

*El libro de protocolo del primer notario indígena (Cuzco, siglo XVI): Cuestiones filológicas, discursivas y de contacto de lenguas.* Rosario Navarro Gala.

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Rosario Navarro Gala's study of late sixteenth-century legal formulas in Peru boasts a value beyond the seemingly specialized, and limited, audience that is implied by the book's title. It will interest the linguist, the anthropologist, and the historian of indigenous and colonial Peru. The book highlights the prominence of medieval Iberian jurisprudence in the formation of law in post-Conquest Peru, and in the implementation/interpretation of that heritage by Native American, Quechua-speaking subjects.

The author's analysis of Spanish legal formulas from the High Middle Ages, such as the *Ars Dictaminis* by the first known Quechua-speaking notary, Pedro Quispe, reveals the interplay of unresolved identities in the colony. Rather than dismissing "irregularities" in linguistic praxis by Quispe and his (sometimes Spanish, sometimes mestizo) colleagues as second-language speaker errors or colloquial first-language usage, Navarro Gala contextualizes these variations under the rubric of "points of convergence." She charts the give-and-take of culture and notarial formality, and how they merged in new discursive roles for New World subjects: the Hispanicized Inca and the Peruvianized Spaniard. As Navarro Gala emphasizes, native peoples, Spaniards and mestizos, while all subjected to Phillip II's dictates, adapted and changed earlier peninsular tropes to reflect the complex legal matrix of a multiracial, and simultaneously hegemonic and segregated, colonial reality.

The grammatical substrata of Quechua, as well as Spanish, native post-Inca, and mestizo culture's particular understanding of semantics, lie at the root of unexpected usages of Spanish in these documents. For example, differentiation of religious status in death certificates expedited in Cuzco for unbaptized native parents of baptized native/mestizo offspring underscores the conflictual situation experienced by native populations under the state cult of Catholicism imposed by the Spanish Crown. Navarro Gala's research enables us to perceive emerging fissures in the bonds of Andean civilization and transformation of familial organization in the colonial period.

Though Navarro Gala does not stress native heterogeneity, the files which she offers us, and their clear enumeration of the pre- and post-Incan mosaic of native cultures (Yungas, Chachapoyas, etc.) as legal agents, substantiates the earlier admonition of Sabine MacCormack: Tahuantinsuyo was a land where many Amerindian civilizations survived the military dominance of both Cuzco and Spain. Notarial papers provide details of economic differentiation among those involved in the legal dramas, an aspect that demands greater attention from the author. Poorer individuals leave their beneficiaries the "common" Andean fabric called *abascal*, while the descendants of Cuzco's Inca elite bequeath their loved ones *cumbi*, a fine guanaco weave favored by Incan sovereigns.

The author has supplied ample background regarding the utilization of medieval Iberian contractual norms in the testimonies, including the role of church societies, the *cofradías*, in notarial colonial frameworks. However, similar information is not evident for aspects of indigenous life. A number of certificates mention the transmission of slaves as chattel property, from a time before slavery was widespread in Peru. This will intrigue the historian and the anthropologist, and it begs additional explanation here. The textual proofreading is sometimes faulty, as the attribution of a quote to Queen Isabel of Spain in 1530 demonstrates. Isabel I died in 1504, and her second generation successor, Isabel of Portugal, is not clearly identified (if indeed this quote should be attributed to her). Which Isabel is this?

The author presents us with a minute inventory of grammatical forms present in the notarial evidence. These forms, Novarro Gala proves, chart the intersections of colloquialism and formalism in Spanish and Quechua. They raise provocative questions regarding Andean orality in Spanish, and Spanish orality in an American colonial context. Unfortunately, many of these citations remain unclear without training in generative linguistics. Clear examples of the forms should be in the book's preamble rather than appearing later in the body of the text. This structural modification would illustrate why these forms are crucial to the "convergence points" of colonial communication, points which Novarro Gala has commendably brought to our attention.

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