

Despite theoretical diversity, the essays in this book complement each other extraordinarily well. The juxtaposition of certain chapters (e.g. 3 & 4) highlights how modern Islamic education is shaped in local contexts; and the interdisciplinary approach paints a complex picture of modern Islamic education that belies popular generalizations about *madrasas*. More than a study of specific institutions, *Schooling Islam* is about the impact of modernity, in its broadest sense, on Islam. *Madrasas* today, it is argued, are polymorphous spaces where modernity is negotiated even as the past is preserved.

Fertility and Pleasure: Ritual and Sexual Values in Tokugawa Japan

William R. Lindsey. Honolulu: University of Hawai'i Press, 2007.

ISBN: 0-8248-3036-6. Pp. 234.

Reviewed by Melissa Anne-Marie Curley, McGill University.

William R. Lindsey's *Fertility and Pleasure: Ritual and Sexual Values in Tokugawa Japan* is a closely observed and densely written study of the worlds open to Japanese women during the Tokugawa period, the era that saw the emergence of a Japanese bourgeoisie. Lindsey deals with two of the primary roles available to Tokugawa women: wife, constituted within a value model of fertility, and courtesan, constituted within a value model of pleasure. Although the book is identified as a treatment of Japanese religion, in fact Lindsey's method is not so much that of religious studies as that of ritual studies; this approach allows him to ask quite a different set of questions of his material than the ones typically asked in studies of Tokugawa religion, and ultimately produces a dazzling discussion of the ways in which the rituals belonging to one value model were appropriated both earnestly and satirically by the other.

The book begins with two brief and helpful discussions of method, with Lindsey making a case for the ritual studies approach and the use of value models to characterize the worlds of women, and then moves into a cross-cutting analysis of the worlds of wives and courtesans, organized under three main themes: entrance, placement, and exit. In "Entrance," Lindsey discusses the ceremonies of marriage and debut which served to bring women into the worlds of fertility and pleasure respectively. The forms of Tokugawa marriage were many and various; Lindsey makes tantalizing reference here to forms of marriage designed to allow the daughter to continue to contribute to her natal family as a skilled labourer—this material suggests interesting parallels with forms of marriage that develop elsewhere in East Asia in contexts where women's labour is economically central. Lindsey makes connections between the two kinds of entrance by examining the use of procession, the display of the *trousseau*, and the shift from formal to informal style as ritual

means of effecting both the daughter's entrance into marriage and the young woman's entrance into the pleasure trade. He arrives at the elegant conclusion that the parallel ritual forms serve to establish an inverted set of relationships: the ceremony of marriage seeks to constitute the bride as a monogamous partner to her husband, who may himself be involved in an extra-marital relationship (that is, with the courtesan); the ceremony of debut and first meeting seeks to constitute the courtesan as "polygamous" partner to her client, who must himself pledge to be monogamous to her (barring his relationship with his wife).

In "Placement," Lindsey treats conception and pregnancy, constructed as a privileged event in the value model of fertility and as a problematic event in the value model of pleasure. Scholars of Japanese Buddhism will take particular interest in Lindsey's discussion of Tokugawa embryology, which explores the Japanese elision of gestational development and meditative practice. James Sanford has elsewhere explored the theme of fetal buddhahood as it was developed and ritually enacted in the context of largely male esoteric communities; Lindsey adds here a careful consideration of how this embryology served to structure and discipline the female experience of pregnancy. Lindsey also writes in this section about pregnancies that do not culminate in the birth of a living child—this material provides an illuminating historical backdrop to the wealth of studies on contemporary practices of abortion and the commemoration of aborted fetuses in Japan.

The book's final chapter, "Exit," is, fittingly enough, devoted to rituals of departure, closure, and severance; here Lindsey deals both with the daughter's departure from her natal home into the world of marriage as well as the more transgressive flight a wife might make *from* the world of marriage in seeking a divorce. He also discusses the rituals established within the world of pleasure for effecting the courtesan's withdrawal from that world—her literal escape from the pleasure quarter—and movement into the world of marriage. The important theoretical move Lindsey makes in this chapter, I think, is to reveal the instability of the very roles he has been discussing: not only were there a number of ways a wife might negotiate a change in the value model in which she was participating, it was also possible, and indeed sometimes expected, that a courtesan would eventually trade one role for another. These rituals of exit, Lindsey argues, work against the rituals of emplacement that seek to seal women in stable, manageable social relationships; springing up secretly and informally within communities of women, rituals of exit, he concludes, reveal the heterogeneity of the ritual and symbolic meanings to which Tokugawa religion provided access.

Fertility and Pleasure will be deeply compelling to anyone interested in Japanese understandings of gender and sexuality, and is essential reading for scholars of women in East Asian religions. Lindsey's arguments are complex and nuanced; his writing is, likewise, sometimes demanding. The structure of the book,

with its movement from entrance to exit, is undeniably stylish, but perhaps too much so—it requires that he deal with rituals of betrothal in two separate chapters, and I found myself wishing that he had sacrificed some of the elegance for the sake of clarity and consolidated all of his material on becoming a bride in a single chapter. However, if the structure of the book makes it necessary to read it twice, the substance of the book certainly rewards such a second reading. As expected from the University of Hawai'i Press, the book is beautifully bound, and illustrated with a number of black and white reproductions of *ukiyo-e* scenes of women's lives, including a fabulous depiction of the ten stages of fetal development. Lindsey has also included as appendices his translated versions of *trousseau* lists and etiquette instructions for young women entering the worlds of marriage and pleasure; these bring the book to a charming conclusion.

Introduction to Pagan Studies

Barbara Jane Davy. Lanham, MD: AltaMira Press, 2007.

ISBN: 0759108188. Pp. viii + 245.

Reviewed by Nicholas Dion, University of Toronto.

Published as the third volume in AltaMira's Pagan Studies series, Barbara Jane Davy's *Introduction to Pagan Studies* sets out with the expressed intention of i) introducing the study of Paganism as a world religion, a legitimate endeavour following the publication of Michael York's *Pagan Theology: Paganism as a World Religion* in 2003, and ii) exploring the ways in which Pagan Studies, through its inherent interdisciplinarity, "researches the intellectual, religious, and social spheres of Paganism" (7–8). Finally, the text strives to introduce its readers to Paganism "in terms of some common categories in the study of religion, including beliefs, practices, theology, ritual, history, and the role of texts and scriptures" (8). The professed audience can therefore be understood to be made up of academics who, while familiar with the general study of religion, may not be familiar with Paganism in these terms. In this sense, Davy's publication fills an important void in the academic corpus. While the market for books on Paganism is currently saturated with so-called 'Wicca 101' publications, texts seeking to introduce the basic tenets of the religion to neophyte practitioners, the vast majority of these texts are of questionable reliability and provide little to quench the academic's thirst for knowledge. Paganism's own internal plurality complicates the issue further; while no two Pagans are likely to practice their religion in the same way, each author presents his or her brand of Paganism as authoritative, removing the flexibility and leniency essential to most Pagan groups. Davy's *Introduction* provides a well-researched and