Chapter five, the book's last substantive chapter, considers the actual impact of Ibn Taymiyya's theory of *fiṭra* and the "natural," utilitarian foundation of divine law on Ibn Taymiyya's practice as a jurist. Again, the legacy is mixed. In certain cases, such as his famous opinions condemning what he deemed to be the excessive legalisms of medieval Islamic contract law, Ibn Taymiyya relied on his ethical theory to endorse a robust conception of the substantive compatibility between human needs—including commercial needs—and the demands of divine law. Yet in other cases, and perhaps more generally, he was much less willing to allow the substantive demands of human claims to determine the contours of divine law in the name of benefit (*maṣlaḥa*). Indeed, Vasalou argues that for Ibn Taymiyya, revelation sits in judgment of human reason such that human reason is in need of revelation to provide it a decisive criterion for decision-making. It is as though human legislative reason is capable of reaching a number of plausible solutions to a specific problem of social ordering, but is incapable of determining which of these solutions is the best. Revealed law steps in to provide the solution. Such a conception of revelation, however, has the potential of rendering any appeal to benefit as a real source of legislative activity utterly moot: benefit, one might say, simply lies in conforming with the commands and prohibitions of revelation, and any contrary judgment of human reason is simply a result of human beings' bounded rationality.

The book concludes with the place of *fiṭra* and utility in modern Muslim ethical, legal, and political thought. One might say that in the thought of the modernist ʿAllāl al-Fāsī (d. 1974), *fiṭra* is now understood not so much as the origin of value, but as representing the telos toward which humans should aspire to realize their true ends. At the same time, as a source of legislation for modern Islamic law, Muslim thinkers continue to struggle between whether the idea of benefit is a substantive concept independent of revelation, and supplements it, or whether the revealed law already encompasses all possible benefit within its textual domain.

Aside from his ambiguous legacy in the modern age, Ibn Taymiyya seems to have been one of several medieval Muslim intellectuals who expressed profound dissatisfaction with the theological project of *kalām*, whether in its Muʿtazilite or Ashʿarite form. While it might be too hasty to group intellectuals as disparate as al-Ghazālī, Averroes (d. 594/1198), Ibn Taymiyya, and Abū Isḥāq al-Shāṭibī (d. 790/1388) into a movement, all of them, in their own way, expressed dissatisfaction with the effects of *kalām* on the practical health of the Muslim public, and each sought to remold religious discourse, particularly legal discourse, in a fashion that would make it psychologically and intellectually plausible to the average person. That, however, is a larger story that remains to be told.

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*Novel Medicine: Healing, Literature, and Popular Knowledge in Early Modern China*. By ANDREW SCHONEBAUM. Seattle: UNIVERSITY OF WASHINGTON PRESS, 2016. Pp. viii + 283. $50.

Novels, with their detailed description of the private lives of their protagonists, take the reader inside the home and confront him or her with many aspects of human existence that are largely absent from public life. This applies not only to Western fiction, but also to vernacular Chinese fiction, as it was produced in ever larger quantities from the sixteenth century onward. From the nineteenth century Chinese novels have been translated into Western languages to allow their readers an opportunity to learn about the private life of their subjects. Now that traditional society has disappeared, novels provide a unique vantage point to view its inner workings, because they offer scenarios not only of how people should behave, but also describe how people actually did behave, especially in situations of stress. Illness is of course one of the situations that test the norms and values of society, and is therefore a popular topic in traditional Chinese fiction, even if not as popular as love or war. At the same time that traditional vernacular Chinese fiction increasingly explored private emotions and actions, medical literature took a narrative turn as it increasingly came to rely on collections of case histories. Where earlier medical literature might have listed symptoms and their cures or provided theoretical discussion

on the origins and treatments of disease, in Ming and Qing times collections of case histories provided ever more detailed accounts of individual cases and might go into great detail on the development of both the disease and the treatment, often providing interesting information on the actual interpenetration of scholarly and vernacular traditions of healing.

Andrew Schonebaum's *Novel Healing* provides a fascinating account from the treatment of illness and healing in vernacular fiction from the sixteenth century to the late Qing, and in so doing displays a remarkable knowledge of the medical literature and practice of the same period. Apart from a short introduction (pp. 3–13), this book is made up of six chapters. The first chapter, "Beginning to Read: Some Methods and Backgrounds" (pp. 14–46), provides an outline sketch of vernacular fiction from the sixteenth to the late nineteenth centuries, as well as a broad picture of the medical profession and its professional literature in the same period. The second chapter, "Reading Medically: Novel Illnesses, Novel Cures" (pp. 47–72), moves from cases in which the reading of fiction (or drama) affected young and impressionable minds with deadly results, to cases in which the reading of novels was prescribed as a medicine to stimulate depressed patients. The third chapter, "Vernacular Curiosities: Medical Entertainments and Memory" (pp. 73–121), is one of the longest chapters of the book and deals with plays and novels in which medicines are the main characters. To the best of my knowledge, this chapter is the first extensive English-language discussion of these curious materials. The chapter starts from a discussion of poems and songs in which the names of medicines are used for their literal meaning or pun on other expressions. This type of word play, which is here represented by an example from the Yuan dynasty love comedy *Story of the Western Chamber* (Xixiang ji 西廂記), can be traced back centuries before. The chapter then proceeds to a discussion of the "pharmaceutical didactic operas" (p. 82) that circulated under titles such as *An Illustration of Numerous Drugs* (Yaohui tu 藥繪圖) and enjoyed their greatest popularity in northern China. In these plays (some of which are now easily available in a recent study) the characters bear the names of drugs, with toxic drugs tending to be cast in villainous roles. The plays have their own, at times hilarious, plots, but interspersed are tidbits of all kinds of medical information. The author next proceeds to a detailed discussion of the *Annals of Grasses and Trees* (Caomu chunqiu 草木春秋), a Qing-dynasty novel in thirty-two chapters. In this work of herbal fantasy the peaceful reign of Emperor Liu Jinu 劉寄奴 ("wormwood") of the Han is disturbed by the savage attack of King Badou dahuang 巴豆大黃 ("croton seeds and rhubarb") of the country of Hujiao 胡椒 ("black pepper"), who in the end, of course, is duly defeated. The main aim of this curious work may well have been to acquaint its readers with the names of herbs and other medicines and facilitate memorization. The chapter is concluded by a discussion of "novels as recipe books." The prime example in this section is the early nineteenth-century novel *Flowers in the Mirror* (Jinghua yuan 鏡花緣).

The last three chapters of this monograph focus on various aspects of the relation between illness and sexuality. Chapter 4, "Diseases of Sex: Medical and Literary Views of Contagion and Retribution" (pp. 122–47), discusses the Chinese concept of "transmission and dying" (*chuanran* 傳染) and its renewed urgency in the wake of the spread of syphilis in China from the late sixteenth century onwards, and looks at the way in which the premodern Chinese conception of contagion is linked up with notions of retribution. In this chapter most examples are taken, as might be expected, from *Plum in a Golden Vase* (Jin Ping Mei 金瓶梅) and *A Marriage to Awaken the World* (Xingshi yinyuan zhuan 醒世姻緣傳). Chapter 5, "Diseases of *Qing*: Medical and Literary Views of Depletion" (pp. 148–72), deals with the wide range of symptoms that in the traditional West would mostly be classified as "consumption." Whereas in the case of men depletion was simply credited to an excessive indulgence in sex, especially masturbation, in women the disease was increasingly associated with excessive but repressed longing, and in time the poster child for the phenomenon of the consumptive heroine became Lin Daiyu 林黛玉, one of the major female characters in the eighteenth-century novel *Red Chamber Dream* (Honglou meng 紅樓夢). Chapter 6, "Contagious Texts: Inherited Maladies and the Invention of Tuberculosis," breaks through the time frame of this study, as it deals with descriptions of tuberculosis and its treatment in the literature of the first half of the twentieth century. The major texts discussed in this chapter are Lin Shu's 林紓 *Chahuanü* 茶花女 (a very free translation of Alexandre Dumas fils' *La dame aux camellias*, like the *Honglou meng* written before the discovery of the tuberculosis bacillus by Koch) and Ding Ling's 丁玲 *Miss Sophie's Diary* (Shafei nüshi de riji 莎菲女士的日記). While Lin Shu wrote his renditions of foreign works in classical Chinese, Ding Ling is of course a member of the

first generation of modern writers, and she interlarded her modern vernacular with modern medical vocabulary.

In the case of a broken leg there is probably little harm in using the terminology of contemporary medical science to describe the event, the treatment, and the experience of his or her condition by the patient. In the case of many chronic diseases in which mental and somatic symptoms converge and no single cause or treatment is obvious, the understanding of such conditions is very much culture-bound, and the experience of the disease by the patients and their surroundings may be quite different from the contemporary Western one. Schonebaum clearly shows the advantages of a careful analysis of episodes of sickness in traditional (and modern) fiction against a solid knowledge of the medical opinions of the day. In the process of his research he not only sheds light on well-known characters from popular works, but also draws attention to genres of literature and literary treatments of medical materials that have no clear counterpart in the Western tradition. As a result this book is a highly original contribution to the scholarship on traditional Chinese fiction. I very much hope that students of traditional Chinese medicine (and of the introduction of Western medicine into China) will find this work equally fascinating and enlightening.

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*Making History Matter: Kuroita Katsumi and the Construction of Imperial Japan*. By LISA YOSHIKAWA. Harvard East Asian Monographs, vol. 402. Cambridge, Mass.: HARVARD UNIVERSITY ASIA CENTER, HARVARD UNIVERSITY PRESS, 2017. Pp. xii + 367. $49.95.

Lisa Yoshikawa's important book analyzes the development of the Japanese historical profession in the first half of the twentieth century. As she argues, scholars of this era secured public support for their individual careers, the university system, and the discipline of history by finding and reconciling "objective" evidence of the past with the expansionist aspirations of their increasingly powerful authoritarian state. By the 1930s, this task led them to champion Japan's war in Asia and the Pacific. However, as a result of the nation's defeat in 1945, imperialism, fascism, and militarism were discredited. A minority of historians were scapegoated for the larger complicity of the profession, purged, and officially "forgotten" by their students and colleagues. Meanwhile, a new origin story was created for the historical discipline in Japan. Some scholars represented its genesis as an entirely postwar phenomenon. Others overlooked the ideological implications of prewar scholarship, claiming that their teachers had done nothing more than collect documents. From her position outside Japanese academia, Yoshikawa dismantles these shockingly durable myths by exposing the founding contributions of wartime scholars who "made history matter"—that is, who turned the practice of history-writing into a justification of the ambitions of the state they served.

Yoshikawa narrates the development of historiography in Japan as a generational tale beginning with the first cohort of scholars following the Meiji Restoration of 1868. Although the use of history to justify political authority was common in pre-modern Japan, sustained exposure to Euro-American norms and the initiation of a new nation-building agenda in the late nineteenth century gave the narration of the past new purpose as a nationalist enterprise. Japanese scholars studied modern Western historiography abroad and in Japan's new universities, particularly Tokyo Imperial University (Tōdai), the nation's first and most prestigious institution of higher learning. Among their teachers was Ludwig von Riess (1861–1928), a German scholar and former student of Leopold von Ranke (1795–1886). Ranke, often credited with transforming the pursuit of history into a professional discipline, offered a model of "objective" scholarship boosting the power of the monarchy that was to influence Japanese historiography for at least the next fifty years.

The focus of the book is the "second generation" of historians in Meiji Japan. Yoshikawa does not provide chronological or ideological parameters for this group: in fact, despite its importance to the argument, the category of generation is left largely unpacked. The most noteworthy representatives of