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Narrative of the Incas. By Juan de Betanzos. Translated and edited by Roland Hamilton and Dana Buchanan. (Austin: University of Texas Press, 1996. xxiv + 326 pp. Illustrations, maps, tables, notes, glossary, index. \$17.95 paper.)

Although Juan de Betanzos was born in Spain, he studied Quechua in Peru and became competent enough to undertake in the late 1540s a Spanish-Quechua manual and dictionary of beliefs and rites for priests, his *Doctrina christiana*, which unfortunately was lost. In 1551 Betanzos was commissioned by Viceroy Antonio de Mendoza to write an Inca history, and his only remaining work, *Suma y narración de los Yngas*, was finished in 1557. It apparently remained in manuscript form until 1880 when Jiménez de la Espada edited an incomplete version from the library of El Escorial. A complete manuscript was found in Palma de Mallorca and was edited and published in 1987. From these materials, Roland Hamilton and Dana Buchanan made the present translation into English. Hamilton had previously translated two important works by Bernabé Cobo: *History of the Inca Empire*

(University of Texas Press, 1979) and *Inca Religion and Customs* (University of Texas Press, 1990).

Betanzos' informants came through his marriage to Doña Angelina Yupanque, who as a young girl was married to the Inca Atahualpa and later became Francisco Pizarro's mistress. Sadly, no portrait of this remarkable woman emerges. Betanzos' *Narrative* briefly covers the mythic origins of the Incas and then roughly the historical period from 1400 to 1550. It is divided into two parts, indicating essentially the two major stories that are described with some detail and interest: the first is the fascinating description of the ninth Inca, but the first *great* Inca who virtually founded the Inca Empire and built Cuzco into a beautiful, functional capital city—Pachacuti Ynga Yupanqui Capac Yndichuri, which means "Momentous change, King Yupanque, Son of the Sun." Betanzos' second major focus is on the disintegration and end of the Inca Empire: the civil war between Huascar and Atahualpa, the arrival of the Spanish conquistadors and the final defeat of a remarkable ruling class, the Capaccuna Incas.

Scholars divide into two camps concerning Pachacuti's actual contribution to empire and whether Pachacuti and his father Viracocha merely extend conquests made by earlier rulers. While much of Betanzos' writing about military skirmishes is rather pedestrian and repetitive, his treatment of Pachacuti often verges on the imaginative, as Pachacuti achieves epic status by not only founding the Inca Empire but creating its culture, from religion to bridge building. Here is material for the student of mythology and comparative religion, as well as the historian. Pachacuti obviously understood the social role of religious symbolism and ritual. After providing for his nobility and building extensive roads for communication with his empire, Pachacuti disguised himself and walked throughout Cuzco devising improvements for domestic relations and unwanted children—the common touch.

At his death, Pachacuti sang a song which was then repeatedly sung in his memory: "Since I bloomed like the flower of the garden, up to now I have given order and justice in this life and world as long as my strength lasted. Now I have turned into earth." A more poetic translation of this extraordinary ruler's death song is the following:

I was born like a lily in the garden,
And so also was I brought up.
As my age came, I have grown up,
And, as I had to die, so I dried up
And I died.

The back cover of this University of Texas paperback states that Betanzos' writing "presents an authentic Inca worldview," and one can only wish that it

did, but the mystery only deepens around such poignant events as the meeting between Atahualpa and Pizarro, which was patently a confrontation between two radically different worldviews, only one of which is now accessible to the modern reader. Atahualpa, who had ruthlessly and resolutely dealt with his brother Huascar's neurotic antagonism, turned into jelly and got drunk the morning he set out to meet Pizarro. When he was told that the Spaniards had blatantly confiscated his ancestral dwellings in Cajamarca, Atahualpa turned his anger on the messenger and beheaded him. Against the advice of the wise Ciquinchara who had personally observed the behavior of the Spanish, had verified with Pizarro's own interpreter that the Spaniards were all too human and not gods, and had then recommended extermination of the foreigners, Atahualpa nevertheless led his lightly equipped retainers into Pizarro's trap in Cajamarca.

Betanzos, perhaps in his effort to please his patron, never seems to shake his head in wonderment and ask the question *why* as we do, for example, when we witness Atahualpa's tragic choices or, in a similar case, Moctezuma II's equally strange and passive behavior with the rapacious Hernán Cortés in Mexico.

The scholarly aids in this edition such as the maps, endnotes, and glossary are adequate. One complaint, however, is that the introduction is too lean, as if conceding that a book of this ilk will only interest scholars. Isn't there a psychological and historical bridge that could be built to the modern day reader? What did the Indians of both Americas understand and appreciate about living on these continents that transplanted Europeans still yearn for? "Indigenous" means more than just "native," it means having a *worldview* that in every sense of the word—from birthing rituals to place names—calls a piece of America "home."

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