

## **Revised Study Guide for:**

# **First Globalization: The Eurasian Exchange, 1500-1800 (Rowman & Littlefield, 2003)**

**by Geoffrey C. Gunn**

This study guide offers a brief chapter summary, along with key terms. Additionally, a range of questions are posed to guide and frame further study. A range of Websites is also offered for self-exploration of suggested themes.

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## **INTRODUCTION**

The introduction sets down the major overarching questions raised by this book. It then offers a reflection on current popularized versions of globalization. Distinctions are then drawn between globalization reaching back to ancient empires such as Rome and the globalization spawned by the European discoveries. Further distinctions are made between the conquest of the Americas and the European push into maritime Asia. Then follows a discussion on the various “constructions” of Europe and Asia. But from approximate economic and social equivalence c.1500-1880, as the author explains, East and West came to diverge. The author then explains how the study of Asia in Europe came to offer a privileged but distorted view of Asia. Turning to method, the author explains that the dominant area studies approach to Asia that gained favor after World War II not only fragments but tends to mask the age-old connections and exchanges across the Eurasia landmass. The author then makes a call for reintegrating Eurasia as a single unit of study. While the field has been enriched by economic historians, surprisingly the theme of cultural crossovers and exchanges addressed by this book has been neglected.

## Key Terms

Janet L. Abu-Lughod	Euro-Christian-centrism	Oriental globalization
Afro-eurasia	Exoticism	Orientalism
area studies	exceptionalism	other
Giovanni Arrighi	First Globalization	Patrick Manning
R. Bin Wong	fragmentation	Kenneth Pomernanz
Chase-Dunn and Hall	Andre Gunder Frank	Reformation
Columbian exchange	globalization	Renaissance
conquista	Hamashita Takeshi	Rise of the West
conquistadores	human web	Edward Said
clericalism	Jack Goody	Adam Smith
creolization	John M. Hobson	structuralists
cultural studies	macro-region	terrestrial silk roads
divergence	maritime silk roads	Tokugawa
Enlightenment	Robert B. Marks	tribute-trade
European expansion	Mercator	J.C. van Leur
Eurasia	Middle Kingdom	West and the rest
Eurasian Exchange	New World	world-centric
Eurocentrism	postmodernism	world system
Eurocentric trap	pristine west	

## Further Readings

Giovanni Arrighi, Takeshi Hamashita, Mark Selden, eds. *Resurgence of East Asia: 500, 150 and 50 year perspectives*, London and New York: Routledge, 2003.

Nayan Chanda, *Bound Together: How Traders, Preachers, Adventurers, and Warriors Shaped Globalization*, New Haven: Yale University Press, 2007.

Ross Dunn, *New World History: A Teachers Companion*, Boston and New York: Bedford, 2000.

A.C. Hopkins, *Globalisation in World History*, London: Pimlico, 2002.

Martin W. Lewis and Karen E. Wigen, *The Myth of Continents: A Critique of Metageography*, Berkeley: University of California Press, 1997.

Patrick Manning, *Navigating World History: Historians Create a Global Past*, New York: Palgrave Macmillan, 2003.

John R. McNeil and William H. McNeil, *The Human Web: A Bird's-Eye View of World History*, New York: Norton, 2002.

Felicity Nussbaum (ed.), *The Global Eighteenth Century*, Baltimore, Md., John Hopkins University Press, 2003.

## Additional Web Sites

<http://wwwh-net.org/~world/>

H-World, the premium site for discussions on world history, serves as a “network of communication among practitioners of world history” giving emphasis to research, teaching and the connections between research and teaching.

<http://worldhistoryconnectedpress.uiuc.edu/index>

World History Connected is a site designed to “deepen the engagement and understanding of world history.” Otherwise WHC offers a rich lode of relevant articles, reviews, and useful links for teachers, students, and others. Published by the University of Illinois Press.

## CHAPTER ONE: THE DISCOVERY CANON

This chapter explores the boom in travel literature in Europe antedating Columbus but vastly expanded with the revelation of Asia. Dubbed the “discovery canon” the literature can be divided into the medieval accounts such as that of Marco Polo and the literature spawned by Columbus and his successors. The chapter is also conscious of the evolution of print media in Europe with its evident origins in northern Europe prior to establishment south of the Alps. While in Portugal and Spain the literature also produced the first histories of discoveries, the genre of collected voyages in vernacular languages – Italian Dutch, German, French and English - helped to popularize the knowledge of new lands. While Europe gained vital geographic information from the Arabs, the “scientific” systemization of geographical knowledge was a European invention.

### Key Terms

Al-Idrisi	Gutenberg	Pigafetta
al-Andalus	Hakluyt	Tomé Pires
Benedict Anderson	Henry the Navigator	Polean history
Behaim	Ibn Battuta	print capitalism
Charles Boxer	Ibn Khaldun	Ptolemy
canon	Kepler	Purchas
Cathay	Donald T. Lach	Ramusio
Columbus	Linschoten	Raynal
Cortes	Magellan	Vasco da Gama
Copernicus	Mandeville	Valentjin
Jacques Derrida	Medici	Varenius
Diderot	Mercator	
Galileo	Isaac Newton	

### Further Readings

Jerry H. Bentley, *Old World Encounters, Cross-Cultural Contacts and Exchanges in Pre-Modern Times*, London, Oxford University Press, 1993.

Ernest van den Boogaart, *Civil and Corrupt Asia: Images and Text in the Itinerario and the Icones of Jan Huygen Van Linschoten*, Chicago: University of Chicago Press, 2003.

Ross Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler of the 14th Century*, Berkeley: University of California Press, 1989.

Bernard Lewis, *The Muslim Discovery of Europe*, Phoenix, 2000.

Francis Wood, *Did Marco Polo Go to China?* London: Seeker & Warburg, 1995.

Thomas Allsen, *Culture and Conquest in Mongol Eurasia*, Cambridge: Cambridge University Press, 2004.

## Additional Web Sites

<http://www.canadiana.org/ECO/english/collection.html> offers full reproductions of a number of travel collections including the 1732 edition of Churchill's *A Collection of Voyages* (980 images). Early Canadiana Online is a digital library hosted by the Canadian Institute for Historical Microproductions.

<http://www.ncgia.ucsb.edu/varenius/bernhard.html> offers various biographical data along with excerpts from the writings of Varenus from the National Center for Geographical Information and Analysis (NGGIA).

<http://www.tanap.net/> TANAP Towards a New Age of Partnership in Dutch East India Company Archives and Research. Offers a rich and well crafted lode of information explaining the global reach of the world's first multinational company, also highlighting the importance of the archives for the field of global history.

A parallel site offering an expanding database of former Dutch settlements in Asia and the West Indies along with illustrated material usefully accessed via name of location is:

<<http://www.nationaalarchief.nl/amh/scripts/uk/>>

See Paul Halsall, ed. Internet History Sourcebook, Travelers' Accounts, for a range of voyages of Vasco da Gama, Columbus, Magellan, Ibn Batuta, etc. <<http://www.fordham.edu/halsall/sbook.html>>

## Study Questions for Chapter 1

1. Though European knowledge of the Mongol court added to classical knowledge of distant lands it still did not lead to a knowledge breakthrough. Why?
2. How did the new discovery literature in Europe contribute to the Gutenberg revolution?
3. Could a true Gutenberg revolution have happened anyway without the impact of the discoveries?
4. What was the major impact of the new travel literature upon Europe, especially northern Europe?
5. Just how much did the Iberian seafarers owe to the Arab bequest or were their innovations, daring (and greed) bound to succeed?

## CHAPTER 2: HISTORICAL CONFABULATORS AND LITERARY GEOGRAPHERS

This chapter shifts the focus to an alternative literature that also developed in tandem with the discoveries. It is dubbed "alternative" because it appeared to mock or parody the serious travel literature. Certain of the literature borders on the fantastic, a genre that even extended to fake science. As allegory – defined as the representation of abstract ideas in dramatic form - the literature often portrays a journey in which the reader identifies with the traveler. While much of this literature is in French, perhaps the best known - and still read - is Swift's *Gulliver's Travels*. As with Swift's classic a large part of this literature engaged Asia and when it did, often the author derives ideas about Asian wisdom. And when it involved the Americas or remote islands like Tahiti, frequently the literature – especially in the hands of French philosophers - allowed a mythical return to European origins.

## Key Terms

Aristotle	Manuel Godhino Eridia	Prester John
Aquinas	ethnocentrism	primitive state
Louis Antoine de Bougainville	David Fausset	George Pslamanzer
Luis Camões	Gabriel de Foigny	Jean-Jacques Rousseau
Francis Bacon	Formosa	Jonathan Swift
Cyrano de Bergerac	Gulliver's Travels	Pedro Fernando de Quieros
William Bligh	Hakluyt	Franz Reitingen
allegorical	Bishop Joseph Hall	Joao Ninoso Sardinha
anthropophagi	Engelbert Kaempfer	Taprobane
Tommaso Campanella	literary utopias	Terra Australia Incognita
Christendom	literature of the fantastic	terrestrial globes
confabulators	Jack Lynch	utopias
James Cook	Sir Thomas More	world maps
Counter-Reformation	Fernão Mendes Pinto	

## Further Readings

- Rebecca D. Catz, (ed. and trans.) *The Travels of Mendes Pinto*, Chicago: University of Chicago Press, 1989.
- David Fausset, *Writing the New World: Imaginary Voyages and Utopias of the Great Southern Land*, Syracuse: NY; Syracuse University Press, 1993.
- Grant Goodman, *Japan: The Dutch Experience*, London: Athens Press, 1986.
- Robert Markley, "Gulliver and the Japanese: The Limits of the Post-colonial Past," *Modern Language Quarterly*, Vol. 65, 3, September 2004, 437-80.
- Victor Savage, *Western Impressions of Nature and Landscape in Southeast Asia*, Singapore: Singapore University Press, 1994.
- Johnny Wyld, "Prester John in Central Asia," *Asian Affairs* 31, old series, 87, pt.1), February 2000, 3-13.

## Additional Web Sites

For a collection of over 500 volumes of utopian books in image or as integral text published between the fifteenth and early twentieth centuries see the website of the French National Library (Bibliothèque Nationale de France) <http://gallica.bnf.fr/utopie/> NB. The site can be accessed in English but the collection is almost exclusively in French language matching the genre.

For the full text of Swift's *Gulliver's Travels*, along with a dictionary of terms, a bibliography, timeline, quotes, links and images (including the "Literary Engine.")

See: <http://jaffebros.com/lee/gulliver/index.html#top>

Jack Lynch, "Orientalism as Performance Art: The Strange Case of George Psalmanzer," Paper presented at the SUNY Seminar on Eighteenth Century Literature, January 28, 1999.  
<https://andromeda.rutgers.edu/~jlynch/Papers/psalm.html>

## Study Questions for Chapter 2

1. How explicit was Christianity in the making of European identity, as opposed to the construction of geographical markers?
2. Did literature offer a venue for critiques of Europe's expansionist zeal or was censorship along with patriotism overriding?
3. Can we see in the early European literature of the fantastic an affirmation of Christo-centric views or did it carry the seeds of proto-scientific skepticism?
4. Can we detect a correspondence between actual European discoveries and the rise in Europe of a utopian literature?
5. Does the allegorical literature of the age reveal a bewilderment or even loss of direction or even faith in the face of new truths revealed by the discoveries?
6. Did the allegorical literature also extend to America? Can you name some examples.

## CHAPTER 3: OBSERVATIONS ON NATURE

As this chapter relates, the European discoveries of new lands and the revelation of Asia opened a vast new frontier on the natural world. As well recorded, the Columbian exchange opened up to Europe a range of botanic introductions. But the "first globalization" also extended these introductions to Asia with both dietary and demographic consequences. No less, the Eurasian exchange further enriched the European diet with such introductions as sugar, rice, tea, coffee and a range of spice condiments. Just as the first European herbals or studies on Asian exotics owed to the Portuguese, so the Dutch, French, English and, in turn, Americans also sought to muscle in on the plant trade. Scientific curiosity soon turned to business leading to fierce intra-colonial competition as European nations scrambled to impose their monopoly over production, leading to the establishment of botanic gardens and, as the next stage, plantation economies.

### Key Terms

acclimatization	Edo period	Berard Laufer
Affonso d'Albuquerque	epidemics	Carl Linnaeus
Ayurvedic tradition	Georgius Everhardus	Garcia D'Orta
Michael Baum	Robert Fortune	Juan de Lourerio
Jacob de Bondt	genetic typing	maize
Brahmanical tradition	ginseng	Malabar
English East India Company	herbals	Mughal court
Chamorros	Henry Hamel	Pearl River delta
classificatory project	herbal gardens	plague
Columbian exchange	floras	plant introductions
John Crawford	Hendrik Reede	Pliny
Darwinians	TotDrakestein	Pierre Poivre
Deshima	food crop introductions	Polynesia
dynasties	Pierre d'Incarville	preciocities
Dutch East India Company	Pierre Jartoux	rhubarb
	Engelbert Kaempfer	Jean de la Roque

Rumphius  
Philip Franz von Siebold  
soybeans

smallpox  
Spensorians  
sweet potatoes

Tartary  
Charles Peter Thunberg  
Vasco da Gama revolution

### Further Readings

Alfred W. Crosby, *Ecological Imperialism: The Biological Expansion of Europe, 900-1900*, Westport, Conn: Greenwood Press, 1972.

Jared Diamond, *Guns, Germs, and Steel: the fates of human societies*, New York, W.W. Norton, 1997

Robert B. Marks, *The Origins of the Modern World: A Global and Ecological Narrative*, Lanham, Md.: Rowman & Littlefield, 2002.

J.R. McNeil, *Something New Under the Sun: An Environmental History of the Twentieth Century*, New York, W.W. Norton, 2002.

### Additional Web Sites

<http://ns.gov.gu/hurao.html> for the speech-lament of the Chamorro chief of 1671 as recorded by Charles le Gobien.

<<http://www.bell.lib.umn.edu/Products.html>>

“Trade Products in Early Modern History” offers sets of essays on individual trade products entering early modern trade from The James Ford Bell Library, University of Minnesota

### Study Questions for Chapter 3

1. Were European medical science and public health systems necessarily superior to those of Asia c.1500?
2. How can we explain Europe’s fascination with Asian herbs and drugs?
3. Why was the European “invention” of species classification so important?
4. How might the European practice of constructing plant gardens have led to the subsequent creation of plantation economies and colonies?
5. Fundamentally, how did Asia – at least specific regions - benefit from the New World food introductions?
6. Correspondingly, how did Europe benefit from the new wave of Asian plant introductions?
7. Why did Asia not suffer the demographic fate of the Americas wrought by disease following the first European contacts?

## CHAPTER 4: CATHOLIC COSMOLOGIES

This chapter describes the Catholic missionary enterprise in Asia. Armed with the highest philosophical and scientific knowledge from Europe, the Jesuits in Asia in particular played a double role. By introducing European learning to Asia, the missionaries sought to convince both elites and masses by superior example. The author offers some detail on the Jesuit printing presses established in various beachheads in Asia. But to win acceptance, as this chapter explains, the missionaries were also obliged to assimilate to powerful Asian bureaucratic systems and local religious practices. The author has offered the hybrid Chinese-speaking Jesuit “mandarin” as an example. On the other hand, it was the famous Jesuit reports and letters sent to Europe that first explained Chinese, Japanese, and Indian institutions, cultures, and mores, often in a highly sympathetic and admiring manner. While the Catholic missionary record in Asia was certainly mixed outside the island zones, there were also important enduring legacies.

### Key Terms

alterities	Inquisition	Matteo Ricci
Christoforo Borri	Kanji	rites controversy
Brahmins	Moyriac de Mailla	Joao Rodrigues
Catholic Reformation	Malabar coast	Qing
Confucius	Juan Gonzalas de Mendoza	Sinology
cosmology	Juan de Palifox Mendoza	Tagalog
Counter Reformation	Martini, Martinus	Tensho era
daimyo	Mughal India	Tokugawa shoguns
feng shui	Abraham Ortelius	Toungou empire
Luis Frois	oththography	typographic printing
Jean-Baptiste Du Halde	Reformation	woodblock printing
hiragana	post Columbian history	St. Francis Xavier
	Alexandre de Rhodes	xylographic press

### Further Readings

- Dauril Alden, *The Making of an Enterprise; The Society of Jesus in Portugal, Its Empire, and Beyond 1540-1750*, Stanford: Stanford University Press, 1996.
- Gauvin Alexander Bailey, *Art on the Jesuit Missions in Asia and Latin America, 1542-1773*, Toronto: University of Toronto Press, 1999.
- Mayoury and Pheuiphanh Ngaosrivathana, “Early European Impressions of the Lao,” in Mayoury Ngaosrivathana and Kennon Breazeale (eds.), *Breaking New Ground in Lao History: Essays on the Seventh to Twentieth Centuries*, Chiang Mai (Thailand): Silkworm Books, 2002, pp.95-149.
- Jonathan Spence, *The Memory Palace of Matteo Ricci*, New York: Viking Press, 1994.

### Additional Websites

A Bibliography of Jesuit Encounter with World Religions” a site supported by the (Jesuit) Mission & Interreligious Dialogue  
<<http://puffin.creighton.edu/Jesuit/dialogue/documents/articles/bibliography.html>>



The Catholic Encyclopedia <http://www.newadvent.org/cathen/> for entries on such topics as “Jesuits.”  
“Japan: Memoirs of a Secret Empire: Timeline-1500s/PBS”  
[www.pbs.org/empire/japan/timeline\\_1500.html](http://www.pbs.org/empire/japan/timeline_1500.html) offers a correlated summary-chronology of missionary activities in Japan against the background of local politics.

### Study Questions for Chapter 4

1. Why, given the enormous energy and intelligence devoted by European missionaries (1500-1800), did Christianity fail to convert the majority of the populations of Asia outside the Philippines and peripheral zones?
2. By contrast, how can we explain vastly different missionary outcomes in the Americas?
3. Jesuit ingenuity also involved considerable accommodation with local custom. Can you offer some examples?.
4. But, as scholar-missionaries, what impact did the Jesuits and others have upon European understandings of Asian societies?
5. Ultimately, was the impact of the Jesuits greater at home than abroad, at least as far as Asia is concerned?

## CHAPTER 5: MAPPING EURASIA

As this chapter explains, not only did European mapmaking reflect new cartographic information revealed by the discoveries but the new knowledge derived from Asia also helped to shape the culture of map-making in Europe. Cartographic development came slow, however, in part due to Christo-centric traditions. Even revisions supplied to Europe by Marco Polo’s travels failed to overcome the Greek tradition in mapmaking, such as represented by Ptolemy. But the breakthrough came with new first hand information supplied by the first Iberian and later Dutch merchant companies in Asia. But just as the Europeans often gained from indigenous cartographic traditions, so the new scientific mapping techniques of the Europeans came into contest with Asian cosmological and cartographic traditions. Cultural studies, the author explains, also helps us to understand how the new cartographic framing of Eurasia empowered various rival European nations when their curiosity turned to imperialism at a later stage.

### Key Terms

Gaspero Baldi	Choson court	Honshu
Barbary coast	Cipangu	Ibn Batuta
Virus Bering	Cossak	Kangzi emperor
block blocks	Czar	katakana
Brahmin India	William Dampier	Khanate
Al-Idrisi	Edo Japan	John Locke
Amboina massacre	geomancy	Louis XIV
Budhalogical	Hugo Grotius	Manchu
cosmographies	gyogi-zu	Mercator
Cartesian empowerment	Hendrik Hamel	Mongol Yuan dynasty
Christocentrism	Hellenistic conception	Arnaldus Montanus
	Jodocus Hondius	Joseph Needham

Neo-Confucians	Nicolas Sanson	Treaty of Tordesillas
Abraham Ortelius	Shogun Ieyasu	ukiyo-e
Peace of Westphalia	Sinocentrism	United Provinces
Constantine Phaulkon	Song China	Francois Valenttjin
Poloean tradition	Takahashi Ayusawa	Maerten Gerrits Vries
pre-Columbian world	Tartary	Nicolas Witson
Claudius Ptolemy	Jean-Baptiste Tavernier	Yi dynasty
Ptolemaic tradition	teleology	
rangaku	Treaty of Nerchinsk	

### Further Readings

David Buisseret, *The Mapmakers's Quest: Depicting New Worlds in Renaissance Europe*, Oxford: Oxford University Press, 2003.

Mathew Edney, *Mapping an Empire: The Geographical Construction of British India, 1765-1843*, Chicago: Chicago University Press, 1993.

R.T. Fell, *Early Maps of South-East Asia*, Singapore: Oxford University Press, 1988.

Kenneth Gordon McIntyre, *The Secret Discovery of Australia*, Sydney: Pan, 1987, 1989.

Victor Savage, *Western Impressions of Nature and Landscape in Southeast Asia*, Singapore: Singapore University Press, 1984.

Richard, J. Smith, *Chinese Maps, Hong Kong*, Oxford University Press, 1996.

Suárez, Thomas, *Early Mapping of Southeast Asia, Singapore*: Periplus, 1999.

Joanne Waley-Cohen, *The Sextants of Beijing; Global Currents in Chinese History*, New York: W.W. Norton, 1999.

### Additional Websites

<http://www.henry-davis.com/MAPS/> "Cartographic Images" Ancient and Renaissance maps with links to JPEG images. Highly regarded site in cartographic circles by Henry Davis.

<http://www.cartography.henny-savenije.pe.kr/> "Korea through Western cartographic eyes," a richly researched and documented site with links to high resolution Western maps of Korea, Japan, China and the East Asia region by Henry Savenije, a professor at Dankook University in Seoul, South Korea.

### Study Questions for Chapter 5.

1. How can we account for Europe's "mapping revolution" from the sixteenth century onwards?
2. How was the "rediscovered" Ptolemaic world-view perpetuated in the new European cartography?
3. How did the evidence from Marco Polo improve upon this tradition?
4. Can we discern different lines in the evolution of European versus Asian printing even if Asia was the original source of printing technologies?
5. How would you evaluate the Ricci legacy to Chinese cartographic knowledge?
6. What practical contributions did Jesuits cartographers at the Qing court achieve? What happened to "Tartary"?
7. Ultimately, who was learning from who in the European mapping of Japan?
8. How would you evaluate the Arab contribution to the mapping of Eurasia both terrestrial and maritime?

## CHAPTER 6: ENLIGHTENMENT VIEWS OF ASIA GOVERNANCE

This chapter appraises the intellectual reception of Asia in Europe, specifically forms of governance. As well noted, a high tide of appreciation of China in Europe was filtered through early Jesuit writings. The cult of Chinoiserie won admirers in a number of European countries, especially England. China, in particular, was also upheld in Enlightenment Europe as a model of industry and order. Such was the message conveyed in such image-making texts as those of French Jesuit Jean Baptiste du Halde. While for French philosopher Voltaire, China most approximated Plato's idea of rule by a philosopher-king, others such as Baron de Montesquieu used travel literature to critique oriental despotisms, not only China but also Islamic courts. Voltaire was one who also expanded upon India as the singlemost fount of philosophical truths. But the enlightened despotism view of Voltaire faded fast by the end of the century when images of Asia in Europe turned negative and condescending.

### Key Terms

Lord Anson	Immanuel Kant	Francois Quesnay
Aristotle	Engelbert Kaempfer	Abbe Raynal
Asiatic despotism	Kangxi emperor	sakoku
Asiatic mode	Gottfried von Leibnitz	seraglio
Ayutthaya	Karl Marx	Seven Year Wars
Bahadur Shah	Karl Wittfogel	Sinoskeptics
Central Kingdom	Magellan	Sinophiles
Chinoiserie	Ming-Qing transition	Jonathan Spence
Confucianism	Wortley Montagu	spiceries
Donna Juliana Dias Costa	Moors	Theravada Buddhist
despotism	Baron de Montesquieu	Tokugawa Japan
Enlightenment	Peter Mundy	Treaty of Paris
Oliver Goldsmith	negara-state	Tupi Indians
Hideyoshi	Ottoman Turks	Vijayanegara
Jahanda Shah	philosophes	Voltaire
jefumi	philosopher-king	
Samuel Johnson	Pietists	
	polyhistor	

### Further Readings

David E. Mungello, *The Great Encounter of China and the West, 1500-1800*, Lanham, Md: Rowman & Littlefield, 1999 (4<sup>th</sup> edition, 2012).

Jonathan D. Spence, *The Search for Modern China*, New York: W.W. Norton, 1999.

Francois-Marie Arouet (Voltaire), *Candide*, London: Penguin Classics, 2001.

### Additional Websites

<<http://oll.libertyfund.org/Intro/Voltaire.php>> Voltaire, The Online Library of Liberty @ 2004 Liberty Fund Inc.

Hilary Bock, “Baron de Montesquieu, Charles-Louis de Secondat” The Stanford Encyclopedia of Philosophy (Fall 2003 Edition), Edward N. Zalta (ed.),  
<http://plato.stanford.edu/archives/fall2003/entries/montesquieu>

## Study Questions for Chapter 6

1. How did Jesuit images of especially China gain early preeminence in Enlightenment Europe?
2. In turn, how did the “philosophes” mount their challenge?
3. How did the debate on China and Japan come to feed into larger discussions on good governance, religion in society, and even US-style separation of powers?
4. By contrast, did European observers of Islamic courts find redeeming features or did age-old Christocentric views remain entrenched?
5. With the example of Siam and France in mind, were there any parallels between European and Eastern courts in terms of ceremony, pomp and corruption ?
6. Overall, did the Europeans have the moral high ground in passing judgment on Asian forms of justice and punishments?

## CHAPTER 7: CIVILIZATIONAL ENCOUNTERS

This chapter embroiders upon the theme of civilizational encounters such as engendered by the entry into Asia of the first arriving missionaries, merchants, and administrators. Specifically, the author examines the uneven reception of the Jesuits and their religion in China, from caution, to curiosity to skepticism, and even disdain. But “Jesuit science” also received a garbled reception in a land of ancient learning accustomed to self-sufficiency. No less in Japan where neo-Confucianism doctrine held sway, the reception of Europe and its learning met with strict official resistance. Not until 1720 was the restriction on importing European books rescinded. Importantly “Dutch learning” – especially in medicine and astronomy - was absorbed by the Japanese elite, albeit through a process of critical filtering and selection. The author makes no special claims as to an embryonic scientific revolution in Japan, but this chapter draws attention to a Japanese exceptionalism in its ability to learn, especially when compared with European encounters with the Islamic world and the peripheral zones on Asia.

### Key Terms

animism	Galileo	Moros (Moors)
Board of Calendrics	heliocentric theory	Narai (King)
Buddhist cosmography	Hideyoshi	Neo-Confucianism
Copernicus	Gotenjiku	Nguyen court
Darul Islam	Jesuit mandarin	rangaku
Deshima	Jesuit reception	Ryukyu
Andre Everard von Braun	Jesuit “top down” approach	Safayids
Bureau of Mathematics	Englebert Kaempfer	Adam Schall von Ball
Chamorros	Magellan	seclusion period
Daoism	Mamaluk	Shism
Edo	millenarianism	Shogun Iemitsu
Franco-Ottoman Treaty	Ming sea voyages	Shogun Yoshimune
	Mount Meru	Philip Franz von Siebold

Sinic view of the universe	symbolic power	ummat
Sinoskepticism	symbolic space	Ferdinand Verbeist
Suleyman I	Tang dynasty	
Sunni Islam	Tokugawa Ieyasu	

### Further Readings

- Janet Abu-Lughod, *Before European hegemony: the world system AD 1250-1350*, Oxford: Oxford University Press, 1989.
- K.N. Chaudhuri, *Trade and Civilization in the Indian Ocean: an economic history from the rise of Islam to 1750*, Cambridge: Cambridge University Press, 2000.
- David Goodman, *Japan: The Dutch Experience*, London: Athens Press, 1986.
- David E. Mungello, *The Great Encounter of China and the West, 1500-1800*, Lanham, Md.: Rowman & Littlefield, 1999 (4<sup>th</sup> edition. 2012).
- Nathan Sivin, *Science in Ancient China: Researches and Reflections*, Ashgate: Varium, 1995.
- Jeremy Prestholdt, "Portuguese Conceptual Categories and the 'Other' Encounter on the Swahili Coast," *Journal of African and Asian Studies*, XXXVI, 4, 2001, pp.383-406.
- Thongchai Winichakul, *Siam Mapped: A History of the Geo-body of a Nation*, Honolulu: University of Hawaii Press, 1994.
- Stephen R. Turnbull, *Genghis Khan and the Mongol conquests, 1190-1400*, London: Routledge, 2003.
- Joanne Waley-Cohen, *The Sextants of Beijing: Global Currents in Chinese History*, New York: W.W. Norton, 1999.
- M. Yonemoto, *Mapping early Japan: space, place and culture in the Tokugawa period (1603-1868)*, Berkeley: University of California Press, 2003.

### Additional Websites

For a discussion on the fate of the Chamorros, see

<<http://members.aol.com/magastodu/guahan/magalahi/hurao.htm>>.

For a bibliography on rangaku and Tokugawa science see "Tokukawa Intellectual History" by Peter Kornicki (University of Cambridge)

<<http://www.oriental.cam.ac.uk/jbib/bibttitle.html>>

### Study Questions for Chapter 7

1. Does "clash of civilizations" rhetoric recently made current square with the historical experience from 1500-1800.
2. Why was the reception of Jesuit science in China ultimately rejected?
3. Why and how was "Dutch learning" actively fostered to Japan's advantage?
4. Can we draw a straight line between "Dutch learning" and Japan's early industrialization such as fostered by the Meiji "revolution"?
5. Granted that there were "collisions" between intruding Europeans and local cultures, could the Europeans have survived without significant accommodations?
6. Outside of the big civilizations, can we identify other losers aside from the case of the Chamorros?

## CHAPTER 8: LIVELIHOODS

A reading of the European discoveries literature reveals an appetite for recording the strange or what we would now term the “other.” The othering of Asia in European travel accounts of course often tells us much about the prejudices of the recorder as much the objects of his attention. Such material can be read and reread, but the author has read this literature to tease out a range impressions covering urban society, food, gender, music, dancing and festivals, fashion, style and attire, crime and punishment, and so on. Two observers are singled out, one the Dominican Gaspar da Cruz, practically the first European since Marco Polo to write on everyday life in Canton in China, while the other, Luis de Frois went as far as pairing Europe with Asia actually looking and finding differences in late feudal/early modern Japan with the Europe he knew. The author does not find an Orientalizing mindset in these naive and sometimes charming images, but it is easy to see how images of Asia could change, even among the Jesuits themselves when the reception was not so friendly and when attitudes at home had changed from curious to calculating.

### Key Terms

Aceh	crop introductions	Galeote Periera
amok	Gaspar Da Cruz	Marco Polo
Augustineans	daimyo	primitive cultural relativism
bastinado	William Dampier	Purchas collection
Augustin Beaulieu	Dominicans	Martin da Rada
benign despotism	Luis Frois	Abbe Raynal
Fernand Braudel (Braudelian)	Jean-Pierre Baptiste du Halde	Shimabara rebellion
cangue	high culture	Tokugawa
Canton (Guangzhou)	Ana Paula Laborinho	trap of exoticism
Sir Thomas Cavendish	Montesquieu	
comparative cultural anthropology	Peter Mundy	

### Further Readings

Geoffrey C. Gunn, *Encountering Macau: A Portuguese City-State on the Periphery of China, 1557-1999*, Boulder: Westview Press, 1996.

Colin Mackerras, *Western Images of China, Hong Kong*: Oxford University Press, 1989.

Anthony Reid, *Southeast Asia in the Age of Commerce, 1450-1680*, New Haven; Conn.: Yale University Press, 1988.

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### Additional Websites

Michael Cooper, “The First Meeting Between Japan and the West,” In Peter Milward, ed. *The Mutual Encounter of East and West, 1492-1992*, Tokyo: The Renaissance Institute (Sophia University), 1992, pp.3-13. <http://pweb.cc.sophia.ac.jp/britto/xavier/cooper/cooper01.pdf>

See the author's “The Duarte Correa Manuscript and the Shimabara Rebellion” [http://www.uwash.edu/home\\_page/faculty\\_staff/earns/correa.html](http://www.uwash.edu/home_page/faculty_staff/earns/correa.html) which is the homepage of the journal *Crossroads: A Journal of Nagasaki History and Culture*.

## Study Questions for Chapter 8

1. What are some of the essential differences in early Jesuit reporting on Asia compared with impressions of later arriving Europeans?
2. Apart from size were there any other fundamental differences between urban societies in Asia compared to Europe (1500-1800)?
3. European observers were most acute in striking differences between Europe and Asia when it came to fashion, food and other things, but 200-300 years on would they be any less surprised?
4. Obviously Europeans were repelled as well as attracted in what they witnessed across Asia. What elements of Asian culture did the Europeans eventually appropriate and domesticate?
5. In what ways were the new European-dominated urban centers in Asia different from their indigenous counterparts?

## CHAPTER 9: LANGUAGE, POWER, AND HEGEMONY IN EUROPEAN ORIENTAL STUDIES

Obviously the mastery of Asian languages was the key to missionary success in Asia and the missionaries were among the first lexicographers of Asian languages. While the Portuguese (and Spanish), tended to impose their languages over their conquests or, alternatively, worked through castes of interpreters, the practice began in Europe of scientifically teaching Asian languages. The author explains how in Leiden and Paris schools of Oriental studies developed first specializing in Semetic languages. Later Oriental studies was extended to Chinese and other Asian languages. British colonizers in India went further in proclaiming the superiority of English. But it was Japan which led the way in Asia in officially sponsoring lexicology of European languages and in translations of European books as an adjunct to scientific learning. It is easy to see the roots of full-blown Orientalism in Indology and Sinology but in the earlier period it was a practical method before the rise of (European) world languages.

### Key Terms

Austronesian languages	Dutch East India Company	lexicography
Aryan language family	English East India Company	William Marsden
Biblio-historic	Thomas Erpenius	Orientalism
biculturalism	Jacob Golius	missionary Sinology
Christoforo Borri	Hapsburgs	Robert Morrison
Luis Camoes	Lorenzo Hervas y	Ottoman empire
cho nom	hiragana	Max Mueller
Dominicans	humanism	Antoni de Nebrija
Franciscans	Indo-European hypothesis	Panduro
hangul	Indology	philology
Christian century	Sir William Jones	Antonio Pigafetta
Christocentric	kanji	quoc ngu
comparative philology	katakana	rangaku
Henri Cordier	Ana Paula Laborinho	Franciscus Raphelengius
Daoism	Joannes de Laet	Alexandra de Rhodes,
Deshima	Lazarists	Matteo Ricci,
dunia Melayu	lexicology	João Rodrigues

Ruggieri  
Andre du Ryer  
Hideyoshi  
Edward Said  
Franz Siebold

Sinology  
Edward Said  
United Provinces  
vernacular languages  
Alfred Russel Wallace

Nicolas Witsen  
Alexander Woodside  
St. Francis Xavier  
Zoroastria

### **Further Readings**

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J.P.D. Mallory, *In Search of the Indo-Europeans: Language, Archaeology, and Myth*, London: Thames & Hudson, 1991.

Edward H. Minear, "Orientalism and the Study of Japan," *Journal of Asian Studies*, Vol. 39, no.3, 1980, pp.507-17.

Edward Said, *Orientalism*, London: Routledge & Kegan Hall, 1978.

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### **Study Questions for Chapter 9**

1. We observe that, while the Iberians tended to impose their language in the New World, in Asia the early arriving Europeans were obliged to learn Asian languages? What was the difference?
2. Why did the science of linguistics first develop in Europe and not in Asia?
3. How was the learning of Asian languages in Europe eventually harnessed to an imperial project?
4. Japan, we observed, was outstanding in the way that its elites studied European languages. Why Japan?
5. Why did English succeed as today's world language (especially in Asia), while Portuguese, French and, especially, Dutch lost rank?
6. Does the study of Asian languages today imply an Orientalist or Euro-centric mind-set?
7. Does the globalization of English today threaten vernacular languages?



## CHAPTER 10: A THEORY OF GLOBAL CULTURALIZATION

The author explains that across 1500-1800 the Eurasian maritime zone was subject to an intense creolization of cultures. Various definitions of creolization, stress the importance of a European parent, although allowing broader definitions involving Asian-Asian “creolization” as well. Even by a narrow definition creolization in Asia has produced entire nations such as the Philippines and East Timor but also myriad communities along the coast of India and China and in the islands. Such communities might be distinguished by their use of Creole languages alongside other European (often Portuguese) or Asian languages. Portuguese Macau offers a special example of a Creole ecumene, as does the Philippines where the influences might be Spanish-Mexican or even Chinese. Often the racial element has faded while the linguistic element survives such as in the form of loan words from or in Asian languages, Music is another marker of the epoch of global culturalization sometimes – as in mostly Islamic Indonesia – becoming mainstreamed as a folk variant.

### Key Terms

accidental priority	ecumene	Macanese
Asian values	Estado da India	Makista
Baba Malay	European expansion	mestico
Babel islands	European	mestizo
Jack Braga	exceptionalism	namban
Burghers	fado	Nhonha
J.J. A. Campos	fusion food	Nihon-machi
chonca	Hobson-Jobson	pidgin
Chabacano	Ilustrados	plantation creoles
Christocentrism	Imari-ware	prestige languages
civilizational equivalence	Islamocentrism	sakoku
creole cultures	Japannware	Shen Fu-tsung Michael
creolization effect	Jesuit-ware	Singlish
criollo	karuta	Sinocentrism
crossover	ladinos	Sanjay Subramanyam
cultural overdeterminism	keroncong	Talu
cultural relativism	kraak	Tokugawa
Diderot	linguistic borrowings	
diglossia	loan words	

### Further Readings

Robert Chaudenson, *Creolization of Languages and Culture*, New York and London: Routledge, 2002.

Christina Mui Ning Cheng, *Macau: A Cultural Janus*, Hong Kong: Hong Kong University Press, 1999.

*Journal of Pidgin and Creole Languages*

### Additional Websites

Ethnologue: Languages of the World <http://ethnologue.com/web.asp> Offers a clickable map to global

language distribution. Offers rich data on “language family trees” Check out “Creole” “Portuguese based Creole;” “ Malay based Creole, etc.

For rich examples of Creole cultures from the USA, check out “Louisiana Voices: An educator’s guide to exploring our community and traditions”

See Maida Owens, “Louisiana’s Traditional Cultures <http://www.louisianavoices.org/edu.home.html>

### **Study Questions for Chapter 10**

1. In what way were creolized communities in Asia the first to absorb elements of both Western and Asian cultures?
2. Why did some creole communities survive, and others fade?
3. Can you identify elements of cultural crossovers in your own community, especially those reaching back to an earlier epoch?
4. Why do some cultures celebrate their creoleness while others seek to suppress?
5. Is the world becoming more “creolized” as the result of modern globalization or do questions of identity and separateness overrule?

## CONCLUSION

In the conclusion the author draws together some of the broader themes announced in the introduction. The Eurasian Exchange is appraised for what it was in the 1500-1800 timeframe allowing a vastly different set of outcomes in the centuries that followed. The roots of divergence, a subject given much scrutiny by economic historians, is traced back to the Renaissance and the discoveries. As explained, Europe's reception of Asian cultural flows and technologies were parlayed to advantage. The reverse flow of science from Europe to Asia did not however lead to either capitalism or revolution in our timeframe, whatever the intellectual curiosity of Asian courts and elites. As explained, the lessons for global history, is to uncover and understand the multivalent exchanges, transactions, and crossovers of ideas across lands and oceans. Only then the making of the modern world is revealed in all its parts, not excluding the economic of course but bringing the cultural exchanges back in as even the Jesuit missionaries and Enlightenment Encyclopedists clearly recognized.

### Key Terms

Ayutthaya	Holy Iberian confrontation	Portolan maps
Augustin Beaulieu	Holy Inquisition	pre-Copernican interpretations
Francesca Bray	inflections	Ptolemaic images
Columbian exchange	Ming	Renaissance
Confucian bureaucracy	Mongols	seclusion
conquista	Mughal	Qing
Copernican revolution	Neo-Confucianism	Adam Smith
Gaspar da Cruz	Joseph Needham	Tokugawa
demographic consolidation	Ottoman	United Provinces
Enlightenment	Pax Tokugawa	Immanuel Wallerstein
divergence	Commodore Perry	world system analysis
exceptionalism	Philosophes	
Andre Gunder Frank	Antonio Pigafetta	
Luis Frois	Poloean images	

### Study Questions for Conclusion

1. Overall is it possible to make a link or association between intellectual/ideological/cultural and economic/technological innovation and change?
2. What brakes did specific cultures impose upon innovation within our timeframe?
3. After Nayan Chanda, is the notion of globalization as Westermization simply simplistic?