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### Sinclair Thompson, *We Alone Will Rule: Native Andean Politics in the Age of Insurgency*

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Nevertheless, the reader comes away with the sense that there are no great breakthroughs in this book, but rather a tendency to confirm the author's earlier judgments and to fill in the picture a bit more on some specific questions.

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*We Alone Will Rule: Native Andean Politics in the Age of Insurgency.* By Sinclair Thompson. (Madison: University of Wisconsin Press, 2002. xii + 399 pp. Maps, notes, chart, bibliography, index. \$55.00 cloth, \$24.95 paper.)

Sinclair Thompson focuses on the La Paz region to explore the political dimensions of the 1780-1781 native rebellion in Upper Peru. Compared to the Tupac Amaru rebellion in Cuzco and the Tomás Katari rebellion in Chayanta (south of La Paz in the district of Potosí), both starting a few months earlier, Tupaj Katari's rebellion in La Paz was more radical and violent. Tupaj Katari and the thousands of Aymaras who fought under his banner sought the annihilation of Spanish colonial rule and the death of all Spaniards, Creoles, mestizos, and Indians who refused to submit to new native rule. The siege of La Paz lasted 184 days from March to October 1781, when the Spanish army arrived from Buenos Aires, gained the support of loyalist Indians, and lifted the siege. The leaders of the Indian rebellion were captured and executed.

Rather than hereditary Indian lords (caciques), Indian commoners from local Indian communities (*ayllus*) led the La Paz uprising. How did commoners come to organize and lead a rebellion as large and as sustained as the siege of La Paz? This question becomes the focus of Thompson's research. Thompson rejects "essentialistic" causes of the rebellion. Indian commoners rebelled in 1781 not so much because they were mistreated and furious (that had always been the case), but because they developed specific political goals during a formative period of protest from the 1740s to the 1770s. In communal meetings, they articulated reasons for rebellion and what they sought to achieve. By the 1780s, they had acquired political experience and a political vision. In 1781, they evaluated political events, namely the earlier rebellions, and adjusted strategy and tactics based on those events. Indian commoners had become political actors and political strategists.

Political activity by Indian commoners before and after the rebellion led to a fundamental structural change in how Indian communities were ruled. Thompson shows how indirect Spanish colonial rule through caciques unraveled during the insurrectionary period. As the colonial state involved the cacique in greater exploitation of Indian communities, especially via the forced sale of goods, the cacique's right to rule was challenged from below. In judicial complaints, *ayllu* leaders showed how the cacique had become unjust.

Rather than protect them from excessive exploitation, the cacique joined in and made it worse. During the 1740 to 1780 period, *ayllu* leaders, or their representatives, not only articulated communal objectives, they also organized local rebellions against their caciques. The caciques lost their legitimacy. In the aftermath of the rebellion, few caciques regained their former authority over Indian communities. As the old form of rule evaporated, *hilacatas* replaced caciques as the new rulers of Indian communities. *Hilacatas* were commoners who came from the community and earned their right to rule by participation in the cargo system, a series of posts that sponsored fiestas at great expense to the holder of the post. They performed the traditional tasks of tribute collections and control of communal conflict, but they remained in office for only one year. Because of the frequent rotation of office, *hilacatas* applied traditional rules accepted by the majority, rather than build a personal power base. Thus the will of the community seemingly prevailed.

In the archives of Spain, Argentina, and Bolivia, Thompson located the judicial and administrative records that described in detail Indian political activity. Because he amplifies the intentional actions of the Indians, Thompson greatly enhances our understanding of the rebellion. But how are these political actions related to demographic and economic changes? Although he mentions them as necessary parts of the overall explanation, Thompson should—perhaps in another context—integrate social and economic changes to complete the story.

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*Slavery and the Economy of São Paulo, 1750-1850.* By Francisco Vidal Luna and Herbert S. Klein. (Stanford: Stanford University Press, 2003. xii + 273 pp. Maps, charts, tables, appendix, notes, bibliography, index. \$60.00 cloth, \$24.95 paper.)

The economic historians Francisco Vidal and Herbert S. Klein trace the development and growth of the agricultural economy of the city and state of São Paulo using census data. The years 1750 to 1850 were a crucial era for the growth and expansion of the Paulista economy from a backwater area to an economically active region. The book details the transition from sugar cane cultivation to a coffee-growing economy. The authors make clear through their careful research the importance of the economic development of the south central regions of Brazil. The area was a magnet for European immigrants from such diverse regions of the world as Italy and Japan. The book traces the role of African slavery in the development of this rich agricultural economy during those significant years when Brazil made the transition from a Portuguese colony to an independent empire.