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Explorers,

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missionaries,
and ambassadors
came and went
across the
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accounts of
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mission, namely

conquista,

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much as

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events that took

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and space, but

rather as deeply

engraved mind

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structures and
personal

attitudes as we
confront many of
the modern time
issues such as
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education in
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alternative
lifestyles and
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women in
ecclesial
institutions, to
mention but a
few.

In the early
modern age more
people traveled
farther than at
any earlier time

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in human history. Many returned home with stories of distant lands and at least some of the objects they collected during their journeys. And those who did not travel eagerly acquired wondrous

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materials that
arrived from
faraway places.
Objects traveled
various
routes—personal,
imperial,
missionary, or
trade—and moved
not only across
space but also
across cultures.
Histories of the
early modern

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of collecting

have focused for

the most part on

European

Wunderkammern,

or "cabinets of

curiosities."

But the passion

for acquiring

unfamiliar items

rippled across

many lands. The

court in Java

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marveled at,
collected, and
displayed myriad
goods brought
through its
halls. African
princes traded
captured members
of other African
groups so they
could get the
newest kinds of
cloth produced
in Europe.

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Native Americans sought colored glass beads made in Europe, often trading them to other indigenous groups. Items changed hands and crossed cultural boundaries frequently, often gaining new and valuable

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meanings in the
process. An
object that
might have
seemed mundane
in some cultures
could become a
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veneration in
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complicated ways
in which objects
in collections
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world.

Part fact, part

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global
diplomacy.

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For people
nowadays, the
constant
exchange of
people, goods
and ideas and
their
interaction
across wide
distances are a
part of everyday
life. However,
such encounters

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and interregional links are by no means only a recent phenomenon, although the forms they have taken in the course of history have varied. It goes without saying that travel to

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Distant regions
was spurred by
various

interests, first
and foremost
economic and
imperialist
policies, which
reached an
initial climax
around 1500 with
the European
expansion to the
Americas and

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Ocean. The

motivations of

European

travellers for

venturing to the

regions of

maritime and

mainland

Southeast Asia,

which are the

focus of the

studies

presented here,

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were manifold,
ranging from the
pursuit of

power,

commercial

exploitation,

intellectual

curiosity and

the aspiration

to proselytize

among indigenous

people. This

book adds to

existing

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knowledge on
travel, travel
experiences and

travel writing
by Europeans in

mainland and
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Southeast Asia
from the 16th to
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century, based
on specific case
studies.

Moreover, it

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Europeans

perceived

religion in the

region presently

known as

Southeast Asia.

Working on the

assumption that

many of the

European

traders,

seafarers,

explorers and

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administrators
arriving in

Southeast Asia

came as

Christians,

convinced of the

superiority of

their religion,

the contributors

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analyse their

encounters with

Muslims, who had

been their long-

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in the

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and with Hindus,

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closely with the

travelogues and

the role of

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therein, and, in

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Doing so, reveal
the ways in
which religion
influenced the
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Southeast Asia.

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explores a
number of
questions,

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regions of

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and in Siam? And

what do travel

accounts tell us

about the way

Southeast Asian

people perceived

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of both

businessman and

other middle

class members.

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incertaine qui

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