

Verbs of giving and receiving

Notes on case morphology and “prepositions” (actually “postpositions” in Japanese):

- The function of *-ga* and *-o* was discussed in class — check the outline slides.
- There are actually several different types of “ni” in Japanese. In this data set, when written with a hyphen (*-ni*), it indicates direction toward, and when written without a hyphen (*ni*) it indicates the source or origin of something.
- The postposition *kara* means ‘from’.

Scenario #1: In all of these sentences, the book starts with Ken and gets transferred to the other person. Which of these verbs are GIVE, and which are RECEIVE?

Part A

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|-----|--------|----------|-------------|----------|
| (1) | Ken-ga | Aya-ni | hon-o | ageta. |
| | | | <i>book</i> | |
| (2) | Aya-ga | Ken ni | hon-o | moratta. |
| | | Ken kara | | |

- How do **thematic roles** relate to **syntactic position** of NPs/PPs for each verb?
- How should we translate the verbs *age-*, *moraw-*? (GIVE or RECEIVE?)

Part B

- *Watasi* (feminine-coded), *boku* (masculine-coded): 'I'/me'

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|-----|-----------|-----------|-------|----------|
| (3) | Watasi-ga | Ken ni | hon-o | moratta. |
| | Boku-ga | | | |
| (4) | Ken-ga | watasi-ni | hon-o | kureta. |
| | | boku-ni | | |

- How should we translate *kure*-? (GIVE or RECEIVE?)
- What is the relevant difference between (4) and (1)?
- What is the implication if we say (5)?

- (5) Ken-ga Aya-ni hon-o kureta.

Scenario #2: This time, the event involves the speaker **giving** a book to other people.

- What are some possible ways to express these situations in Japanese?

(Data to be generated and discussed in work groups in class)

(6) Speaker gave book to Aya (speaker's friend)

(7) Speaker gave book to speaker's own little brother

(8) Speaker gave book to Tanaka-sensei (a professor)

Scenario #3: Now it is Tanaka-sensei who transfers books to other people. What verb(s) can be used? Are both giving and receiving verbs possible?

(9) Recipient is the speaker

(10) Recipient is Aya (speaker's friend)