[Book Review]

**Béla Kapossy, Isaac Nakhimovsky, Sophus A. Reinert,
and Richard Whatmore, eds., *Markets, Morals, Politics:
Jealousy of Trade and the History of Political Thought***

Cambridge, MA, and London: Harvard University Press, 2018, x + 348 pp.

Written by the four editors, the introduction consulting 'Istvan Hont Papers' of University of St Andrews, already inspires the readers' interest. Portraying Hont's academic and personal life reveals that his strictly historical research of early modern European ideas was the product of his experience in Hungary in his youth. Hont recognised 'a paradox in the dominant Marxist approach' that it did not inspire historical research but rather 'virtually replaced historical enquiry itself.' For Hont, writing 'philosophical history' was possible only by 'conceptually rigorous but nevertheless strictly historical study' (3). The general idea of such research was that the Scottish writers of the eighteenth century had 'accurate and sophisticated knowledge of how politics worked in commercial societies competing internationally.' To the apologists for both the socialist and the capitalist vision who presumed that they are 'pacific,' Hont presented 'a singular realism' in which either system was 'likely to result in economic crisis, national decline, and a return to global war' (9). He learned such realism from eighteenth-century Scots. Hont found that '[t]ruly realist politics' could only be erected on the basis of detailed examination of 'the period in which the interdependence of politics

and the economy first emerged as the central topic of political theory' (15).

In chapter 1, following Hont's 'Pufendorf–Marx axis,' Peter N. Miller demonstrates that Marx lived through 'an explosion of writing on economic and cultural history' (34) in Germany but he just 'inflected toward a monocausal economic teleology' (40). Next, in the sacred history, John Robertson contextualises the idea of sociability that Hont found in Pufendorf. Neapolitan thinkers reacted to Spinoza's understanding of the sacred history of the Bible as 'an alternative to natural law as an explanation of sociability' (62). Whereas the former defied Roman orthodoxy and the latter abided by it, both were interested in sacred history as that of the socialisation of primitive people, just as Spinoza was.

Richard Tuck traces 'another reading of Rousseau as Hobbesian' which saw the 'denial of natural sociability' both in Rousseau and Hobbes (82). By examining the contemporary reading of Rousseau in his age, Tuck maintains that early readers of *Social Contract* understood its 'volonté générale' as 'broadly similar to a people's collective will.' Pufendorf and Hobbes described this as 'a democratic decision by majority voting.' Modern writers on Rousseau took the concept as 'the com-

mon interest that might in principle be detachable from the actual votes or the particular wills of the citizens' (84).

The chapter by Pasquale Pasquino has its origin in his conversations with Hont about the subjects discussed in chapter 7 of *Jealousy of Trade*. Pasquino reveals that in modern, constitutional democracy 'a significant number of collective binding decisions are taken away from the power of elected officials and attributed to institutions manned by people who are *not electorally accountable*' (134). Keith Tribe revisits his review of Reinhart Koselleck's *Preussen zwischen Reform und Revolution* (1975), which he drafted for the 'Commerce and Perpetual Peace' workshops organised by Hont. Tribe demonstrates that in the decades after the French Revolution, 'the Prussian Reform' was discussed as the means to avoid the revolution. Without explicitly referring to Hont's research, Michael Sonenscher focuses on John Pocock's 'civic humanism.' In Simonde de Sismondi, he finds the rich sources of the potential of that idea for reconsidering the essential concepts of political thought, such as liberty and the federal system. Gareth Stedman Jones also makes no mention of Hont's studies, but deals with the issue that Hont would cover if his research project was realised. The argument can be expressed as 'the proximity of Owen's new "science" to the millennium of rational dissent helps to clear up an ancient puzzle about his theory' (243). Raymond Geuss supports Marx's argument that crude communism will not work because humans' envy cannot be abolished by a 'complete egalitarianism'

(264). He uses Aristotelian concepts, such as 'envy' and 'emulousness,' which were the key concepts of Hont's *Jealousy of Trade*.

J. G. A. Pocock reconsiders Hont's comprehension of Abbé Sieyès as 'a moment in the history of "the nation-state" as both concept and phenomenon' (265). Pocock argues that 'the nation-state' 'possessed means of debating its own historic identity and of seeing itself as both contested and contextualized, and therefore should not be thought of invariably asserting an absolutely sovereign Self against a world of existentially incompatible Others' (282). Pocock suggests that this perspective of history and historiography is essential when examining the sovereignty of the 'nation-state' in our globalised and postmodern world.

Lastly, John Dunn insists on the need for a global history of political thought, which is 'a history of the ways in which human beings have understood and experienced their lives together' (302). Although it must be a 'long and painful' path, Dunn positively thinks that it will be achieved. He is confident that Hont would have shared the idea.

This is a book in memory of Istvan Hont, written by the superstars in the history of ideas with their fully deployed specialities which may sometimes puzzle readers. However, having read it all, they must realise how extensive the research field Hont cultivated was. This heavy volume indicates diverse potential, unexplored directions of the history of political and economic thought.

(Seiichiro Ito: Ohtsuki City College)