

Buddhist medicine on environmental and social justice, and engaging with the voices and experiences of Buddhist patients and practitioners. The conclusion emphasizes the importance and relevance of studying Buddhist medicine as a global and historical phenomenon that reveals the complex and dynamic interactions between Buddhism and health.

This is an ambitious book in terms of its global scope, but it will be essential reading for scholars in Buddhist Studies and historians of medicine. All those with an interest in how ideas and practices move across time and space will find much to consider here. I am very impressed by the difficult work of intellectual synthesis that has gone into this volume and the confidence with which Salguero navigates the uneven terrain. The book could certainly be used in the classroom, and Salguero offers a plan for doing so (p. 3). While the language is somewhat technical in places, overall the book is quite reader friendly. Salguero writes with authority and enthusiasm for his topic. I teach an undergraduate course on “Health, Healing and Religion” and am already thinking about how I will be incorporating some of its ideas and themes. My graduate students can certainly expect to encounter it in my seminar “Religion and Medicine in Chinese Religions.”

The book is thoughtfully designed and its material is well integrated with ample cross references between chapters. Salguero has an eye for visual materials and has selected some fascinating and rare illustrations. Because it is based on the materials translated and studied for the anthologies, it is necessarily rather kaleidoscopic in nature and Salguero has to make rather sweeping generalizations in places to cover the ground. But the book goes far beyond the descriptive; it offers thoughtful and original analytical models for understanding the complex formation and circulation of Buddhist medicine.

References

- Salguero C.P. (ed.) (2017). *Buddhism and Medicine: An Anthology of Premodern Sources*. New York: Columbia University Press.
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Women in Japanese Studies: Memoirs from a Trailblazing Generation

By Alisa Freedman. Ann Arbor: Association for Asian Studies, 2023, p. 618. Hardcover, \$80.00 USD, ISBN: 9781952636486. Paperback, \$35.00, ISBN: 9781952636387.

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This volume is an engrossing collection of autobiographical essays by thirty-one women who earned PhDs in the humanities and social sciences between 1950 and 1980 at North American universities. Most went on to have careers conducting research and teaching at university; others became curators, librarians, or translators. Four are no longer with us (Ellen P. Conant, Joyce Chapman Lebra, Mae Smethurst, and Barbara Sato). To the best of my knowledge, none of the contributors has been honored with a festschrift, so this collection serves to commemorate their many lasting achievements.

The whole has been heroically compiled by Alisa Freedman. In a lucid introductory chapter, she sets out the *raison d'être* of the collection and connects individuals' experiences with a potted history of the growth of the study of Japan in the post-World War II period. A longer version of that history – 40 pages including notes – forms the last chapter of the volume. There is also a 66-page bibliography, a full index, and a list of discussion questions for classroom and book group use. The volume is nothing if not thoroughgoing.

At the online book launch on December 6, 2023, Phyllis I. Lyons described Japan as the “searing event of our lives.” Those who were born in Japan may feel differently, but Lyons' sense that “chance stepped in” (p. 132) serves well as the leitmotif of all contributors' essays. Many begin as English majors until serendipity – a chance Occupation posting to Tokyo, a boyfriend's suggestion, a judo class, an inspiring professor – sparks their decision to study Japanese art, history, literature, or sociology at graduate level instead. Few think of themselves as choosing a career by continuing their studies, sensing that it is wrong, or at least immodest, for a woman to take herself so seriously, but one stroke of luck leads to another – or so they claim, despite the prodigious capacity for hard slog that is surely the principal reason for their success – and by “following where those bits of serendipity led” (Patricia G. Steinhoff, p. 198), they “ended up becoming a university professor” (Sonja Arntzen, p. 256).

Perhaps most of us could say the same. And yet the difficulties they face and successfully overcome are immense. In the 1950s, when they study at Tokyo University, there are no women's bathrooms on the campus and they have to take their chances in the men's rooms. In the 1970s, when they venture to distant temples researching women and men engaged in *etoki*, “the telling of pictures,” the Japan Travel Bureau and other agencies refuse to handle reservations for women travelling alone. If things are difficult in Japan, they are no easier in North America. They propose writing a PhD dissertation on Hōjō Masako (1156–1225), but their advisor is “furious.” If they really want to pursue women's history, which is nothing but a fad, they'd better go someplace else. They express milk, but their baby is not interested in the bottle, and they must rush back from their PhD defense to make their daughter's breastfeeding time. They arrive at the gallery to work on an exhibition they are cocurating and are greeted “I think this is the first time I have seen you not pregnant!” They are groped, raped, and stalked. Somehow, they endure.

On their years in Japan, contributors bear grateful testimony to the commitment shown by many elite Japanese male scholars to training non-Japanese women. As Steinhoff observes, “we were treated as a non-gendered category and enjoyed many otherwise male privileges” (p. 191). Examples include Kristina Kade Troost's account of what she learned from Nagahara Keiji's seminar in medieval documents at Hitotsubashi University: “to view...research materials as more than collections of factoids... and to see the question you were not asking” (p. 405); Uchikawa Yoshimi's invitation to Barbara Sato to join the PhD program at Tokyo University (p. 433); and the seminars created by Kaneko Kinjirō at Tōkai University for Esperanza Ramirez-Christensen (pp. 462–464). Scholars also form lifelong bonds with their host families and roommates; with the tutors their professors assign to help them read texts, shop for books, understand the discipline's genealogies; and with friends. Helen Hardacre's indebtedness to her “friend in the field” is typical: Suemoto Yōko helps gather and analyze materials, puts her up during sabbatical visits, and rescues her from “misunderstandings of both texts and human interactions countless times” (pp. 427–428).

There is the occasional discordant note as slights are repaid, and unjust treatment called out. Overwhelmingly that anger is reserved for the institutional and personal misogyny that contributors experience in North America – the tenured faculty makeup that had not changed in the twenty-some years since the author retired, for example (p. 83). For the most part, however, the essays are remarkably free of rancor. I confess that at times I wanted the authors to be a little less accommodating. And yet, of course, that is one major lesson living in Japan teaches: don't be disagreeable. One after another, contributors look back and realize how fortunate they have been and are thankful (pp. 127, 152, 198, 287, 338, 358, 428).

This is a nourishing collection, full of embarrassing errors owned up to, debts generously acknowledged, and advice warmly offered. To single out one essay for special praise goes against the spirit of the collection, but allow me to commend to readers Mary Elizabeth Berry's courageous account of a personal and intellectual journey that culminates in the realization that "work and being can fuse."

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