

Study Guide/VOLUME 2

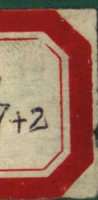
WORLD CIVILIZATIONS

Seventh Edition

Burns · Ralph · Lerner · Meacham



By Philip Lee Ralph



**STUDY
GUIDE
for**

*Burns, Ralph, Lerner,
and Meacham*

World Civilizations

SEVENTH EDITION

Volume 2

By Philip Lee Ralph



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To the Teacher and the Student

This *Study Guide* represents a thorough revision of the *Study Guide* prepared for the sixth edition of *World Civilizations*. New study questions and problems have been added to reflect new emphases in the text. The selection of readings has been retained and slightly expanded.

As with the previous edition, the primary purpose of the revised *Study Guide* is to help students in mastering the material in *World Civilizations* and to supply them with a means whereby they can test their mastery. It also affords a convenient guide for review as well as a basis for class discussion and tests. Before using it, both teachers and students should be aware of the following features of the guide:

1. *The chapters vary in length, as do those in the textbook on which it is based.* The common plan of devoting the same number of pages to each chapter of a text irrespective of its length has been rejected in order to avoid placing an equal emphasis on the important and the trivial.

2. *The same general pattern is followed in each chapter, but not slavishly.* This typically includes chronology, identifications, study questions, problems, and geographical identifications. Where there is no particular accent on chronology in the textbook, however, there is no exercise on it in this *Study Guide*. The space devoted to chronology in the chapter on the Romans is necessarily greater than that given it with the Egyptians. The extent to which other devices appear (identifications and study questions, for example) varies as seems fitting according to the length and character of the corresponding chapter in *World Civilizations*.

3. *A chapter usually begins with a review of chronology that aims to give the same emphasis to "dates" that the original chapter in the textbook does.* Like the identifications, these chronologies are intended primarily as study aids. Some, those on Chapters 2 and 3, for example, might be used as objective tests, but most are meant to be aids for learning rather than methods for testing in class.

4. *In most of the chapters the chronology is followed by identifications.* These may concern people or things or ideas or all three. They do not cover every name or term in the chapters of the textbook, for the result would be chaos.

5. *Every chapter has study questions.* In two chapters multiple-choice questions begin this section, but usually the questions are of the essay variety. The majority are based simply and clearly on the text. Others require a little more than merely accurate recollection of facts. In every case these questions can be answered from the textbook alone. They can be used by students to test their comprehension of the material in the textbook or by the instructor for class discussion or tests. If students have faithfully done the work provided by the guide up to this point, that is, have written the answers to objective questions and have gone over the study questions in their own mind, they will have mastered the textbook thoroughly.

6. *Every chapter has a section of problems.* Some of these offer controversial or speculative questions for the student to deal with. Others suggest topics of inquiry. In each instance some further reading is needed. For the most part the kind of outside reading required can be found in common reference books. Often an encyclopedia article will suffice. Many of the problems can serve as bases for class discussions, for outside papers, or for extra reading assignments. They are intended to be optional, for the teacher to use or not as he or she chooses.

7. *Most of the chapters include a list of geographical identifications.* These, by requiring students to become familiar with the location of important cities, regions, and historical sites, enhance the usefulness of the maps in the text and help prepare students for map exercises which the teacher may wish to assign.

8. *Each chapter contains a section of readings, selected to illustrate and supplement the text material.* The length and number of selections vary from chapter to chapter, but in no case are they too extensive to be covered by students along with their text assignment. Because the readings have been chosen largely from contemporary sources and with the organization and emphases of the text constantly in mind, they will help students to visualize and better understand the material they are studying. To this end, questions to assist in analyzing the readings are provided.

9. *For each of the seven major parts of the textbook this guide includes a review, the first section*

of which is a map problem. These map problems can be used earlier if the teacher so desires. The maps in the reviews of Parts 6 and 7 might very well be marked by the students as they read the chapters upon which these maps are based. The second section of the review is a chronological check-up which coordinates material from several chapters.

Emphasis is placed on the simultaneity of events and eras rather than on the recollection of a long list of exact (and usually meaningless) dates.

In short, this *Guide* is designed to be a concise aid which will neither consume all of the student's study time nor dictate to the teacher how he or she must teach the course.

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CHAPTER

21

India, the Far East, and Africa during the Early-Modern Era (c. 1500-1800)

CHRONOLOGY

chronology

Supply the date or dates for each of the following events bearing on the history of India. Then, to each item in the China, Japan, and Africa list below, assign the same number as that of the event in India's history to which it corresponds most closely in time.

1. Death of Babur, founder of the Mogul Dynasty

2. Beginning of the reign of Akbar
"the Great Mogul"

3. Chartering of the British East India Company

4. Reign of Shah Jahan, builder of the Taj Mahal

5. Acquisition of Bombay by the British

6. Sack of Delhi by Nadir Shah

CHINA, JAPAN, AND AFRICA

____ Beginning of Manchu Dynasty

____ Arrival of first Portuguese vessel at Canton

____ Establishment of Portuguese settlement at Macao

____ Establishment of Tokugawa Shogunate

____ Suppression of Christianity in Japan and beginning of policy of isolation

____ Beginning of reign of K'ang Hsi

____ Beginning of reign of Ch'ien Lung

____ Portuguese lose enclaves in West Africa to the Dutch

____ Chartering of Royal Africa Company

____ Sack of Mombasa by Vasco da Gama

IDENTIFICATIONS

You should be able to define or explain the importance of each of the following:

Rajputs	Hideyoshi
Maratha Confederacy	daimyo
Nanak	samurai
Urdu	Kabuki drama
Tulsi Das	jihad
"Ocean Devils"	asiento
"Han Learning" scholars	Ogboni Society
Tokugawa Shogunate	

STUDY QUESTIONS

1. How did the Mogul Dynasty of India get its name? Was the title appropriate?
2. What significant changes in governmental policy were introduced by Akbar? To what extent were they beneficial?
3. What factors were tending to undermine the strength of the Mogul rule during the seventeenth and eighteenth centuries?
4. What were the effects, both positive and negative, of the long reign of Aurangzeb?
5. Cite specific illustrations of the fact that Indian culture of the Mogul period was eclectic and cosmopolitan.
6. How do you account for the effectiveness of Manchu rule in China in spite of the fact that the Manchus were foreign conquerors?
7. Why was there more resistance to Manchu rule in southern than in northern China?
8. In what respects did the position of women deteriorate during the Manchu period?
9. What new problems were posed for the governments of both China and Japan by the coming

- of European traders to Eastern waters? How did the two governments differ in their attempts to handle these problems?
10. Explain the key features of the government of Japan under the Tokugawa Shoguns. Why was it more effective than any government Japan had known before?
 11. What economic changes were taking place in Japan during this period and how did they threaten the survival of the Shogunate?
 12. What intellectual and religious trends were also working to undermine the Shogun's position?
 13. What were the effects of the slave trade on African societies? Cite specific examples.
 14. What were the Portuguese goals in Africa? How successful were they in attaining these goals?
 15. Compare the forms of government in the Oyo and Dahomean empires. In what ways are they similar or dissimilar?
 16. What was the function of the divinity of the African monarch? How did it manifest itself?
 17. How did the nature of European involvement in Africa change after the opening of the sixteenth century?
 18. How do you account for the flourishing of Asante civilization during the first half of the eighteenth century?
 19. "History took another, more tragic, course in the extreme southwest corner of Africa." Explain.
 3. Investigate the origins and development of the religion of the Sikhs.
 4. Inquire into the remarkable population growth in China under the Manchu Dynasty and its probable causes.
 5. Examine the writings of Voltaire or other leading exponents of the European Enlightenment for evidence of Western awareness of and reactions to Chinese civilization (actual or fancied).
 6. Study the Chinese family system as reflected in the novel *Dream of the Red Chamber* (tr. C. C. Wang).
 7. Investigate any of these aspects of Chinese culture under the Manchus: the "Han Learning" scholars; painting; architecture; the drama; the State cult of Confucius.
 8. Investigate the suppression of Christianity by the early Tokugawa Shoguns; economic changes during the Tokugawa period; the origins and development of Kabuki drama; development of the Japanese wood-block color print, or city life in Japan during this era.
 9. Examine African art from this period. Read William Bascom's *African Art in Cultural Perspective*. What does the art tell you about the societies that produced it?
 10. Explore the role of the missionary impulse in Africa.
 11. Investigate the Royal African Company.
 12. Investigate African religious beliefs.

PROBLEMS

1. Every one of the Mogul rulers of India between 1526 and 1707 offers an interesting and colorful subject for study. Akbar was undoubtedly one of the most remarkable personalities ever to govern a state. You might profitably look into Akbar's intellectual and religious activities, his relations with Portuguese Jesuits, or his building program.
2. Trace the evolution of the Indo-Muslim style of architecture.

GEOGRAPHICAL IDENTIFICATIONS

Turkestan	Calcutta	Malacca
Agra	Sinkiang	Canton
Delhi	Mongolia	Macao
Goa	Nepal	Edo (Tokyo)
Bombay	Burma	Kyoto
Mecca	Formosa	Nagasaki
Madras	Manchuria	Osaka
Benin	Mombasa	Kongo
Luba-Lunda	Dahomey	Mwenemutapa

AIDS TO AN UNDERSTANDING OF INDIA, THE FAR EAST, AND AFRICA DURING THE EARLY MODERN ERA

CHARACTER OF AKBAR THE GREAT MOGUL

V. A. Smith

Akbar, as seen in middle life, was a man of moderate stature, perhaps five feet seven inches in height, strongly built, neither too slight nor too stout, broad-chested, narrow-waisted, and long-armed. His legs were somewhat bowed inwards from the effect of much riding in boyhood, and when walking he slightly dragged the left leg, as if he were lame, although the limb was sound. His head drooped a little towards the right shoulder. His forehead was broad and open. The nose was of moderate size, rather short, with a bony prominence in the middle, and nostrils dilated as if with anger. A small wart about half the size of a pea which connected the left nostril with the upper lip was considered to be a lucky mark. His black eyebrows were thin, and the Mongolian strain of blood in his veins was indicated by the narrow eyes characteristic of the Tartar, Chinese, and Japanese races. The eyes sparkled brightly and were "vibrant like the sea in sunshine." His complexion, sometimes described by the Indian term "wheat-coloured," was dark rather than fair. His face was clean shaven, except for a small, closely trimmed moustache worn in the fashion adopted by young Turks on the verge of manhood. His hair was allowed to grow, not being clipped close in the ancestral manner. His very loud voice was credited with "a peculiar richness."...

Akbar was extremely moderate in his diet, taking but one substantial meal in the day, which was served whenever he called for it, not at any fixed hour. The variety of dishes placed at his disposal was of course great, and they were presented with appropriate magnificence and elaborate precautions against poison. He cared little for flesh food, and gave up the use of it almost entirely in the later years of his life, when he came under Jain influence. . . .

He followed the practice of his family for many generations in consuming both strong drink and various preparations of opium, sometimes to excess. His drinking bouts, naturally, were more frequent while he was young than they were in his more mature years, but it is certain that tolerably often he was "in his cups," as his son puts it. When he had drunk more than was good for him he performed various mad freaks, as when at Agra he galloped the elephant Hawāi across the bridge of boats, and at Surat tried to fight his sword. . . .

He took special delight in the practice of mechanical arts with his own hands. We are told that "there is nothing that he does not know how to do, whether matters of war, or of administration, or of any mechanical art. Wherefore he takes particular pleasure in making

guns and in founding and modelling cannon." Workshops were maintained on a large scale within the palace enclosure, and were frequently visited by him. He was credited with many inventions and improvements. That side of his character suggests a comparison with Peter the Great. . . .

"A monarch," he said, "should be ever intent on conquest, otherwise his neighbours rise in arms against him. The army should be exercised in warfare, lest from want of training they become self-indulgent." Accordingly he continued to be intent on conquest all his life and to keep his army in constant training. He never attained more than a part of the objective of his ambition, which included the conquest of every part of India besides Central Asia. . . .

In 1582 he resolved to attempt the impossible task of providing all sects in his empire with one universal eclectic religion to which he gave the name of Divine Monotheism. He persuaded himself that he was the vicegerent of the Almighty, empowered to rule the spiritual as well as the temporal concerns of his subjects. That audacious attempt was an utter failure, but Akbar never formally admitted the fact, and to the end of his life he persisted in maintaining the farce of the new religion. From the time he proclaimed that creed he was not a Muslim. The formula of initiation required the categorical apostasy from Islām of the person initiated.

His attitude towards religion expressed the queer mixture in his mind of mysticism, rationalism, superstition, and a profound belief in his own God-given powers. His actions at times gave substantial grounds for the reproach that he was not unwilling to be regarded as a God on earth.

From V. A. Smith, *Akbar the Great Mogul (1542-1605)*, Clarendon Press, 1919. Reprinted by permission of the publisher.

TOWN LIFE UNDER THE TOKUGAWA (Genroku Period, 1688-1703)

G. B. Sansom

The life of the townspeople, especially in the Genroku period, judged if not by European practice at least by European standards, appears to have been extremely dissolute; though it must be remembered that their numbers were few in comparison with the industrious millions of peasants, and also that we learn from books and pictures chiefly of their more extravagant amusements. Further, their morality was not based upon religious emotion, nor was it conditioned by fear of divine retribution. In the history of Japanese thought

little part is played by the personal sense of sin, which in Western men has engendered puritanical complexes and driven them to extremes of restless inquiry and despair. The Japanese have cared little for abstract ideas of Good and Evil, but they have always been concerned with problems of behaviour, as questions of a man's duty not so much to himself as to the society of which he is a member. It is therefore not surprising that the most influential moralists of the period, notably Yamaga Sōkō and Ogyū (Butsu) Sorai, held utilitarian views which might have been stated by Hobbes in his *Leviathan*. In general Chinese and Japanese philosophers have tended to the belief that man's disposition is innately good. They have agreed that he needs guidance, and they have set great store by decorum, but they have mostly reproached only such actions as entail direct evil consequences to society.

One should bear these considerations in mind when studying the life of the Floating World in Yedo, for — the deplorable fact cannot be concealed — its principal figures were the courtesan and the actor, while among its supernumeraries were the disreputable crowd of pandars and procurers who haunted the gay quarters. There had been since the early days of Yedo, at a place on its outskirts called Yoshiwara (Reedy Plain), a pleasure haunt where the citizens gathered to see plays and dancing; and here prostitutes plied their trade until they were suppressed by the Bakufu. In 1617 an enterprising townsman obtained a licence from the authorities, set up the business again, and succeeded in attracting large numbers of citizens to the quarter. Its name, by a change of ideograph, he had altered to mean Happy Fields; but they were soon deserted owing to the competition of a class of female bath-attendants who came into fashion at this time. The bath-houses became gay resorts, whose stylishly dressed clients, both townsmen and the lower orders of samurai, were entertained by the much bedizened bath-girls. One of the most celebrated of these establishments was in front of the mansion of a great daimyō and this open flaunting of illicit prostitution caused the Bakufu to suppress the bath-girls in 1650. After the great fires of 1657–1658 the Yoshiwara was removed to a different district, where the bath-girls and others assembled. By Genroku it was exceedingly flourishing, and is said to have contained some two thousand courtesans. Known as *Fuyajō* or the Nightless City, it was almost self-contained, since it harboured as well as those ladies a numerous population of their attendants, of dancing and singing girls, jesters and other entertainers, together with a most varied collection of trades-people to supply their needs. Hither resorted not only the young townsmen, but also samurai in disguise, and even high officers of the Shōgun or his vassals, while rich merchants were known to give costly, fantastic entertainments within its walls. There thus grew up a distinct town, with its own customs, its own standards of behaviour, and even its own language. In this world of licence and disorder, everything was highly regulated. There was a formal etiquette between a house and its clients. There was a strict hierarchy

among the courtesans, whose ranks and appellations were solemnly observed. They were treated with forms of great respect, attended by richly-dressed waiting maids and hedged about by an elaborate ritual. From time to time they made public progress through the streets of the quarter, in stately processions which were eagerly witnessed by thousands of spectators from all parts of the city. Everything seems to have been done to make patrons feel that they were sojourning among people of discreet and delicate sentiments. It was, of course, an essentially sordid business, but it does seem to have been invested with glamour and even a certain elegance. The social side of family life was, probably owing to the subordination of women, undeveloped except in its formal aspects, and the townspeople were debarred from public functions: so that it is perhaps not unnatural that they should have flocked to places where they found light and colour and feminine society in luxurious surroundings. However that may be, the pleasure quarters were a conspicuous feature of city life, not only in Yedo, but in Kyōto, where there was the famous district of Shimabara, in Ōsaka, which boasted of its Shin-machi, and in many smaller towns, such as the more important stages on the main highways. Many of them were founded in much earlier times, but it was in Genroku, that, to quote from an eighteenth century work, "their splendour was by day like Paradise and by night like the Palace of the Dragon King." Their prosperity encouraged all the crafts of the entertainer, such as instrumental music, dancing and singing, to say nothing of juggling and buffoonery, while their variegated life attracted artists of a Bohemian temperament. The pleasure quarter offered the most tempting models to a painter, in the movement of crowds, the colour of costumes, and the shapes of women who lived by their beauty; the playwright and the novelist could find there all the tragedy and all the comedy they desired; and since the great courtesans and the leading rakes, their patrons, were known by name to all the gossips in the city, books and pictures which depicted their amours or their adventures had a ready sale.

From G. B. Sansom, *Japan: A Short Cultural History*, rev. ed., Appleton-Century, 1929. Reprinted by permission of the publisher.

A WARY VIEW OF THE "BARBARIANS" IN CHINA

Lan Ting-yüan (official and scholar, 1732)

To allow the barbarians to settle at Canton was a mistake. Ever since Macao was given over, in the reign of Chia Ching (1522-1567) of the Ming dynasty, to the red-haired barbarians, all manner of nations have continued without ceasing to flock thither. They build forts and fortifications and dense settlements of houses. Their descendants will overshadow the land, and all the country beyond Hsiang-

shan will become a kingdom of devils. "Red-haired" is a general term for the barbarians of the western islands. Amongst them there are the Dutch, French, Spaniards, Portuguese, English, and Yü-sü-la [Islam], all of which nations are horribly fierce. Wherever they go they spy around with a view to seize on other people's territory. There was Singapore, which was originally a Malay country; the red-haired barbarians went there to trade, and by and by seized it for an emporium of their own. So with the Philippines, which were colonised by the Malays; because the Roman Catholic religion was practised there, the Western foreigners appropriated it in like manner for their own. The Catholic religion is now spreading over China. In Hupeh, Hunan, Honan, Kiangsi, Fuhkien, and Kuangsi, there are very few places whither it has not reached. In the first year of the Emperor Yung Chêng [1736], the Viceroy of Fuhkien, Man Pao, complained that the Western foreigners were preaching their religion and tampering with the people, to the great detriment of the localities in question; and he petitioned that the Roman Catholic chapels in the various provinces might be turned into lecture-rooms and schools, and that all Western foreigners might be sent to Macao, to wait until an opportunity should present itself of sending them back to their own countries. However, the Viceroy of Kuangtung, out of mistaken kindness, memorialised the Throne that such of the barbarians as were old or sick and unwilling to go away might be permitted to remain in the Roman Catholic establishment at Canton, on the condition that if they proselytised, spread their creed, or chaunted their sacred books, they were at once to be punished and sent away. The scheme was an excellent one, but what were the results of it? At present more than 10,000 men have joined the Catholic chapel at Canton, and there is also a department for women, where they have similarly got together about 2000. This is a great insult to China, and seriously injures our national traditions, enough to make every man of feeling grind his teeth with rage. The case by no means admits of "teaching before punishing."

Now these traders come this immense distance with the object of making money. What then is their idea in paying away vast sums in order to attract people to their faith? Thousands upon thousands they get to join them, not being satisfied until they have bought up the whole province. Is it possible to shut one's eyes and stop one's ears, pretending to know nothing about it and making no inquiries whatever? There is an old saying among the people — "Take things in time. A little stream, if not stopped, may become a great river." How much more precaution is needed, then, when there is a general inundation and men's hearts are restless and disturbed? In Canton the converts to Catholicism are very numerous; those in Macao are in an inexpugnable fortress. There is a constant interchange of arms between the two, and if any trouble like that of the Philippines or Singapore should arise, I cannot say how we should meet it. At the present moment, with a pattern of Imperial virtue on the Throne, whose power and majesty have penetrated into the most distant re-

gions, this foolish design of the barbarians should on no account be tolerated. Wise men will do well to be prepared against the day when it may be necessary for us to retire before them, clearing the country as we go.

From H. A. Giles, *A History of Chinese Literature*, Appleton-Century, 1929. Reprinted by permission of the publisher.

THE SLAVE TRADE IN AFRICA

J. D. Fage

The buying and selling of slaves on the coast was a complicated business. In the first place, where African political authority extended over Europeans, slaves could usually not be bought or sold without the permission of the African chief. For example, the chiefs of the tribes at the mouths of the Oil Rivers would not allow trade to begin until duties had been paid. At Whydah on the Slave Coast, European factors were required to purchase a trading licence for each visiting ship. They were then required to buy the king's stock of slaves at a price well above the current market price before they were allowed to complete their cargo with slaves bought from private merchants. In addition, the king levied a tax on the purchase price of every slave bought. Even where the Europeans were not subject to African authority, trade was usually impossible unless the European traders gave substantial and frequent presents to the local chiefs and elders.

There was no trading currency in common use throughout the coastal districts. On the Windward Coast, slaves and European imports were commonly valued in relation to bars of iron; on the Ivory Coast, to pieces of cloth; on the Gold Coast, to gold dust; between Accra and Keta, to cowrie shells; on the Slave Coast, to both iron and copper bars; in the Oil Rivers, to brass basins; in the Cameroons, to pieces of cloth. Iron and copper were used by the Africans for making tools and utensils, and were imported from Europe in standard size bars. It was accepted on the Slave Coast that one iron bar was worth four copper bars. Similarly, Europeans imported cloth in standard lengths. Now, except for cowrie shells and gold dust, these media of exchange were all commodities which could be consumed, and their value varied in accordance with the extent of the need for them. As a consequence, the process of bargaining in the slave trade was apt to be unduly complicated and lengthy. An example may help to make this clear. Let us say that on the Slave Coast a European trader who wanted slaves was doing business with an African who wanted guns. They had to agree on the value of a slave and of a gun in terms of bars, and to do this they needed to take into account not only the relative scarcity or abundance of slaves and guns on the coast at the time, but also the relative scarcity or abundance of iron and copper bars. Where the large trading companies were strongly established, possessing depots in which they kept adequate stocks of the imports most in demand, they tried to fix prices, saying,

for example, that the price of a certain kind of gun was so many bars. But these prices could easily be upset by the arrival on the coast of an interloper whose trading might result in a temporary glut either of guns or of bars. In addition, the maintenance of stocks was apt to be a chancy business because African tastes for European goods were apt to change. For example, in one year blue cloth might be in great demand on one part of the coast and quite unsaleable on another only a few miles away, while a year later, for no reason apparent to the Europeans, the position might be reversed.

Once acceptable prices had been agreed upon, the slaves on sale were inspected by a surgeon from the ship or factory, and the old and infirm slaves weeded out. In general only about one-third of the slaves taken by Europeans were women. This was partly because less women were offered for sale, partly because the effects of child-bearing meant that the ages between which women could be considered fit for plantation slavery were more narrowly limited than for men. Men were usually taken between the ages of ten and about thirty-five; women usually only up to the age of twenty-five. The selected slaves were then usually branded with the mark of their purchaser and shipped, or confined within forts or factories awaiting shipment. . . .

The goods brought to West Africa by the European traders varied slightly according to the period, the nationality of the traders, and the place where they were trading, but the following commodities found a pretty steady sale: textiles (woollens and linens manufactured in Europe, cottons manufactured mostly in India until the nineteenth century, and silks manufactured either in Europe or in Asia); all kinds of firearms, powder, and shot; knives and cutlasses; many kinds of European-made ironmongery and hardware; iron, copper, brass, and lead in bar form; spirits (rum, brandy, or gin, according to the country of origin of the trader); and many kinds of provisions.

We do not have enough information to be able to state exactly how many African slaves were carried across the Atlantic to America. However, on the basis of the information we do possess, it seems likely that the number of slaves imported into America, from the time the trade began in the sixteenth century until it was eventually brought to an end in the nineteenth century, was at least fifteen million, and unlikely to have been much greater than twenty million. It should be noted that these figures are for the slaves *landed in America*. The number *leaving Africa* must have been considerably greater, since it was rare for a slave ship to complete a voyage without the death from disease of at least a part of its human cargo. It seems reasonable from what we know of the mortality on slaving voyages to assume that *on an average* at least a sixth of the slaves shipped from Africa never lived to see America. On occasions the mortality was very much higher than this. Thus in all probability, somewhere between eighteen and twenty-four million Africans were carried away from West Africa by the European Slave trade.

It has been stated that the number of slaves imported

into America in the sixteenth century was at least 900,000. The subsequent growth of the demand for slaves on the plantations, and the intensive competition between European traders to supply this demand, soon made the sixteenth-century trade seem insignificant. In the seventeenth century the number of slaves reaching America was more than three times as great, at least 2,750,000, or an average of 27,500 a year. The eighteenth-century trade was on an even greater scale, at least 7,000,000 slaves reaching America, or 70,000 a year on the average. During the nineteenth century, the demand for slaves continued to increase at first, and it did not finally cease until by the 1880's all the American nations had at length abolished the status of slavery. The efforts made to stop the trade prevented a steady expansion as in the previous centuries; nevertheless, by the time the trade had finally come to an end, a further 4,000,000 slaves had arrived in America.

From J. D. Fage, *An Introduction to the History of West Africa*, 3rd ed., Cambridge University Press, 1962. Reprinted by permission of the publisher.

BENIN: THE FUNERAL OF THE DIVINE KING *A Portuguese Pilot*

To understand the negro traffic, one must know that over all the African coast facing west there are various countries and provinces, such as Guinea, the coast of Melegete, the kingdom of Benin, the kingdom of Manicôgo, six degrees from the equator and towards the south pole. There are many tribes and negro kings here, and also communities which are partly Mohammedan and partly Heathen. These are constantly making war among themselves. The kings are worshipped by their subjects, who believe that they come from heaven, and speak of them always with great reverence, at a distance and on bended knees. Great ceremony surrounds them, and many of these kings never allow themselves to be seen eating, so as not to destroy the belief of their subjects that they can live without food. They worship the sun, and believe that spirits are immortal, and that after death they go to the sun. Among others, there is in the kingdom of Benin an ancient custom, observed to the present day, that when the king dies, the people all assemble in a large field, in the centre of which is a very deep well, wider at the bottom than at the mouth. They cast the body of the dead king into this well, and all his friends and servants gather round, and those who are judged to have been most dear to and favoured by the king (this includes not a few, as all are anxious for the honour) voluntarily go down to keep him company. When they have done so, the people place a great stone over the mouth of the well, and remain by it day and night. On the second day, a few deputies remove the stone, and ask those below what they know, and if any

of them have already gone to serve the king; and the reply is, No. On the third day, the same question is asked, and someone then replies that so-and-so, mentioning a name, has been the first to go, and so-and-so the second. It is considered highly praiseworthy to be the first, and he is spoken of with the greatest admiration by all the people, and considered happy and blessed. After four or five days all these unfortunate people die. When this is apparent to those above, since none reply to their questions, they inform their new king; who causes a great fire to be lit near the well, where numerous animals are roasted. These are given to the people to eat, and he with great ceremony is declared to be the true king, and takes the oath to govern well.

From Thomas Hodgkin, ed., *Nigerian Perspectives: An Historical Anthology*, Oxford University Press, 1960.

ANALYSIS AND INTERPRETATION OF THE READINGS

1. Which of the personality traits attributed to Akbar would be most valuable to him as a ruler?
2. What light does the description of the Japanese "Floating World" of pleasure throw on the relations between the feudal classes and the townsmen?
3. What are the bases of Lan's objections to the foreign communities in China? What does he believe is the foreigners' main objective?
4. Were any limitations imposed upon the Europeans who traded on the slave coast? If so, what kinds of limitations, and why would they have accepted them?

CHAPTER 22

The Economy and Society of Early-Modern Europe

CHRONOLOGY

1598	1694
1607	1720
1651	1769
1657	1777
1666	1807

From the list above, select the correct date for each of the following items:

- First English Navigation Act_____
- Dissolution of French East India Company_____
- Death of Philip II of Spain_____
- Founding of the Bank of Sweden_____
- Founding of the Bank of England_____
- Ending of the British slave trade_____
- South Sea and Mississippi Bubbles_____
- Establishment of first English colony in North America_____
- Beginning of canal construction in France_____
- Great Fire of London_____

IDENTIFICATIONS

In the blanks, write the appropriate names from the list following:

Fuggers	Viscount Charles
John Law	Townshend
Jean Baptiste Colbert	John Kay
	Duke of Bridgewater

- Inventor of the fly-shuttle_____
- Developer of French sugar-producing colonies_____
- _____
- Promoter of the Mississippi Company_____
- _____
- English canal builder_____

Austrian banking house_____

Advocate of turnip husbandry_____

You should be able to define or explain each of the following terms:

regulated company	"middle passage"
joint-stock company	open-field system
chartered company	putting-out system
corvée	"deserving" poor

STUDY QUESTIONS

- What two related but diverging economic systems guided the development of commerce and industry during the early modern world? Define each of the two systems.
- What assumptions did mercantilism and capitalism have in common? In what respects did they differ?
- What medieval social or institutional patterns were evident in mercantilism?
- How did Spain's colonial policy illustrate the objectives of mercantilism, and in what respects was its policy deficient?
- What variations on the mercantilist theme did the Dutch employ, and how successful were they in competition with their rivals?
- How do you account for the outstanding success of France and England in the age of mercantilism?
- Why were the growth of banks and improvement in the monetary system essential to the success of the Commercial Revolution?
- Why is the period 1550-1620 called the "age of silver"? Why was this a time of hardship for the lower classes?
- Chartered companies "were an example of the way capitalist and mercantilist interests might coincide." How is this demonstrated by the British and French East India companies?
- Why were the early English colonial settlements less strictly regulated than the Spanish colonies? Why did English colonial policy change in the late seventeenth century?