
Ralph W. Brauer

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individualism of the landed elites paralleled their pride in the ownership of land. (352)

The Meiji government abolished the samurai status after the restoration of 1868. Nevertheless, a relatively small group of ex-samurai continued to occupy an overwhelming percentage of official offices and ruling posts. But lower level citizens knew that the door to success was open. Even a peasant’s son could get a name in the world, and this created a surge of effort to advance. The modern Japanese work-ethic probably comes from the ambition of commoners for upward mobility. Japan continued to be an honor-ridden society, and there could be success and honor in the entrepreneur’s marketplace.

I observe that Ikegami, with a few exceptions, confines herself to her socio-logical and historical analysis of the samurai. She knows that Japan had a very different environment from that of the Chinese people and their emperor with his court and his mandarins. But the author does not discuss the sources of the two worldviews, China’s and Japan’s. Thus her book is a “comparative civilization-ist” study only in a limited degree. What she unveils about the governing classes of Japan, their customs, society, politics, and history is most interesting.

David Richardson


Nine authors under the editorship of Professors Tilly and Blockmans consider cities and city systems in nine late medieval societies, and their possible relation to state formation and transformation. Included are North Central Italy; the region including the juncture of the Alps, the Adriatic, and Pannonia; the Ottoman Balkans (but without explicit reference to the peculiarities of Muslim cities); the Roman-German Empire of the late Middle Ages; Scandinavia; Poland; Spain, Portugal; and the Dutch state. France, Russia, England have been intentionally omitted "to avoid the charge of using set examples".

The general goals of the collaboration are set forth in an introductory chapter by Tilly and a summary chapter by Blockmans. Tilly stresses the importance of warfare and its needs as a determinant of the relations between princes and the cities included in their domain, and argues further that in regions of dense urbanization there is a likelihood that merchants will have a major voice in determining the extent and character of warfare, while in regions of thin urbanization this role tends to fall to feudal warlords and, by indirection, to landlords. He recog-
nizes the existence of a north-south axis running from the northern Netherlands to Italy and comprising the major zone of dense urbanization in the Europe of the late Middle Ages and the centuries following, but does not seem to share the views of those who see this as the core region, with outlying peripheral regions to west and east in which the political strength of cities vis-a-vis the emergent states is relatively feeble. In a final chapter Blockmans seeks to summarize the results of the preceding presentations. He recognizes an early period, reaching perhaps from the eleventh to the thirteenth century and dominated by feudal forces, and a second period encompassing the fourteenth to sixteenth centuries when the cities under the governance of their notables had gained sufficient strength to exert powerful influence upon city/state relations. In illustrating these ideas this author presents convincing evidence of the wide diversity of patterns, in secular development as well as in actual configuration, within the cities of the several regions as well as in their relations to their overlords, be they called princes or monarchs. He detects and elaborates upon the idea that a measure of uniformity in these interactions becomes recognizable only with the passage of the eighteenth century as the states became increasingly powerful relative to even the larger cities in their domains, and as the rulers became increasingly preoccupied with costly warfare and hence weighed more heavily upon the economics of their cities: it is from this point on, with the dawn of the age of the modern nation state that, in his view, an ever increasing proportion of the cities lost their autonomy and found themselves incorporated in the governance of--and milked by--increasingly bureaucratic--and voracious--states.

It may be worth noting that the emphasis throughout is almost entirely on economic and political aspects of the subject: nowhere will the reader find any reference to the importance of the cities, especially the larger cities like Paris, Florence, Rome, Prague, or Nurnberg, as cradles of ideas which also had significant effects upon the shaping of states during the period.

The work is the third in a series under the general editorship of Professor Tilly, the whole jointly aimed at the problem of state formation and transformation in the late Middle Ages and the early Modern Period. It seems to this reviewer, that, on balance, the date presented in this volume rather emphasize the rich diversity in time and in space in city configurations, economic conditions, and relations to the states on whose territory these places are located than to lend support to any unifying concept of city-state relations in the premodern period.

The major merit of the volume, in this reviewer's opinion, is the wide variety of regional situations described and the inclusion of several which have had relatively little attention in the western literature. This is true despite the fact that--as is not infrequently the case in multi-author compilations--the several articles vary considerably in clarity of presentation and depth of insight offered. The volume is well served by the specific bibliographies enclosed with each chapter and is furthermore enriched by a voluminous bibliography of "Selected readings"
(26 pp! almost entirely restricted to works in English and French with a few German and one or two Italian authors thrown in) under the general headings of "Capitalism, cities, and urbanization", and "European states".

From the point of view of comparison it is perhaps unfortunate that the time span included in the several presentations varies widely—from "Late Roman to 18th century" for the Italian situation to "16th and 17th century" for the Dutch state—reflecting differences in the points of vies of the authors as well as differences in the focal periods of the several histories. Comparison is further hampered by the apparent penury of the publishers who produced a volume in which illustrative material is woefully lacking: All but one of the substantive articles lack figures, and all but two lack tables, so that for the most part the reader is thrown back on seeking to draw conclusions and make comparisons of developments in time and space on the basis of the various qualitative text descriptions.

That said, it still seems to this reviewer that the volume contains a great deal of useful and interesting information rarely assembled in one place. It should serve both the general reader interested in problems of urbanization in the pre-industrial west, and the specialist concerned with problems of the complex inter-relations between states and the cities in their territory, as well as with the even more complex international systems of cities that are recognizable from the beginning of the period here covered on until the completion of the emergence of modern nation states ("integrated states" in Tilly's phrase) and the submergence of all but a very few independent cities.

Ralph W. Brauer


David Kopf's first novel, *Scratches on Kali's Mind*, is at least a dozen stories in one. The main characters of this Balzacian panorama of social types are twelve American expatriates in the Bengal during the months leading up to the third India-Pakistan War of 1971, which led to the independence of Bangladesh. In a sense, this is an historical novel about the revolution in East Bengal, the genocide and other atrocities committed by the Pakistani army, and the role played by the Indian and the United States governments in the conflict. In another sense, the novel is also a Bildungsroman about the diverse ways in which the cross-cultural and civilizational encounter with the East shapes the spiritual, eth-