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## REVIEWS

**José Anadón, ed., *Garcilaso Inca de la Vega, an American Humanist: a Tribute to José Durand* (Notre Dame: University of Notre Dame 1998) 245 pp.**

Few figures in the pantheon of sixteenth- and seventeenth-century letters are as pertinent to current discussions surrounding the Spanish and Portuguese colonial enterprise and its ramifications as Garcilaso Inca de la Vega. Son of a Spanish conquistador and an Inca princess, he was born Gómez Suárez de Figueroa in Cuzco, Peru (1539), the ancient seat of the Incan empire. After moving to Spain in his early twenties, he embarked on a career in letters, assuming the name Garcilaso Inca de la Vega. After more than two decades of vigorous literary production, he died in Montilla in the province of Cordova in 1616, the same year as his illustrious contemporaries Miguel de Cervantes and William Shakespeare. As soldier, linguist, translator, and historian, Garcilaso's life and vocation spanned two centuries, linked two continents, and merged two cultures.

*Garcilaso Inca de la Vega, an American Humanist* is aptly titled, given Garcilaso's multiple interests. Indeed, the young émigré began his career by translating the *Dialoghi d'amore*, a treatise on the nature of love written in Italian by another complex Renaissance figure, Yehuda Abravanel, better known as León Hebreo, a Sephardic Jewish physician and philosopher who, while in exile in Italy, absorbed the ideas of neoplatonists such as Marsilio Ficino and Giovanni Pico de la Mirandola. While perhaps Garcilaso's best known works are those dealing with the history of his native Peru (the *Royal Commentaries*, a history of the Incan Empire; and the *General History of Peru*, a chronicle of that country beginning with the arrival of the Spaniards), his first historical work, *La Florida of the Inca* (1605), was an account of the conquest of Florida and the southern regions of what is today the United States. Thus, Garcilaso is known both for his contributions to the ongoing European debates on the encounter with the native peoples of the Americas, and for being a protagonist in the spread of Italian Renaissance ideas to the Iberian Peninsula.

The essays gathered in this collection are the result of a conference held at Notre Dame University in 1996 in homage to the late Professor José Durand (1925–1990), a scholar whose lifelong devotion to the

works of Garcilaso helped reveal the breadth and depth of the mestizo author's knowledge and achievement. The conference also celebrated the acquisition of Durand's library of rare books and manuscripts by Notre Dame University. In addition to the articles arising from the Notre Dame conference, some are the result of an earlier symposium held in May 1995 at the Pontifical Catholic University of Peru.

The volume bears the advantage of gathering together studies by some of the most established scholars in the field, such as Juan Bautista Avalle-Arce and Aurelio Miró-Quesada Sosa, whose intellectual achievements have laid the groundwork for Garcilaso studies, and joining them to the endeavors of younger scholars who are delving into the issues raised by current debates, thereby creating an intelligent and lively interchange on the role of this seminal figure. The variety of approaches and subject matter to be found in the book are a testimony to the complexity of Garcilaso himself and the type of cross-disciplinary approach that such a figure invites. Contributions include essays by Paul P. Firbas, Pierre Duviols, Eduardo Hopkins-Rodríguez, Efraín Kristal, and Sabine MacCormack, among others.

Though in his writings Garcilaso tells us much about his life in Peru, and thanks to the labors of Durand and others there is a wealth of biographical information available, the Inca remains an enigmatic figure. As Aurelio Miró-Quesada Sosa states in his entry "In Remembrance of José Durand," "it is sometimes most important to understand the things that Garcilaso does not reveal to the reader" (xiv). Many of the contributions, in fact, seek to shed light on those spaces where Garcilaso's motives are unclear or opaque. The question of Garcilaso's self-representation, for example, receives a good deal of attention. Juan Bautista Avalle-Arce examines the moment when Gómez Suárez de Figueroa was "self-baptized" as Garcilaso Inca de la Vega, drawing connections with Saul of Tarsus, who was to become Paul the Apostle, as well as with Alonso Quijano, known to the world as Don Quijote de la Mancha. For Avalle-Arce, the new name signifies a "new vital horizon" linked to his illustrious literary forbear, the poet Garcilaso de la Vega (44). Pierre Duviols proposes another take on Garcilaso's appropriation of the name "Inca": for him, through the apparition of the "ghost" Viracocha in the *Royal Commentaries*, the Spaniards are brothers to the Incas, hence Garcilaso's right to claim the name from both his maternal and paternal ancestry. For José Anadón, editor of this volume, the Inca's practice of writing history was a means of exploration

of his own autobiography, with the two genres merging “in the depth of his spirit” (162).

Other writers examine the intertextuality inherent to Garcilaso’s works: José Rodríguez-Garrido finds links between the Inca’s works and treatises on nobility such as Piccolomini’s *Della istituzione di tutta la vita de l’uomo nato nobile* (Venice 1542), and books about *virii illustres* such as Petrarch’s *De viris illustribus* (1379). Miguel Matricorena Estrada uses a still unpublished manuscript of *La Florida of the Inca* to highlight the presence of underlying texts such as Alonso de Carmona’s *Peregrinaciones* and another description of the Florida expedition by Juan de Coles.

One of the most dynamic discussions contained in the volume is the one surrounding Garcilaso’s project on the interpretation of Peruvian history. Sabine MacCormack, bringing to bear a reading of classical Roman, early medieval, and early modern historiography, deciphers Garcilaso’s aims in comparing the Inca capital of Cuzco to ancient Rome. For her, Garcilaso endeavored to point out that like Rome, the Incan empire was “a political society whose destinies merited the attention of cultivated and thoughtful men” (26). Carmella Zanelli examines the role the Inca assigned to the Virgin Mary as an image for brining about conciliation between Incan and Spanish ideals in the *General History of Peru*. Efraín Kristal details how, through use of the paradigm Goths/Turks present in Pedro Mexía’s *Silva de varia lección* (though derived from Christian sources as far back as Eusebius), Garcilaso intended to demonstrate to his receptors that the destruction of the Inca empire had been a tragedy, given that were the Spaniards to have treated the Incas as “noble pagans” rather than as “infidels,” this people would have been the ideal partner for the mission of the evangelization of native peoples.

The book also contains two appendices worthy of note. The first is the transcription of a panel discussion by those who contributed to the conference at Notre Dame, one that sheds additional light on their essays and demonstrates the constellation of issues to which the study of Garcilaso’s life and production has given rise. The second appendix is an annotated bibliography by Paul P. Firbas dedicated to the works of José Durand dealing with the Inca and other related topics. Not only does this bibliography contain ninety-two entries, but wherever possible there is a brief description of the content of each, something that should be of great use to scholars interested in pursuing the myriad

avenues of investigation that Durand's dedication to this fascinating figure has opened up.

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