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.

Contents

Introduction
Chapter 1: The Discovery Canon
Chapter 2: Historical Confabulators and Literary Geographers
Chapter 3: Observations on Nature
Chapter 4: Catholic Cosmologies
Chapter 5: Mapping Eurasia
Chapter 6: Enlightenment Views of Asian Governance
Chapter 7: Civilizational Encounters
Chapter 8: Livelihoods
Chapter 9: Language, Power, and Hegemony in European Oriental Studies
Chapter 10: A Theory of Global Culturalization
Conclusion

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Author</th>
<th>Term</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janet L. Abu-Lughod</td>
<td></td>
<td>Euro-Christian-centrism</td>
<td></td>
</tr>
<tr>
<td>Afro-eurasia</td>
<td></td>
<td>Oriental globalisation</td>
<td></td>
</tr>
<tr>
<td>area studies</td>
<td></td>
<td>Orientalism</td>
<td></td>
</tr>
<tr>
<td>Giovanni Arrighi</td>
<td></td>
<td>other</td>
<td></td>
</tr>
<tr>
<td>R. Bin Wong</td>
<td></td>
<td>Patrick Manning</td>
<td></td>
</tr>
<tr>
<td>Chase-Dunn and Hall</td>
<td></td>
<td>Kenneth Pomernanz</td>
<td></td>
</tr>
<tr>
<td>Columbian exchange</td>
<td></td>
<td>Reformation</td>
<td></td>
</tr>
<tr>
<td>conquista</td>
<td></td>
<td>Renaissance</td>
<td></td>
</tr>
<tr>
<td>conquistadores</td>
<td></td>
<td>Rise of the West</td>
<td></td>
</tr>
<tr>
<td>clericalism</td>
<td></td>
<td>Edward Said</td>
<td></td>
</tr>
<tr>
<td>creolization</td>
<td></td>
<td>Adam Smith</td>
<td></td>
</tr>
<tr>
<td>cultural studies</td>
<td></td>
<td>structuralists</td>
<td></td>
</tr>
<tr>
<td>divergence</td>
<td></td>
<td>terrestrial silk roads</td>
<td></td>
</tr>
<tr>
<td>Enlightenment</td>
<td></td>
<td>Tokugawa</td>
<td></td>
</tr>
<tr>
<td>European expansion</td>
<td></td>
<td>tribute-trade</td>
<td></td>
</tr>
<tr>
<td>Eurasia</td>
<td></td>
<td>J.C. van Leur</td>
<td></td>
</tr>
<tr>
<td>Eurasian Exchange</td>
<td></td>
<td>West and the rest</td>
<td></td>
</tr>
<tr>
<td>Eurocentrism</td>
<td></td>
<td>world-centric</td>
<td></td>
</tr>
<tr>
<td>Eurocentric trap</td>
<td></td>
<td>world system</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Further Readings


### Additional Web Sites

http://wwwwh-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.
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

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

Further Readings


Additional Web Sites

http://www.canadiana.org/ECO/engligh/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 Varenius 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
Aquinas
Louis Antoine de Bougainville
Luis Camões
Francis Bacon
Cyrano de Bergerac
William Bligh
allegorical
anthropophagi
Tommaso Campanella
Christendom
confabulators
James Cook
Counter-Reformation

Manuel Godhino Eridia
David Fausset
Gabriel de Foigny
Formosa
Gulliver’s Travels
Hakluyt
Bishop Joseph Hall
Engelbert Kaempfer
literature of the fantastic
literary utopias
literature of the fantastic
George Psalamanzer
Jean-Jacques Rousseau
Jonathan Swift
Pedro Fernando de Quieros
Franz Reitinger
Joao Ninoso Sardinha
Teprobanе
Terra Australia Incognita
utopias
world maps

Further Readings


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 (Bibliotheque National 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

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
Affonso d’Albuquerque
Ayurvedic tradition
Michael Baum
Jacob de Bondt
Brahmanical tradition
English East India Company
Chamorros
classificatory project
Columbian exchange
John Crawford
Darwinians
Deshima
dynasties
Dutch East India Company

Edo period
epidemics
Georgius Everhardus
Robert Fortune
genetic typing
ginseng
herbals
herbal gardens
floras
Hendrik Reede
TotDrakestein
food crop introductions
Pierre d’Incarville
Pierre Jartoux
Engelbert Kaempfer

Berard Laufer
Carl Linaeus
Garcia D’Orta
Juan de Lourerio
maize
Malabar
Mughal court
Pearl River delta
plague
plant introductions
Pliny
Pierre Poivre
Polynesia
preciosities
rhubarb
Jean de la Roque
Further Readings


Additional Web Sites

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

Further Readings


Additional Websites

A Bibliography of Jesuit Encounter with World Religions” a site supported by the (Jesuit) Mission & Interreligious Dialogue
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 Christocentric 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 |
| | | Joseph Needham |
Neo-Confucians  Abraham Ortelius  Peace of Westphalia  Constantine Phaulkon  Poloæan tradition  Claudius Ptolemy  Ptolemaic tradition  rangaku
Nicolas Sanson  Shogun Ieyasu  Sinocentrism  Song China  Takahashi Ayusawa  Jean-Baptiste Tavernier  teleology  Treaty of Nerchinsk
Treaty of Tordesillas  ukiyo-e  United Provinces  Francois Valentijn  Maerten Gerrits Vries  Nicolas Witson  Yi dynasty

Further Readings

Additional Websites
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
Aristotle
Asiatic despotism
Asiatic mode
Ayutthaya
Bahadur Shah
Central Kingdom
Chinoiserie
Confucianism
Donna Juliana Dias Costa
despotism
Enlightenment
Oliver Goldsmith
Hideyoshi
Jahanda Shah
jefumi
Samuel Johnson

Immanuel Kant
Engelbert Kaempfer
Kangxi emperor
Gottfried von Leibnitz
Karl Marx
Karl Wittfogel
Magellan
Ming-Qing transition
Wortley Montagu
Moors
Baron de Montesquieu
Peter Mundy
negara-state
Ottoman Turks
philosophes
philosopher-kings
Pietists
polyhistor

Francois Quesnay
Abbe Raynal
sakoku
seraglio
Seven Year Wars
Sinoskeptics
Sinophiles
Jonathan Spence
spiceries
Theravada Buddhist
Tokugawa Japan
Treaty of Paris
Tupi Indians
Vijayanegara
Voltaire

Further Readings


Additional Websites

<http://oll.libertyfund.org/Intro/Voltaire.php> Voltaire, The Online Library of Liberty @ 2004 Liberty Fund Inc.
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
Board of Calendrics
Buddhist cosmography
Copernicus
Darul Islam
Deshima
Andre Everard von Braun
Bureau of Mathematics
Chamorros
Daoism
Edo
Franco-Ottoman Treaty
Galileo
eheliocentric theory
Hideyoshi
Gotenjiku
Jesuit mandarin
Jesuit reception
Jesuit “top down” approach
Engleburt Kaempfer
Magellan
Mamaluk
millenarianism
Ming sea voyages
Mount Meru
Moros (Moors)
Narai (King)
Neo-Confucianism
Nguyen court
rangaku
Ryukyu
Safayids
Adam Schall von Ball
seclusion period
Shism
Shogun Iemitsu
Shogun Yoshimune
Philip Franz von Siebold
Further Readings


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

Further Readings


Additional Websites


See the author’s “The Duarte Correa Manuscript and the Shimabara Rebellion” 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
Aryan language family
Biblio-historic
biculturalism
Christoforo Borri
Luis Camoes
cho nom
Dominicans
Franciscans
hangu
Christian century
Christocentricm
comparative philology
Henri Cordier
Daoism
Deshima
dunia Melayu

Dutch East India Company
English East India Company
Thomas Erpenius
Jacob Golius
Hapsburgs
Lorenzo Hervas y
hiragana
humanism
Indo-European hyposhesis
Indology
Sir William Jones
kanji
katakaan
Ana Paula Laborinho
Joannes de Laet
Lazarists
lexicology

lexicography
William Marsden
Orientalism
missionary Sinology
Robert Morrison
Ottoman empire
Max Mueller
Antoni de Nebria
Panduro
philology
Antonio Pigafetta
quoc ngu
rangaku
Franciscus Raphelengius
Alexandra de Rhodes,
Matteo Ricci,
João Rodrigues
Further Readings

The Journal of Indo-European Studies (Washington, DC)

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  Illustados  plantation creoles
Christocentrism  Imari-ware  prestige languages
civilizational equivalence  Islamocentricism  sakoku
creole cultures  Jappanware  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


*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 tress” 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
Augustin Beaulieu
Francesca Bray
Columbian exchange
Confucian bureaucracy
conquista
Copernican revolution
Gaspar da Cruz
demographic consolidation
Enlightenment
divergence
exceptionalism
Andre Gunder Frank
Luis Frois

Holy Iberian confrontation
Holy Inquisition
inflections
Ming
Mongols
Mughal
Neo-Confucianism
Joseph Needham
Ottoman
Pax Tokugawa
Commodore Perry
Philosophes
Antonio Pigafetta
Poloean images

Portolan maps
pre-Copernican interpretations
Ptolemaic images
Renaissance
seclusion
Qing
Adam Smith
Tokugawa
United Provinces
Immanuel Wallerstein
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?
3. After Nayan Chanda, is the notion of globalization as Westermization simply simplistic?