bound to perceive stylistic discrepancies in translation, which is a natural outcome of a project of this kind. Overall, the quality of translation is laudable, rendering these seminal texts with a liveliness and rhythm faithful to the original plays; yet the translations feel colloquial enough to make these works performable on stage.

The only wish one could make for a book of this scope would have been for the inclusion of a representative play from the 1980s, when small theaters sprawled around Taehangno area, channeling the younger generation's discontent with political and cultural oppression by the military government. To have inserted a play from this vital period in the development of modern Korean drama, such as *Chronicles of the Han Family* or *Chilsu and Mansu*, to name a few, would have streamlined the historical trajectory of this book more evenly.

The appendix, "Theater in Seoul," is an interesting addition to the otherwise text-centric orientation of the book, as it provides snapshots of seminal performance venues, actors, directors, and designers that make up the energetic theater scene of today's Korean capital city. However, the appendix leaves much to be desired in terms of its brief yet selective introduction, as it leaves out the steady growth of regional theaters in recent years. As the editor notes in the preface, "To be sure, many dramas are written by those not residing in Seoul . . . and theater performances may be found in Inchŏn, Pusan, Taegu, and other cities in South Korea. But just as in the United States where the mecca for theater artists is New York City, sooner or later South Korean theater artists must make their mark in Seoul" (p. ix). While this may be true in general terms, it overlooks the ever-increasing influence of regional troupes, such as Incheon Metropolitan City Theater and Nodŭl, which strive to establish their own distinctive artistic vision rather than simply settling as second cities to Seoul.

But overall, *Modern Korean Drama* is a welcome addition not only to the field of Korean Studies, but also to the rapidly expanding area of Asian cultural studies at large. If one has to pick just one book, either to be initiated into the modern dramatic tradition of Korea or to teach Korean drama in classes such as world theater or Korean cultural studies, this is the right volume.

Suk-Young Kim
University of California, Santa Barbara
skim@theaterdance.ucsb.edu

The Role of Contact in the Origins of the Japanese and Korean Languages. By J. Marshall Unger. Honolulu: University of Hawai'i Press, 2009. xiii, 207 pp. $48.00 (cloth).
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J. Marshall Unger argues in this book that Korean and Japanese are cognate languages, in the technical sense used by linguists: both descend from a single linguistic parent, proto-Japanese-Korean. The book will be of interest to linguists,

archaeologists, and historians concerned with the late prehistory of Northeast Asia.

While the claim of cognacy remains controversial, one aspect of Unger's position represents an emerging consensus among linguists and anthropologists: the Japanese language originated on or in the vicinity of the Korean peninsula, and it came to the Japanese archipelago as part of the Yayoi expansion, beginning (at the earliest) around three millennia ago. This view is shared with two scholars whose views Unger criticizes: Christopher Beckwith and Alexander Vovin (see Beckwith, *Koguryŏ: The Language of Japan's Continental Relatives* [Leiden: Brill, 2004]; and Vovin, *Koreo-Japonica: A Re-evaluation of a Common Genetic Origin* [Honolulu: University of Hawai'i Press, 2008]). While neither of these scholars believes that Japanese is cognate with Korean, both concur with Unger in tracing Japanese to the Korean peninsula.

The arguments presented in the book are not primarily linguistic, although Unger contributes several new Korean-Japanese etymologies (pp. 57–59). Unger cites the existence of roughly 500 Korean-Japanese etymologies uncovered in earlier work by Samuel Martin and John Whitman (pp. 39–41), the nearly 50 percent match in functional morphemes pointed out by Martin (pp. 59–61), and the syntactic similarity between the two languages. Any treatment of their historical relationship must account for these commonalities. Unger rejects "convergence" theories: accounts that explain the similarities as a result of contact between two originally unrelated languages. He specifically rejects an account based on contact on the Korean peninsula prior to the Yayoi migration (pp. 6–17). Unger argues that if "pre-Japanese" and "pre-Korean" underwent a long period of contact, we might expect more lexical borrowings between them, and that if Japanese originated in the southern part of the peninsula, we might expect its speakers to have expanded northward; finally, he asks how Japanese might have detached itself from the convergent Korean-Japanese complex to move to the archipelago.

Unger's arguments will not be accepted by skeptics of the Korean-Japanese relationship, but he is right that proponents of a convergence model have yet to present an account of the relationship between the two languages that is consistent with known cases of convergence. There is, for example, a scenario in which one language comes to share structural resemblances with another with relatively little lexical borrowing—the process of "interference through language shift," whereby speakers of a substrate language shift to a superstrate language while contributing little of their lexicon to the superstrate. But the linguistic and geographic facts do not support such a scenario in the case of Korean and Japanese. If an earlier Japanese substratum had shifted to Korean, for example, we would expect to find evidence of a concentration of Japanese-like features in southern Korean varieties. But we do not.

Unger argues instead that the shared features of Korean and Japanese result from a common ancestry. The differences—specifically, the fact that there is not a larger store of cognate vocabulary—result from the early date of the divergence (Unger cites, but does not endorse, Hattori Shiro's lexicostatistical dating of the separation at 2000 BCE, p. 18; see Hattori, *Nihongo no keitō* [Tokyo: Iwanami,

1959]), and from contact with additional languages or language families. In the case of earlier Korean, the contact is with Tungusic. This is plausible, given the presence in Korean of typological properties shared with Tungusic, such as vowel harmony based on tongue root position. Korean scholars attempting to compare Korean with Tungusic have generally proceeded on the assumption that Korean and Tungusic are cognate members of a larger "Altaic" family, but these attempts have been criticized (see, e.g., Juha Janhunen and Kho Songmoo, "Is Korean Related to Tungusic?" *Hangŭl* 177 [1982]: 179–90). Unger's proposal highlights the need for a contact-based reconsideration of the Korean-Tungusic relationship.

In the case of Japanese, Unger suggests that contact was with the language or languages of the groups referred to as Dōngyí on the eastern China coast, and that representatives of these groups brought wet rice cultivation to the southern Korean peninsula by sea (p. 161). Dōngyí is a shifting and global term; we know nothing about the languages of this area. But given the region under consideration, Unger is right to recommend a reconsideration of earlier attempts to compare Japanese and proto-Austronesian (p. 169), as the latter is the northernmost attested language family with an origin on the China coast (specifically, Formosa). Recent research, however, dismisses a southern route for the introduction of wet rice cultivation in the Korean peninsula (see Ahn Sung-Moo, "The Emergence of Rice Agriculture in Korea: Archaeobotanical Perspectives," *Archaeological and Anthropological Sciences* 2, no. 2 [2010]: 89–98). Wet rice farming was already well established in the Longshan culture in Shandong by the middle of the third millennium BCE. An event such as the global cooling reported for the end of the third millennium could have triggered the dispersal of wet rice farmers from Shandong around the eastern Liaodong littoral.

John Whitman
Cornell University
jbw2@cornell.edu

SOUTH ASIA

Transforming Faith: The Story of Al-Huda and Islamic Revivalism among Urban Pakistani Women. By Sadaf Ahmad. Syracuse, N.Y.: Syracuse University Press, 2009. ix, 227 pp. $34.95 (cloth).
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This book is a detailed and sensitive ethnographic study of the Al-Huda movement in Pakistan, an Islamic "school turned social movement"