

## **Study Guide for:**

# ***First Globalization: Eurasian Cultural Exchanges and the Origins of the Modern World, 1500-1800***

**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, 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

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

## Further Readings

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

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	Diderot	Pigafetta
al-Andalus	Hakluyt	Pires
Behaim	Henry the Navigator	Polean history
canon	Ibn Battuta	print capitalism
Cathay	Ibn Khaldun	Ptolemy
Columbus	Kepler	Purchas
Cortes	Donald T. Lach	Ramusio
Copernicus	Linschoten	Raynal
Galileo	Magellan	Vasco da Gama
Gutenberg	Mandeville	Valentjin
Benedict Anderson	Medici	Varenius
Charles Boxer	Mercator	
Jacques Derrida	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 Itinerio 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 14<sup>th</sup> 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 excerpts from the 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**

allegorical  
anthropophagi  
Aristotle  
Aquinas

Francis Bacon  
Cyrano de Bergerac  
William Bligh

Louis Antoine de  
Bougainville  
Luis Camoes

Tommaso Campanella	Bishop Joseph Hall	Pedro Fernando de
Christendom	Engelbert Kaempfer	Quieros
confabulators	literary utopias	Franz Reitinger
James Cook	literature of the fantastic	Joao Ninoso Sardinha
Counter-Reformation	Jack Lynch	Taprobane
Manuel Godhino Eridia	Sir Thomas More	Terra Australia
ethnocentrism	Fernao Mendes Pinto	Incognita
David Fausset	Prester John	terrestrial globes
Gabriel de Foigny	primitive state	utopias
Formosa	George Pslamanzer	world maps
<i>Gulliver's Travels</i>	Jean-Jacques Rousseau	
Hakluyt	Jonathan Swift	

### 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.

<http://andromeda.rutgers.edu/~jlynch/Papers/psalm.html>

Franz Reitinger, "Discovering the moral world: Early forms of map allegory" [www.mercatormap.com/404/\\_moral.html](http://www.mercatormap.com/404/_moral.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	ginseng	plague
Affonso d’Albuquerque	herbals	Pliny
Columbian exchange	Henry Hamel	plant introductions
Ayurvedic tradition	herbal gardens	Pierre Poivre
Michael Baum	floras	Polynesia
Brahmanical tradition	Jacob de Bondt	preciocities
English East India	Hendrik Reede	rhubarb
Company	TotDrakestein	Jean de la Roque
Chamorros	food crop introductions	Georgius Everhardus
classificatory project	Pierre d’Incarville	Rumphius
John Crawford	Pierre Jartoux	Philip Franz von
Darwinians	Engelbert Kaempfer	Siebold
Deshima	Berard Laufer,	soybeans
dynasties	Carl Linaeus	smallpox
Dutch East India	Garcia D’Orta	Spensorians
Company	Juan de Lourerio	sweet potatos
Edo period	maize	Tatary
epidemics	Malabar	Charles Peter Thunberg
Robert Fortune	Mughal court	Vasco da Gama
genetic typing	Pearl River delta	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://members.aol.com/magastodu/guahan/magalahi/hurao.htm>> for the speech-  
lament of the Chamorro chief.

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

## 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 Pheuipanh 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

Al-Idrisi  
Amboina massacre  
Arnaldus Montanus

Gaspero Baldi  
Barbary coast  
Virus Bering

block blocks  
Brahmin India

Budhalogical	katakana	Shogun Ieyasu
cosmographies	Khanate	Sinocentrism
Cartesian empowerment	John Locke	Song China
Christocentrism	Louis XIV	Takahashi Ayusawa
Choson court	Manchu	Tartary
Cipangu	Mercator	Jean-Baptiste Tavernier
Cossak	Mongol Yuan dynasty	teleology
Czar	Joseph Needham	Treaty of Nerchinsk
Edo Japan	Neo-Confucians	Treaty of Tordesillas
geomancy	Abraham Ortelius	ukiyo-e
Hugo Grotius	Peace of Westphalia	United Provinces
gyogi-zu	Constantine Phaulkon	Francois Valenttin
Hendrik Hamel	Poloean tradition	Maerten Gerrits Vries
Hellenistic conception	pre-Columbian world	Nicolas Witson
Jodocus Hondius	Claudius Ptolemy	William Dampier
Honshu	Ptolemaic tradition	Yi dynasty
Ibn Batuta	rangaku	
Kangzi emperor	Nicolas Sanson	

### 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.

<http://memory.loc.gov/ammem/gndhtml/macau/macau/html>

“Macau: A Selection of Cartographic Images” Sponsored by the Geography and Map Division of the Library of Congress offers a visual treat of Western and Chinese mapping of Macau across some 400 years.

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

## Further Readings

William Bradley Horton, "Pieter Elberveld: The Modern Adventure of an Eighteenth Century Indonesian Hero," *Indonesia*, 76, October 2003, pp.147-98.

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

Maymi Yamamoto, "Spell of the Rebel, Monumental Apprehensions: Japanese Discourse on Pieter Erberveld," *Indonesia*, 77, April 2004, pp.110-143.93

## Additional Websites

[www.rc.kyushu-u.ac.jp/~michel/serv/ek/hj](http://www.rc.kyushu-u.ac.jp/~michel/serv/ek/hj) The website of Wolfgang Michel offers full text of a 1727 English edition of Kaempfer's *History of Japan*.

<<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 Encyclopedea of Philosophy (Fall 2003 Edition), Edward N. Zalta (ed.),  
URL  
<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 Christo-centric 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	Mount Meru	Ferdinand Verbeist,
Board of Calendrics	Moros	
Buddhist cosmography	Narai (King)	
Copernicus	Neo-Confucian	
Darul Islam	orthodoxy	
Deshima	Nguyen court	
Andre Everard von	rangaku	
Braun	Ryukyu	
Bureau of Mathematics	Safayids	
Chamorros	Adam Schall von Ball	
Daoism	seclusion period	
Edo	Shism	
Franco-Ottoman Treaty	Shogun Iemitsu	
Galileo	Shogun Yoshimune	
heliocentric theory	Philip Franz von	
Hideyoshi	Siebold	
Gotenjiku	Sinic view of the	
Jesuit mandarin	universe	
Jesuit reception	Sinoskepticism	
Jesuit “top down”	Suleyman I	
approach	Sunni Islam	
Englebert Kaempfer	symbolic power	
Magellan	symbolic space	
Mamaluk	Tang dynasty	
millenarianism	Tokugawa Ieyasu	
Ming sea voyages	ummat	

## 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.

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D.E. Mungello, *The Great Encounter of China and the West, 1500-1800*, Latham, Md.: Rowan & Littlefield, 1999.

Nathan Sivin, *Science in Ancient China: Researches and Reflections*, Ashgate: Varium, 1995.

Thongchai Winichakul, *Siam Mapped: A History of the Geo-body of a Nation*, Honolulu: University of Hawaii Press, 1994.

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.

Stephen R. Turnbull, *Genghis Khan and the Mongol conquests, 1190-1400*, London: Routledge, 2003.

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

For a bibliography on *rangaku* and Tokugawa science see "Tokugawa 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. Two observers are singled out, one the Dominican Gaspar da Cruz, practically the first 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	Gaspar Da Cruz	crop introductions
amok	daimyo	Galeote Periera
Augustinean	William Dampier	Marco Polo
bastinado	Luis Frois	primitive cultural
Augustin Beaulieu	Guangzhou	relativist
benign despotism	Jean-Pierre Baptiste du	Purchas collection
Braudelian	Halde	Martin da Rada
cangue	high culture	Abbe Raynal
Sir Thomas Cavendish	Ana Paula Laborinho	Shimabara rebellion
comparative cultural	Montesquieu	Tokugawa
anthropology	Peter Mundy	trap of exoticism

## Further Readings

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## Additional Websites

<http://pweb.sophia.ac.jp/~d-mccoy/xavier/cooper/cooper01.html>

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.

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	Christian century	English East India
Aryan language family	Christocentricm	Company
Biblio-historic	comparative philology	Erpenius
biculturalism	dunia Melayu	Golius
Christoforo Borri	Dutch East India	Henri Cordier
Luis Camoes	Company	Daoism
cho nom		Deshima

Dominicans	Hapsburgs	Hideyoshi
Franciscans	Lorenzo Hervás y	
han'gul	Panduro	
humanism	Ottoman empire	Edward Said
hiragana	Max Mueller	Franz Siebold
Indo-European	Antoni de Nebrija	Sinology
hyposhesis	philology	lexicography
Indology	Antonio Pigafetta	William Marsden
Sir William Jones	quoc ngu	Orientalism
kanji	rangaku	Edward Said
katakan	Franciscus	United Provinces
Ana Paula Laborinho	Raphelengius	vernacular languages
Joannes de Laet	Alexandra de Rhodes,	Alfred Russel Wallace
Lazarists	Matteo Ricci,	Nicolas Witsen
lexicology	Joao Rodrigues	Alexander Woodside
missionary Sinology	Ruggieri	St. Francis Xavier
Robert Morrison	Andre du Ryer	Zoarastria

### Further Readings

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### **Additional Websites**

<<http://www.suite101.com/event.cfm/82>>

Joseph Sramek, “Sir William Jones (1748-1794): The “Good” Orientalist?!”  
For a review over the debates on British Orientalism.

“The Morrison Collection” (at SOAS) offers a biography and bibliography on Robert Morrison (1782-1834)

<<http://uk.geocities.com/Morrison1782/>>

### **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. The author offers definitions of creolization, stressing 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 Islamic Indonesia – becoming mainstreamed as a folk variant.

### Key Terms

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

## 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, are explained as reaching 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.

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

## **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?