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# GRICE'S POLITENESS MAXIMS IN JAPANESE BENEFACTIVE-CAUSATIVE EXPRESSIONS: A STUDY OF PRAGMATICS

## (MAKSIM KESANTUNAN GRICE DALAM UNGKAPAN BENEFAKTIF-KAUSATIF BAHASA JEPANG: KAJIAN PRAGMATIK)

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### *Abstrak*

*Budaya suatu bangsa dapat tecermin dalam bahasa yang digunakan. Sebagai contoh, Jepang mempunyai budaya sopan-santun, dengan menghormati lawan bicara dan merendahkan diri sendiri, yang tecermin dalam kesantunan berbahasa ketika bersosialisasi. Salah satunya, yaitu penggunaan verba benefaktif yang dilekatkan pada verba kausatif (jujuhojodoushi), yang berbeda ketika digunakan untuk lingkungan orang lain (bentuk hormat) dan untuk lingkungan sendiri (bentuk merendahkan diri). Kesantunan dalam ekspresi kausatif benefaktif dalam suatu tuturan ini berkorelasi dengan partisipan dalam tuturan tersebut, konsep 'uchi (inklusif) - soto (eksklusif)', dan hubungan kedekatan antar-partisipan. Oleh karena itu, penelitian ini akan mengkajinya secara pragmatis, terutama dikaitkan dengan maksim kesopanan dari Grice, penandanya, dan hal-hal yang memengaruhinya. Metode deskriptif kualitatif digunakan dalam peneltian ini dengan melihat fenomena pragmatis yang ditemukan dalam data ekspresi kausatif benefaktif. Hasil penelitian menunjukkan bahwa maksim kesopanan yang ditemukan dalam tuturan film berbahasa Jepang adalah maksim kearifan, maksim kedermawanan, maksim kesepakatan, dan maksim pujian.*

**Kata kunci:** Jujuhojodoushi, kausatif benefaktif, maksim kesopanan Grice, pragmatik.

### **Abstract**

The culture of a community may be reflected in the way that the language is used. Japanese has specific expressions with a subtle moral sense to show addressees a respect and to humble oneself; described by benefactive-causative structure with verb 'juju' or benefactive verbs attached to causative verbs as a case (Juju hojodoushi). The use of Japanese benefactive-causative expression in a particular conversational situation, is mostly related to the kinship of conversational participants, to the concept of 'uchi-soto' (inclusive-exclusive) believed by Japanese community, and to intimate relation of the participants of the utterances. Presenting close relationship, benefactive verbs take a normal form, and subtle ones (taiguukei) will be given to represent unfamiliar relationship. Learning from the phenomena, pragmatic approach is used to analyze the use of Japanese benefactive-causative expressions. In this paper, the author focuses on the elements of Grice's politeness maxims conveyed in Japanese expressions with benefactive-causative verbs. The results show that the politeness maxims found in Japanese movie are tact maxim, generosity maxim, modesty maxim, agreement maxim, and approbation maxim.

**Keywords:** jujuhojodoushi, benefactive-causative, Grice's politeness maxims, pragmatics.

## 1. Introduction

The way people use language reflects the culture of the people. Japanese language, which typologically is an inflected and agglutinated language, has the language structure that shows the politeness elements towards the hearers. This is because people in Japan tend to consider that the conformity and harmony in the interpersonal relationship are more important than the things that can destruct them.

One construction in Japanese language that reflects the politeness culture is the benefactive-causative construction which uses the causative verbs combined with the benefactives, or giving-receiving verbs *jujudoushi*.

Benefactive or giving-receiving verbs *yarimorai* or *juju doushi* in Japanese can be used as the main verbs and function as predicate in a sentence, or as the auxiliary verbs attached to the main verbs and add the meaning to the main verbs. Take the examples below.

(1) 太郎は花子に本をやった / くれた。

*Tarou wa Hanako ni hon oyatta / kureta*

‘Tarou gave the book to Hanako’

(2) 太郎 は 花子 に 本 を もらった。

*Tarou wa Hanako ni hon o moratta*

‘Tarou received the book from Hanako’

In sentence (1), which uses the past form of benefactive verb ‘give’ *yaru*, *yatta*, or *kureta* (from *kureru*), the book has been moved from Tarou to Hanako. However, in sentence (2) which uses the simple form of benefactive verb *morau*, *moratta*, the process of moving the book occurs from Hanako to Tarou.

In sentences (1) and (2), the benefactive verb (*juju doushi*) is used as the main verb which functions as the predicate in those sentences. It is different from the example below.

(3) 私は妹に絵葉書を買ってやりました。

*Watashi wa imouto ni ehagaki o katteyarimashita*

‘I bought my sister a post card.’

In sentence (3), the giving benefactive verb *yaru* is in the form of *teinei* ‘polite’, in past tense it becomes *yarimashita*, not as the main verb but as auxiliary verb. [補助動詞 *hojodoushi* functions to add the meaning to the main verb, *kau* ‘bought, which has been changed into *katte* without changing the meaning. In this case, Japanese benefactive verbs function as auxiliary verbs is written with *teyaru/teageru/tesashiageru/tekureru/tekudasaru/temorau/teitadaku*, to show that these forms function as auxiliary verbs which are used together with the main verbs.

Semantically, sentence (3) means that *watashi* bought her sister *imouto* ‘postcard’. There is a kindness given from *watashi* ‘I’ to *imouto*.

The benefactive verbs which function as auxiliary verb (*jujuhojodoushi*) can be attached to the causative verbs, both lexical and morphological causatives. Lexical causative verbs are the transitive verbs paired with the intransitive verbs, and morphological causative verbs are the causative verbs formed by adding suffix (*s*) *aseru* at the end of the main verb and attached to the benefactive verbs.

The use of benefactive-causative verbs in an utterance can express the specific meaning based on context, participants (speaker, hearer, topic being discussed, person being discussed), and the movement of the thing being talked in the utterance. Besides, to whom the utterance is addressed will influence the benefactive verbs used. If the utterance is addressed to a close friend, the verb used is the ordinary form. However, if the utterance is addressed to someone who is not really close, or in formal way, the verb form 丁寧 *teinei* ‘polite’ is used, and if it is related to the interpersonal relationship in a society which consists of various kinds of people, age, relation between the director and the workers, or in a relation where someone has to serve others, as in restaurant, hotel, mall, or bank, the benefactive verb 待遇 *taiguu* (a more polite verb to treat others kindly) is used. The examples of this verb are the ‘give’ verbs *ageru*, *taiguukei*, where the *taiguu* form is *sashiageru*; the *taiguukei* form of *kureru* is *kudasaru*; the *taiguukei* form of *morau* is the receiving verb *itadaku*. Take a look at the example below.

(4) 先生 は 専門 の 辞典 を 貸していただきました。



*Sensei wa senmon no jiten o kashite kudasaimashita*

'The teacher lent me the special dictionary'.

In sentence (4), the benefactive auxiliary verb *tekudasaru* is attached to lexical causative *kasu* 'lent'. The auxiliary verb *tekudasaru* is the *taiguu* form of *tekureru* which focuses on the giver as subject in the sentence, and the receiver is the speaker or person who is close to the speaker (the *uchi* group) but it is omitted. The *taiguu* verb is used in this sentence because the giver is a teacher whose age is older than the speaker, or who is more experienced, and should be respected by the speaker. Semantically, sentence (4) means that a teacher gives a kindness which is lending a special dictionary to the hearer who is omitted in that sentence. The giver becomes subject of the sentence, so the verb used is *kudasaru*, the *taiguu* form from *kureru*.

From sentence (4), it can be seen that politeness culture of Japanese people is one thing that can be observed from the use of benefactive-causative construction in Japanese. In order to use the correct structure, either in ordinary, *teinei*, or *taigu* forms, an understanding towards the context when the utterance is used is needed, as well as the Japanese culture itself. Besides that, the embedded benefactive verbs to the main causative verb, both lexical and morphological causatives, will influence the meaning of the sentence in sentence (5) below.

(5) その女の人立って、私の母をすわらせてくれました。

*Sono onnanohito wa tatte, watashi no haha o suwarasete kuremashita.*

'The lady stood up, then gave her seat to my mother'.

Sentence (5) uses morphological causative verb, 座らせる *suwaraseru*, combined with benefactive auxiliary verb てくれる *tekureru* in past form to become 座らせてくれました *suwarasete kuremashita*. This sentence shows that the speaker gets the benefit indirectly through his mother (私の母 *watashi no haha*), from a woman (女の人 *onnanohito*) as the doer who intentionally stood up and gave her seat to the speaker's mother. In this sentence, there is the

use of *joshi* 'the auxiliary verb' *o* the accusative marker (direct object DO) which is attached to the noun phrase *watashi no haha*, although the verb used is the intransitive verb *suwaru* 'sit' which usually uses *joshi ga*. This is because the verb *suwaru* which is attached by the causative morpheme (*s*)*aseru* will have the additional verb valency to become transitive verb with two arguments where the second argument is as direct object (DO) marked by *joshi* 'auxiliary verb' *o*.

From the above examples, it can be understood that the benefactive causative expression has the element of politeness which is related to the Japanese daily culture. For that reason, it is important to understand the whole context of the utterance. Since this research relates to context, the pragmatic approach is used to elaborate the topic.

The scope of the problems in this research is formulated into questions below:

- 1) what maxims of politeness are contained in Japanese benefactive-causative?
- 2) what are the factors that influence the use of polite language in Japanese benefactive-causative?

This research has some objectives, those are:

- 1) to describe and analyze the maxims of politeness contained in Japanese benefactive-causative;
- 2) to describe and analyze the factors influencing the use of polite language in Japanese benefactive-causative.

This research is hoped to:

- 1) give a scientific contribution in the development of modern linguistics in Japanese language, especially those related to the element of politeness in Japanese benefactive-causative from pragmatic point of view and the linguistics development in general;
- 2) be the reference for Japanese teachers in the process of teaching and learning especially in Japanese benefactive-causative.

There are many Japanese verbs expressing the movement of things, service, or activities from one person to another, such as *ataeru* 'give', *watasu* 'give', *sazukeru* 'give', *ukeru* 'accept', *sazukaru* 'accept', and benefactive

verbs *jujudoushi* [*yaru/kureru/morau*] (*ageru* • *sashiageru/ kudasaru/itadaku*). However, other verbs besides benefactive verb *jujudoushi* do not relate to *ningen kankei* ‘interpersonal relationship’ of the participants, does not have the changing *onkei* ‘kindness, and does not discuss the speaker’s point of view. This is as Morita (2006 : 221) said:

人から他の人へと物や行為・心などが渡ることを表す動詞は多いが、中でもやる/くれる/もらう（あげる・さしあげる/くださる/いただく）は、人間関係における、表現者の視点のかかわる語彙として、注目すべき一群である。「与える・渡す・授ける・受ける・授かる」等は、「A氏がB氏に」ないしは「B氏がA氏から」という授受の方向性だけで、それ以外の表現上の特性が有していない。

*Hito kara hito e to mono ya kouji • kokoro nado ga wataru koto o arawasu doushi wa ooi ga, naka demo [yaru/kureru/morau] (ageru/sashiageru /kudasaru/itadaku) wa, ningen kankei ni okeru, hyougensha no shiten nokakawaru goi toshite, chuumoku subeki ichigun de aru. [ataeru/watasu/ sazeru/ ukeru/sazukaru] tou wa, [ A shi ga B shi ni] naishi wa [ B shi ga A shi kara] to iu juju no hokousei dake de, sore igai hyougenjou no tokusei ga yuushiteinai.*

‘The verbs which show the movement of things, activities, feelings from someone to some other person, and among them are the verbs [*yaru/ kureru/ morau*] (*ageru-sashi-ageru/ kudasaru/itadaku*), as the verbs related to speaker’s point of view and the interpersonal relationship of the participants. The verbs [*ataeru/watasu/sazukeru/ ukeru/ sazukaru*] etc, between A dan B, show only the direction of the giving and receiving without any special expression outside it.’

Those benefactive verbs can be used as main verbs and function as predicate, or as auxiliary verbs (*jujuhojodoushi*) which are attached to the main verbs and add the meaning of the main verbs. Benefactive verbs as auxiliary verbs are used often in Japanese daily conversation and somehow often make Japanese foreign learners confused. The use of benefactive verbs as

auxiliary verbs is also called as *juju hyougen* ‘the expression of benefactive verbs’.

In line with this, Yamamoto (2001:127) said that in the use of Japanese benefactive verbs (*juju hyougen*), there are 3 forming verbs, (*te*)*kureru*, (*te*)*morau*, (*te*)*ageru* which have *taiguukei* ‘its *taiguu* forms are (*te*)*kudasaru*, (*te*)*itadaku*, (*te*)*sashiageru*, and (*te*)*yaru* which does not have the *taiguu* form. There are all 7 benefactive verbs which functions have changed into the auxiliary verbs and are called *jujuhojodoushi*.

As auxiliary verbs, the benefactive verbs can be attached to many kinds of verbs, one of them is causative verbs, both lexical and morphological causatives. In general, Song (2001:257) defined causative as:

“The causative construction generally represents a linguistic expression which denotes a complex macrosituation consisting of two microsituations or component events (cf. Comrie 1989:165-166): (i) the causing event in which the causer does or initiates something in order to bring about a different event (i.e. the caused event ), and (ii) the caused event in which the causee carries out an action or undergoes a change of condition or state a result of the causer’s action.” Meanwhile, Koizumi (1993:148) stated that causative in Japanese is:

使役は、使役主はある出来事を引き起こすという構図にあてはめて考察することができる。

使役主]	使役	[出来事]
(Initiator)	cause	(Event)
(先生が)	(させる)	(生徒が日記を)
つける)		
(sensei ga saseru (seito ga nikki o tsukeru)		
→ Sensei ga seito ni nikki o tsukesasete.		

*Shieki wa, shiekishu ga aru dekgoto wo hikiokosu to iu kouzu ni atehametekousatsu suru koto ga dekiru.*

(Shiekishu)	Shieki	(Dekigoto)
Inisiator	cause	event

*Shieki* 使役 (morphological causative) can be considered as a construction when *shiekishu* (agent) causes an event.

In that quotation, Koizumi said that

Japanese causative also requires causer (agent) and cause, and there are also the causing and caused events. Thus, in a causative construction, there are a causer and a cause. A causer can be first person pronoun (1<sup>st</sup> PP), second person (2<sup>nd</sup> PP), or third person pronoun (3<sup>rd</sup> PP). A cause can be an animate or inanimate. If the cause is an inanimate, a pseudocausative occurs because the causee is the causer itself, and this usually happens in lexical causative. However, if the causee is an animate, the real causative occurs, usually happens in morphological or syntactical causative.

Referring to Song's theory (2001:257), there are 2 causative constructions in Japanese: (1) lexical causative with inherent causative meaning, which is a transitive verb that generally used together with the intransitive verb as in 止める *tomeru* 'make (it) stop' and 止まる *tomaru* 'stop', and (2) morphological causative, that is adding a causative morpheme *seru/saseru* after the verb based on the following kinds of verbs: 1<sup>st</sup> group verbs, e.g. 飲む *nomu* 'drink' + *seru* → 飲ませる *nomaseru* 'make (someone) drink'. 2<sup>nd</sup> group verbs, e.g. 食べる *taberu* 'eat' + *saseru* → 食べさせる *tabesaseru* 'make (someone) eat'. 3<sup>rd</sup> group verbs, e.g. 来る *kuru* 'come' + *saseru* → 来させる *kosaseru* 'make (someone) come', する *suru* → させる *saseru* 'make (someone) do'.

This causative expression can be attached to benefactive verbs, and when the benefactive verbs as auxiliary verbs are attached to the causative verbs, both lexical and morphological, many factors need to be considered, such as the relation between the speaker and the doer (行為者と話し手の関係), speaker's point of view (話し手の視点), the direction of the activity (行為の方向性), the *onkei* 'kindness' exchange from someone to other, and the politeness elements in their relationship with *ningen kankei* 'interpersonal relationship' among the participants: the giver, the receiver, and the third person involved in the conversation, if any, and therefore create *taiguukei* 'the *taiguu* form of the giving-receiving auxiliary verbs, such as *ageru-sashiageru*, *kureru-kudasaru*, and *morau-itadaku*. This research will observe the elements of politeness in benefactive verbs.

Look at the following example.(

6) わたしはリーさんから本を貸しても

らいました。

*watashi wa Rii san kara hon o kashite moraimashita*

'I was lent a book by Lee'.

In sentence (6), the receiving benefactive verb てもらう *temorau* which is attached to 貸す *kasu* 'lend' in past tense becomes 貸してもらいました *kashitemoraimashita*, and adds the meaning to the verb. The receiver, the speaker, talked to the hearer that he got the book which Lee lent him. This sentence has the sense of of someone's *onkei* 'kindness', that is someone named Lee who has kindly lent his book to the speaker, and the speaker told other about this by using *temorau*, which means he got Lee's kindness by having the book that Lee lent to him, and perhaps the book was the one that the speaker wanted.

(7) わたしは、高橋先生にスピーチの作文を直していただきました。

*watashi wa Takahashi sensei ni supiichi no sakubun o naoshite itadakimashita*

'The writing (for) my speech was revised by Mr Takahashi'.

Sentence (7) uses receiving benefactive auxiliary verb いただく *itadaku* which is the polite form of もらう *morau*, in its form as auxiliary verb *hojo doushi* ). The verb いただく *itadaku* is used if the speaker receives some kindness/恩恵 *onkei* from someone whom should be respected, who is older, or who has higher social status or position in his work place. In this sentence, the speaker got *onkei* 'kindness' from his teacher, Takahashi, who had revised his writing for his speech. When receiving someone's kindness, the auxiliary/particle (*joshi*) used is *ni* not *kara* as in sentence (5). *Joshikara* is used if *onkei* given is in the form of a thing and not service.

The elements of politeness which can be observed in the use of *taiguu* form of these verbs reflect the culture of Japanese people who keep their social relationship in a harmony, in a good relationship with others in their social life, and conduct a good ethic in their society to make a peaceful and harmonious social life.

The culture of Japanese people reflected



in this benefactive-causative expression is a culture related to *uchi-soto* concept which is interconnected to the participants in that expression. The *uchi-soto* concept is a concept that is interconnected to people in the same circumstance as the speaker, called as *uchi* ‘inside’ and people outside the speaker, *soto* ‘outside’

Furuta et al (2002:152) defined the concept of *uchi-soto* as:

日本文化において、自我を中心した内面と外面、家族や所属集団を基準とした内集団(in group)と外集団 (outgroup) への態度の対比をとらえる通用語である。

Nihon bunka ni oite, jiga wo chuushinshita naimen to gaimen, kazoku ya shozoku shuudan wo kijun toshita naishuudan (in group) to gaishuudan (outgroup) e no taido no taihi wo toraeru tsuuyougo de aru.

‘A term used in Japanese culture that differs the behavior/attitude towards some people in the same group and some people outside the group, by using family as the standardization, a group of people where someone is inside it, the inside and outside parts which are the centre of the self’.

From the definition above, Furuta et al. said that the *uchi-soto* concept can be understood as a norm or an awareness which is related to the relation between humans and the classification of groups as ‘inside group’ and ‘outside group’. The *uchi* group is the group in the speaker’s circumstance, such as family, relatives, and the group where the speaker belongs to. The *soto* group is the group which is outside the family, relatives, or other groups which the speaker does not belong to.

The *uchi-soto* concept affects Japanese benefactive-causative expression related to the participants in the sentence. If the sentence is addressed directly to someone whose social status, age, or position is higher than the speaker, the verbs used should be in the form of *taiguu*, that is the respectful form, for giving verb *ageru* becomes *sashiageru*, and for giving verb *kureru* becomes *kudasaru*. Moreover, the receiving benefactive verb *morau* uses *kenjou* ‘being

modest’ form to be *itadaku*.

Besides the *uchi-soto* concept, the distance of the relation between participants also affects the benefactive verbs used. If the relationship is far, the benefactive verb *teinei* or *taiguu* is used, but if the relationship is close, the ordinary benefactive verb (*futsuukei*) is used.

The benefactive-causative expressions are often found in Japanese people’s daily conversation which show their politeness culture in behaving and having a good ethic in treating others by putting a good position in the society in order to reach the peaceful and harmonious social life. Since there are many factors that need attention besides the elements of politeness including the context, the understanding of the expression requires some comprehension in pragmatics, culture, and the structure.

The Politeness Principle, according to Leech (in Cruse, 2004:361) is:

- minimizing the expression of impolite beliefs;
- choosing expressions which minimally be little the hearer’s status.

The purposes of these principles, according to Leech in Cruse (2004:362) is to achieve the maintenance of harmonious and smooth social relations in the face of necessity to convey belittling messages. In that sentence, Leech said that the Politeness Principles basically are the expressions made minimally not to belittle or humiliate the hearer in order to maintain the smoothness and harmony in the social relationship of the language users.

Moreover, Leech (1993: 15) added that the Politeness Principles work differently from the Cooperative Principles, in different culture and language society, different social situation, and different social classes. Both principles are interconnected to the effective use of language in communication which is included in rhetoric study. Rhetoric consists of two kinds, interpersonal and textual rhetoric. The Politeness Principles and Cooperative Principles belong to interpersonal rhetoric. The elements of politeness in this research will use the politeness principles from Halliday (in Leech) which are divided into 6 maxims, namely:

1. Tact Maxim
  - (a) minimizing cost to other;
  - (b) maximizing benefit to other.
2. Generosity Maxim
  - (a) minimizing benefit to self;



- (b) maximizing cost to self.
- 3. Approbation Maxim
  - (a) minimizing dispraise of other;
  - (b) maximizing praise of other.
- 4. Modesty Maxim
  - (a) minimizing praise of self;
  - (b) maximizing dispraise of self
- 5. Agreement Maxim
  - (a) minimizing disagreement between self and other;
  - (b) maximizing agreement between self and other.
- 6. Sympathy Maxim
  - (a) minimizing antipathy between self and other;
  - (b) maximizing sympathy between self and other.

From the maxims mentioned above, this research will only discuss the maxims related to the topic of the research.

Research method is the device, procedure, and technique chosen in conducting the research and reaching the objectives. The method used in this research is qualitative method with descriptive analysis.

Qualitative method is used since this research is a qualitative research which fundamentally depends on human observation and relates to people in his society through the language and the terms being used (Djajasudarma, 2010:11). The observation is then described according to the natural data collected.

The technique used in this research is library research by finding the things related to the language symptoms causing research problems.

An analysis method is a method used to analyze in a research. According to Djajasudarma (2010:65), an analysis method is a systematic way in a language research based on the data collected (descriptively) using some linguistic theories (approaches). The analysis method describes how the data is selected and classified based on the approach taken.

This writing discusses Japanese benefactive-causative related to politeness elements using sociopragmatic approach which is related to the specific social condition. For that reason, distributional method is used by using the element of the language itself to analyze the structure, and pragmatic method to analyze the

socio-pragmatic side.

Sudaryanto (1992:13) said that identity method is a method with devices are outside the language itself and not a part of the langue. One of this methods is pragmatic method with speaker-hearer as the device. This Japanese benefactive-causative uses benefactive verbs which includes the speaker-hearer which are not part of the language itself.

The process of collecting data begins with collecting some written and oral data. For oral data, the interview and note-taking technique are used, and for written data, only the note-taking technique is used. The collected data are then analyzed using distributional method with immediate constituent technique. The device used is the speaker-hearer (Sudaryanto, 1986:21). Here, the specific element in benefactive-causative sentences will be classified first to find the causative verbs combined with benefactive verbs あげる・くれる・もらう *ageru/kureru/morau* and their variants. The next step is to find the speaker and the hearer. Besides, by using benefactive verbs, the causer, causee, and causee who gets the benefit from the causer in the sentence, and how the relationship between participants involved in the sentence, and the element of politeness in it will be known.

The elements collected are then related to sociopragmatic theories, and from the phenomena where the sentence or the utterance is used, the following result will be gained: (1) the participant in the sentence involves causer and causee, and another person who may not be there, (2) the topic of discussion, (3) the event, either a 'giving' or 'receiving' event, (4) who gets the benefit and who gives the benefit, (5) speaker's point of view, (6) the relation between the patient/causee and the speaker, (7) politeness maxims in the utterance, and (8) factors influencing politeness.

### 3. Findings and Discussion

This research uses the data in the form of utterances taken from a Japanese movie titled *One Little of Tears* which contains the benefactive-causative expressions. The analysis will be divided based on the maxims connected and the factors influencing the politeness as follows.

### a) Tact Maxim

Tact maxim is the maxim that pays attention to minimize cost to other and maximize benefit to other. The following data contain this maxim. 1.(11.406)

場面：病院の廊下

Bamen : byouin no rouka

Scene : hospital Pos corridor  
'hospital's corridor'

講師：亜也ちゃん紹介するね。これから臨床実習に入る大学5年生の子たち。

Koushi : Aya chan shoukai suru ne. Korekara rinshou jisshuu ni hairu nyuugakugonensei no kotachi

'Aya, let me introduce. This is the fifth semester student who will start doing her temporary job practice'.

医大生たち：よろしくお願ひします。

Indaiseitachi : yoroshiku onegai shimasu

Student : 'Nice to meet you'

亜也：こん。にち。は。

Aya : kon.....nichi..... wa

'Go....od..af...ter...noon'.

医大生：僕たちね、これからお医者さんになるために勉強させてもらうんだ。よろしくね亜也ちゃん。

Indaisei: bokutachi ne, korekara oisha san ni naru tameni benkyousasetemoraunda. Yoroshiku ne Aya chan.

'We will start learning here to become a doctor. Please help us, Aya.'

亜也：よ。。。ろ。。。しく。

Aya : yo.....ro.....shiku

'you're welcome'

(Episode 11, transcript p. 6)

In data 1 (11:406), the benefactive-causative is uttered by *indaisei* (medical student) who was taking her job practice in a hospital, to Aya who had been hospitalized in that hospital because her condition was getting worse and disturbing her motor movement. The students who were represented by a student talked to Aya:

*bokutachi ne, korekara oisha san ni naru tameni benkyousasete moraunda. Yoroshiku ne, Aya chan.* 'We will start learning here to become a doctor. Please help us, Aya.' In this utterance, the benefactive-causative expression *benkyousasete moraunda*, from the verb *benkyousuru*, is given a causative affix *saseru* to become *benkyousasete*, and combined with receiving benefactive verb *morau (n)da*. This utterance means that the students who were taking the job practice would start doing the practice in the hospital where Aya was hospitalized and learning many kinds of diseases suffered by the patients there, including Aya, who was suffering from motor disorder in her brain. Learning many kinds of diseases makes the students understand those diseases and can make them think about the best way to treat the diseases and to cure them. Therefore, the students will get the benefit from the patients. For that reason, the morphological causative verb *benkyousaseru* 'make (the speaker) learn' is used, and this is regarded by the speaker as a good chance.

The tact maxims are applied in this utterance. By using the verb *benkyousasetemoraunda*, the speaker wants to put the emphasize on the benefit of the hearer, in this case, Aya, that they can gain knowledge from learning the diseases the patients are suffering and therefore will make them think to find the best way to heal them. Thus, by using benefactive-causative verb *benkyousasetemoraunda*, the cost for others, the patients, can be minimized. By emphasizing on the sentence *yoroshiku ne Aya chan*, 'please help us, Aya,' it is meant that if they are not helped by the patients, they cannot get what they need. From this data, it is clear that there is tact maxim in the utterance.

### b) Generosity Maxim

Generosity maxim is the maxim that minimizes benefit to self and maximizes cost to self. The following data contain this maxim. 2.(5.177)

場面：東高の教室

Bamen: Higashikou no kyoushitsu

Senior High School Higashi gen class

'A class in Higashi Senior High School'.

西野 : 回復は困難?

Nishinou: *kaifuku wa konnan?*

'Is the recovery difficult?'

潮香 : はい。

Shioka: *hai*

'yes'

西野 : えっ、それは治らないと  
いうことですか?

Nishinou: *eee, sore wa naoranai to  
iu koto desuka?*

'Errr.. Does it mean that she can't  
be healed?'

潮香 : はい。あっ、でもリハビリで  
症状の進行を遅ら

Shioka: *hai. Aaaa, demo rihabiri  
de shoujou no shinkou wo okura*

せることは可能なんです。あ

の子も一生懸命頑張って

*seru koto wa kanou nan desu.*

Ano ko mo isshoukenmei ganbatte

ますので。ただ先生やお友達

にはご迷惑を

*masunode. Tada sensei ya otomo-  
dachi ni wagomeiwaku wo*

おかけすることもあるかと思い  
ますので。

*okakesuru koto mo aru ka to  
omoimasu node.*

'Yes. Aaa, but by having rehabilitation, there  
is still a possibility to slower the more serious  
illness. And, besides that, this child struggled  
a lot. But perhaps (I think) will be a little bit  
upsetting her teacher and her friends'.

西野 : 分かりました。クラスとして  
も亜也さんを一生懸命

Nishino: *wakarimashita. Kurasu toshite  
mo Aya san o isshoukenmei*

支えますから、安心してください。

*sasaemasukara, anshin shitekudasai.*

'Yes. I do understand. as Aya's classmate, I  
will support her a lot, so just calm down.'

潮香 : ありがとうございます。あっ、  
それから亜也は自分の病気

Shioka: *arigatou gozaimasu.*

'Thank you'

*Aaa, sorekara Aya wa jibun no byouki*

*oo ya...then Aya Top self Pos sick*

のことについてすべて知っていま

すし、理解もしていますが、

*no koto ni tsuite subete shitteimasu*

*shi, rikai mo shitemimasuga,*

生徒さんたちには病名を伏ふ) せてい  
ただきたいんですが。

*seito san tachi ni wa byoumei wo fusete  
itadakitaindesuga.*

'Thank you. By the way, Aya has already  
known all about her disease and can  
understand it. But, please, don't tell (hide/  
keep secret) the name of the disease to other  
students. (Episode 5, transcript p. 1)

The utterance in data 2. (5.177) contains the  
benefactive-causative *byoumei wofuseteitadakitai*  
'to hide/keep secret the name of Aya's disease'.  
This sentence is uttered by Shioka (Aya's  
mother) to Nishino (Aya's homeroom teacher),  
to ask Nishino not to tell the name of Aya's  
disease to her friends. Shioka thought that Aya,  
with the disease she was suffering from, had  
already made all her friends and her teacher  
upset. For that reason, Shioka thanked for the  
attention and help given to Aya by her friends  
and her teacher. This is the benefit for Aya.

At first, Shioka explained to Nishino that  
Aya's disease was hard to heal and there was  
no cure so far. However, Aya kept struggling  
to beat her disease and would start doing the  
rehabilitation to inhibit the worst effect of the  
disease. Nishino expressed his sympathy by  
saying *aya san o isshoukenmei ni sasaemasukara,*  
*go anshinkudasai* 'I will support Aya as hard as I  
can, so you just calm down'. Then, Shioka asked

Nishino not to tell the name of the disease to Aya's friends by using benefactive verb *morau* in *taiguu* 'polit' form *itadaku* in the form of *kibou* to be *itadakitai* (*n*), and ended by *desuga*.

The benefactive verb *itadaku* is used by Shioka to Nishino because of the *soto* relationship and because he is Aya's homeroom teacher. Besides that, this request is used to hide her intention of not showing that she wanted Nishino not to tell Aya's friends about her disease. Thus, in this case, the use of benefactive lexical causative with the verb *taiguu* here is the way to minimize the benefit the speaker, Shioka, got. The verb *itadaku* can also show the politeness and the respect from Shioka to Nishino by being modest, because *itadaku* is a verb that belongs to *kenjougo*, a group of verbs commonly used by Japanese people to show their being humble and their respect to the hearer. By being humble means that the benefit is minimized and the cost is maximized.

### c) Agreement Maxim

This maxim tries to make the disagreement between the self and other minimize, and the agreement between the self and other maximize. Look at the examples below.3.(7.279)

場面：保護者会

Bamen : *hogosha kai*

Scene : parents' meeting

潮香 : 皆様には本当にご迷

惑をおかけしています。娘も  
十分

Shioka : *minasama ni wa hontou ni*

*gomeiwaku wo okakeshiteimasu.*

*Musume mo juubun*

それは分かっています。私どもといた  
しましても、できるかぎりの

sore wa wakatteimasu. Watashi domo to

itashimashitemo, dekiru kagiri no

ことはするつもりですので、どうかも  
う少し娘が東高

*koto wa suru tsumori desunode, douka mou  
sukoshi musume ga Higashikou*

にいられるように助けてやっていただ  
けませんか。

ni irareru you ni tasukete yatte

itadakemasen deshouka

'To all, I do apologize for bothering you. My daughter has really understood this. I have, too. But, we'll do what we can. So, please, can you help Aya to study longer in this high school.'

香苗 : 十分やってるじゃありません  
か。そのせいでウチの早希は2学期の

Juubun yatteru ja arimasenka. Sono sei de  
uchi ni Koki wa 2 gakkai no

成績が落ちてるんですよ。

seiseki ga ochiteru n desu yo

'Didn't try enough? That's why, Koki's score in second semester fell down.'

(Episode 7, transcript p. 20)

The benefactive-causative sentence in data 3.(7:279) is used by Shioka to other parents in a meeting in Aya's school. Shioka apologize for making them bothered. Aya's sickness had made the class get slower materials than other classes because Aya's ability in accepting the materials was getting slower.

Actually Shioka wanted to move Aya to a special school for patient like her but Aya persisted in studying there. Somehow, Shioka wanted to make her daughter happy, especially she knew that Aya would no longer live. However, not all the parents understood this situation and wanted to give a chance to Aya to study longer.

For that reason, Shioka tried to explain that Aya was still struggling for her disease, and she really understood that she had bothered everything. Shioka asked them to allow Aya study there longer.

Shioka used benefactive-causative sentence *douka mou sukoshi musume ga Higashikouni irareru you ni tasukete yatte itadakemasen deshouka*. The lexical causative verb *tasukeru* 'help', and two benefactive verbs *yarau* 'give' and *itadaku* 'receive'. *Yaru* indicates the benefactive



meaning addressed to Aya while *itadaku* indicates the benefactive meaning directed to the speaker, Shioka. The *deshouka* structure at the end of the sentence indicates that Shioka let the people decide. Thus, Shioka tried to make an agreement with the parents, but the final decision was from the people.

For such purpose, the benefactive verb *itadakemasendeshouka* is used by Shioka to make an agreement by minimizing her self interest and really hoped that the parents understand and agree with what Shioka wanted, namely to give permission to Aya to continue learning in the school. However, there were still some people who didn't agree with it and wanted Aya to move.

Thus, it can be understood that the data contains the agreement maxim given by Shioka by using benefactive-causative sentence in polite form, to minimize the disagreement between the self and other, and maximize the agreement.

#### d) Modesty maxim

This maxim minimizes praise of self and maximizes dispraise of self. This can be seen from the data below.4.(5.191)

場面 : 亜也のクラス

Bamen : *Aya no kurasu*

Scene : 'Aya's classroom'.

亜也 : ごめんね

Aya : *gomen ne*

'Forgive me'

まり : いちいち謝らない!

Mari : *ichiichi ayamaranai*

'Don't keep asking for apologize!'

早希 : もし早希 (さき) がケがして

松葉づえついたら、亜也も

Saki : *moshi Saki ga kega If Saki Subj hurt shite matsubazuetsuitara Aya mo*

助けてくれるでしょ?

*tasukete kureru desho?*

help give right

'If Saki hurt, Aya will give her help, right?'

亜也 : そりゃもちろんそうだけど。

Aya : *sorya mochiron sou dakedo*

'Of course, it'll be like that'.

(episode 5, transcript p.10)

The benefactive lexical causative sentence in the data is *Aya mo tasuketekureru desho* 'Aya will give her help, right?', said by Saki to Aya. The relationship between Saki and Aya is *soto*, but because they are close friends, the benefactive verb used is not in *taigu* 'polite' form.

Saki said it to Aya because she kept apologizing or always helping Aya when she was in difficulty at school. Aya who always felt bothering others always said *gomen ne* 'sorry' to them so Saki said 'if I was hurt and needed a stick, Aya will help me, right?' Here Saki tried to disguise his kindness to Aya that this is a normal way since Aya would do the same way to him if he was hurt.

In this case Saki didn't want to praise himself and didn't want to show his kindness.

Therefore, it can be understood that there is the modesty maxim shown by Saki to Aya.

#### e) Approbation Maxim

This maxim tries to minimize dispraise of other and maximize praise of other. Here are the data: 5.(8.310)

場面 : 東高の前の端

Bamen : *Higashikou no mae no hashi*

Scene : 'The bridge in front of Higashi High School'.

亜也 : そんなことないよ。いつも励

ましてくれた。誰にも言えないような

Aya : *sonnakoto nai yo.Itsumo*

never mind always

*hagemashitekureta. Daren mo ienaiyouna*

spirit give ( to me ) anybody tell can't

話聞いてくれた。沈んでるときに

笑わせてくれた。

*hanashikiitekureta. Shizunderu toki ni*

listen give sad when

warawasetekureta. smile made ( me )  
そばにいてくれた、わたしがつらい  
ときはいつも一緒にいてくれた。

*soba ni itekureta. Watashi ga tsurai toki*  
beside ( me ) I am Subj sad when  
*wa itsumo isshoni itekureta*

Top always together be my side

ありがとう、麻生くん。バイバイ。  
*arigatou, . Assoukun . bye bye*

Thank you, Assou. Bye bye’.

‘Aa..it’s not like that. Always give spirit.  
Always want to listen to every thing that may  
not be talked to every body. Always make me  
smile whenever I am sad. Always be my side.  
Always be my side when I’m sad. Thank you,  
Assou. Bye..bye....good bye’.

(Episode 8, transcript p. 14)

In the data, the benefactive causative sentence made by Aya is addressed to Haruto. Aya felt grateful for he accompanied her and always supported her. Haruto and Aya are in *soto* relation but they are very close friends.

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Aya expressed her gratefulness by saying a causative sentence *shizunderu toki ni warawasetekureta* ‘whenever I’m sad (you) always make me smile’. From this sentence, it is understood that this is the praise from Aya to Haruto and not the dispraise at all.

In this case, the utterance contains the approbation maxim where it minimizes dispraise of other and maximizes praise of other.

## 4. Conclusion

The results of this research show that:

- 1) the element of politeness in Japanese benefactive-causative can be included into the interpersonal rhetoric which contains politeness maxims. The politeness maxims found in Japanese movie are tact maxim, generosity maxim, modesty maxim, agreement maxim and approbation maxim;
- 2) the factors influencing the politeness element in benefactive-causative are the participants, including the speaker, hearer, or the third party, the age, the *uchi-soto* concept, and the position or the social status of the participants, and the relation between participants.