

government's doctrinaire effort to apply the lessons of Mexico to the very different situation in Peru. A large part of the cost of this blunder was paid by Areche.

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*La rebelión de Túpac Amaru.* By DANIEL VALCÁRCEL. [Colección Tierra Firme, 31.] (Mexico City: Fondo de Cultura Económica, 1947. Pp. 206. Illustrations. Paper.)

This general work, based almost entirely on documentary material, gives a clear account of the rebellion of José Gabriel Túpac Amaru (1780-1783). The leader was a descendant of the royal Incas and Spanish nobles, a man of some wealth and education who lived more like a European nobleman than an Indian. He championed the cause of the Indians and tried to get rid of their oppressions, suffered for many years under unscrupulous and greedy Spanish officials. First he used peaceful means—appeals to courts, viceroys, and the king, and endeavored to interest high church functionaries in the natives' cause. When those measures brought only temporary relief and *corregidores* (governors) kept increasing the economic burdens of the people by their *repartimientos*, or monopoly of merchandise, and by burdensome taxes, Túpac Amaru decided upon more forceful action. He began the revolution by hanging the hated Antonio de Arriaga, *corregidor* of Tinta province.

Many Indians from various towns in the bishopric of Cuzco immediately supported the Inca leader. The uprising spread until it became the largest Indian rebellion on the American continents. It extended from Tucumán northward through the northwestern part of Argentina, Bolivia, and Peru to Quito, Colombia, and Venezuela. Although Túpac Amaru was captured and cruelly executed, his relatives and followers went right on with his work. It was then that the revolution assumed its bloodiest phase; the Indians were now determined to exterminate the whites. The Spaniards were badly frightened and kept busy crushing the insurrection, but the superiority of their arms finally prevailed. A general pardon was issued and the remainder of the Inca's family saved for a time, but the Spaniards were not sincere in their offer. They merely awaited a pretext to exterminate the whole Túpac Amaru family. This opportunity soon came in certain minor revolts and false accusations against the pardoned rebels. Spanish justice then did such a thorough work that only one or two members of the family survived.

The great Inca revolt did not come suddenly. Many precursory uprisings had occurred for almost half a century before the big upheaval

and showed the native dissatisfaction. In this work the author merely mentions several of them. The Inca revolt was not fought in vain, for the chief reforms asked by Túpac Amaru were obtained. The *repartimientos*, *corregidores*, and many abuses were abolished. Intendancies replaced the *corregimientos*, a royal *audiencia* was erected in Cuzco, and a new viceroy, the energetic Teodoro de Croix, made many reforms and got rid of corruption. The Indians had been subdued, but were never again satisfied with Spanish rule.

The author goes into detail about a plot in Chile in 1781, which seems to have had no connection with Túpac Amaru's revolution. He passes over briefly the Catari uprising in Chayanta, the disturbances in Oruro and Cochabamba, the defense of Puno and La Plata, and omits the tumultuous events in La Plata, yet there is a large amount of material on those subjects. Diego Cristóbal Túpac Amaru is represented as the first cousin of José Gabriel (p. 22), but the author speaks of the latter's son, Mariano, and Andrés Mendigure as Diego's nephews (pp. 158 and 159). The style of the work is good and the interesting book is a contribution to Peruvian history.

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*Rebeliones indígenas.* By DANIEL VALCÁRCEL. (Lima: Editorial P.T. C.M., 1946. Pp. 176. Illustrations, facsimiles. Paper. \$13.00 m/n.)

This volume by Professor Valcárcel is based primarily upon material still inedited. It describes especially the numerous Indian conspiracies and rebellions of the eighteenth century, which clearly show the dissatisfaction with Spanish rule. A few minor uprisings of the two earlier centuries are also mentioned. The natives had been burdened by such heavy oppressions and denied justice for so long that they decided to take matters into their own hands.

The chief merit of the work is in the detailed treatment of the insurrections by Juan Santos in Tarma and Jauja (1742), by Antonio Cavo and Francisco García Surichac, the latter better known as Francisco Inca, in Huarochirí (1750); and by Lorenzo Farfán de los Godos in Cuzco (1780). Santos was an intelligent mestizo who had been educated by the Jesuits and taken to Europe and Africa. When he returned to Peru, he took the name of Atahualpa Apu Inca and the Indians attributed divine qualities to him. His strategy and tactics were so successful that he was able to hold out against the Spaniards for fourteen years. Royalist troops sent against him were constantly defeated and even the religious had no influence in restoring peace.