

to be suppressed more vigorously. Against this background, the PRC regime gradually intensified control of religious activities. The author suggests this began in the early 1960s, but repression was evident in the late 1950s during the anti-rightist campaign. By the early 1960s, the regime had indeed become more vigorous in its suppression of religion but, as with the Soviet Union, religious life in Communist China persisted. The author uses case studies of religious leaders such as Cardinal Ignatius Kung (Gong Pinmei), Venerable Master Xu Yun, and the XIV Dalai Lama to illustrate the continued power of religion in the face of regime repression.

A key element in the survival of religion under Maoism (and one that the author notes in differentiating PRC from Soviet policy), was the extent to which religion in China remained largely decentralized and unorganized. This made complete suppression difficult, as there were few institutions to attack; Chinese people practised their faith traditions despite the absence of formal organizations. The relative relaxation in PRC policy on religion in the post-Mao era has seen a flowering of religious adherence and behaviour. In depicting China's religious revival, the author covers familiar ground, providing useful additions through survey research on attitudes about religion. Yet the regime's antipathy towards religious groups that challenge the supremacy of the party-state (such as the underground churches and Falun Gong) has continued, matched by unremitting hostility to religious activity deemed to be in support of separatism (whether Islam in Xinjiang or Buddhism in Tibet).

As the author notes, despite parallels of ideology and history, the specifics of religion policy in Russia and China remain distinct. Soviet repression was always more systematic and committed, while the PRC's policy on religion was (as with many policies in China) more subtle and long range. While the author provides a great service in comparing religious policy in Russia and China in light of ideology and history, the study tends to overlook the critical importance of local socio-cultural dynamics. Although we have hints of this in the attitudinal survey data which the author provides, more analysis of causal implications and the role of local conditions on implementation of religion policy would be helpful. That said, the author provides useful detail on the dynamics of suppression, survival, and revival of religion in Russia and China, which can be applied to our understanding of state-religion relations elsewhere in the world. This volume will be a useful read for anyone interested in comparative religious policy.

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JAEHOON YEON and LUCIEN BROWN:

Korean: A Comprehensive Grammar.

(Routledge Comprehensive Grammars.) xx, 476 pp. London and New York: Routledge, 2011. £40. ISBN 978 0 415 60385 0.

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Yeon and Brown have written an excellent grammar for those who are learning Korean, but this book will also be of use as a reference grammar for those involved in general Korean studies. A book such as this will be welcomed by both students and researchers who are learning Korean or engaged in the study of the Korean language. Potential readers will need to be familiar with Korean script, but other than that no background in the Korean language (or linguistics) is required to follow the text. Most of all, *Korean: A Comprehensive Grammar* is based on colloquial

rather than written Korean and provides a comprehensive overview of Korean grammar with ample examples.

Throughout the chapters, this book helps the learner of Korean to practise different grammatical constructions. In Korean the roles of nominal particles and verb endings are crucial in structural realizations, unlike languages like English, and learners of Korean often have difficulty understanding how each particle/ending yields a different meaning. However, very few Korean grammar books provide an account of how various particles and endings are used in Korean, nor give detailed accounts as Yeon and Brown have done here.

Chapter 1 in particular provides a reader-friendly, yet comprehensive, introduction to the Korean language without resorting to complicated linguistic terminology, covering most core themes and characteristics of the Korean language ranging from word order, script and sound system to honorification (terms of address). Chapter 2 discusses nouns, nominal forms, pronouns and numbers. The authors explain how different bound nouns are used in different situations, and give examples. Chapter 3 will be very useful to those learning the meaning and usage of various particles. Chapter 4 provides brief characteristics of Korean verbs and helps readers familiarize themselves with different speech styles and honorification expressed through verbal endings. Different forms of verbs and derived verbs are also attested with various examples – which could help readers to understand different grammatical constructions in Korean. Chapter 5 discusses auxiliary (support) verbs and chapter 6 verbal connectives. I find these two chapters extremely useful in teaching Korean grammar courses. Understanding both auxiliaries and connectives is crucial when reading Korean, yet readers often have to rely on fragmentary knowledge gleaned from the dictionary, without proper explanation. These two chapters show how different auxiliary verbs and connectives are used in context, with relevant examples explaining different nuances. Chapter 7 shows how various modifying phrases are realized and different meanings are conveyed through each type of modifying phrase. Chapter 8 is on sentence endings: in Korean, word order does not distinguish declarative sentences from interrogative, but different particles and prosody play this role. This chapter shows the different meanings and nuances that each sentence-final ending brings. Chapter 9 is on quotations (reported speech) and allows the reader to become used to different kinds of quotations in Korean sentences. Chapter 10 discusses adnouns and adverbs in Korean, again with the frequent use of ample examples.

In my opinion this book will be indispensable in Korean language education, and I recommend it without reservation to learners of Korean.

Jieun Kiaer

AFRICA

MICHAEL WESSELS:

Bushman Letters. Interpreting /Xam Narrative.

xiii, 330 pp. Johannesburg: Wits University Press, 2010.

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This book is both refreshing and restrictive – and in a number of ways. It provides a fresh look at work related to the famous Bleek and Lloyd collection of the southern