

ness of Salah Bey. While they affirm the permanence of Constantine as a historical entity, “the impregnable city” in Grangaud’s sense, their focus on its rulers places them in the category of “Mirrors for Princes”, that traditional genre designed to uphold the virtues of good government and the evils of bad as a reminder of their responsibilities to those in power. In the case of al-’Antarī, it was the French Duc d’Aumale in whom the author placed his hope of a return to the ideal of the just ruler. The other two are less specific, but all write with the same question in mind: the future of the city under the French. At the time of writing, between 1846 and 1852, this was the government of the French army, not wholly dissimilar from that of the Turks; French settlement was in its infancy; and the “Arab kingdom” proclaimed by Napoleon III in 1860 was a real prospect. Collaboration with the conquerors was the habitual response of the notability of Constantine and the Constantinois. Grangaud’s texts bear witness to the first stage of a relationship that ended so disastrously a hundred years later.

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GRUZINSKI, Serge. *Les quatre parties du monde. Histoire d’une mondialisation*. Paris, Éditions de la Martinière, 2004, 479 p.

This is a very impressive work of synthesis by a scholar who since the mid-1970s has been publishing highly regarded multidisciplinary studies of the colonial experience in Mexico. Serge Gruzinski, currently the director of research at the Centre National de la Recherche Scientifique in Paris, might best be characterized as an ethnographic historian. A number of his previous works have been translated into English, including *Man-Gods in the Mexican Highlands: Indian Power and Colonial Society, 1520–1800* (1989; French version 1985), *The Conquest of Mexico: The Incorporation of Indian Societies into the Western World, 16th–18th Centuries* (1993; French version 1988), *Painting the Conquest: The Mexican Indians and the European Renaissance* (1992, English only), and *The Mestizo Mind: The Intellectual Dynamics of Colonization and Globalization* (2002; French version 1999). In this new book, Gruzinski uses the knowledge and scholarly approaches developed in his earlier works to explore and explicate the intricacies of cultural encounters on a world-wide scale during the sixteenth and seventeenth centuries, focusing in particular on the period from 1580 to 1640, when the Portuguese and Spanish empires were united under the same crown, thus constituting the first truly “global empire”. Insights from our contemporary experience of “globalization” are used to enhance understanding of this earlier “globalization”, with the sub-text that better understanding of the first experiment offers new perspectives on our present situation — in the author’s words, history is used as “a marvelous toolkit to understand what has been playing out for several centuries between Westernization, ‘crossbreedings’ [*métissages*], and globalization” (p. 10).

The book's title invites comment. *Les quatre parties du monde* was a contemporary usage that referred to "the four parts of the world" — Europe, Africa, Asia, and America, parts of which were all encompassed in the "Iberian Empire". The word *mondialisation* is more problematic. The usual translation is "globalization", but it is part of Gruzinski's thesis to differentiate between *mondialisation* and *globalisation* (also a French word used today), a differentiation difficult to express in English. Reading in Gruzinski's other works (and in other authors who work in this field) quickly turns up other words and phrases used to try to capture the very complicated and multifaceted phenomenon under consideration: *occidentalisation*, *uniformisation*, multi-cultural cosmopolitanism, internationalization, standardization of the world, mestizo mechanism, and cultural hybridization.

Although Gruzinski nowhere spells out the distinction as clearly as one might expect, he seems to associate *globalisation* with domination by one culture or political empire, that is, European/Iberian in the period he is exploring and Western/American domination today, while *mondialisation* seems to be associated with something like worldwide ("global") connectedness or consciousness without the overtones of domination. Ironically, however, near the end of his wide-ranging multidimensional explorations of these phenomena in both time frames, when the author asks what use in fact is "globalization", he concludes that "it is fundamentally political". In the first case, he states, "Faced with the crossbreedings and mixtures that westernization only in part mastered, the impassible sphere of Iberian globalization protected the acquisitions and crystallized the positions of European and Western elites." Similarly, he writes, "Hollywood is remarkably waterproof against the attempts that could destabilize its empire over the minds and consumption of the masses" (pp. 376–377). In effect, Gruzinski's search for *mondialisation* seems to have discovered only *globalisation*.

Nevertheless, the journey is well worth the effort. Gruzinski takes us on a fascinating tour of the world of the Iberian Empire, using works of art and literary texts as well as official texts by contemporaries (including materials produced by both Europeans and the peoples they encountered) to provide the reader with their very different perspectives on each other and on the consequent mixing and blending of cultures that ensued.

Appropriately for a work on the "four parts of the world", the book is divided into four sections. Part 1, an overview of "Iberian globalization", is less a narrative of discovery and exploration than an examination of how the Portuguese and Spanish came to appreciate the fact that they had created a "world empire" and what this idea meant to them.

Part 2, on "the chain of worlds", explores how this "world empire" appeared from the perspective of Mexico and other colonial centres, the links that developed between Mexico (and Lima) and other parts of the Iberian Empire in Asia (in the Philippines, Goa, Indonesia, and China), Africa, and with the Iberian homelands. Here the author illustrates the connections by following the lives and correspondence of individuals whose careers took them to more than one of these far-flung outposts of empire.

In part 3, on the "things of the world", Gruzinski examines in detail the methods

and accomplishments of the Europeans (including administrators and their agents as well as missionaries) in inventorying the worlds they had conquered — the geography, resources, flora and fauna, medical and technical knowledge, culture and history, artistic production, and potential trading potential of each part of their new empire. The author painstakingly reconstructs the grid (fundamentally grounded in Aristotelean philosophy) through which the Europeans saw their new worlds and demonstrates both the power and the limitations of this perspective. He also shows how the new “Catholic elite” of royal administrators and churchmen endeavoured to link these worlds to the crown and to use their resources to sustain it against its European and Asiatic rivals.

In part 4 of his study, entitled “the sphere of crystal”, Gruzinski offers an imaginative recreation of how the art, culture, and language of each part of this newly “globalized” world influenced the art, culture, and language of the other parts. In this section particularly the author depicts the process of cultural “crossbreeding” (*métissage*) and hybridization.

The volume is lavishly illustrated with contemporary and modern maps, photos of works of art, and title pages of contemporary books and book illustrations, and it is printed on high-quality glossy paper. In effect, the book itself is a work of art. Generous endnotes provide solid documentation as well as additional comments and information. The book is enriched as well by a bibliography, a chronology, a table of illustrations, and an index. One can only hope that this enjoyable and thought-provoking study of the first “globalization” will soon be made available in English.

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HIGHAM, Carol, and Robert THACKER (eds.) — *One West, Two Myths: A Comparative Reader*. Calgary: University of Calgary Press, 2004. Pp. xxi, 183.

The idea to compile a series of essays comparing the American and Canadian Wests is long overdue. Carol Higham and Robert Thacker have taken on this task by assembling some of the papers presented at a series of two conferences on the topic that they organized (the first in Cody, Wyoming, in May 2002, and the second in Calgary, Alberta, the following October) and other contributed essays. The result is a handsome and very useful edited collection entitled *One West, Two Myths: A Comparative Reader* — the first of two volumes. The book includes an introductory essay by Higham on the meaning of comparative history and how it relates to the American and Canadian Wests, and eight contributed essays by American and Canadian scholars. While the description on the back of the book claims it “brings together a variety of disciplines and approaches”, however, seven of the eight authors are historians and one is a geographer. That the collection falls primarily into the category of history does not discredit it in any way, but the description could be somewhat misleading for those picking up the book for the first time and perhaps expecting something else.