

Annotated bibliography

THE following bibliography is intended only as an introduction to the vast literature on cultural encounters and cross-cultural description used by the authors. Brief annotations have been added to most items by the editor or the authors in order to guide the reader who wishes to pursue particular topics or areas. In many instances, only one or two works by an author have been cited as examples of a more extensive *opera*. Readers should also refer to the footnotes in each chapter for additional works and suggestions for further reading.

Adorno, Rolena. *Guaman Poma: Writing and Resistance in Colonial Peru*. Austin: University of Texas Press, 1986. An indio-ladino's appropriation of European written cultural traditions.

—“Images of *Indio-Ladinos* in Early Colonial Peru.” In *Transatlantic Encounters: Europeans and Andeans in the Sixteenth Century*. Kenneth J. Adrien and Rolena Adorno, eds. Berkeley and Los Angeles: University of California Press, 1991. An examination of the roles of the indio-ladino in colonial society, based on Guaman Poma and other colonial Peruvian sources.

Adorno, Rolena. ed. *From Oral to Written Expression: Native Andean Chronicles of the Early Colonial Period*. Latin American Series, 4. Syracuse, New York: Maxwell School of Citizenship and Public Affairs, Syracuse University, 1982. Includes essays on post-conquest Peruvian indigenous histories (Regina Harrison, Frank Salomon) and the Huarichirí traditions (George L. Urioste) based on analysis on Quechua/Spanish interactions.

Agnew, Jean Christophe. *Worlds Apart: The Market and the Theater in Anglo-American Thought, 1550–1750*. Cambridge: Cambridge University Press, 1986. A study of the function of the theater in the civilizing process and an implicit ethnography of the reifications of capitalist society.

Almeida Rodrigues, Graça, et. al., *Dimensões da Alteridade nas culturas de língua portuguesa*. Actas. 1 Simpósio interdisciplinar de estudos portugueses. 2 vols. Lisbon, 1985. Extensive collection of studies from

various disciplines on the problems of cultural perception and encounter in the Lusophone world.

Alva Ixtlilxochitl, Fernando de. *Obras Históricas*. Edmundo O'Gorman, ed. Serie de historiadores y cronistas de Indias 4, 2 vols. Mexico: Instituto de Investigaciones Históricas, Universidad Nacional Autónoma de México, 1975. A major edition and preliminary study of the many works of an heir of the lords of Texcoco whose writings are a major source on early Nahua society under Spanish rule.

Argensola, Leonardo de. *Discovery and Conquest of the Molucco and Philippine Islands*. London, 1708. An important early primary source.

Asad, Talal. *Anthropology and the Colonial Encounter*. New York, 1973. General and case studies on the relationship between anthropological observation and the maintenance or fostering of colonialism.

Ashtor, E. *The Levant Trade in the Later Middle Ages*. Princeton, 1983. A comprehensive history of the commercial trade between Europe and the Near East.

Axtell, James. *After Columbus. Essays in the Ethnohistory of Colonial North America*. New York: Oxford University Press, 1988. Contains essays dealing with conversion, trade, and other forms of European-American Indian contact. Notable is the essay, "Through a Glass Darkly: Early Indian Views of Europeans."

Aznar Vallejo, E. *La integración de las Islas Canarias en la Corona de Castilla (1478-1526). Aspectos administrativos, sociales y económicos*. San Cristóbal de La Laguna: Universidad, 1983. A broad gauge study of the conquest of the Canary islands based on primary sources and a wide reading of secondary literature.

Barish, John. *The Anti-theatrical Prejudice*. Berkeley: University of California Press, 1981. A sobering description of how dangerously any theatricality has been seen to be by those, who by reason of politics, religion or philosophy, believe that reality is totally given to them, rather than made by them.

Bayley, Susan. *Saints, Goddesses, and Kings: Muslims and Christians in South Indian Society, 1700-1900*. Cambridge: Cambridge University Press, 1989. An excellent survey of integration of Muslims and Christians in Hindu society in South India.

Bennett, J.W. *The Rediscovery of Sir John Mandeville*. New York, 1954.

Boon, James A. *Other Tribes, Other Scribes: Symbolic Anthropology in the Comparative Study of Cultures, Histories, Religions, and Texts*. New York: Cambridge University Press, 1982.

— *Affinities and Extremes: Crisscrossing the Bittersweet History of East Indies History, Hindu-Balinese Culture and Indo-European Allure*. Chicago: University of Chicago Press, 1990. Boon discusses "how the cultural backgrounds and personal experiences of Western scholars have affected their descriptions, comparisons and interpretations of other culture, particularly cultures of Indonesia." R. Provencher, *Choice* 28, p.816.

Bosman, W. *A New and Accurate Description of the Coast of Guinea*. London: Cass, 1967. The most influential of many Portuguese and Dutch accounts of West Africa that contributed to the theory of primitive religion as "fetish."

Bouchon, Geneviève. "Les Musulmans du Kerala a l'époque de la découverte Portugaise." *Mare Luso-Indicum* II (1972): 3–59. A good survey of the Muslim community in Kerala and its early relations with the Portuguese.

— *Regent of the Sea: Cannanore's Response to Portuguese Expansion, 1507–1528*. New York: Oxford University Press, 1988. A detailed account of the early contacts between the Portuguese and a kingdom on the Malabar coast of India.

Boxer, Charles R. *The Dutch Seaborne Empire, 1600–1800*. London: Hutchinson, 1965. The best single-volume history of Dutch maritime activity and the social relations between the Dutch and other peoples.

Boyle, J. A. "The Il-Khans Persia and the Princes of Europe." *Central Asiatic Journal* 20 (1976) 25–40. Examines the correspondence from the Il-Khans to the rulers of the Christian West during the thirteenth and fourteenth centuries.

Brown, Peter. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. New York: Columbia University Press, 1988. A study of the way in which early Christianity developed its doctrine on the issues of sexuality and gender.

Bucher, Bernadette. *Icon and Conquest. A Structural Analysis of the Illustrations of deBry's "Great Voyages."* Trans. of *Le sauvage aux seins pendants* (1977). Chicago: University of Chicago Press, 1981. Discusses the implicit ethnography contained in the iconography of the Indians in Eu-

ropean representations and the way in which European religion and cosmography determined the ways in which Indians were portrayed.

Campbell, Mary. *The Witness and the Other World: Exotic European Travel Writing, 400–1600*. Ithaca: Cornell University Press, 1988. A history of European travel literature exploring the evolution of the genre as it dealt with medieval contact with non-Europeans.

Castanheda, Fernão Lopes de. *História do descobrimento e conquista da Índia pelos Portugueses*. Porto: Lello, 1979. One of the key sources on the creation of Portugal's empire in the Indian Ocean.

Chauduri, K.N. *Trade and Civilization in the Indian Ocean*. Cambridge: Cambridge University Press, 1985. "A discursive study of the cultural and economic roles of long-distance trade . . . between the eastern Mediterranean and the China Sea from the rise of Islam in the mid-seventh century to the beginning of European imperialism in the 1750's." *AHR* review by Brian Harrison 91:1, p.449.

Cherfas, Jeremy, and Lewin, Roger. *Not Work Alone: A Cross-Cultural view of activities superfluous to survival*. Beverly Hills: Sage, 1980. A collection of cross-cultural articles that discuss the role and development of play, dress, gambling and profanity.

Chevigny, Hector. *Russian America: The Great Alaskan Venture, 1741–1867*. (New York: Viking, 1965) 1979. A synthesis of Russia's attempt at the settlement of the North American frontier.

Clifford, James and George E. Marcus. *Writing Culture. The Poetics and Politics of Ethnography*. Berkeley: University of California Press, 1986. Collection of essays on the nature of ethnographic writing and the epistemological, political, and ethical problems involved in observing and writing about other cultures.

Cline, S.L. and León-Portilla, Miguel eds. *The Testaments of Culhuacan*, UCLA Latin American Center Nahuatl Studies Series, 1. Los Angeles: UCLA Latin American Center Publications, 1984. An extremely useful collection of Nahuatl wills from the later sixteenth century translated into English.

Collier, George A., Rosaldo, Renato I., and Wirth, John D. (eds.) *The Inca and Aztec States (1400–1800): Anthropology and History*. New York: Academic Press, 1982. Essays on indigenous culture and consciousness include spiritual accommodation of New Spain (J. Jorge Klor de Alva), Nahua views of self and history (James Lockhart), and Nahuatl literacy (Frances Karttunen).

Conner, D. and Miller, L. *Master Mariner: Captan James Cook and the Peoples of the Pacific*. Seattle: University of Washington Press, 1978. This narrative account of Cook's third voyage focuses on his encounters with native peoples. Extensively illustrated with the sketches of Cook's official artist, John Webber.

Cook, James. *The Journal of Captain James Cook on His Voyage of Discovery*. Edited by J.C. Beaglehole. London: Hakluyt Society, 1955–56. The fundamental source of Cook's explorations.

Cooper, Michael. ed. *They Came to Japan: An Anthology of European Reports on Japan, 1543–1640*. California: University of California Press, 1965. An anthology of descriptions of Japan by early modern traders, travelers, and missionaries.

Dalgado, Sebastião Rodolpho. *Influencia do vocabulario português em linguas asiaticas (abrangendo cerca de cinquenta idiomas)*. Coimbra: Imprensa da Universidade, 1913. Still the best single source on the influence of Portuguese on Asian languages.

D'Elia, Pasquale. ed. *Fonti Ricciane: Documenti originali concernenti Matteo Ricci e la storia delle prime relazioni tra l'Europa e la Cina, 1579–1615*. Roma: La Libreria dello Stato, 1942. Collection of the documents concerning Matteo Ricci and the relations between Europe and China.

Dening, Greg. *Islands and Beaches: Discourse on a Silent Land: Marquesas, 1774–1880*. Honolulu: University Press of Hawaii, 1980. An investigation of the interaction between Marquesans and outsiders that combines analyses of anthropological method and the history of the Islanders.

Dudley, Edward, and Novak, Maximilian E. eds. *The Wild Man Within: An Image in Western Thought from the Renaissance to Romanticism*. Pittsburgh: University of Pittsburgh Press, 1972. An early and influential work of "cultural studies" that has stood the test of time.

Dunn, Ross E. *The Adventures of Ibn Battuta*. Berkeley: University of California Press, 1986. Dunn discusses Ibn Battuta's travels and how being a Muslim allowed him to travel through the diverse Muslim cultures.

Eco, Umberto. *Art and Beauty in the Middle Ages*. Trans. H. Bredin. New Haven: Yale University Press, 1986. Principles of aesthetics in medieval Europe and their historical development from the sixth to the fifteenth centuries.

Eilberg-Schwartz, Howard. *The Savage in Judaism: An Anthropology of Israelite Religion and Ancient Judaism*. Bloomington: Indiana University Press, 1990. An anthropological examination of the role of the body and bodily functions in ancient Jewish thought.

Elison, George. *Deus Destroyed: The Image of Christianity in Early-Modern Japan*. Cambridge, MA: Harvard, 1973. An assessment of the failed Christianization of Tokugawa Japan from the Japanese perspective.

Elliott, J.H. *Spain and its World, 1500–1700: Selected Essays*. New Haven and London: Yale, 1989. A collection of essays discussing Spain's rise to world dominance, particularly good on the political and cultural aspects of Spain and its empire.

Evans, R.J.W. *Rudolf II and his World*. Oxford: The Clarendon Press, 1973. The life and times of Rudolf II, Holy Roman Emperor and King of Bohemia and Hungary, including Rudolf's activities as a collector of artistic treasures and the cosmological concepts that lay behind such acquisition.

Fagan, B.F. *The Clash of Cultures*. New York: W. H. Freeman, 1984. A brief overview of a number of cultural encounters that emphasizes parallels and negative impacts.

Fernández-Armesto, F. *Before Columbus: Exploration and Colonisation from the Mediterranean to the Atlantic, 1229–1492*. London: Macmillan, 1987. Examines early Iberian expansion into the Mediterranean and the Atlantic, focusing on the role of trade and the Catalan expansion as the precursor to later voyages.

Foucault, Michel. *The Order of Things*. New York: Vintage Press, 1970. This book, which brought Foucault to prominence, examines the origins of modern scientific thought by using biology, economics, and linguistics to reveal the underlying structures of thought and expression.

Garibay, Angel María. *Historia de la literatura nahuatl, Primera parte (Etapa autónoma: de c. 1430 a 1521, Segunda parte: El trauma de la conquista (1521–1750))*. 2nd edition. 2 vols. Mexico: Porrúa, 1971. The still indispensable survey of Nahuatl and Spanish language texts of the early colonial period; classification based on European genres and Nahuatl traditions.

Geertz, Clifford. *The Interpretation of Cultures*. New York: Basic Books, 1972. Two classic essays on "Thick Description" and the "Balinese Cockfight" have been seminal in the development of ethnographic history.

Gernet, Jacques. *China and the Christian Impact*. Cambridge: Cambridge University Press, 1985. Translated from *Chine et christianisme* (1982). A major attempt to see the Christian missionary effort of the seventeenth century from Chinese viewpoints and to examine basic differences between Chinese and Western *mentalités*.

Gibson, Charles. *Tlaxcala in the Sixteenth Century*. New Haven: Yale University Press, 1952. An early ethnohistorical study of the major pre-Columbian rival of Aztec Tenochtitlan. Gibson was a precursor in showing the continuance of many aspects of Nahua society after the conquest.

—*The Aztecs under Spanish Rule: A History of the Indians of the Valley of Mexico, 1519–1810*. Stanford: Stanford University Press, 1964. Based almost entirely on Spanish language sources, it explores the changes in Aztec culture from the conquest until independence. A classic of Mesoamerican ethnohistory.

Goodale, Jane C. *Tiwi Wives: A Study of the Women of Melville Island, North Australia*. Seattle: University of Washington Press, 1971. An anthropological study of women in traditional Aboriginal culture.

Greenblatt, Stephen. *New World Encounters*. Berkeley: University of California Press, 1993. Historians and literary critics concentrate on the nature of early European-Native American contacts and their presentation in this volume of essays, most of which appeared in *Representations* in 1989 and 1991.

—*Marvelous Possessions: The Wonder of the New World*. Chicago: University of Chicago Press, 1991. This book seeks to show how Europeans represented others, especially the peoples of the New World, and also took possession of their lands. Greenblatt sees in the European combination of wonder at the marvelous and "possessive madness" keys to an understanding of the colonial project.

Halliwell, Stephen. *Aristotle's Poetics*. Chapel Hill: University of North Carolina Press, 1986. Aristotle's mysterious and depleted text is shown in brilliant light, enough to be taken as a key element in any philosophy of representation.

Hammond, D. and Jablow, A. *The Myth of Africa*. New York: The Library of Social Science, 1977. British views of African culture, as found in travelogues, fiction, and official reports.

Hay, Denys. *Europe: The Emergence of an Idea*. Edinburgh: University Press, 1957. Shows how much can be drawn out of a history of a single word.

Heikamp, Detlef. *Mexico and the Medici*. Florence: Editrice Edam, 1972. A study of pre-Columbian Mexican objects in Florentine Renaissance collections and of the context in which they were accumulated as documents of erotic art.

Helms, Mary W. *Ulysses' Sail: An Ethnographic Odyssey of Power, Knowledge, and Geographical Distance*. Princeton: Princeton University Press, 1988. Long-distance contacts among elites of traditional, non-industrial societies examined in political and ideological contexts.

Hercus, Luise, and Sutton, Peter. eds. *This Is What Happened: Historical Narratives by Aborigines*. Canberra: Australian Institute of Aboriginal Studies, 1986. Collection of Aboriginal oral traditions and stories relating to early contact with non-Aboriginals.

Hilton, A. *The Kingdom of Kongo*. New York: Oxford University Press, 1985. A revisionist history of Kongo-Portuguese relations and the impact of Christianity. Particularly interesting because of its use of Kongo cosmology as a means of understanding contact.

Hodgen, Margaret T. *Early Anthropology in the Sixteenth and Seventeenth Century*. Philadelphia: University of Pennsylvania Press, 1964. An intellectual history of Europe's changing ideas about other peoples and cultures which demonstrates the Classical and Renaissance influences on the development of Early Modern thought.

Hulme, Peter. *Colonial Encounters: Europe and the Native Caribbean, 1492-1797*. London and New York: Routledge, 1986. A multidisciplinary textual analysis of five narratives of the colonial contact in the Caribbean and of the discourse of colonization.

Hulme, Peter and Ludmilla Jordanova, eds. *The Enlightenment and its Shadows*. London: Routledge, 1990. Collection of essays on the intellectual impact and significance of the Enlightenment as a self-conscious movement, and including some post-structuralist attacks on its basic premises.

Isaac, Rhys. *The Transformation of Virginia, 1740-1790*. Chapel Hill: University of North Carolina Press, 1982. A transformation of a traditional

historical field into a creative presentation of Virginian landscape and the social dramas that emplotted it, with reflections on what ethnographic history might be and how it might be done.

Jackson, Kenneth David. *Sing without Shame: Oral Traditions in Indo-Portuguese Creole Verse with Transcription and Analysis of a Nineteenth-Century Manuscript of Ceylon Portuguese*. Philadelphia: John Benjamins, 1990. Provides a good background on the kind of work being done today on oral traditions and song.

Jones, E.L. *The European Miracle: Environments, Economies and Geopolitics in the History of Europe and Asia*. 2nd ed. Cambridge: Cambridge University Press, 1987. A comparative account of Asian and European development that focuses on the conjuncture of political structures, economies, and environmental factors as the impetus for economic development.

Karttunen, Frances and Lockhart, James. *Nahuatl in the Middle Years: Language Contact Phenomena in Texts of the Colonial Period*. University of California Publications in Linguistics, 85. Berkeley and Los Angeles: University of California Press, 1976. An analysis of the cultural and linguistic changes in Nahuatl during the colonial period.

Kiernan, V.G. *The Lords of Human Kind: Black Man, Yellow Man, and White Man in an Age of Empire*. London: Weidenfield and Nicolson, 1969. A perceptive summary of the development of European ideas and perceptions of the people of the world during the nineteenth century Age of Imperialism.

Kimble, G.H.T. *Geography in the Middle Ages*. London, 1937, reprint New York, 1968. An excellent summary of the evolution of geographical ideas in both the Christian and the Muslim worlds during the Middle Ages.

Lach, Donald F. *Asia in the Making of Europe*. 3 vols., volume I, *The Century of Discovery*. Chicago: University of Chicago Press, 1965. An excellent compilation of European knowledge about Asia drawing mostly on published sources. It concentrates on the impact of that knowledge in the formation of Western culture.

Ladero Quesada, Miguel Angel. *Granada después de la conquista. Repobladores y mudéjares*. Diputación Provincial de Granada, 1988. A fundamental series of studies based on primary research that discusses the process by which Granada was colonized after its conquest. In-

cludes articles on Jews and Mudejars and transcriptions of over 200 pages of documents.

Lewis, A.R. *Nomads and Crusaders, 1000–1368*. Bloomington, Indiana University Press, 1988. A comparative analysis of five European and Middle Eastern civilizations that seeks to explain the eventual domination of Western Europe.

Lockhart, James. *The Nahuas after the Conquest*. Stanford: Stanford University Press, 1991. A major study on Nahua society based on Nahuatl sources and including Nahua uses of written culture.

Lundbaek, Knud. "The First Translation from a Confucian Classic in Europe." *China Mission Studies Bulletin* 1 (1979), 1–11.

MacCormack, Sabine. *Religion in the Andes: Vision and Imagination in Early Colonial Peru*. Princeton: Princeton University Press, 1991. An examination of Andean religion and its confrontation with Christianity in which emphasis is placed on the missionaries' changing perception of Indian belief from an erroneous faith to evidence of cultural and rational deficiency.

MacGaffey, W. *Religion and Society in Central Africa*. Chicago: Chicago University Press, 1986. Social, economic, and cosmological dimension of Kongo religion, with comparative discussions.

Marrero Rodriguez, M. *La esclavitud en Tenerife a raíz de la conquista*. San Cristóbal de La Laguna: Instituto de Estudios Canarios, 1986.

Mason, Peter. *Deconstructing America. Representations of the Other*. London: Routledge, 1990. Drawing inspiration from Diderot and Derrida, this deconstructionist series of essays on alterity focuses on the "monstruous races," as a measure of European conceptions of "otherness." It draws on both anthropological and semiological approaches.

Mercado, Tomás de. *La economía en la andalucía del descubrimiento*. Biblioteca de la Cultura andaluza, 1985. A new edition of selections from *Summa de tratos y contratos* (1569), a classic description of trade in the Spanish empire.

Morales Padron, F. *Canarias: Crónicas de su conquista*. Las Palmas de Gran Canaria: Ayuntamiento, 1978.

Morgan, David. *Medieval Persia, 1040–1797*. London: Longman, 1988. A concise narrative of the political history of Persia.

— *Medieval Historical Writings in the Christian and Islamic Worlds*. London, 1982.

Moscoso, Francisco. *Tribu y clases en el Caribe antiguo*. San Pedro de Macoris, Universidad Central de Este, 1986. A Marxist reading of the pre-Columbian economy of the Caribbean.

Muldoon, James. *Popes, Lawyers and Infidels: The Church and the Non-Christian World, 1250–1550*. Liverpool, 1979. Helps demonstrate the importance of the medieval expansion of Europe to understanding 1492.

Mulvaney, D.J. *Encounters in Place: Outsiders and Aboriginal Australians, 1606–1985*. St. Lucia: University of Queensland Press, 1989. "Traces modern contacts between Aboriginal groups and explorers, travellers, traders, and settlers and relates how these episodes affected aboriginal culture." From the Foreword to the book by Pat Galvin, Australian Heritage Commission.

—, White, J. Peter. *Australians to 1788*: Broadway: Syme and Weldon Associates, 1987.

Pagden A. *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology*. Cambridge: Cambridge University Press, 1982. An attempt to review the development of the study of other cultures in Europe as a result of the contact with the Americas, with attention to both intellectual and moral issues.

—*European Encounters with The New World: From Renaissance to Romanticism*. New Haven: Yale University Press, 1993. Interconnected essays on the development of European thought on other cultures with an emphasis on the eighteenth century. Includes discussion of the complexity of seeing ourselves in the observation of "others."

Pastor Bodmer, Beatriz. *The Armature of Conquest: Spanish Accounts of the Discovery of America, 1492–1589*. Stanford: Stanford University Press, 1992. A literary analysis of the narrative forms and content of the conquest that gives particular attention to the discourse of mythification and the use of those myths for political and ideological purposes.

Pearson, Michael. *Merchants and Rulers in Gujarat: The response to the Portuguese in the Sixteenth Century*. Berkeley: University of California Press, 1976. A good source on the attitudes of Asian kings on trade and merchants.

—*The Portuguese in India*. Cambridge: Cambridge University Press, 1987. The best single-volume account of the subject. Shows how little attention the Portuguese attracted in Indian life and records.

Peterson, W.J. "Western Natural Philosophy Published in Late Ming China." *Proceedings of the American Philosophical Society*. 117.4 (1973).

Phillips, J.R.S. *The Medieval Expansion of Europe*. Oxford and New York: Oxford University Press, 1988. A precise summary of medieval contacts between Europe and the rest of the world that analyzes the medieval European mentality of cultural contact and the relationship between the medieval expansion and that of the fifteenth century.

Phillips, William. *Historia de la esclavitud en España*. Madrid: Playor, 1990. Overview of slavery in Spain and the Spanish world.

Pietz, W. "The Problem of the Fetish, I." *Res* 9 (1983):5-17.

———"The Problem of the Fetish, II: The Origin of the Fetish." *Res* 13 (1987):23-45.

———"The Problem of the Fetish, IIIa: Bosman's Guinea and the enlightenment theory of fetishism." *Res* 16(1988):105-123. A comprehensive history of the idea of "fetishism" beginning with the early Church Fathers and showing how the picture of African religion developed by the Portuguese and Dutch as a result of their commercial experience on the West African coast contributed to the formation of one of the salient concepts of nineteenth-century European social scientific thought.

Price, Sally. *Primitive Art in Civilized Places*. Chicago: University of Chicago Press, 1989. Examination of concepts and attitudes of the contemporary Western world (particularly France and the United States) toward non-Western art and artists.

Quaisar, Ahsan Jan. *The Indian Response to European Technology and Culture, A.D. 1498-1707*. Delhi: Oxford University Press, 1982. An excellent introductory survey.

Rafael, Vicente. *Contracting Colonialism. Translation and Christian Conversion in Tagalog Society Under Early Spanish Rule*. Ithaca: Cornell University Press, 1988. A linguistic and cultural analysis of the Tagalog response to the Spanish colonization and conversion of the Philippines.

Reid, Anthony. *Asia in the Age of Commerce I: The Lands Below the Winds*. New Haven: Yale, 1988. A Braudelian study of the social customs and organization of the people of Southeast Asia in the early modern era. A second volume is to follow.

——. ed., *Southeast Asia in the Early Modern Era. Trade, Power, and Belief*. Ithaca: Cornell University Press, 1993. Various specialists examine a

range of topics from commerce, urbanization, state formation, and religion in the period of increasing contact with Europe.

Richard, J. "The Mongols and the Franks." *Journal of Asian History* 3 (1969): 45–57. A brief narrative of the thirteenth-century contacts between the Mongols and the Christian West.

Ronan, Charles E. and Oh, Bonnie B.C. eds. *East meets West: The Jesuits in China, 1582–1773*. Chicago: Loyola University Press, 1988. Collection of essays on various aspects of the Jesuit contact in the context of the Catholic Reformation.

Sahagún, Bernadino de. *Florentine Codex: General History of the Things of New Spain*. Trans. by Arthur J. O. Anderson and Charles E. Dibble. Salt Lake City and Santa Fe: University of Utah Press and School of American Research, Santa Fe, 1950–82. The essential source on Nahua culture before the conquest, composed by a Franciscan friar in the years immediately after the fall of Tenochtitlan.

Sahlins, Marshall. *Historical Metaphors and Mythical Realities*. Ann Arbor: University of Michigan Press, 1981. Sahlins has an anthropological genius for depicting structures as they are actually expressed and a historian's energy to discover the texts by which structures are imbedded.

———. *Islands of History*. Honolulu: University of Hawaii Press, 1980. A collection of essays centered on the Pacific, some of which discuss the relationship between structural analyses and history. An important example of the use of ethnohistorical approaches in understanding cultural contacts.

Said, Edward. *Orientalism*. London, New York: Random House, 1978. A controversial analysis of the history of the discourse of Orientalism and its effect on Western relations with the East.

Salomon, Frank, and Urioste, George. *The Huarochirí Manuscript: A Testament of Ancient and Colonial Andean Religion*. Austin: University of Texas Press, 1991. A major analysis and English translation of the Huarochirí manuscript and of the native responses to Christian indoctrination.

Sansom, George *The Western World and Japan: A Study in the Interaction of European and Asiatic Cultures*. New York: Knopf, 1950. "A thoughtful treatment of the nature and extent of European cultural influences in Japan before 1894." Review *AHR* 55 (1950): p.906.

Sauer, Carl Ortwin. *The Early Spanish Main*. Berkeley: University of California Press, 1966. A study of the conquest and colonization of the Caribbean. A wonderful reminder of a lifetime's study demonstrating how history cannot be written without sensitivity towards questions of the environment.

Slessarev, V. *Prester John, the Letter and the Legend*. Minneapolis: University of Minnesota Press, 1959. A fine historical introduction to the legend of Prester John, a concept that proved to be highly influential in European expansion into Asia and the Americas.

Smith, Bernard. *European Vision in the Pacific, 1769–1850*. Oxford: Clarendon Press, 1960. A classic study of the interrelation of cultural forms and ethnographic expression in the Pacific.

Spence, Jonathan. *The Memory Palace of Matteo Ricci*. New York: Vintage, 1983. Explores the cultural connections between Europe and China using the famous missionary as a cultural intermediary.

Spicer, Edward H. *Cycles of Conquest: The Impact of Spain, Mexico, and the United States on the Indians of the Southwest, 1533–1960*. Tucson: University of Arizona Press, 1962. An extensive look at the Spanish contact with Amerindians and the variety of responses that the contact elicited.

Stafford, Barbara Maria. *Voyage into Substance: Art, Sciences and the Illustrated Travel Account, 1760–1840*. Cambridge, MA.: The MIT Press, 1984. A "total history" of Europe's encounter with environmental otherness in the late eighteenth century, marvellously illustrated.

Stallybrass, Peter and Allon White. *The Politics and Poetics of Transgression*. Ithaca: Cornell University Press, 1986. An implicit ethnography of the grotesque and the civilizing process.

Stocking, George, Jr., ed. *Objects and Others*. Madison: University of Wisconsin Press, 1985. A series of essays on the collecting of exotic foreign objects and exploring the development of ethnographic museums and museology from the late nineteenth century to the present day.

Sued Badillo, Jalil. *Los Caribes: realidad o fábula?* Río Piedras: Antillana, 1978. A critique of the dominant anthropological picture as enshrined in the *Handbook of South American Indians*.

Taylor, Francis Henry. *The Taste of Angels*. Boston: Little, Brown and Co., 1948. A history of art patronage and art collecting in European society from the Classical era to the Napoleonic Wars.

Turner, Victor. *The Anthropology of Performance*. New York: Performing Arts Journal Publications, 1988. Seminal reflections of a master ethnographer, posthumously published, on the theatricality of culture.

Vaughan, Thomas. *Soft Gold: The Fur Trade and Cultural Exchange on the Northwest Coast of America*. Portland: Oregon Historical Society, 1982.

Wachtel, Nathan. *The Vision of the Vanquished: The Spanish Conquest of Peru through Indian Eyes, 1530–70*. Trans. by Ben and Siân Reynolds, New York: Harper and Row, 1977. A pioneering study on Peruvian and Mexican peoples' interpretation of and resistance to foreign conquest in the early Spanish colonial period.

Weiss, Roberto. *The Renaissance Discovery of Classical Antiquity*. 2nd edition. New York: Basil Blackwell, 1988. The development of Renaissance interest in the antiquities of the Classical world including the building of collections of ancient objects and areas of study – epigraphy, numismatics – that developed therefrom.

White, Hayden. *Tropics of Discourse*. Baltimore: Johns Hopkins University Press, 1978. Essays on the intersection of literary criticism and history that argue for the creative nature of history and why it should therefore be approached as a literary form.

White, Richard. *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650–1815*. Cambridge: Cambridge University Press, 1992. Excellent monograph that deals with the long-term adjustment of Indian peoples of the Great Lakes to the presence of the French and English, with emphasis on the variety of Indian strategies.