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REVIEWS

Pragmatics of Japanese: Perspectives on Grammar, Interaction, and Culture

Edited by **Mutsuko Endo Hudson, Yoshiko Matsumoto, and Junko Mori**. Philadelphia: John Benjamins Publishing Company, 2018. xiii, 311pp. \$143.00.

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Pragmatics of Japanese: Perspectives on Grammar, Interaction, and Culture is an edited volume containing original research in Japanese pragmatics, dedicated to Naomi Hanaoka McGloin in honor of her contributions to this field. The volume is divided into three sections, addressing grammar, interaction, and culture respectively. Each section contains four chapters.

The section on grammar focuses primarily on specific linguistic structures. Yoshiko Matsumoto's chapter addresses the sentence-final *mitaina* construction, focusing on an innovative use that expresses the



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speaker's stance towards a situation through a vivid description. Rumiko Shinzato's chapter addresses how modern-day use of *totemo* and *amari* differs from how these forms have been used historically. Yumiko Kawanishi and Shoichi Iwasaki's chapter demonstrates how different structures are used to encode reasons in spoken and written Japanese. Kanae Nakamura's chapter addresses how gaze shift communicates to the listener that the speaker has finished a turn in interaction.

The section on interaction addresses the role of context and speaker intention in the selection of linguistic structures in communication. In Haruko Minegishi Cook's chapter, she identifies differences in how superiors in the workplace employ honorifics with directives, depending on whether or not the directive is procedural. Naomi Geyer's chapter deals with the role of a speaker's perceived entitlement in the selection of requesting forms in the workplace. Yan Wang's chapter addresses *kamo* (*shirenai*), identifying uses of this form that cannot be adequately explained by the traditional view of this form as a marker of epistemic uncertainty. In Mutsuko Endo Hudson's chapter, the author argues that sentence-final *ne*, if pronounced in a particular way and in a particular context, can communicate detachment or even impoliteness.

The section on culture addresses issues such as multiculturalism, the difference between idealized cultural norms and actual linguistic behavior, and the influence of culture on behavior in discourse. The chapter by Susan G. Strauss, Heesun Chang, and Yumi Matsumoto shows how online recipes are used for different purposes in Japanese, Korean, and U.S. cultures. Shigeko Okamoto's chapter discusses how idealized women's speech, as described in self-help books, differs from how women's speech has been traditionally characterized in scholarly writing. Satoko Suzuki's chapter describes how one Japanese author's work overtly challenges stereotypical conceptualizations of non-Japanese in Japan. In Seiichi Makino's chapter, the author uses Hideo Levy as a case study to demonstrate how non-Japanese are effecting change in the Japanese language.

In the introduction, the editors describe the volume as showcasing the breadth of research that is being conducted in Japanese pragmatics, addressing both emerging and traditional topics and containing diverse methodological and theoretical perspectives. Each of these ambitious goals is well met through contributions from many of the most active researchers in Japanese pragmatics. The volume provides an excellent sampling of research topics in Japanese pragmatics, from frequently

researched topics such as honorifics, gendered speech, and sentence-final particles, to topics that have yet to receive much attention, such as shifting of eye-gaze and online recipes, demonstrating the breadth of the field and addressing both emerging and traditional topics. A variety of methods of data collection are represented, including using pre-existing corpora, using works of literature, and conducting video and audio recordings in natural and controlled situations. Each chapter also provides an example of how such data can be analyzed, with both quantitative analyses and qualitative analyses being represented. Conversation analysis features prominently among the analytical methods employed, which is representative of the field. Other types of analyses, such as literary and historical analyses, are also represented.

Not only does the volume showcase various areas of research in Japanese pragmatics, but it also makes significant contributions to those areas. For example, while many previous studies have treated *wakimae* as a challenge to Brown and Levinson's universal politeness theory, Haruko Minegishi Cook's article describes how both *wakimae* and universal politeness theory can apply to the use of honorifics in directives given by superiors. Similarly, Mutsuko Endo Hudson's argument that sentence-final particle *ne* can indicate detachment and even impoliteness seems markedly different from the views expressed in previous literature on the meaning and use of *ne*, and will certainly be of interest to those involved in Japanese pragmatics research.

In summary, this volume is likely to be of great interest to both active researchers in Japanese pragmatics and those who are new to the field. For those who are already actively researching Japanese pragmatics, this volume will certainly be considered essential reading. Each chapter makes a significant contribution to the field, either by providing new perspectives and insights into well-researched topics, or by exploring new topics that have yet to receive much attention. For those new to the field, the volume provides a useful sampling of the types of topics that can be explored through research in Japanese pragmatics, the types of methods and analyses that can be used in pragmatics research, and the theoretical perspectives that are commonly referenced in Japanese pragmatics research. For both those who are familiar with Japanese pragmatics research and those who are new to the field, this book is highly recommended.