A Study on the Sentence Structure of Give-accept from the Perspective Theory of Japanese

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Keywords: Japanese; viewpoint theory; sentence structure

Abstract: As a developed country, Japanese is also one of the most widely studied languages in the world. Japanese is a language that pays much attention to the point of view. The expression of the sentence is an important way to convey the position and viewpoint of the speaker, which is a special characteristic that is different from other language structures in the world. In Japanese, the sentence structure of give-accept must be restricted by the viewpoint and a principle of inertia, and they must avoid the contradictory relation of the degree of synesthesia. This paper mainly discusses the grammatical structure of give-accept sentence by viewpoint theory.

1. Introduction

Nowadays, many people think that the viewpoint theory in the Japanese language was first put forward by such people as Siro Ono, Kueno Rada and Ojin Kyichiro, etc. However, the viewpoint theory was actually first introduced into academic circles by simpson in the 1970s. At present, the research on the relationship and theory of give-accept sentence's structure in the viewpoint theory has been very perfect. Based on the above research, this paper analyzes the mistakes frequently made by students studying Japanese. It is expected that the reasonable explanation of the person and the meaning of the give-accept sentence can be made from a reasonable point of view.

2. Viewpoint theory

Viewpoint theory(メラ·アングル)The main point of view and position expressed by the speaker is clearly expressed. Aiming at the verb of giving and receiving in the sentence structure, the scholar Dajiang proposes to express the position and position of the party concerned in the matter expressed in the sentence by the way of "line of sight", which can also be said to be the viewpoint; In addition, the scholar Kueno thinks that the viewpoint is the angle of the lens(カメラアングル),this makes the viewpoint theory more quantized and digitalized. At the same time, the concept of "co-sensitivity" is put forward. They mainly show the position and position of both the speaker and the participant through degrees. In Japanese, the viewpoint is also regarded as a kind of rhetorical method which can express the observation angle of things. It can express the concrete physical things as well as the movement track of the characters' psychology. To sum up, the viewpoint theory is mainly to express the views and positions of the parties concerned.

3. Viewpoint principle

In Japanese, the sentence structure of teaching and receiving must be restricted by the viewpoint and a principle of inertia, and they must avoid the contradictory relation of the degree of synesthesia. Among them, the Japanese scholar Kueno used to analyze the rules of the use of the verb in "conversation grammar", which is mainly divided into two aspects, namely, the principle of restriction and the principle of consistency. This paper mainly discusses the Japanese sentence structure from these two principles.

3.1 Check and control doctrine

The principle of restriction in Japanese is divided into two aspects: the first is the viewpoint and

the second is the degree of synesthesia. The principle of point of view indicates that the speaking party makes the statement of tendency, so the viewpoint of the party can be expressed as the inequality of the following: party > relative or friend > third party > non-life. Synesthesia (Empathy) is a person who puts himself in a position to understand a matter from another person's point of view. This will produce a kind of empathy ability which will make the parties assimilate. After assimilation the parties will have a new view and theory to look at the development of things. If we use the co-sensitivity E (x) to represent the degree of co-sensitivity of the parties to the description object, the following conclusions will emerge:

$0 \leq E(x) \leq 1$

Among them, when E (x) = 0, speaking on behalf of the parties completely in an objective angle, there is no emotional tendency; When E (x) = 0, the parties fully agree with the description, which can be understood as integration with the participants.

Tab1. The principle of restriction under the viewpoint theory mainly has the following relations:

Give-accept relationship type	subject	Viewpoint of structure	Applicable situation
あげる	giver	accepter	me→he,he→she
くれる	giver	giver	he→me,he→he
もらう	giver	giver	he→me

Such as:弟は山田さんに本をあげた.弟は山田さんに本をくれた.弟は山田さんに本をもらった.

3.2 Consistency principle

The principle of consistency mainly means that the viewpoint must be unified first in the sentence, and only after the unity of the whole viewpoint can things be described in detail. Once the viewpoint is not unified, it will cause other audiences to be logically confused, so that they can not understand what the parties want to express. That is to say, the statement with subject and clause must be unified in its viewpoint, that is, the unity of subject and clause. For example:

まる子と父・松本は公園のベンチに座っていた.松本はまる子の頭を撫でた.まる子はうれしそうに笑った.それを見て,松本は強く竜児を抱きしめました.Small Marube and his father Matsumoto sat on the bench in the park. Matsumoto touched the head of the ball. Small ball is very happy to laugh. After seeing this, Matsumoto clasped the dragon tightly. There is no problem with the sentence in the translation, but it is difficult to understand because of the frequent conversion between father and Maruzi in Japanese expression and the lack of a unified view of the main sentence and clause.

A unified view of Matsumoto and Maruchi can be described as follows:

父の松本と竜児は公園のベンチに座って,娘の頭をなでていました.うれしそうに笑うと,松本は思わず娘を抱きしめました.His father Matsumoto and Dragon sat on the park bench, touching his daughter's head and seeing her laugh happily. Matsumoto cudnt help hugging her.

まる子と父・松本は公園のベンチに座っていた.父親が娘の頭をなでていると,丸子ちゃんは嬉しそうに笑い出し,そこでいきなりおちびちゃんは父親に抱きつかれた.(Small Marube and his father Matsumoto sat on the bench in the park. The father touched his daughter's head and laughed happily.)

4. Acceptance expressions and Japanese perspectives

When we describe something in a language, we put the viewpoint into different elements and present different language expressions. The expression of Japanese language is inseparable from the point of view. Its usage is more complicated than Chinese, and it is difficult to master. The expression of granting and receiving is mainly expressed by the seven verbs "やる", "あげる", "さしあげる", "くれる", "くださる", "もらう" and "いただく". They have a clear division of labor in meaning and use and cannot be confused. The reason why Japanese beginners in China always

make mistakes is that they do not have a good understanding of the constraints of the viewpoint.

These seven words are actually three types of "あげる", "くれる" and "もらう". "さしあげる" is the modest language of "あげる", "くださる" is the respectful word of "くれる", and "いただく" is the self-humiliation of "もらう".

4.1 The expressions and perspectives of giving and accepting in Japanese

Japanese is a perspective-sensitive language. From the point of view of Japanese expression habits, when things are described by people with different distances, people who are closer generally like to look at things from the standpoint of people who are closer to each other, so that the expression is more natural. That is to say, the close relationship with the speaker is called "inside", whereas the far relationship with the speaker is called "outside". The Table above teaches perspective constraints in relationships.

The expression of giving and receiving is a linguistic form that describes the movement of an object from the giver to the receiver. Therefore, in general, whether the subject is the giver or the recipient, the point of view is whether the giver or the recipient, and the usage of the granting and receiving verbs are different. Let us move to the following examples:

A:この Cartoons,..,white faces いねえ.
B:ほしかったら,あげるよ.
A:えっ,ただでくれるの.
B:もちろんだよ.
A:ああ,うれしい.いいもの,もらっちゃった.

In this example, the three verbs are shown as horizontal lines. When using "あげる", the viewpoint is on B. At this time, the speaker is B, and he wants to give A. Therefore, B is also the giver. When using "くれる", the viewpoint is on B, B is the listener, and the giver, the speaker is A, so use "くれる". With "もらう", the viewpoint is at A. He is a speaker and a recipient, so use "もらう". From this we can see that the same thing, because the viewpoint is different, the speaker is different, the form of expression is different.

Here is another example:
(1):(私は)李さんに辞書をあげました.
(2):鈴木さんが(私に)辞書をくれました..
(3):(私は)鈴木さんに辞書をもらいました.
(4):鈴木さんが李さんに辞書をあげました.

In example (1), the point of view is "I", and the subject is also me (the first person is called subject, which can be omitted), that is, the actor of the action. In example (2), the point of view is still "I". And the subject is Suzuki, that is, Suzuki is the emitter of action, and I am the recipient. For example (3), the viewpoint is that "I" is the receiver, and the subject is also "I", but the first person is the subject, which can be omitted. In the example sentence (4), the third party gives something to the third party. The point of view of this sentence is Suzuki, who is also the originator of the subject and action.

It is concluded that in Chinese, the most common use is to put the viewpoint on the giver, and "give" the most commonly used verb. The Japanese view is mostly on the speaker, or the speaker puts it on the one who is close to himself. For example, when we describe the stage drama, Chinese always describes the plot from the audience's point of view, while Japanese likes to put itself on the stage and observe and describe it from the performer's point of view.

4.2 The relationship among speaker, grantor and receiver

The verb "やる" is used to mean "giving". The basic sentence "A が B に ～ をやる" verb "やる" is the subject of the grantor. The common sensitivity relationship is E (subject) > E (recipient), that is, E (A)>E (B). Following is an example:
(1)太郎が花子にお金をやった.

(2) a 僕が太郎にお金をやった.

   b 太郎が僕にお金をやった.(✕)

(3) a 君が太郎にお金をやった.

   b 太郎が君にお金をやった.(?)

(4) a 僕が君にお金をやった.

   b 君が僕にお金をやった.(✕)

The above example sentences (✕) are not in accordance with the grammatical expression habits. Since "やる" is used, the co-sensitivity of the subject must be greater than the co-sensitivity of the recipient, that is, the co-sensitivity of the donor is greater than that of the recipient. In other words, the author's point of view must be placed on the subject, the action giver. In (2) b, E (Taro)>E (servant), and this obviously contradicts the inequality relationship of E (first person)>E (my relatives or friends)>E (third party) in the principle of viewpoint control. Obviously, the "servant" as the first person is more sensitive than the third party "Taro." (4) b Similarly, E (servant) > E (jun). The first person is greater than the second person. For (3) b, the reason is "?" because it depends on the situation. If the relationship with Taro is more intimate with the speaker than the speaker, this sentence is true. However, if Taro is a person who is unfamiliar or unfamiliar with the author, then the "Jun" has a greater sense of commonality. If the author is close to the person, he should be the subject and the giver of the action. Therefore, the expression of this sentence is wrong. Look at the verbs given below, and try to analyze the relationship of co-sensitivity.

"くれる" is also meant to mean "giving", the basic sentence "A が B に ～ をくれる". Where A is the grantor as the subject and B is the recipient as the target language. But what is different from "やる" is that when using "くれる", the B in the sentence is the recipient must generally be "I" or our personnel. In other words, the viewpoint is always in the position of B, the recipient. That is, the viewpoint is always on the "I" or the person close to "I". E (target)>E (subject), ie E(B)>E(A), E(recipient)>E(granter).

Expression acceptance, when you get the meaning, use "もらう", the basic sentence is "A が B に／から ～ をもらう". Where A is the subject, the recipient, and B is the target language, which is the grantor, which represents the movement from B to A. The viewpoint is located at A, the recipient's side. According to the principle of viewpoint control, the relationship between A and the speaker must be closer than B, otherwise the sentence should not be established. Following is an example:

(1) a 私は太郎に手紙をもらった.(E 我 >E 太郎)

   b 太郎は私に手紙をもらった.(✕)

(2) a お姉ちゃんは田中さんからプレゼントをもらいました.(E 姐姐 >E 田中)

   b 田中さんがお姉ちゃんにプレゼントをくれました.(E 姐姐 >E 田中)

Using "もらう", Taro is the recipient, E (Taro) > E (I), and this is contradictory to the principle of viewpoint restriction, so it does not hold. Look at the two sentences in (136) are correct expressions, the point of view is on the sister, just a kind of sister as the subject, a kind of use of Tian zhong as the subject, the use of different verbs.

5. Conclusion

On many occasions, the author's point of view will directly affect his language expression. That is to say, readers can not only know the objective facts the author wants to express, but also know the author's point of view and related information from the expression of a paragraph. Based on the Japanese viewpoint theory, this paper discusses the viewpoint restriction and consistency principle of the give and accepts verbs, and illustrates with example of give-accept sentence to give learners a new understanding and enlightening effect. Japanese viewpoint appears in many aspects of Japanese expression. If we master the principles and methods of viewpoint, we can master the idiomatic and normative Japanese expression. Concerning the relationship between perspective and

empathy, empathy is a kind of ability to see the world from the perspective of others. The place with a high degree of empathy is where the viewpoint lies. Usually Japanese likes to observe the whole world from the perspective of the speaker or "I". From such a basic theory of perspective, many grammatical expressions and vocabulary use can be well understood, so as to avoid some misuse caused by different thinking.

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