

Tribhuvan University

Orientalizing the colonized people in Jonathan Swift's *Gulliver's Travels*

A Thesis

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Declaration

I hereby declare that the thesis entitled,

“Orientalizing the colonized people in Jonathan Swift’s *Gulliver’s Travels*”

is my own original work carried out as a Master’s student at the Department of English at

Ratna Rajyalaxmi Campus except to the extent that assistance from others in the

thesis design and conception or in presentation style, and linguistic

expressions are accordingly acknowledged.

All sources used for the thesis paper has been fully and properly cited. It contains

no material which to a substantial extent has been accepted for the award

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is made in the thesis paper.

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February, 2019

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Letter of Approval

This thesis entitled “**Orientalizing the colonized people in Jonathan Swift’s *Gulliver’s Travels***” submitted to the Department of English, Ratna Rajyalaxmi Campus, Exhibition Road, Kathmandu by Ms. Urmila Dahal has been approved by the undersigned members of the Research Committee:

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Abstract

This research entitled “Orientalizing the colonized people in Jonathan Swift’s *Gulliver’s Travels*” casts light on how the orientalism has relegated non Europeans into degraded level. The nonwestern characters in Jonathan Swift’s *Gulliver’s Travels* are subjected to various subservience experiences, declaring them as non-human beings because of radical differences in them and their life styles compared to Europeans. This Travelogue presents Gulliver as a representative European and Lilliputians as non-European people. Lilliputians have their own way of living. By misfortune of ship wreck, Gulliver reached Lilliput. There he examines Lilliputians and judge them to be inferior humans who are diminutive to Gulliver not only in context of physical size but also intellectually and socially.

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Introduction: Dynamics of othering in *Gulliver's Travels*

Jonathan Swift's *Gulliver's Travels* (2003) is the story of Gulliver's travels into four remote nations but here I will be limited only to the first voyage which is to the land of Lilliput. He describes what the place is like. His description gives an impression that he is superior to Lilliput and Lilliputians. He reached there by the fate of an accident (shipwreck). He is bound and prisoned by the Lilliputians at first because of his huge structure. He visits Lilliput and observes the activities of them including their administrative process, he comments very humorously on how the officials were chosen in Lilliput. He mocks the everyday activities of the people. The main aim of this writing is to show how Gulliver has taken himself as superior to the Lilliputians and has shown all the behaviour and activities of them as way different to them.

Gulliver's Travels exhibits the relation between colonizer and colonized people. The primary text is about Gulliver and a land of Lilliputians. In this research, they have been presented as colonizer and colonized respectively. Colonialist ideology, often referred to as colonialist discourse to mark its relationship to the language in which colonialist thinking was expressed, was based on the colonizers' assumption of their own superiority, which they contrasted with the alleged inferiority of native (indigenous) peoples, the original inhabitants of the lands they invaded. The colonizers believed that only their own Anglo-European culture was civilized, sophisticated, or, as postcolonial critics put it, *metropolitan*. Therefore, native peoples were defined as savage, backward and undeveloped. Because their technology was more highly advanced, the colonizers believed that their whole culture was more highly advanced, and they ignored or swept aside the religions, customs, and codes of behavior of the peoples they subjugated. So the

colonizers saw themselves at the center of the world; the colonized were at the margins. In the case, the “savage” remains other and, therefore, not fully human. (Tyson 420-422). The same opinion has been applied in Swift’s *Gulliver’s Travels* (2003) to show Lilliputians as other to Gulliver.

This research examines the role of the oriental ideology, largely attributed to Edward Said, in *Gulliver’s Travels* that operates submissively dominating the status of the Eastern peoples. The oriental ideology follows various steps and ways to show the manner of humiliation to the people in the East. Divide and rule is the strategy which westerners often use to get their selfish interest fulfilled.

Swift presents Lilliputians as the representative of colonized people. They have their own life style, culture, civilization and attitude to native people. Swift portrays the troubled relation between the western and eastern. The zone of Lilliput looms as the smallest, strange and static world. The people are very good at mathematics but they act very illogically and irrationally. The major thrust of this study is to deal with how and why westerners misrepresent culture, environment, lifestyle of the non-western. This research aims to explore universal concept of cultural hegemony. No values can claim to be universally applicable. It is just a matter of power. Those holding power centre claim themselves as higher and others as low to them. But each individual or group have their own ideals and norms. This research tries to see the impact of repressive approach of various power centres on the non-western/ Asian characters by bringing the concept of orientalism developed by Edward Said. This research is a question to oriental stereotypes. It aims at countering some of the claims and assumptions mentioned about the superiority of western culture and people in eastern discourses.

Said published his most famous work, entitled *Orientalism* which conceptualizes orientalism as results of imaginative geography created to make one part of the world appear as a contrast to the other. Here said has written, “The Orient is an integral of European material civilization and culture. Orientalism expresses and represents that part culturally and even ideologically as a mode of discourse with supporting institution, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles.” (Said 10). Said’s theory also aims to show how the West’s views of the East have been based on stereotypical and often patronizing ideas –ideas observable in literature, arts and political essays. Orientalism takes the form to discriminate, dehumanize, embarrass and deprive racially and culturally different people, it becomes racial discrimination. Racial practice takes institutionalized form in a society in which different cultural norms, life-styles, and viewpoints cannot coexist harmoniously. Said also cautions the readers that the Western writers are a part of the “Project of colonization” in their Eurocentric view which portrays Orient as a place to be civilized by the Western Colonizer. The significant part of literature and writings produced as such represent the Eastern women either as a prostitute, a sex object, or a simple, passive farm woman who never questions her male counter-part. According to Said, “Oriental woman; she never spoke of herself, she never represented her emotions, presence or history.” (Said 14)

Swift is the celebrated author of his period. He is regarded by the *Encyclopaedia Britannica* as the foremost prose satirist in the English language. Swift wrote *Gulliver’s Travels* at a time when Europe was the world’s dominant power, and when England, despite its small size, was rising in power. England’s growing military and economic power brought it into contact with a wide variety of new animals, plants, places, and

things, but the most significant change formed by European expansion was the encounter with previously unknown people—like the inhabitants of the Americas—with radically different modes of existence.

The choice of physical size as the way of manifesting cultural differences has a number of important consequences. The main consequence is the radical difference in power between Gulliver and the Lilliputian nation. His physical size and strength put Gulliver in a unique position within Lilliputian society and give him obligations and capabilities far beyond those of the people who keep him prisoner. Despite Gulliver's fear of the Lilliputians' arrows, there is an element of condescension in his willingness to be held prisoner by them. It may be a way of destabilizing humanity's position at the center of the universe by demonstrating that size, power, and significance are all relative.

Although the Lilliputians are almost pitifully small in Gulliver's eyes, they are unwilling to see themselves that way; rather, they think of themselves as normal and of Gulliver as a freakish giant and that Gulliver may himself be the Lilliputian to some other nation's Englishman. But here the Lilliputians are others because they have opposite notions to that of Europeans. Where Swift has written that "Their Notions relating to the Duties of Parents and Children differ extremely from ours." (Swift 58). To show Lilliputians as other and their culture different from Gulliver's, R.E. Hughes has written: "Parents are the last of all others to be trusted with the education of their own children. In the Renaissance ideal, the care of the child was to be entrusted as fully as possible, at infancy, to the parents, since a noble nature was commonly considered as inheritance, and so ought to be developed and fostered by those who had implanted the seed in the child"

(23). Lilliputians have different notions of child rearing which makes them other to the Europeans. Furthermore, Ian Higgins has raised the same point:

In Lilliput ‘Parents are the last of all others to be trusted with the education of their own Children’; thus the children are placed in public nurseries. Parental control of the upbringing of children is held to be socially irresponsible because as men and women are joined by ‘Motives of Concupiscence’ their tenderness towards their young springs from this same antisocial principle. (519)

According to Nicholas A. Germana:

Self othering was a curious rhetorical strategy which involved *two* distinct forms or acts of Othering – imaginative constructions of the oriental Other with whom one could identify and the western imperial Other, against whom one was seeking to construct an identity. Both the Indian and western imperial Others could be made to serve as the ideal mirrors for thinkers who wished to see themselves, and their country, at twice their natural size. (81)

Here, in *Gulliver’s Travels*, Swift has created an imaginary world of Lilliput and a character called Gulliver where he has shown Lilliputians as other and Gulliver as superior to them in all the forms.

Said argues that Orientalism is a built-in system or method by which the West not only socially constructed and actually produced the Orient, but controlled and managed it through a hegemony of power relations, working through the tropes, images, and representations of literature, art, visual media, film, and travel writing, among other aspects of cultural and political appropriation. “Orientalism is a Western style for dominating restructuring, and having authority over the Orient” (Said 11). Said contends

that 'the Orient' is a European invention. He distinguishes between the Orient (The Other or the East) and the Occidental (the West – mainly Britain and France because of their massive colonial empires – from the beginning of the nineteenth century until the end of World War II, and then the USA since the rise of neo – colonialism. Edward Said has called orientalism, a discourse which produces 'knowledge' about the Orient in order to legitimize the West's power over the Orient. In his influential work orientalism, Edward Said believes that "Orientalism is a style of thought based upon an ontological and epistemological distinction made between 'the Orient' and 'the Occident'" (Said 2). Thus the East and the West have been historically, culturally, and politically defined as binary oppositions. Since the Lilliputians and their socialization process are opposites to the Europeans, they are taken as opposite and distinct from them and hence Gulliver, the European term Lilliputians as other.

This research paper is an exploration on how and why Gulliver dominates and dehumanizes the people of Lilliput. According to Said West has created a "dichotomy" between the reality of the East and the romantic notion of the Orient. The Middle East and Asia are viewed with prejudice and racism. The West has created a culture, history and future promise for the East. On this framework rests not only the study of the Orient, but also the political imperialism of Europe in the East. He discussed the dialectical relationship between Occident and Orient as a manifestation of "us versus them" (Said 49). Lilliputians here are the orient and Gulliver a colonizer who is powerful from all aspects either physical or intellectual. The society and people of Lilliput has been viewed and presented as powerless and dependent.

Said argued that Orient and Occident worked as oppositional terms, so that the “Orient” was constructed as a negative inversion of Western culture. Here Lilliputians as being orient their culture, society, people, thinking, rules, customs, legal and administrative practices all have been shown as inferior to Gulliver and his own West nation. My research question is: How does Gulliver’s voyage to Lilliput bring the issue of oriental representation?

Lilliputians as Subservience

The Lilliputians being non-European are considered to be sub-ordinate to Gulliver. The Lilliputians or the society of Lilliput has been shown as inferior creature or subordinate things and matters from the first sight by giving the description of the people and the society as a very tiny one. Not more than six inches is the title they got and even the tallest tree of theirs are only seven inches tall which is a humiliation to their structure. These things are expressed in the first glance of Gulliver seeing the Lilliputians. “I likewise felt several slender Ligatures across my Body, from my Armpits to my Thighs; when bending my Eyes as much as I could, I perceived it to be a human creature not six Inches high, with Bow and Arrow in his Hands, and a Quiver at his Back” (Swift 23). Gulliver finds Lilliputians so tiny that he was unable to consider them as a human being, he first thought they were some creatures. Furthermore, he says that: “I was in the utmost Astonishment, and roared so loud, that they all ran back in a Fright; and some of them, as I was afterwards told, were hurt with the Falls they got by leaping from my sides upon the Ground.” (23-24). In the same way to show Lilliputians as subservience Bernie Selinger has written:

Awakening on the beach in Lilliput, having “slept sounder than ever I remember to have done in my life,” Gulliver finds he is unable to move to any extent; but when his senses come alive to a “confused noise” and his eyes focus on an unrecognizable creature, he “roar[s] so loud” that he frightens his new family “roaring”, incidentally, is a common eighteenth- century term for a baby’s cries. (4-5)

Gulliver humorously says that he could not recognize the sound of the Lilliputian and sees them as some creatures.

Orientalism is a Western style for dominating restructuring, and having authority over the Orient. Gulliver being European here is showing dominance to the Lilliputians. For which Gulliver says, “I saw a stage erected about a Foot and a half from the Ground, capable of holding four of the inhabitants, with two or three Ladders to mount it: From whence one of them, who seemed to be a Person of Quality, made me a long Speech, where of I understood not one Syllable.” (Swift 24-25). Here, all the effort the Lilliputians have made in order to communicate with Gulliver counts nothing for him that’s why he humiliates and mocks at their way. Dennis Todd further added: This is deliciously ludicrous moment, for to give a “long speech” to a monster who obviously does not understand a word of it to insist on the un expunge able truth of the normal with a tenacity that verges on the solipsistic (261). After seeing Lilliput Gulliver makes another announcement to mock the place for which he says, “I viewed the Town on my left hand, which looked like the painted Scene of a City in a Theatre” (Swift 30). On this point C. F. Merrill states: Gulliver himself senses that the wonders he sees in remote nations resemble popular entertainments back home in England when he notes that the

capital city of Lilliput “looked like the painted Scene of a City in a Theatre.” And other popular entertainments would allow Londoners to see many of the same sights Gulliver saw in Lilliput (240). All these explanation supports the statement to prove Gulliver as superior to Lilliputians.

Edward Said has called orientalism, a discourse which produces ‘knowledge’ about the Orient in order to legitimize the West’s power over the Orient. In his influential work orientalism, Edward Said believes that “Orientalism is a style of thought based upon an ontological and epistemological distinction made between ‘the Orient’ and ‘the Occident’” (Said 2). The dualism on which Orientalism is based offers a difference between ‘the self’ and ‘the others’ in order to justify some patterns of exploitation and domination. Edward Said uses the word ‘Orientalism’ to describe the discourse about the East constructed by the West.

Said examines the historical, cultural, and political views of the East that are held by the West. He probes how they developed and where they came from. He basically traces the various views and perceptions back to the colonial period of British and European domination in the Middle East. Said argues:

During this period, the United States was not yet a world power and didn't enter into anything in the East yet. The views and perceptions that came into being were basically the result of the British and French. The colonial rulers could not rule properly. It was believed without some knowledge of the people they ruled. Westerners believe themselves to be superior to the others. They were basically the opposite of the East and considered to be active while the Orient was considered to be passive. The Orient existed to be ruled and dominated. (76)

Lilliputians as an orient are dominated. Their astonishment and behavior on seeing Gulliver and his activities are humorously presented. Clement Hawes's goes like this:

Gulliver is huge; the Lilliputians are tiny. Even if they have successfully tied him up, is Gulliver's apparent omnipotence promises to enact, all too literally, the dynamics of European encounter with non-European peoples as the West has imagined them. Manipulation of scale, then, is a hyperbolic figuration of British colonial power. In this context, we expect to find, and quickly do, evidence of English technological superiority. In a classic colonial topos, Gulliver dazzles the Lilliputians with the awesome sound of his pistol: The Astonishment here was much greater that at the sight of my Scimitar. Hundreds fell down as if they had been struck dead; and even the emperor, although he stood his Ground, could not recover himself in some time. (197)

Although Lilliputians have tied Gulliver, they seem powerless in front of Gulliver because he, a European was much more advanced in the form of structure and use of technology. Gulliver amazed tiny Lilliputians by showing his different stuffs like watch, glasses, handkerchief, scimitar etc. Focusing on this issue, Dennis Todd makes the following assertion: The amazement the Lilliputians felt on seeing Gulliver's watch, enclosed in "some transparent Metal" and making "an incessant noise like that of a Water- Mill" (19), could be experienced by a Londoner at the top of St. Paul's, one turret of which had its clock enclosed in glass for curious spectators (243). The normal appearance of Gulliver and his belongings seems so mysterious to Lilliputians that they were all astonished. On this point Richard Perkins states:

It also recalls a passage in Swift where Gulliver produces an immense inundation among the amazed Lilliputians (Gulliver 's Travels pt.1, ch.1). The great "Man Mountain"- otherwise, Quibus Flestrin, as the Lilliputians call him- astonishes the people when he passes water in rushing torrents that threaten to sweep them away. Because they correctly interpret his motions and so anticipate what is it that he is about to do, however, they make way and are spared injury. (65)

These activities show the colonial power of Gulliver of using Lilliputians and playing with them just for his entertainment purpose showing them and their behavior not as of humans.

Edward Said puts an end to the difference between east and west, as orientalist put in discourse of orientalism. He says that with the start of European colonization the Europeans came in contact with the lesser developed countries of the east. They found their civilization and culture very exotic, and established the science of orientalism. Orientalism is the study of the oriental or the people from these exotic civilizations. Edward Said argues that the Europeans divided the world into two parts; the east and the west or the occident and the orient or the civilized and the uncivilized. This was totally an artificial boundary. And it was laid on the basis of the concept of them and us or theirs and ours. On this point, he states:

The Europeans used orientalism to define themselves. Some particular attributes were associated with the orientals, and whatever the orientals weren't the occidentals were. The Europeans defined themselves as the superior race compared to the orientals; and they justified their colonization by this concept. They said that it was their duty towards the world to civilize the uncivilized

world. The main problem, however, arose when the Europeans started generalizing the attributes they associated with orientals, and started portraying these artificial characteristics associated with orientals in their western world through their scientific reports, literary work, and other media sources. (87)

Making Lilliputians orient and showing them uncivilized Gulliver has presented their customs and legal affairs, especially on the way how the officials are chosen in Lilliput. Gulliver here says, “When a great Office is vacant either by Death or Disgrace (which often happens) five or six of those Candidates petition the Emperor to entertain his Majesty and the Court with a Dance on the Rope, and whoever jumps the highest without falling, succeeds in the Office.” (Swift 39). This system is truly so ridiculous. The question here is what could be the system over there and how could the officials run the administration who are chosen not as per their administrative qualification but on the basis of rope dancing and jumping. On this Gulliver commented: “What would be a pleasant diversion in a circus or vaudeville act becomes for these people who are running the Lilliputian government a serious method of selecting leaders” (39). Also Gulliver added: “But the Danger is much greater when the Ministers themselves are commanded to show their Dexterity; for by contending to excel themselves and their Fellows, they strain so far, that there is hardly one of them who hath not received a Fall, and some of them two or three” (39). The rope dancing has subverted any reasonable method of choosing leaders of government and seems to us, as opposed to the blindly traditional Lilliputians, to have no use whatever. On this regard Merritt Lawlis has said:

As the emperor holds a stick, the candidates creep under it backwards and forwards several times, according as the stick is advanced or depressed.

Sometimes the Emperor holds one end of the stick, and his first minister the other; sometimes the minister has it entirely to himself. Whoever performs his part with most agility, and holds out the longest in leaping and creeping, is rewarded with the blue covered silk; the red is given to the next, and the green to the third, which they all were girt twice around about the middle; and you see few great persons about this court who are not adorned with one of these girdles. The repetition of “creep” and “creeping” gives the performers’ acts a servile, undignified quality, especially since the whole routine seems pointless. We wonder how any honor could be attached to these ribbons if they have been awarded to so many. (7)

The administrative selection in Lilliput seems like a circus which shows the quality and sociality of Lilliputians. Even the higher level officers including Ministers are the participants in such a humorous affair. It shows the political dexterity where people are given political rewards without doing anything worthwhile for their country to deserve them. To articulate this allegory, Swift invents a scene of rope dancing among the Lilliputian government’s top officials and would-be officials. The emperor is much delighted with the “mock skirmishes” that follow; both he and Gulliver regard the exercise as a performance, an entertainment such as one might see in a circus. Even inside the Empire of Lilliput there are two parties called high heels and low heels among which only the low heels are given power and position in the administration. The high heels though having qualities are not in the Administration of the Government. “The Animositities between these two parties run so high, that they will neither eat nor drink, nor talk with each other” (Swift 47). There is one more about the stupidity of Lilliputians. For this Merritt Lawlis says: “The line of thought here leads eventually to III, 5, and the

“projector” who is stupid enough to spend “eight years upon a projector for extracting sunbeams out of cucumbers” (145). This is a mock towards the intelligence of Lilliput.

Orientalism is a way of thinking about the East as strange, exotic, dark, mysterious, erotic and dangerous, and has helped the West to define itself through this contrasting image. The West has always seen the East as inferior and to rationalize the colonization of the East, they had to define eastern people as despotic or stagnant and in need of Christianizing, civilizing or controls (Hubinette,13). To prove this Gulliver has depicted about the legal matters of the court of Lilliputians. He expresses about his experience of Lilliputians court. “I was demanded to swear to the Performance of them; first in the manner of my own Country, and afterwards in the method prescribed by their Laws; which was to hold my right Foot in my left Hand, to place the middle Finger of my right Hand on the Crown of my Head, and my Thumb on the Tip of my right Ear” (Swift 42). Their way of taking oath seems mad. It seems like one was performing as an artist in a fair. Dennis Todd also had claimed the same thing on this matter:

The form of swearing on oath in Lilliput (Gulliver is required “to hold my right Foot in my left Hand, to place the middle Finger of my right Hand on the Crown of my Head, and my Thumb on the Tip of my right Ear,” 26-27) recalls the contortions of the posture- masters who exhibited their skills at London’s fairs. (242)

The more deeply Gulliver implicates himself in the Lilliputian point of view, the more he can see himself as superior not only physically but socially as well. Lilliput has rival empire called Blefuscu. The war between Lilliput and another empire Blefuscu is on the dispute of how to break an egg.

His present Majesty's Grandfather, while he was a Boy, going to eat an Egg, and breaking it according to the ancient practice, happened to cut one of his Fingers. Whereupon the Emperor his Father published an Edict, commanding all his Subjects, upon great Penalties, to break the smaller End of their Eggs. The People so highly resented this Law, that our histories tell us there have been six Rebellions raised on that account; wherein one Emperor lost his Life, and another his Crown. These civil Commotions were constantly fomented by the Monarchs of Blefuscu; and when they were quelled, the Exiles always fled for Refuge to that Empire. It is computed that eleven thousand Persons have, at several times, suffered Death, rather than submit to break their Eggs at the smaller End (48).

The reason of rivalry between two empires is so irrational depicting the intellectuality of Lilliput. Even the prince of Lilliput is more concerned about his position. For this Gulliver states: "And so unmeasurable is the Ambition of Princes, that he seemed to think of nothing less than reducing the whole Empire of *Blefuscus* into a Province, and governing it by a Viceroy; of destroying the *Big-Indian* Exiles, and compelling that People to break the smaller end of their Eggs, by which he would remain the sole Monarch of the whole World" (Swift 51). A prince and a would be emperor has such a wish and wants to rule over other empire and make them break the smaller end of their egg, this really sounds madness or can be called lowness. The proof of the ingenuity of the Prince is discloses here.

Another interesting fact about Lilliputians is "they bury their Dead with their Heads directly downwards, because they hold an Opinion that in eleven thousand Moons they are all to rise again, in which Period the Earth (which they conceive to be flat) will

turn upside down, and by his means they shall, at their Resurrection, be found ready standing on their Feet” (Swift 55-56). Their level of understanding or foolishness has no range. The reward for any good deed in Lilliput is served along with punishment. For this Gulliver says:” It is upon this account that the Image of Justice, in their Courts of Judicature, is formed with six Eyes, two before, as many behind, and on each side one, to signify Circumspection; with a Bag of Gold open in her Right Hand, and a Sword sheathed in her Left, to show she is more disposed to Reward than to Punish” (57). Their legal matters and system are hard to be believed. For this Gulliver himself confessed to feel ashamed of their Customs. William H. Halewood has to say more on this:

Certain differences are obvious: there are for example, no precedents in Sparta for such Lilliputians customs as the upside- down burial of the dead or the system of legal rewards which supplement legal punishments; and Spartan thievery and pederasty (which are not regarded as vices) are not duplicated in Lilliput, not are Lycurgus’s various devices for social “leveling”. (424)

Douglas Canfield has described about the subordinate character of Lilliputians by giving the following statement:

In part I, chapter vi, Gulliver says of his comments on Lilliputian society, “ In relating these and the following Laws, I would only be understood to mean the original Institutions, and not the most scandalous Corruptions into which these People are fallen by degenerate Nature of Man.” “Corruptions” here refers specially to the ridiculous methods of preferment prevalent at the Lilliputian court since the time of the present King’s grandfather; it implicitly refers more generally to Lilliputian factionalism, religious fanaticism, linguistic nationalism,

the star- chamber injustice and inhumanity of the ruling cabal, and especially the pride and tyrannical ambition of the king—corruptions humorously distorted but rooted in reality, as the topicality of the satire insists. (15-16). All these statement shows Lilliputians subordinate towards Gulliver.

Gulliver: A Tall Figure

Orientalism as a Western style for dominating, restructuring and having authority over the Orient” (Said 11). Gulliver here in *Gulliver’s Travels* is presented as a tall figure in front of the six inches Lilliputians. Gulliver is huge to Lilliputians not only by his enormous size but also from all other aspects. John D. Seelye writes: “The tiny soldiers fire volleys of arrows into Gulliver, and he is several times seized with the impulse to grab “Forty or Fifty of the first that came within my Reach, and dash them against the Ground” (I:i:8), but is restrained by “the Smart of their Arrows upon my Face and Hands, which were all in Blisters” (232). Gulliver seems so powerful that the arrows of Lilliputians in forty or fifty in number has caused not a small effect upon Gulliver. To show his greatness among Lilliputians Gulliver states:

I observed there was the Flesh of several Animals, but could not distinguish them by the Taste. There were Shoulders, Legs, and Lions, shaped like those of Mutton, and very well dressed, but smaller than the Wings of a Lark. I eat them by two or three at a mouthful, and took three Loaves at a time, about the bigness of Musket Bullets. They supplied me as they could, showing a thousand Marks of wonder and astonishment at my Bulk and Appetite. (25)

Not only the structure but also the appetite of Gulliver is so huge that the Lilliputians were totally astonished by this. They were supplying foods and drinks in so enormous

way but could not fill the stomach of Gulliver which proves his gigantism against tiny Lilliputians. Gulliver further narrates: “Fifteen Hundred of the Emperor’s largest Horses, each about four Inches and half high, were employed to draw me towards the Metropolis, which, as I said, was half a Mile distant” (28). Also he says: “the Boys and Girls would venture to come and play at Hide and Seek in my Hair” (38). This sentence proves the enormous size of Gulliver against Lilliputians.

Furthermore, Gulliver added: “I took them all in my right Hand, put five of them into my Coat-Pocket, and as to the sixth, I made a countenance as if I would eat him alive. The poor man squalled terribly, and the Colonel and his Officers were in much pain, especially when they saw me take out Penknife” (Swift 32). This clarifies how Gulliver seems to the Lilliputians. He was giant as mountain and his activities make everyone afraid in Lilliput including the Emperor. That’s why he was given a nickname “Man Mountain” by Lilliputians. If Gulliver is excessively proud, the pride belongs to his position as an omnipotent colonial subject. In this regard Richard Perkins argues:

In European folklore, giants are traditionally depicted as being cruel and stupid.

But perhaps this characterization reveals more about the dwarves whose weakness and pettiness require such moral vilification than it does about the stranger powers that threaten them. There is also an ancient tradition commemorating the olden days when a bigger, stronger race ruled Europe and constructed great monuments to its Neolithic culture. It was a mighty, lofty humanity, which nonetheless finally degenerated into modern man.” (65-66)

History is by its very nature dynamic and fluid and this has to be considered in countering Orientalism in which scholarship is aligned with military power for the final purpose of

establishing the empire, the power of being powerful from all aspects as Gulliver finds himself towards Lilliputians. He adds his view regarding this aspect of the text in the following citation: “six hundred beds of the common measurement were brought in carriages to prepare bed for Gulliver, three hundred tailors were employed to make a suit of clothes for him, but Lilliputians had another contrivance for taking Gulliver’s measurement for which he kneeled down and they raised a ladder from the ground to his neck to take measurement” (Swift 61). Despite all this Lilliputians could not think of killing him because of the threat that the stench of so large a Carcass might produce a Plague in the Metropolis, and probably spread through the whole kingdom. Which shows in any form Gulliver stands and be proved to be a Man Mountain in Lilliput. To prove this statement Swift writes following points:

In the right Coat-Pocket of the *Great Man Mountain* (for so I interpret the Words Quinbus Flestrin), after the strictest search, we found only one great Piece of coarse cloth, large enough to be a Foot-Cloth for your Majesty's chief Room of State. In the same left pocket, we saw a huge silver Chest, with a Cover of the same Metal, which we, the searchers, were not able to lift. We desired it should be opened, and one of us stepping into it, found himself up to the mid Leg in a sort of Dust, some part whereof flying up to our Faces, set us both a sneezing for several times together. (35)

When Lilliputians go to search for what Gulliver has got, they were left sneezing and surprised. They found many things of amazement in his pocket which took them so long to distinguish what the materials were. “There was a sort of Engine, from the Back of which were extended twenty long Poles, resembling the Pallisado’s before your

Majesty's Court; wherewith we conjecture the *Man Mountain* combs his Head" (35). The compared object of Gulliver's comb to the Lilliputians prove his strength and position between them. Focusing on this issue, C.F. Merrill makes the following assertion:

Consider the following: "The Emperor was amazed at the continual noise (my watch) made, and the motion of the minute hand, which he could easily discern; for (the Lilliputians') sight is much more acute than ours". But: "Acute sight is dependent upon size and number of the rods and cones in the back of the animals' eye. Thus, in order that they should be of any use at all, the eyes of smaller animals have to be much larger in proportion to their bodies than our own". (623)

Gulliver felt much great when the Lilliputians were afraid by the sound of his pistol.

Swift writes: "The Astonishment here was much greater that at the sight of my Scimitar.

Hundreds fell down as if they had been struck dead; and even the Emperor, although he stood his ground, could not recover himself in some time" (37). Gulliver on the account

of taking out his belongings in front of the court he left all people amazed and afraid including the Emperor too. The following extract highlights the case: "Gulliver's impulse

to annihilate "forty or fifty" Lilliputians with one swipe of his hand, and the meticulous care with which he creeps about the tiny metropolis, that the giant Englishman could

have easily destroyed the little empire at any time he so desired" (233). As claimed by

John D. Seelye, Gulliver stands as huge mountain and monstrous image in front of

Lilliput who could easily squeeze and smash the little empire of Lilliput. To call Gulliver

as monster, Richard Perkins further narrates: "Owing to their constitutional weakness, the

small *need* such small virtues as kindness and justice and compassion. Zarathustra travels

among them as a giant Gulliver among diminutive Lilliputians, as a gloomy cloud threatening them with destruction" (66). Lilliputians were physically very tiny.

Gulliver is higher to Lilliputians not only in the structural form but also intellectually he is forward then Lilliputians. On this point Bernie Selinger states: "As Gulliver lives up to the demands of the social contract and as he makes "Great progress in Learning their Language" (p.33), he is on his way to achieving a sense of self-esteem and, in the process, an identity. This process begins when he receives his name Quinbus Flestrin and ends when he is shorn of the title of Nardac" (6). This is also an example of how powerful Gulliver was.

Within some months Gulliver is able to get the highest rank in the officials of Lilliput which proves his intellectual strength over Lilliputians. The fame of Gulliver and his activities were so popular that the Emperor of Blefuscu also wished to meet him. As Dennis Todd says:

Joyce's handbill proclaimed "*His Strength Prov'd before the king.*" a claim that was also made by almost the giants and strongmen who were exhibited, and so in this way too they are like Gulliver, who is asked to perform numerous diversions before the king of Lilliput and is invited by the Court of Blefuscu "to shew them some Proofs of [his] prodigious Strength, of which they had heard so many Wonders. (245)

As claimed by Todd, Gulliver was well known for his strength. His huge structure and power has made Gulliver a giant and a Man Mountain in the land of Lilliput. Gulliver finds himself superior to Lilliputians in all the aspects. Gulliver tactlessly extinguished a

fire in the Queen's palace by urinating on it which shows the subordinate nature of Gulliver towards Lilliputians and his colonial discourse.

Conclusion: Looking Down the Locals

The core finding of this research is to clarify how Orientalism generates submerge impacts upon nonwestern. Orientalism is the projection of the mentality to conquer, subjugate and dehumanize those who belong to different kinds of socio-cultural category. In Swift's *Gulliver's Travels*, it is noticeably clear how westerns (Gulliver) shows harsh and dehumanizing practices to Lilliputians. All the activities and life style of Lilliputians have been shown as inhuman and lower compared to westerns. On this base, Lilliputians are living their life in their own style but from the view point of Gulliver, Lilliputians are Orient and are hence opposite to them living totally a humorous life.

The colonizers believed that only their own Anglo-European culture was civilized, sophisticated, or, as postcolonial critics put it, *metropolitan*. Therefore, native peoples were defined as savage, backward and undeveloped. Gulliver, being a colonizer presents the land of Lilliput and its people Lilliputians as uncivilized humans. Because their technology was more highly advanced, the colonizers believed that their whole culture was better and they ignored or swept aside the religions, customs, and codes of behavior of the peoples they subjugated. In opposition the activities of the Lilliputians and the whole rule and system of Lilliput helps Gulliver to show them as low human beings. Lilliputians have totally different notion of social life where children were not taken care by parents, they bury the dead body upside down so as to get born standing straight in the next life, the administrative officials were chosen on the basis of their performance of the play. All these were totally contrast to Gulliver who was from the

country where people were socially civilized and in order to get some post and authority an individual need to be qualified and intellectually able.

While seeing from the perspective of Lilliputians they were living a normal life but those holding power centre claim themselves as higher and others as low to them and represents them as orient. Gulliver mocks at the physical size of Lilliputians by calling them tiny little creatures where the choice of physical size is not upon our desire and Lilliputians were human being, a social animal not any creatures. Gulliver, being a colonizer saw himself as the embodiment of what a human being should be.

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