

Gonzalo Lamana, *Domination Without Dominance: Inca-Spanish Encounters in Early Colonial Peru*. Durham; London: Duke University Press, 2008. 287pp.; ISBN 0822343118

As a reinterpretation of the first twenty years of Spanish-Inca encounters Gonzalo Lamana aims to reconstruct the traditional readings of Peru's early colonial historical narrative, and seeks to discount the contemporary accounts that restore agency to the native peoples in a happily-ever after manner that actually discredits native accounts of the events. According to Lamana, what many accounts fail to recognize is that the conquerors—the Spaniards, and the native Inca peoples,— were almost as similar as they were different. They mimicked each other's tactics in all realms, from the battlefield, to market exchanges, to politics, and they even borrowed from each other's religious forms and practices. Lamana therefore challenges oft-recounted history, contesting the perception that the Spanish were quite simply stronger and cleverer, while the Incas, although greater in number, could not match the superiority of their conquerors, particularly in the face of the spread of European diseases to the indigenous population. As such, his efforts explicitly move the reader away from the standard colonial stamp, and perhaps the trappings of preordained versions of oft-recounted narratives, that typically dominates work on the interactions between the Spanish and the Inca people.

Through six main chapters in chronological order Lamana redefines the narrative of conquest by examining the key historical transitions, beginning with the first contact of Spanish conquistadores and Andean peoples in 1531, building up to the incident at Cajamarca in 1532 when Atahualpa was captured, up to Pedro de la Gasca's governorship in 1548-49, and ending in 1550 when a colonial regime was established. He uses published accounts from a wide variety of sources to ascertain a convincing restructuring of history. Although he dismisses texts which at one time were expected to speak on behalf of both populations while really only telling one side of the story, Lamana's success is in his ability to “produce a unified historical narrative” rather than trying to “solve differences between sources” (29).

Lamana does take a great deal of agency in his reinterpretation, yet he does so convincingly, using the support of theoretical work by Althusser, Foucault, and de Saussure, to name but a few. Interestingly, though, even the theories themselves, which Lamana alludes to and uses to qualify his interpretations, are re-examined and reshaped to make them fit the author's own purposes. For example he uses Althusser's “interpellation,” but diverges from its standard directionality by claiming that “interpellations imply as much a top-down valence as the opposite: the authority that interpellates in search for self-confirmation or constitution” (14). He goes on to show just that through particular examples, for example, indicating that the Incans and Spaniards worked together *contrapuntally*, invoking and applying a term from Edward Said's *Culture and Imperialism*. Lamana returns to his interpretation of Althusser's term in his third chapter, “Civilizing Deeds and Snags,” to make clear the gravity of a gift-giving act in the context of 1534 Juaja (110). The concept of interpellation is just one such principle from the gamut of social sciences that Lamana both references and disengages from to unveil the other side of the story, when normally only half is told.

Lamana seems to almost magically uncover events lost in the treasure chest of history. He identifies crucial moments such as Pizarro's speech at the scene of the

Requirimiento, while no other account mentions “the four-item ordinances that Pizarro gave to his governour-lieutenant at the end of March 1534 [that] expose Sancho’s as a crafty tale” (102). By unearthing these accounts, he reveals the manipulation that was employed in the Spanish command tactics. In so doing, he chooses his words carefully, clarifying particular terms and recognizing how misleading certain words such as *lie* can be. Thus, he handles this disclosed information with care—responsibly situating it in the greater scope of already known accounts of the history.

While the clarification of the particular historical events that make up the chronology of Spanish-Inca encounters is important and well-executed, Lamana’s real brilliance is in demystifying the exotization of the Incas. Given that the Inca population was not one of Christian origins, many mystical theories rest in the colonizer’s perceptions of the Incas both historically and, -- because the Inca’s had no writing system to compete with those employed by contemporary Spanish accounts, -- presently as well. He does not deny the use of super-natural imagery evoked by both Atahualpa and Pizarro, but he debunks the myths that have become over-used by western interpretations of the non-western Incan culture.

Lamana’s ability to retell the narrative of Inca-Spanish encounters not only clarifies a very complex history of Peru, but also speaks to the “mechanics of power and coloniality across space and time” – as he specifically suggests in conjunction with clarifying the first scene at Cajamarca that set the subsequent events of his accounts in motion (28). In this regard his efforts are invaluable because they speak not only to that particular region, but to the broader question of how we read into most colonial narratives with an engrained system of thinking. For someone like myself, who has a great interest in post-colonial studies but little knowledge of the Peruvian case, Lamana’s account was told clearly, articulately, and, I might add, enjoyably. Lamana demystifies standard myths, dismisses overused terms, sites accounts from both parties, and examines simplifications—such as the four stages of newness, inquiry, containment, and objectification—making his account very crucial to the discourse of Peru’s history. Yet, he does so in such a way that is also engaging and readable, with clear recognition of the many complexities and intricate narratives that come with such a multifaceted history; all this contributes to making this book appropriate for many audiences, not just those interested in the fields of South American and Anthropological studies.

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