to about 1974). A general scholarly interest in many countries in "problems and prospects of higher education", path-breaking work in English by older observers of and participants in the politics of education in Japan like Nagai Michio and Kobayashi Tetsuya and interaction among a number of rising American, West German and Japanese scholars, especially from Hiroshima and Nagoya universities, are now bearing fruit. I look forward to reading more work of this kind that takes recent Japanese research into consideration. I hope that Cummings and others working in this new field will advance our knowledge further by coming to grips with the volume edited by Shimizu Yoshihiro for Tokyo University Press and published in 1975, Chiiki shakai to kokuritsu daigaku [Regional society and national universities].

However, the main pleasure of a book such as this is not, I think, to be found in reading within the area of one's specialization. After all, up-to-date journal articles are preferable. Such a mixture of familiar and novel topics leads one to fresh fields. Two further political contributions by Nathaniel B. Thayer and Terry Edward MacDougall; for economic chapters by Hugh Patrick, T. Dixon Long, Robert E. Cole and Koya Azumi/Charles J. McMillan; and four socio-cultural chapters by Lewis Austin, Robert Frager/Thomas P. Rohlen, Christie W. Kiefer and Susan J. Pharr make up the rest of the book. I am glad to have the book just to re-read the chapters on the economy and on labor in the years ahead. The most immediate pleasure came from my reading about "seishin". Frager and Rohlen's study of "Japanese spirit" is sharply observed and well worth reading. Then again, a nodding acquaintance with the "good wives and wise mothers" philosophy in Japanese education and fading memories of Daughter of a Samurai was sufficient preparation for delighted reading of Susan Pharr's interviews with young Japanese women in the 1970s about what they felt should be their role in life.

The days of admiring interpretations of old Japan and even of avid chronicles of her progress by foreign friends may be over. Those of us who take an interest in writing about Japan must take account of a more sophisticated readership. The caution and sober interpretations and predictions for the immediate future in this book answer the new need. Even so, as Susan Pharr shows, analysis does not preclude lively writing about people. The book is about Japanese society but not about Japanese people. A warmer book than this one would not distract us from the intellectual pleasure of pitting our powers of prediction for Japan's future (and, in a way, our own) against that of the authors, but it might well make it easier to press our friends to read it.

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Welcome indeed is a history of Johor during one of the most important periods of its existence, and doubly welcome is an account of developments in this part of the Malay World which provides us with perceptions into the working of Malay politics as this book does. Leonard Anday has moved meticulously among Malay, Dutch, and English sources to produce a history that exposes many of the motivating forces of the various participants, particularly the various groups of Malays, each of whom has its own record of the events of this period. While one cannot but be grateful for the unfolding of events from the Malay point of view, one can, I believe, be forgiven for rais-
ing some questions about the personalism and hubris that seem to dominate the Malay psyche. The history of Johor in the period covered by this book, particularly the last thirty years of that period, has all the elements of fundamental human tragedy. One can imagine that Shakespeare, with artistic license, could have made much of them. But as these events unfold in the cold light of historical narrative which is as sympathetic to the Malay point-of-view as any can possibly be, one has the feeling that both the people and the events are too petty to aspire to the greatness of motive and design that really great tragedy require. The story as it unfolds before us is clear enough (except for one scene which I will mention below) and tells the tale as it was. What is difficult to comprehend and probably must remain a mystery beyond the capacity of any historian to convey, is why the chief actors were so shortsighted, greedy, and vain as to allow the control of the events of their world to slip from their grasp for reasons that can be explained only in terms of a posturing and posing without apparent regard for the consequences. One must conclude that such is the nature of Malay life, or at least the leadership and authority aspect of that life. To have this lesson impressed upon one through an account of the history of Johor is already sufficient reason for reading this book.

When Malacca fell to the Portuguese in 1511 the Malacca dynasty fled to the south and east, to the areas of present day Pahang and Johor on the southern and eastern fringe of the Malay peninsula. There, and in the Riau/Lingga Archipelago to the south, the Malacca dynasty led a rather thin existence, managing just barely to survive for the next century and a quarter in the midst of a power struggle in the Straits among the Portuguese, the Acehnese, and the Dutch. The Orang Laut or Sea Malays who had been the chief support of the dynasty in more glorious days in Malacca remained loyal to the person of the Sultan of Johor so long as he represented the continuance of the Malacca dynasty. About 1641 a number of circumstances conspired to change the fortunes of the kingdom of Johor and allow it to rise in importance. In this year the Dutch, with the assistance of Johor, captured the city of Malacca from the Portuguese. The Dutch had no intention of making Malacca the center of their commercial activity in Southeast Asia as had been the case with the Portuguese and were now prepared to accommodate an expansion of Johor's commercial activity. At about this same time the state of Aceh had passed its zenith, so this challenge was no longer significant in Johor's upward path to renewed wealth and glory. Using the Orange Laut and a system of low-tariff, secure market arrangements, Johor was able during the latter half of the seventeenth century to build a commercial hegemony as the focal point for trade in tin, pepper, and textiles. The leaders of the kingdom, the orang kaya, gained great wealth which was power.

Behind this success and power stood the personage of the Sultan who reigned but hardly ruled from wherever his palace of the moment might be. The existence of the kingdom was focussed on the person of the Sultan, not upon any particular piece of territory. Actually Johor's territorial extent at this time extended northward on the peninsula to Trengganu on the east coast and Selangor on the west, southward into the Riau/Lingga Archipelago, and westward into the eastern portion of Sumatra in the area of Siak. The whole thing was terribly fragile, however, as witnessed by the total destruction of the Johor capital in 1673 by a fleet from Jambi (southeast Sumatra) and the apparent reduction of the kingdom. But the Sultan had escaped so the kingdom could be rebuilt and in less than a decade Jambi was in turn treated to apparently total destruction. The kingdom could regroup its resources about the Sultan wherever he might invest himself.