* [residents] of the province of Chichas and its vicinity, that seeing the strong yoke that oppresses us with such force (*pecho*), and the tyranny that those in charge bring to this task without taking consideration of our misfortunes, and exasperated by them and their impiety, I have determined to shake off this unbearable yoke, and contain the evil government that we experience from the leaders. . . . [It was for this reason] that the *corregidor* of the province of Tinta died on the public gallows, and to whose defense came a group of Spaniards (*chapetones*) from the city of Cuzco, dragging with them my beloved *criollos*, whose audacity and daring was paid for with their lives. I do not wish them any harm, but [desire] that we live together as brothers and, joined together in one body, destroy the European. . . . [T]his effort does not oppose in the slightest way our sacred Catholic religion, but is only to suppress disorder. . . . I have taken only those measures that have been necessary for the support, protection, tranquility, and conservation of the Spanish *criollos*, of the *mestizos*, *zambos* and Indians. For all of them being countrymen and compatriots born in our land . . . and all having suffered equally the oppressions and tyranny of the Europeans, it has been expedient to make known to them—said *criollos* and countrymen—that if they choose [to follow] my counsel harm will not follow them, not in their lives nor on their haciendas. But if my warning is rejected they will find the opposite. They will experience ruin, my meekness converting to rage and fury, reducing this province to ashes; and . . . I have the forces, money, and all the surrounding provinces at my disposition, in union with *criollos* and *naturales*, not to mention the rest of the provinces that also are under my orders. . . . Thus do not underestimate my warning that is born of my love and clemency

and which promotes the common good of our kingdom, and that ends in removing all the *criollos* and *naturales* from the unjust servitude that they have suffered. . . . At the same time, the principal goal is to end the offenses to God our Lord, whose ministers, the priests (*Señores sacerdotes*), will have the right—full regard and veneration of their positions, and so will have the clerics and monasteries, by whose pious and just intentions with which I proceed, I hope for Divine Clemency, as one destined for it, so it will enlighten and govern me for this undertaking (*negocio*) in which I need all his assistance for its joyous success.

And thus so that you have understood, copies of this proclamation will be put up in prominent places in said provinces . . . [so that] I will know who follows this edict, rewarding the loyal and punishing the rebels, that they may know our rule of law, and afterwards may not allege ignorance. . . . Lampa, December 23, 1780.

Don José Gabriel Tupac Amaru, *Inca* [CDIP 112. 1780-XII-23]

their well-deserved deaths. And thus, they were dismounted from their mules in front of the doors of the barracks. The *Visitador* separated them that night, preventing Tupac Amaru, his wife, and children from saying good-bye to each other forever, as they would not see one another nor would they be together before eternity, except on the day of their execution, to their very great sorrow. Cuzco, April 16th, 1781. [CDIP: 184. 1781-IV-16]

57. Edict That Was Found in the Rebel Tupac Amaru's Pocket When He Was Captured

This edict was in Tupac Amaru's pocket when he was captured. It demonstrates that he had clearly committed himself to being the Inca king of the lands in South America that were under the Spanish Crown, and that he had also given himself the power to distribute divine piety. In the edict, he seeks to cripple the colonial economy by relieving people of the burdens imposed by unjust officials and leaving in place only those taxes that he, as king, would need to run his kingdom. It is interesting that, although some people connected with the church are mentioned among the evildoers, religion is still respected.

Don José the first, by the grace of God Inga [sic] King of Peru, Santa Fe, Quito, Chile, Buenos Ayres [sic] and Continents of the Seas of the South, Duke of la Superlativa, Lord of the Caesars and Amazons, with dominion over the Great Paititi, Commissary distributor of Divine Piety. . . .

As it was agreed by my Council in several careful meetings, both publicly and privately, that the Kings of Castile usurped the Crown and dominion over my people for almost three centuries, taxing vassals to pay unbearable service, tribute, excises, duties, customs, mercantile taxes, monopolies, land taxes, tithes, and fifths (*quintos*), and the Viceroy's, *Audiencias*, *Corregidores* and other ministries all sharing in the same tyranny, selling justice in public auctions . . . Ecclesiastical and Secular people who, without fear of God, harmed the *naturales* of this Kingdom like they were beasts. . . . For all this, and for their just clamors that have regularly reached the heavens, in the name of God Almighty we order that the aforementioned peoples, and intrusive European ministers, should not receive any payment nor be obeyed in anything. Full respect being shown only to the clergy, paying them their tithe and offering them the first fruits as it were given directly to God; and the tribute and fifth to their King and Natural Lord [Tupac Amaru], and this with

the moderation that will be known, along with the other Laws that will need to be obeyed and respected. And so that everything mentioned here is promptly enacted, we order that the declaration of my Royal Coronation be disseminated and published throughout the cities, villages and places of my dominions and I should be informed as soon as possible of those willing and loyal subjects so that they may be rewarded. And those who may not follow the order will be given the sentence that suits them in reference to this Declaration. . . . Done in Tungasuca, March 18th, 1781.

Don José Gabriel Tupac Amaru Inga [sic] King of Peru.
[CDIP: 165. 1781-III-18]

58. Confession of Micaela Bastidas

After her capture, Micaela Bastidas was interrogated. In her confession, Bastidas very cleverly attempted to use the Spanish paternalistic system to her advantage. She denied having power, or having exercised power, on her own. She claimed to have done only what her husband ordered and not to have had access to many of his decisions. She contended that she remained ignorant of most of what was happening and only acted on direct orders she received from her husband. She also stated that Tupac Amaru was strict or stern with her, indicating a proper husband-wife model that was designed to make her claims more believable. The Spanish did not believe any of this, but nonetheless she attempted to use the language, culture, and paternalistic-sectism of the colonial world to give credence to her claims of innocence. Thus, she mocked the Spanish until the very end.

In the city of Cuzco, on April 22nd, 1781, before Señor Don Benito de Mara Linares, of His Majesty's Council, *Oidor* [Judge] of the Royal *Audiencia* of Lima appeared a woman, who is held prisoner . . . from whom the Judge received an oath which she swore by God, and having made the sign of the cross, as it is her right, and having done all that was required, she promised to tell the truth. And having been asked her name, where is she from, her age, marital status, quality, and whether she knows the reasons for her imprisonment, she said: that her name was Micaela Bastidas, originally from Pampamarca, that she is over twenty-five years old, married to José Gabriel Tupac Amaru Cacique of Pampamarca, Tungasuca, and Surimana, and that she is in jail because her husband killed the *Corregidor* [Arriaga].