

THE PACIFIC CIRCLE



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CONTENTS

| | |
|--|-----------|
| PACIFIC CIRCLE NEWS and NOTES | 2 |
| HSS NEWS | 2 |
| FUTURE MEETINGS, CONFERENCES and CALLS FOR PAPERS | 3 |
| BOOK, JOURNAL, EXHIBITION and RESEARCH NEWS | 3 |
| SELECTED RECENT and FORTHCOMING PACIFIC BIBLIOGRAPHY | 4 |
| BOOK REVIEWS | 10 |
| David Armitage and Alison Bashford, <i>Pacific Histories: Ocean, Land, People</i> | 10 |
| Roger Hart, <i>Imagined Civilizations: China, the West, and Their First Encounter</i> | 15 |
| John Gascoigne, <i>Encountering the Pacific in the Age of the Enlightenment</i> | 22 |
| David Iglar, <i>The Great Ocean: Pacific Worlds from Captain Cook to the Gold Rush</i> | 22 |
| SUBSCRIPTION and STAFF INFORMATION | 26 |

PACIFIC CIRCLE NEWS

Business Matters

The Circle's current email address is thepacificcircle@gmail.com. Please contact the Editor and/or Editorial Assistant should you have any questions, concerns or requests.

The University of Hawai'i Foundation requests that dues or contributions made by check be made payable to "The U.H. Foundation" with "The Pacific Circle" in the memo space. The rate for individuals is US\$25.00 and for institutions, US\$35.00.

Publications, Honors & Scholarly Activities by Circle Members

Congratulations to:

Rainer F. Buschmann, Edward R. Slack, Jr. and James B. Tueller for the publication of *Navigating the Spanish Lake: The Pacific in the Iberian World, 1521-1898*, (University of Hawai'i Press, 2014);

Bronwen Douglas for the publication of *Science, Voyages, and Encounters in Oceania, 1511-1850* (Palgrave Studies in Pacific History, 2014); and

Michael A. Osborne for the publication of *The Emergence of Tropical Medicine in France* (University of Chicago Press, 2014).

Antony Adler for the publication of "The Capture and Curation of the Cannibal 'Vendovi:' Reality and Representation of a Pacific Frontier," *Journal of Pacific History*, forthcoming.

Further good news for Circle members includes:

Gregory Todd Cushman's *Guano and the Opening of the Pacific World: A Global Ecological History* received from the Agricultural History Society the Henry A. Wallace Award for the best book on agricultural history outside of the United States; and

John Gascoigne's *Encountering the Pacific in the Age of the Enlightenment* has won the 2014 New South Wales Premier's General History Prize.

HSS NEWS

The joint Biennial Meeting of the Philosophy of Science Association and History of Science Society will be held November 6-9, 2014, in Chicago, IL. Information about the meeting and HSS is available at <http://www.hssonline.org>.

FUTURE MEETINGS, CONFERENCES and CALLS FOR PAPERS

3-5 November 2014. International Pacific Health Conference, to be held at the Rendezvous Hotel in Auckland. Conference theme is “Pacific Health Solutions through Research and Practice.” Information at: pacificconference.hrc.govt.nz/

4-7 December 2014. “Re-examining Science: Historical, Philosophical, and Sociological Approach to Public Engagement with Science,” The 2nd Asian Regional ISHPST conference, to be held at the Howard Civil Service International House, National Taiwan Normal University, Taipei, Taiwan. Please visit: <http://www.sec.ntnu.edu.tw/ihpst2014>.

3-7 February 2015. Meeting of the Association for Social Anthropology in Oceania (ASAO), to be held in Santa Fe, New Mexico. Please visit: www.asao.org/

24-27 June 2015. 10th Conference of the European Society for Oceanists (ESfO), to be held in Brussels, Belgium. For information, please visit esfo-org.eu/

14-18 July 2015. Conference on “Sustainable Sea Transport Talanoa,” to be hosted by the University of the South Pacific. The meeting will address themes of heritage revival, Pacific voyaging and sea transport technology. For information about papers and panels, please visit www.usp.ac.fj/index.php?id=12456

BOOK, JOURNAL, EXHIBITION and RESEARCH NEWS

Isis 105:2 (June 2104) features a special “Focus” section on “Knowing the Ocean: A Role for the History of Science,” introduced by Helen M. Rozwadowski. The section includes four original research articles: Michael S. Reidy and Rozwadowski, “The Spaces in Between: Science, Ocean, Empire,” pp. 338-351; Jacob Darwin Hamblin, “Seeing the Oceans in the Shadow of Bergen Values,” pp. 352-363; Jennifer Hubbard, “In the Wake of Politics: The Political and Economic Construction of Fisheries Biology, 1860-1970,” pp. 364-378 and Naomi Oreskes, “Scaling up Our Vision,” pp. 379-391.

Interested in the history of gold mining in Western Australia? Peter Bridge and Hesperian Press have recently published two relevant volumes: *Gold Field Maps of the Early 1900s* (reprints of rare booklets from the Western Australian Mines Department) and *Gim! Gold Stealing Tales and Trials in the Golden West*.



**SELECTED RECENT and FORTHCOMING
PACIFIC BIBLIOGRAPHY**

BOOKS and BOOK CHAPTERS

40 Years of Evolution: Darwin's Finches on Daphne Major Island, by **Peter R. Grant** and **B. Rosemary Grant**, Princeton University Press, 2014.

Beyond Imported Magic: Essays on Science, Technology, and Society in Latin America, edited by **Eden Medina**, **Ivan de Costa Marques** and **Christina Holmes**, foreword by **Marcos Cueto**, MIT Press, 2014.

Framing the Ocean, 1700 to the Present: Envisaging the Sea as Social Space, edited by **Tricia Cusack**, Ashgate Publishing, 2014.

Phillipps' Field Guide to the Birds of Borneo: Sabah, Sarawak, Brunei, and Kalimantan, 3rd edition, by **Quentin Phillips** and **Karen Phillips**, Princeton University Press, 2014.

ARTICLES and ESSAYS

"Amphitoid Amphipods from the South Pacific: Papua New Guinea, French Polynesia and New Caledonia," by **R.A. Peart** and **L.E. Hughes**, *Journal of Natural History* 48:13&14 (2014), pp. 739-861.

"Biodiversity and Biogeography of the Coral Boring Barnacles of the Genus *Berndtia* (Cirripedia: Acrothoracica) in the West Pacific, with Description of Three New Species," by **Benny K.K. Chan**, **Gregory A. Kolbasov**, **Mamiko Hirose**, **T. Mezaki** and **R. Suwa**, *Journal of Natural History* 48:25&26 (2014), pp. 1503-1541.

"Bisexual Flowers from the Coniacian (Late Cretaceous) of Vancouver Island, Canada: *Ambiplatanus Washingtonensis* gen. et sp. nov. (Platanaceae)," by **Randal A. Mindell**, **Steven J. Karafit** and **Ruth A. Stockey**, *International Journal of Plant Sciences* 175:6 (2014), pp. 651-662.

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“Concentrations and Resorption Patterns of 13 Nutrients in Different Plant Functional Types in the Karst Region of South-Western China,” **Changcheng Liu, Yuguo Liu, Ke Guo, Shijie Wang** and **Yao Yang**, *Annals of Botany* 113:5 (2014), pp. 873-885.

“Contrasting Responses of Net Primary Productivity to Inter-Annual Variability and Changes of Climate Among Three Forest Types in Northern China,” by **Shuai Ouyang, Xiangping Wang, Yulian Wu** and **Osbert Jianxin Sun**, *Journal of Plant Ecology* 7:3 (2014), pp. 231-239.

“Countergradient Variation in Locomotor Performance of Two Sympatric Polynesian Sharks (*Emoia impar*, *Emoia cyanura*),” by **Matthew T. McElroy**, *Physiological and Biochemical Zoology* 87:2 (2014), pp. 222-230.

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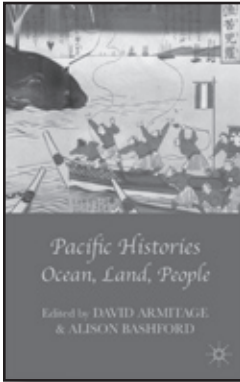
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BOOK REVIEWS



David Armitage and Alison Bashford, eds. *Pacific Histories: Ocean, Land, People*, New York: Palgrave Macmillan, 2014, Pp. xiv + 371. Figures. Graphs. Charts. Index. Paper US\$28.00 and ISBN 978-1-13700-163-4.

The historiography of the Pacific has been underrepresented and “historically invisible” amid other world regions. Although a latecomer in comparison to histories centered on the Atlantic, Indian and Mediterranean, Pacific history has made great steps to “adjust this imbalance.” David Armitage and

Alison Bashford’s latest edited book *Pacific Histories: Ocean, Land, People* is a collection of essays redirecting Pacific history onto a more global scale, providing a comprehensive volume of histories of the Pacific Islands, the Pacific Rim and the Pacific Ocean. Although covering the Pacific from different perspectives ranging from Russia to Antarctica and from Southeast Asia to Central America, *Pacific Histories* does not negate its attention of the indigenous people of Oceania. Furthermore, the global perspective of this book has clearly identified the role of the Pacific within other histories including world history.

Pacific Histories is divided into four parts: Periodising the Pacific, Connections, Knowledges, and Identities. This book is composed of essays written by various Pacific scholars from different institutions contributing their expertise and focus on “reinforcing Pacific histories” by “reflecting on the diversity of the region and the multiplicity of approaches to it.” Each author provides extensive scholarship on the Pacific region, making this collection of essays a refreshing reflection of the region. More importantly, the different narratives presented throughout the book reveal that beyond the division and overwhelming history of the region, the Pacific is a “region where worlds meet and pulse together.”

The organization of *Pacific Histories* is chronological, beginning with the discussion on indigenous time. This wonderful introduction sets a context to one of many interpretations of defining the Pacific and its people prior to European contact. Of course, there is no one perfect clear definition of what indigenous time looked like due to the various understandings throughout the Pacific. The colonial constructs of Melanesia, Polynesia and Micronesia have also complicated the indigenous time by separating the people of the Pacific based on anthropological guidelines to make interpretation easier for foreigners. These divisions will later result in colonial

territories under strategic political colonial divisions. Tongan Anthropologist Epeli Hau'ofa has boldly stated that although these colonial divisions exist, the Pacific Ocean has connected the people of the region for centuries and will continue to do so for years to come (Hau'ofa 1993).

Hau'ofa makes an attempt to culturally connect the region; however, this is far from reality when trying to create a holistic field of "Pacific History." Since the arrival of the "white foreigners" to the shores of the Pacific islands the writing of its "history" has been constructed by geographers, anthropologists, geologists, art historians, etc. Unfortunately, these different perspectives framed the Pacific so diversely that islands have been studied individually. What makes *Pacific Histories* so encouraging is that rather than focus on the division, "this book marks a step-change towards the creation of integrated and dialogic pan-Pacific histories." In addition, Armitage and Bashford make an attempt to center on the "histories of connections and intersections." The two main questions Armitage and Bashford are trying to address are: What is the place of the Pacific Ocean in world history? And how might we rethink world history from a Pacific perspective? These two questions are thoroughly examined through the major themes of migration, environment, economy, religion, law, science, race, gender and politics. According to the authors, this volume emerged from a series of trans-Pacific and global conversations. The different perspectives about the Pacific can easily divide Pacific history, however there has been a clear academic effort to embrace the wide range of histories within the region in order to gain a single historical framework.

The first part entitled "Periodising the Pacific" is comprised of four essays, placing a chronological timeline on the region beginning with its first migrants to the Pacific. Damon Salesa's introductory essay provides a more broad perspective of the Pacific from the New Guinea migration to the settling of the entire region. Rather than perpetuating the idea that Pacific history started with the arrival of the foreigners, as most non-indigenous histories do, Salesa is keen to display the achievements of Pacific civilization and their discovery and settlement of the lands. Furthermore, Salesa uses a link between archaeology, oral and written histories to show the ancient and changing pasts. From the fishponds of Hawai'i to the complex structures of Nan Madol of Pohnpei and Pulemei of Samoa, these are remnants of cultures that thrived and continue to thrive regardless of the changes. Converting the history of the Pacific into a western timeline is not only difficult and unnecessary, but Salesa believes that the language, metaphors and genealogy, in addition to the complex historical structures can provide that historical context of indigenous time.

The first part continues to examine the themes of the Pacific before the beginning of the Age of Empire. The Pacific became a scientific laboratory for explorers and scientists prior to this period. Individuals like Ferdinand Magellan, Captain James Cook, Samuel Wallis and Louis-Antoine de Bougainville played important roles in setting up the region for colonial rule. Although that might not

have been the initial intention, it was the case. It is important to note that empire did not follow directly after this contact; the presence of Europeans was sparse. Those who decided to make the Pacific their home were mostly mariners, travelers, and 'beachcombers.' More importantly, the authors underscore the contributions of indigenous people of the Pacific to not only the mapping of the region but to science and sparking more of the interest of the foreigners. Joyce E. Chaplin writes in her essay "The Pacific before Empire, c.1500-1800" that the "contributions of the peoples of the greater Pacific to cartographic knowledge upholds this position while also underscoring how Europeans, without fixed imperial sites and colonial populations within the Pacific, needed and welcomed any help." As time progressed, the "glories" of the natural Pacific world became an incentive for Europeans to return and exploit the resources, "a process that would bring more greenery-chewing goats, more syphilis and smallpox, more extraction of labor, and more displacement from ancestral homelands." The ignorance of Europeans to imagine the Pacific region as a "blank space" with hopes of becoming imperial property would later become the legacy of the next phase of foreign contact.

Nicholas Thomas' chapter "The Age of Empire in the Pacific" is divided into five themes: exploration, commerce, conversion, labor, and sovereignty. Although these sections obviously do not provide a full understanding, they do provide a survey of what empire was and was not over the long nineteenth century. In each of these themes, empire and colonization and its dimensions were beginning to take shape. It was not only an effective push by Europeans, but by the indigenous people themselves. From commerce trading to missionary 'native teachers,' the people of the Pacific were active in how the Pacific became colonized. Peter Hemenstall and Noel Rutherford label this as "cost-benefit analysis" (Hemenstall and Rutherford 1984). Many indigenous people played active roles in their demise. Of course, the lure of power, prestige and wealth played a major role in accomplishing this task. This European-American strategy would prove to be effective in not only commerce but in conversion.

The second part of the book is entitled "Connections" and deals with the environment, movement and the economy since 1800. The Pacific has seen drastic environmental changes over the past century. According to one author, both outsiders and native indigenous people are responsible for removal of Pacific energy and the environmental situation. Although many Pacific cultures continue to revere certain animals, i.e. Hawaiian *'aumakua*, foreigners and even indigenous people continued to damage the environment by overfishing certain fish or extracting resources that once played a major role in the livelihood and survival of certain animals.

The topic on movement is also very significant. The movement of both goods and people is important to understanding the Pacific. The author Adam McKeown begins with the topic of Austronesian migration over the past 5,000 years. According to McKeown, this migration has helped "to shape the linguistic and cultural map

of the contemporary world.” The settling of the Pacific islands would become one of the major challenges during this movement. Specifically, the Polynesian islands would become a “self-contained world” far away from major island groups in the Melanesia and Micronesia area. As previously mentioned, the Pacific would later see the influx of foreign migrants. Over a period of time, these movements would result in the Pacific becoming “less a zone of interaction and more of a border between a ‘civilized’ West and ‘uncivilized’ East.” Unfortunately, the Pacific would be emptied of people, politics and societies and “imagined as a network of coaling stations, frontiers of unexploited resources, space for colonial settlement and a geopolitical chessboard.”

The next section of *Pacific Histories* clearly tries to identify how religion, law and science played a major role in the Pacific. These concepts of knowledge were very much linked together. With the new religious influence, the laws and the creation stories of old were now being challenged. The implementation of new religious institutions and the ‘native agents’ would challenge rules and laws that sustained the people of the Pacific for centuries. Although some scientists might continue to rule the Pacific as a vast expanse of emptiness, the authors continue to believe that the “Pacific is and has always been alive.” Bronwen Douglas bases the religious conversion on a myriad of variables and points out that religion in the Pacific, like many other places encompasses not only God, gods, human beings and spirits but also comprises of fauna, places, rocks and places. By focusing on an anthropological perspective as opposed to a theological one, Douglas points out that the understanding of religion whether ancestral, Christian or Islamic is understood “within mobile historical, social and ecological settings.” Lisa Ford’s section on “Law” provides a refreshing summary of her legal research ranging from treaties, force of control and possession to indigenous and customary sea tenure for strategic, mineral and fishing rights. Her legal history of the Pacific Ocean clearly defines how the Pacific basin was “constructed as an entity by imperial law carried on the first ships to cross and recross it regularly.” Sujit Sivasundaram’s chapter on “Science” makes a very important argument that the Pacific region should not be viewed as a scientific laboratory, but rather as “fluid realms” that integrate cosmology, geography, oceanography and ancestral animals through traditional stories. According to Sivasundaram, indigenous stories and genealogical ties are as much a part of the Pacific’s scientific history as are Darwin and other scientists and explorers.

The final section revisits the important themes of race, gender and politics. These were factors not only significant around the world, but also in the Pacific region. This section highlights related contemporary issues in the Pacific. The essays are strongly interconnected illustrating how race, gender and politics influenced how the hierarchical structures were constructed, and it explores the resistance towards colonial strategies of suppression. James Belich’s essay on race provides a wonderful distinction between important terms like “race,” “racialism,” and “racism.” This

research connects people of different backgrounds and explores the role race played in its legitimizing the subordination of indigenous people.

In sum, *Pacific Histories* is an inspiring book composed of essays written by Pacific scholars from different universities sharing their expertise on the region. Their research and scholarship on the Pacific is not only inclusive of indigenous agency, but there is a clear agenda to address the Pacific from all angles. More importantly, *Pacific Histories* clearly highlights the significance of not only the people, but the ocean and the land. Armitage and Bashford make every effort to not focus on one specific Pacific past, but the multiple pasts interwoven together to reflect a diverse and rich history that is very much alive. This is a book that I would highly recommend to people interested in Pacific scholarship; and this is a great introductory book for undergraduate courses and graduate seminars.

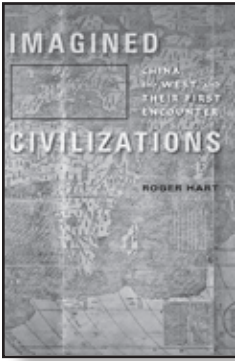
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Roger Hart, *Imagined Civilizations: China, the West, and Their First Encounter*, Baltimore, MD: The Johns Hopkins University Press, 2013, Pp. vii + 374. B&W Illustrations. Appendices. Bibliography. Index. Figures. Tables. Cloth US\$ ISBN 978-1-4214-0606-0 and 1-4214-0606-3.

Among all of the early-modern Catholic overseas missions, the Jesuit mission in China (late 16th – late 18th century) stands out for its intellectual significance. In addition to their religious activities, Jesuits also translated an important sum of Western scientific and mathematical works into Chinese in collaboration with scholar-officials whom they befriended. This has given rise to a long tradition of scholarship ranging across history of religion, history of science and cultural history, and Roger Hart’s new book proposes to “reach conclusions strikingly different from that found in previous studies” (p. 1). What novelty does he bring to the field?

This book, which can be divided into two parts, starts with a long discussion on historiography. Its second chapter “Science as the Measure of Civilizations” takes issue generally with a Eurocentric world history of science, which takes “science” (or “modern science”) more or less explicitly as a unique attribute of the West, as opposed to the East, which lacks it. These criticisms are not novel, but Hart raises a more interesting historiographical question: what is the relevant scale of analysis for a world history of science? Is it “civilization”, defined by linguistic boundaries, homogeneity and uniqueness in essence, capable of being “anthropomorphized through the assignment of personality traits (pride, xenophobia, conservatism, fear)” (p. 33)?

Thus in Chapter 3, “From Copula to Incommensurable Worlds” (pp. 51-75, which is a slightly revised version of the article published in 1999 under the same title in Liu 1999), Hart goes on to criticize two major works concerning the East-West intellectual encounter through the Jesuits: Jacques Gernet’s *China and Christianity* and Jean-Claude Martzloff’s *A History of Chinese Mathematics*. Both offered in-depth studies of certain translations of Western texts by Jesuit missionaries and their Chinese interlocutors (religious texts in Gernet, mathematical texts in Martzloff) and both concluded that the translations were failures, which suggested a radical divide or incommensurability between the Chinese and Western civilizations. Hart’s criticism is first formulated against their shared philosophical ground, namely Emile Benveniste’s thesis of the interdependence between language and thought. Drawing on Jacques Derrida, Van Orman Quine, etc., Hart argues that, essentially, the absence of the copula “to be” in a given language does not hinder the

understanding of the concept of Being. Furthermore, as “no unmediated comparison is possible,” it is impossible to demonstrate rigorously that a translation was indeed a failure. Claims of untranslatability between European languages and Chinese are ultimately “artifacts” of historians who deliberately maintain the foreignness of the Chinese text by translating it awkwardly – adding many brackets, “sic.,” and omitting the copula while it is “denoted lexically” in Chinese (pages 62-63). This literalistic retranslation below, by Martzloff, of the Chinese translation of the Euclidean definition of a circle, is what Hart regards as a case in point: “[The] circle: [a] shape situated on flat ground (pingdi) [*sic.*] within [a] limit. [The] straight strings (xian) constructed from [the] limit to [the] center: all equal. (Chinese original: 圓者，一形於平地居一界之間，自界至中心作直線，俱等。) (p. 56 in Hart’s book)”

The alternative Hart proposes is a “contextual turn” and a “microhistorical approach”, that is, to shift the focus of analysis from civilizations to historical actors, so as to fathom “how phenomena that have been interpreted as linguistic incommensurability are in fact strategies adopted in social conflicts between groups that share the same language” (p. 68). Historical documents actually reveal – Hart argues – that Jesuits and their Chinese patrons were not the passive victims of the linguistic gap that divided the civilizations. On the contrary, they addressed the problem of translation creatively, by creating neologisms and loan words, and by extending the semantic field of extant terms. Moreover, “ambiguities in translation” constituted a “crucial resource” which Chinese officials actively exploited to their own advantage by producing discourse both acceptable to the Ming court and the Jesuits: instead of conflating translation problems into conclusions on “mental framework” or “worldview”, one should rather “seek to understand the process by which translation did occur” (pp. 73-74).

These are perceptive criticisms that should meet with wide approval among historians in relevant fields and be usefully kept in mind by readers of Gernet and Martzloff’s classical works. How, then, did the author implement these guidelines in his own studies?

The following chapters – 4, 5 and 6 – offer the author’s own narrative of the China-Europe encounter in the specialized field of mathematics, narrative that has already been developed in similar fashion in the author’s previous monograph (Hart 2011, reviewed by Cullen 2013, Jami 2012): Chapter 4, “Mathematical Texts in Historical Context” (pp. 77-130), deals with Chinese mathematics during the Song, Yuan and Ming dynasties (ca. 10th-17th centuries) through three treatises: Li Ye’s *Ce yuan hai jing* 測圓海鏡 (1248), Cheng Dawei’s *Suan fa tong zong* 算法統宗 (1592), and Zhu Zaiyu’s (1536-1611) *Yue li quan shu* 樂律全書. Hart’s main purpose is to refute the established view that Chinese mathematics “declined” after the Song and Yuan period. 17th-century China, Hart asserts, was an age of “unprecedented popularization of mathematics” (p.130), and the culprits for diffusing such erroneous ideas of “decline” were the Jesuits and their Chinese collaborators eager to prove

the superiority of Western mathematics. Chapter 5, “Tracing Practices Purloined by the Three Pillars”, concentrates on one single book held as representative of such deceitful “propaganda,” namely the arithmetic manual of *Tong wen suan zhi* 同文算指 (pp. 131-193: “Three Pillars” refers to Xu Guangqi 徐光啟 (1562-1633), Li Zhizao 李之藻 (1571-1630) and Yang Tingyun 楊庭筠 (1562-1627), the three highest ranking Chinese officials who converted to Christianity), while Chapter 6, “Xu Guangqi, the Grand Guardian” (pp. 195-256), takes issue with this most prominent Christian convert in China whom Hart dismisses as a “creative manipulator of Western learning” (p. 236).

This second part of the book can be assessed from two points of view. On the one hand, throughout these three chapters, as well as in Appendixes A and B (pp. 271-290), the author presents extensive translations of Chinese sources, in line with his statement that translation between Chinese and Western languages is fundamentally possible (pp. 24-26). Each paragraph of the translation is conveniently followed by the Chinese original. The translation is generally faithful, and both the author and the publisher should receive credit for this effort. Nevertheless, the translation of classical Chinese mathematical texts into modern mathematical notation may require more justification from the side of the author, as it surely necessitates a good deal of effort from the readers with no mathematical background (readers can refer to reviews of the author’s previous book for discussions on this methodological question). Appendix C (pp. 291-304) provides a chronological list of Xu Guangqi’s writings, strangely presented in Chinese and in *pinyin* transcription only, without any translation, thus making it unusable for a non-Sinologue reader.

On the other hand, the full-length translations are generally not sufficiently contextualized or analyzed to support the provocative claims based on them. Chapter 5 accuses the authors of *Tong wen suan zhi*, Matteo Ricci and Li Zhizao, of having plagiarized mathematical problems from contemporary Chinese sources. His argument goes as follows: “most of the *Guide to Calculation* [author’s translation of *Tong wen suan zhi*] is indeed translated from Clavius’s *Epitome [arithmeticae practicae (1583)]*,” yet “there is no problem with n conditions in n unknowns ($n \geq 3$) in Clavius’s *Epitome*,” so such problems “were simply purloined without attribution” from Chinese sources, such as Cheng Dawei’s *Suan fa tong zong* in which such problems can be located (pp. 180-186). Yet the major premise of this argument is flawed. *Tong wen suan zhi* was *not* presented by its authors as the translation of one single Western text, but rather as a synthesis of Chinese and Western traditions. Xu Guangqi’s preface (translated on pp. 186-190) describes their project as “取舊術，斟酌去取，用所譯西書駢附”，which Hart translates as “took the old techniques and considered them, discarding and selecting, using the translated Western techniques and appending [them] in parallel” (p. 190). Even though Hart’s translation overemphasizes the “discarding” (qu 去) of the old (Chinese) methods and understates the counterweighing idea of “retaining” (qu 取), it is clear that the

original recognizes the involvement of both Chinese and Western sources. Moreover, *Tong wen suan zhi* also contains prefaces of the two other “Pillars,” left untranslated and barely mentioned in Hart’s book, which both expressed a more positive view on traditional Chinese mathematics than the one Xu Guangqi signed. In their prefaces, Li Zhizao indeed affirms that he has “drawn from the *Nine Chapters* to complement [the new book] 間取《九章》補綴” (*Tong wen suan zhi*, 1993), and Yang Tingyun states more clearly still that *Tong wen suan zhi* aims to “resort to the new and transmit the old, unify the diverse and converge towards the common 援新而傳諸舊，合異而歸諸同” (*idem.*). Thus the whole charge of plagiarism against the Jesuits and their collaborators is undermined by Hart’s own misrepresentation of *Tong wen suan zhi*.

In fact, the sources of *Tong wen suan zhi* do constitute a complicated question, but not a moral one. People in the 17th century did not have today’s idea of authorship; extensive quotation without attribution was common and this liberty was significantly greater when translation came into play (including those between European languages). Scholars for half a century have striven to identify the sources of *Tong wen suan zhi*, to which the author does not give sufficient consideration. For instance, the Japanese historian Takeda Kusuo noticed as early as 1954 that *Tong wen suan zhi* drew problems from *Suan fa tong zong* (Takeda’s work is quoted at the beginning of the chapter “for an analysis,” p. 131, note 1), and more recently, Pan Yining’s paper in Chinese argues that the solution of polynomial equations was also available in the German mathematician Michael Stifel’s (1487-1567) *De Extrationibus Radicum* (Pan 2008). A definitive synthesis on the topic would have been welcomed. The reader is left uneasy with the author’s leap to moral judgment, which sidelines true research questions.

The reader’s uneasiness grows greater in Chapter 6, focused on Xu Guangqi. Hart is discontent – and rightfully so – that the figure of Xu Guangqi has long been explored hagiographically (as a model convert) and teleologically (as the visionary forefather of China’s modernization through Western science). The counter-narrative he proposes is a complete reversal to negative terms: Xu “was not... a convert, Christian or Catholic” and “was not... a scientist, astronomer or polymath;” his claims on the merits of Western learning are “outlandishly false”...; all in all, Xu was a “creative manipulator of Western learning, resulting in his promotion to some of the higher official posts in the late Ming dynasty” (p. 256).

The way these dramatic claims are constructed hardly makes them convincing. The chapter is essentially the translation of nine texts (counting Appendix B), including several examination essays dated from 1597, one ode to Jesus, three texts related to mathematics, and one memorial defending the Jesuits in the imperial court – a minim part of the abundant and manifold sources available on Xu Guangqi. There is, for instance, not the slightest discussion of Xu’s extensive writing on astronomy,

agriculture or military reforms, essential to the building of his reputation as “polymath,” “scientist” and proponent of “practical studies” in earlier historiography. To refute these established views, Hart’s argumentative strategy is to turn to Xu’s examination papers which frequently invoked ideas of “emptiness” or “no-self” with Buddhist and Daoist connotation. His meticulous reading and translation of Xu’s early writing – indeed seldom studied before – deserves credit; however, one may ask: is it methodologically sustainable to project ideas expressed in isolated early writings onto the whole career of their author? This danger is particularly grave in the case of Xu Guangqi, as his “conversion” – the defining moments of his adherence to Christianity and “Western learning” – only occurred after these texts were written (Xu met Matteo Ricci in 1600, received baptism in 1603, and took up studying geometry with Ricci in 1604. See Standaert 2001 for a deeper analysis of Xu’s conversion). Should we not admit that one’s convictions change over time, intellectual interests can shift from “impractical” matters to “practical” knowledge, Buddhist adepts can become Catholic? If many previous studies only tell one side of the story by focusing solely on Xu’s later writings which represent a closer affinity with modern science, do we get a more complete picture by turning the old one upside-down?

In the end, the reviewer is left with mixed feelings about this book. Hart’s criticism formulated in Chapter 2 against teleology, the narrative of modernization, and “Praise-and-Blame Histories of Civilizations” definitely evoke sympathy; yet in the meantime, he blames the Jesuits and Xu Guangqi precisely for not fitting into the category of mathematical modernity retrospectively defined, as suggests this dismissive conclusion: “Xu did not seek to provide for Chinese mathematics axiomatic or logical foundations as Frege, Hilbert, and others sought to provide for mathematics during the late nineteenth and early twentieth century” (p. 256) This is certainly true, but should the whole painstaking inquiry stop short here, at the acknowledgement that Xu’s project was not that of modern Western mathematicians? What did mathematics mean for a 17th century Chinese official then, if understood in his own terms? Likewise, if the strength of Hart’s book lies in his warning against the danger of generalization inherent to the civilizational-scale “macrohistories,” its weakness is precisely the many similarly problematic generalizations in his own narrative.

Hart makes a good point in Chapter 3 that “civilization” as analytical tool blots out many meaningful sub-categories, such as “class, gender, status, allegiances, or competing schools of thought” (p. 51), but readers do feel that these collective entities are in turn handled as homogeneous blocks, that isolated ideas in particular documents are frequently extrapolated onto an entire career or a whole group – “the Jesuits,” “the Three Pillars,” and also “modern historians.” Indeed, throughout the book, Hart’s arsenal is charged against “previous studies” in general. Yet publications he takes as his target were all published before 1990 (Li Yan & Qian

Baocong 1950; Gernet 1982; Marzloff, French version 1988, although English translation 1997), and the discipline has fundamentally evolved since then. To quote but one example, an international and interdisciplinary conference in 1995 has already taken up to historicize Xu Guangqi's complex legacy (The collective volume that stemmed from the conference is only referred to by Hart for the historical facts and philological information it contains) (Jami, Engelfriet & Blue 2001). Hart's book could have made a more valuable contribution to this collective endeavor by offering an assessment of the historiographical achievements of the last two decades and the research questions remaining to be explored. Interested readers can usefully refer to more balanced review articles for the field's current state of scholarship (such as Standaert 2002).

In conclusion, this two-fold book is of uneven quality: it offers neither a sustainable narrative of the historical events nor an up-to-date review of scholarship on the history of the Jesuit mission in China. But it does, on the other hand, offer valid criticism of the philosophical underpinnings of some major works, as well as useful translations of original Chinese documents. The references it contains on microhistory and social history of science should also provide inspiration for the history of East-West encounter. Readers need to be aware of both its merits and shortcomings while approaching this work.

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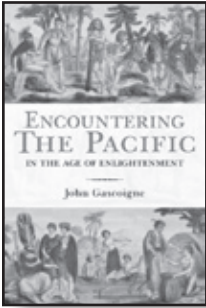
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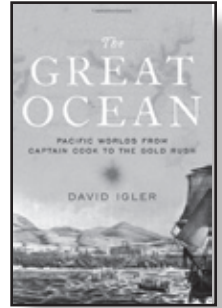
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John Gascoigne, *Encountering the Pacific in the Age of the Enlightenment*, New York: Cambridge University Press, 2014, Pp. xxxv + 542 pp. Maps. Illustrations. B&W Figures. Footnotes. Chronologies. Index. Cloth: US\$120.00 and ISBN 978-0-521-87959-0.

David Iglar, *The Great Ocean: Pacific Worlds from Captain Cook to the Gold Rush*, New York: Oxford University Press, 2013, Pp. xi + 255 pp. Illustrations. Figures. Endnotes. Bibliography. Index. Cloth: US\$29.95 and ISBN 978-0-19-991495-1.



The Pacific Ocean has played a very understated role in the social sciences and the humanities. It was mostly in the field of anthropology where this ocean of over 25,000 islands provided welcomed laboratories to develop and buttress the discipline's methodologies during the course of the twentieth century. Influenced by anthropology's methodologies, historical studies of the Pacific have traditionally emphasized local over global themes. There were exceptions to this rule, most notably geographer Oskar Spate's trilogy *The Pacific since Magellan* (1979-1988), a work that Pacific scholars frequently decry for its Eurocentric treatment of the Island Pacific. The fear of globalism among Pacific historians has now somewhat subsided as this area is (re)discovered as a rich nexus of human interaction. Two years ago, Matt Matsuda published *Pacific Worlds: A History of Seas, Peoples, and Cultures*, one of the first books to engage all currents of Pacific history. His neologism of "trans-localism" aptly engaged local and global encounters in the Pacific Ocean.

The merger of global and local histories is also central to the two volumes currently under review, although their origins are markedly different. David Iglar, a prolific historian of the American West, takes aim at the Eastern Pacific in his new book *The Great Ocean*. John Gascoigne is an Australian-based historian whose engagement with the Pacific stems from years of research in European intellectual history. On the surface both works tackle global themes, but they do so from their different perspectives. Inspired by his training in the history of American West, David Iglar takes cues from maritime and world historians who argue for a deeper understanding of seascapes for human development and interaction. Rather than

engaging the entire Pacific, Iglar focuses on the eastern part that is closest to his original research. The Eastern Pacific, so notes Iglar, “provided the primary connection between the disparate borderlands.” (p. 9) World historians also motivate Gascoigne, although in his case inspiration emerges from the notion of the human web as well as the concepts of human divergence and convergence. Gascoigne’s astute observation that the Pacific Ocean stood at the end of both of these human historical processes provided an added dimension of his work. Less concerned about the divergence of human beings out of Africa, the Australian historian maintains the process of convergence as critical for his book on Enlightenment encounters.

Besides inspiration from global historians, both books share similar timelines. Iglar initiates his study with the famed voyages of Captain Cook (1768-1780) and ends *The Great Ocean* with the California Gold Rush in the late 1840s. Gascoigne starts slightly earlier, with the decades preceding the Seven Years’ War (1756-1763), yet he ends *Encountering the Pacific* with the return of the Franco-British expeditions prior to the Napoleonic Wars. Both authors cite different reasons for their endpoints. Iglar believes that the decades following 1850 triggered tremendous changes, most importantly imperial annexation, in the Pacific. Gascoigne, on the other hand, ends his account following 1804, when Napoleon’s coronation and bellicose expansion brought an end to the Age of Enlightenment and suspended Pacific exploration.

The slight differences in timelines highlight the books’ distinctions in scope. Gascoigne, in crafting a European intellectual history of the Pacific, delivers a large tome exceeding 500 pages, which is divided into three major chronological periods (1756-1763, 1763-1789, and 1789-1804). Each one of these chronological sections is further subdivided into themes borrowed from the field of the history of ideas (expansion, belief, wealth, and knowledge). His main players are British and French captains, explorers, and naturalists. Yet he also gives a fair share to Russian and Spanish actors. Less central but still present are the polities located in the Pacific Islands and along the Northwest Coast who were greatly affected by their convergence with Enlightened Europe. Iglar also considers such parameters in his work, but his emphasis on maritime borderlands is more concerned with blending the individuals discussed separately by Gascoigne. Where Gascoigne is influenced by concerns of Enlightenment historians – including but not limited to epistemologies, Great Power rivalries, as well as religion – Iglar examines themes emerging from the historical study of the American West. Iglar thus favors commercial and sexual interactions, immunology, as well as species extinctions resulting from Euro-American over-hunting.

Rather than providing the grand overview of Gascoigne’s work, Iglar’s book, coming in at less than half the number of pages, provides vignettes of Pacific histories. With Gascoigne one encounters an exhaustive survey of the European Pacific exploration, while Iglar carefully selects the protagonists populating his

book. John Kendrick's voyages provide a starting point to introduce *The Great Ocean*; Mary Brewster, a whaling ship captain's wife, provides commentary on the great extinction of animals in the region; James Dwight Dana ushers in a holistic scientific gaze of the Pacific Ocean. The encounter of these individuals with the individuals populating Pacific worlds, much as Gascoigne chronicles in his work, has of course, devastating results. The population decline in the Hawaiian Islands and along the Pacific Northwest lets the reader shudder as much as the account of the indiscriminate killing of otters and whales. In his descriptions, Iglar asserts not only an active role among indigenous societies, but he also postulates the positive implication of scientific investigation. Iglar maintains, for instance, that scientific insights into biology, ethnography, and oceanography emerged out of the conglomerate of British, French, Russian, Spanish, and US expeditions. Here Gascoigne would beg to differ.

Perhaps, the most important difference between Iglar and Gascoigne is their treatment of empire. Iglar maintains that imperial concerns are secondary to the time period he is investigating. He cautions us: "the Pacific should not be construed as an American frontier during this period." (p. 184). He does not ignore the signs of impending imperialism in the Eastern Pacific, be it, for instance, massive land reforms engulfing the Hawaiian Islands or steamships that threaten to tip the scales of power towards the outsiders. Iglar maintains, however, that imperial designs were a secondary motivation guiding actors traveling the Pacific in the early nineteenth century. Gascoigne, on the other hand, believes imperial geopolitical rivalries to be central when examining the eighteenth-century: "At the root of all forces prompting European engagement in the Pacific [...] lay the quest for empire" (p. xvii). He would see such quest as the main issue propelling Enlightenment exploration. In this sense, he also arrives at a different assertion of the scientific endeavor. Unlike Iglar who perceives the scientific exploration of the Pacific as a multinational affair, with considerable indigenous participation, Gascoigne lays bare the national differences. Although he steers clear from postulating different national scientific traditions, he argues that there were clear disparities in scientific methodologies and the degree of professionalism. He asserts, for instance, that "[t]he character of French and German character was also more professional than the British amateur tradition." (pp. 451-452).

In the end, there remains considerable middle ground between the two approaches. Gascoigne makes this clear when he writes: "Linking Pacific islands to formal empires came in the nineteenth and twentieth centuries... This was, however, built on earlier forms of imperial expansion... the central themes of this book" (p. xviii).

While it is nearly impossible to do justice to these two excellent works in the confines of this review, I should refrain from defining them as opposites. Verily,

Igler and Gascoigne's agendas are quite divergent, but to dwell entirely on their differences would mean forgetting that both works accomplish what only few books have done before them: capturing the Pacific as a zone of global maritime interaction. While Oskar Spate initiated this project forty years ago, Igler and Gascoigne illustrate how much this endeavor has changed since. Theirs is a Pacific that incorporates continental as well as insular features and emphasizes imperial designs as well as contested borderlands. In their depiction of the Pacific Ocean during the late eighteenth and early nineteenth centuries, Igler and Gascoigne need to be commended for providing historical guidance for an area that has until recently been neglected in favor of the better studied Atlantic and Indian oceans.

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