

Verbs of giving/receiving

- (1) Background concept: SSS (Harada 1976)
 SSS = person (or entity) who is socially superior to the speaker
- The SSS designation is relevant for linguistic behavior in various ways that we will see

I. In-group and out-group

- (2) Social/cultural concept of **in-group** (*uti* 内) and **out-group** (*soto* 外)
- Who counts as in-group vs. out-group depends on the relevant situation and participant relationships for a given utterance
- (3) Some things that the in-group/out-group distinction is relevant for
- (a) honorific use
- Not appropriate to treat an in-group member as SSS
 - > Implications? Can you use honorific language to talk about your boss?
- (b) whether an action involves “giving” or “receiving” — see below
- Only in-group members can “receive” at all
 - Which set of “give” verbs to use depends on in-group/out-group

(4) Usage of kinship terms

<i>Set #1</i>	<i>Set #2</i>	<i>gloss</i>
(a) titi	o-too-san	father
(b) haha	o-kaa-san	mother
(c) ani	o-nii-san	older brother
(d) ane	o-nee-san	older sister
(e) ootoo	otooto-san	younger brother
(f) imooto	imooto-san	younger sister
(g) ozi	ozi-san	uncle
(h) oba	oba-san	aunt
(i) sohu	o-zii-san	grandfather
(j) sobo	o-baa-san	grandmother

- In what circumstances are Set #1 used? —> talking about one’s own kin (in-group)
- What about Set #2? —> talking about out-group’s kin
 OR: *addressing* your own! (why?)

II. Verbs of giving and receiving

- (5) Thematic relations of the participants in a giving or receiving event
- (a) Agent/source: Initiates the transfer
- (b) Recipient: Endpoint of the transfer
- (c) Theme: Undergoes the transfer

(6) Verbs of giving (all are ditransitive verbs — two complements of the V)

<i>Syntactic position:</i>	Structural subject	Indirect object (-ni)	Direct object (-o)	V
<i>θ-role:</i>	Agent/Source	Recipient	Theme	

- (a) Out-group gives to in-group: *kure-* (giver ≤ receiver)
kudasar- (giver > receiver; giver is SSS)
 • written with character for ‘down, below’ (下)
 • irregular “-ar” verb:
 - continuative form *kudasa-i*, not **kudasar-i*
 - imperative is *kudasa-i*, not **kudasar-e*
- (b) In-group gives to out-group: *yar-* (giver > [or =] receiver) — be careful using
age- (giver ≤ receiver)
 • also ‘raise’; character used also for ‘up, above’ (上)
sasi-age- (giver < receiver; receiver is SSS)

(7) Verbs of receiving (transitive verbs with a modifier PP)

<i>Syntactic position:</i>	Structural subject	PP modifier (NP <i>ni</i> , NP <i>kara</i>)	Direct object (-o)	V
<i>θ-role:</i>	Recipient	(Agent/Source)	Theme	

- (a) Out-group generally doesn’t “receive”!
- (b) In-group receives: *mora(w)-* (receiver ≥ giver)
itadak- (receiver < giver; giver is SSS)

III. The giving/receiving verbs function as auxiliary verbs

- (8) Morphosyntax: Put main verb in *-te* (gerund) form (phonology is like that for *-ta*) and add ‘give’/‘receive’ auxiliary
- (9) Semantics: Someone “gives” or “receives” the doing of a VP for/from someone else
- (a) Common way of making requests or “commands”
 Kite kudasai. ‘Please come.’
 Tabako-wa go-enryo kudasai. ‘Please refrain from smoking.’
enryo: VN meaning ‘restraint’; *go-*: Sino-Japanese honorific prefix
 Misete itadakemasu ka? ‘Can I have you show it to me?’
mise-: ‘to show’
itadak+e: “potential” (‘able to’) form of *itadak-*
- Which type of request is more indirect: with ‘give’ or ‘receive’?
- (b) *Receive*-based auxiliaries are used more often than in English to express “someone did something *for me/us*”
- (10) Example from a web site [[FAQ: Can customers choose their own phone number?]]

お客様に ご連絡を 差し上げ、 選んでいただく ことは 可能です
 o-kyaku-sama-ni go-renraku-o SASIAGE, erande ITADAKU koto-wa kanoo desu
 HON-customer-HON-DAT HON-contact-ACC give-CONT choose-receive thing-TOP possible COP