

## ■ Characteristics of Giving and Receiving Expressions

Giving and receiving verbs express the transference of the object Z between the two parties, X and Y. These verbs are used in patterns of *X ga Y ni Z o...*, or *X ga Y kara Z o ...*

When X is the source of Z, verbs such as *ataeru*, *yaru*, *kureru*, *watasu*, *dasu*, *sazukeru*, *juyosuru*, are used. *Yaru* contrasts with *ageru* and *sashiageru* (humbling). *Kudasaru* is the honorific form of *kureru*.

*Ataeru* differs from the *yaru* group in the following regard. The *yaru* group is used only when Z is beneficial to the recipient Y. In contrast, *ataeru* does not have to connote beneficial meaning.

(1) *Purezento o {yatta/ataeta}* ‘Gave a gift.’

(2) *Songai o {\*yatta/ataeta}* ‘Gave damage.’

In subjective expressions which express the will of the first person subject, for instance, the *yaru* group is used.

(3) *Kore, kimi ni {yaru/ageru/\*ataeru} yo* ‘Here, I’ll give this to you.’

(4) *Kore, {sashiagemasu/\*o-ataeshimasu} yo* ‘I will give this to you.’

The *kureru* group and *yaru* group have different directionalities for the transference of Z when seen from the viewpoint of the speaker. On the *uchi* to *soto* scale of the speaker < what belongs to the speaker < listener < what belongs to the listener < the third party, the *yaru* group is used for the movement toward *soto*, which is away from the speaker (centrifugal) or transference of a third party. In contrast, the *kureru* group is used with the movement toward *uchi*, which is inward (centripetal).

(5) *(Watashi ga) Tanaka kun ni purezento o ageta* ‘(I) gave a gift to Tanaka.’

(6) *Tanaka kun ga (watashi ni) purezento o kureta* ‘Tanaka gave (me) a gift.’

Unlike with the *yaru* and *kureru* groups, there is no limitation on directionality with other verbs, such as *ataeru* and *watasu*.

When X is the recipient of Z, verbs such as *morau*, *uketoru*, and *ukeru* are used. The humble form of *morau* is *itadaku*.

The *morau* group expresses the transference of the beneficial Z, the same as the *yaru* and *kureru* groups. *Uketoru*, on the other hand, does not connote beneficial meaning.

(7) *Purezento o {moratta/?uketotta}* ‘received a gift.’

(8) *Seikyūshō o {\*moratta/?uketotta}* ‘received an invoice.’

*Uketoru* is used with the transference of concrete objects while *ukeru* is used with the transference of something abstract.

(9) *Seikyūshō o {uketotta/\*uketa}* ‘received an invoice.’

(10) *Songai o* {*\*uketotta/uketa*} ‘suffered a damage.’

Y, the source of Z, may also be marked by *kara*.

(11) *Chichi* {*ni/kara*} *hon o moratta* ‘received a book from my father.’

The *kureru* group and *morau* group depict the same phenomenon from the opposing perspectives as far as voice is concerned.

(12) *Boku ga ojisan ni purezento o moratta* ‘I received a gift from my uncle.’

(13) *Ojisan ga boku ni purezento o kureta*. ‘My uncle gave me a gift.’

→ Expressions Using Giving and Receiving Verbs as Auxiliary Verbs (2-E), Studies in Voice (7-D)

● References

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