

hibition of 1992 focused on eighteenth-century enslavement. The permanent rooms in the Museum of History from 2007 mention the illegal trade, but not in a prominent position or in much detail.

- 12 E. Chérel/G. Brindis Álvarez, *Le Mémorial de l'abolition de l'esclavage de Nantes. Enjeux et controverses (1998–2012): Un projet de Krzysztof Wodiczko & Julian Bonder, Nantes 2012 ; U. Schmieder, Lieux de mémoire et lieux d'oubli de la traite et l'esclavage: une comparaison entre les villes portuaires espagnoles et françaises*, in: M. Augeron (ed.), *Des patrimoines transatlantiques en miroir. Mémoires du premier empire colonial français* (Geste éditions), La Crèche 2021 (forthcoming).

**Christine D. Beaulé / John G. Douglass (eds.): The Global Spanish Empire. Five Hundred Years of Place Making and Pluralism, Tucson: The University of Arizona Press, 2020, 305 pp.**

Reviewed by  
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One could explain the rise and longevity of the Spanish Empire in a rather simple way. In 1492, Christopher Columbus sailed across the Atlantic hoping to arrive in the East Indies. To his chagrin, he was unable to reach the desired destination, a fact he was unwilling to admit until the end of his days. Instead, his voyages remained limited to the bounds of what we now call the Caribbean, where he encountered various Indigenous groups. Although Columbus never intended to arrive in the Americas, the fact that Native societies quickly succumbed to Spanish conquering schemes is clear evidence that the Spanish triumph,

though accidental, was inevitable, for Europe's superior military technology nearly guaranteed that Indigenous peoples, including the Mexica and the Incas, never had a chance. Furthermore, that the Spanish were quickly able to institute Iberian political, legal, and religious institutions across the Americas and the Philippines is proof of their unequivocal ability to dominate conquered peoples, whose only chance of survival was cultural assimilation and political subordination.

The book reviewed here attempts to dismantle this perspective in its entirety, emphasizing the pluralism that characterized Spain's seemingly effortless conquering enterprise. For starters, if it is true that Spanish conquistadors were able to invade and control territories in a relatively short time span, it is also true that numerous groups of Indigenous peoples participated in the conquering process as allies of the Spanish. What is more, the notion that Spanish conquests across the world were clearly defined events – the editors tacitly suggest – is a misnomer. Rather, the Spanish conquering enterprise was a long-term process that ran through the entire colonial period, which demonstrates its utterly incomplete nature. The Spanish colonial world was, hence, always a contested space that led to variegated arrangements across the globe. With this basic premise at its core, this book aims to highlight the Spanish Empire's vast pluralism, which resulted from the interactions of diverse Indigenous peoples who not only adapted to imperial exigencies – often by creating new cultural practices – but also resiliently maintained their ways of life.

The book consists of 11 chapters, each of which corresponds to a case study of a

particular place or region within Spain's imperial domains across the globe. While the editors acknowledge that the Americas were the heartland of Spanish colonialism, the book brings into dialogue scholars, mostly archaeologists and anthropologists, who work on different parts of the world, including Africa and the Asia-Pacific. Moreover, the chapters that deal with the Americas focus on places located far beyond the former territories of the Mexica and Inca empires, the major population centres of the pre-colonial period. Instead, the chapters focus on relatively peripheral places within the Americas, including the Caribbean, the American South, Oaxaca, Central America, South Texas, and New Granada. The result is a series of independent case studies that allows readers to appreciate the broad spectrum of pluralistic spaces that were subsumed under the deceptively unifying banner of the Spanish Empire.

The themes covered in the book range widely, but the chapters are organized in rough chronological order. Chapter 1, for instance, begins by studying Iberian explorations along the Atlantic coasts of Africa, a development that was a clear precedent for the Spanish colonization of the Caribbean islands, which is the subject of chapter 2. Chapter 3 studies Spanish contacts with the diverse array of Indigenous peoples who lived in the American South. Chapter 4 follows a similar line of analysis but focuses on Sierra Sur in Oaxaca. Chapter 5 turns to Central America and focuses on what the authors call "tense convivencia" among Spaniards and different Indigenous groups. Chapter 6 unveils how Spanish evangelizing efforts in the Central Andes were stymied by the

survival of Indigenous religious precepts. Chapter 7 focuses on the failed colonization efforts of the Solomon Islands in the Southwest Pacific. Chapter 8 focuses on two different regions of the Philippines and suggests that the relative success of Spanish colonialism was highly variable. Chapter 9 brings to the fore the cultural resilience of the Indigenous peoples of the Mariana Islands, Guam especially. The penultimate chapter turns to South Texas and north-eastern Mexico, focusing on the creativity with which Indigenous groups confronted Spanish colonialism. Finally, chapter 11 ends the book with a discussion of the region along the Dagua River in the Viceroyalty of New Granada, where people of African descent managed to carve out a space for themselves within a colonial society.

Although I find the book enlightening in many ways, a few issues are worth raising. For starters, it is not clear to me what the editors wish to accomplish by claiming that Spanish colonies were pluralistic spaces. If what they mean is that colonial spaces incorporated people from different ethnicities through migration and intermixing, the claim would be obvious and unsurprising. Alternatively, if the editors wish to suggest that pluralism was part and parcel of Spanish colonies – in large part because subaltern peoples resisted imperial imperatives in explicit and implicit ways – then a long list of historical works have already insisted on precisely this point, in which case the claim would be a mere confirmation of an established scholarly consensus. Either way, I am not sure how the emphasis on pluralism leads to a new explanation for Spanish colonialism across the globe. I am equally unconvinced by

the notion that the concept of “place making”, which is another important hinge of the book, opens space for a re-evaluation of the Spanish Empire. In sum, it is not clear to me what scholarly intervention the editors are trying to make by deploying the concepts of pluralism and place making. To be fair, I am not an archaeologist or anthropologist, which could partly explain my failure to understand the intention of the book. As a historian, I am not in the best position to judge the contributions that this volume makes to the aforementioned fields. That said, the editors and authors should have made a greater effort to describe their scholarly interventions in a more explicit and convincing manner. Without a robust framework, the chapters collected in this volume amount to a series of conceptually unrelated, though individually insightful, case studies that happen to deal with territories that were under Spanish imperial control at some point in the past. These reservations notwithstanding, this book does bring together a wide range of accomplished scholars who offer insightful perspectives about the particular places they study. In this sense, this book is incredibly successful.

**Karen Struve: Wildes Wissen in der *Encyclopédie*. Koloniale Alterität, Wissen und Narration in der französischen Aufklärung (=Romanische Literaturen der Welt, Bd. 79), Berlin/Boston: De Gruyter, 2020, 506 S.**

Rezensiert von  
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Die vorliegende Studie, der die Bremer Habilitationsschrift der Verfasserin zugrundeliegt, verfolgt die Zielsetzung, Formen und Funktionen von Alteritätsdarstellungen bzw. -konstruktionen in dem zweifellos wichtigsten enzyklopädischen Werk des Aufklärungszeitalters, der *Encyclopédie* (1751–1772) von Diderot und D’Alembert, herauszuarbeiten. „Um die Ambivalenzen der Macht wie Alteritätskonstruktionen in den enzyklopädischen Gestaltungen des kolonialen Anderen in der *Encyclopédie* analysieren zu können“, so erläutert die Verfasserin ihre Vorgehensweise zu Beginn, „sollen für die postkolonial orientierte wissenspoetologische Untersuchung zwei methodische Zugänge miteinander verquickt werden: die Archäologie nach Foucault zur Untersuchung des impliziten Wissens in der *Encyclopédie* als Archiv sowie die kontrapunktische Lektüre nach Said zur Analyse der ambivalenten Machtkonstellationen“ (S. 55).

Karen Struves Studie, dies zeigen bereits die zitierten Sätze, weist ebenso analytische Zielsetzungen wie theoretische Ambitionen auf, die auf den über 450 Textseiten durchaus überzeugend verfolgt werden.