

GIVING AND RECEIVING VERBS OF JAPANESE AND KARAKALPAK LANGUAGE**Atabaeva Xurliman**

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Abstract. Verbs in Japanese language is considered as one of the most significant characteristics of its grammar. Verbs generally come at the end of the sentences, not depending on person, number, gender. They do not change according to whether the subject is I, You, he, she, we, they. Negation, present and past tenses, volition, passive voice, causation, imperative and conditional mood, and ability can influence on positions of verbs. There are also special forms for conjugation with other verbs, and for combination with particles for additional meanings. It is stated that Japanese verbs are used by stylistic situations, whom to speak, elder people or younger, superior or junior employees. Both Karakalpak and Japanese grammar on account of the fact that the subject is omitted in the sentence, verbs become more important parts of semantic meaning of sentences. This paper identifies several similarities on verbs of Karakalpak and Japanese language.

Keywords: Verbs, conjugation, stylistics, particles, forms of verbs, similar points, superiors

Introduction. Verbs for giving and receiving situations are regarded as frequently used verbs in Japanese language. These verbs indicate both objects and actions whose usage can be more complicated.

There are three basic verbs used for giving and receiving, and they are as follows:

1. くれる - give (When the speaker gives to someone else, or a third party gives to someone besides the speaker)
2. くれる - give (When someone else gives to the speaker)
3. くれる - receive (When someone, possibly the speaker, receives something from someone else)

It's easy to confuse the first two, because the verb for 'giving' changes depending on whether the speaker is doing the giving, or on the receiving end of the giving

(1)

(Watashi wa) Hon o *agemashita*.

I *gave* a book.

This example defines that the verb *agemas* refers to the speaker is giving something, whereas the receiver is the listener being spoken to.

(2)

Imouto wa kasa o kureta.

My sister gave me an umbrella.

One can realise that here the giver is the sister giving an object to the speaker who receives.

(3)

(Watashi wa) otodashima o moraimas.

I receive mo..

Here as well the subject can be inferred to be the speaker, unless otherwise stated or implied by the conversation leading up to this.

IN Karakalpak language giving and receiving verbs are not influenced by the subjects who doing the target activities. For giving we can use the verb “ beriw” – “ to give” for all kinds of nouns and personal questions (I, she, he, you , we, they).

(4) Men ajapalarima bayramda gu'l berdim.

I gave flowers to my sisters.

(5) Alpamis mag'an suw berdi.

Alpamis gave me some water.

In these examples, the giving verbs “ beriw” are used for the people who gave the objects, I and Alpamis, they are not changed according to givers.

(6) Ayjamaldan mira'tnama alDIM.

I *received* an invitation card from Ayjamal.

(7) Elmira ajag'asinan tort aldi.

Elmira *received* a cake from her brother.

It might be indicated the verb “ aliw” in Karakalpak language is available for any nouns in the sentence (I, Elmira , she). Furthermore , in Japanese language grammar giving and receiving verbs indicate that someone is performing the action *for someone else*. In this case, the basic concepts remain the same, but now what's given or received is an action, such as teaching or eating, instead of something physical. Verbs coming before giving and receiving verbs are formed to Te form.

(8)

Tanakasan ni ochya o oshiete agemashita.

I taught Tanakasan the tea ceremony.

Similarly, in Karakalpak language giving and receiving verbs are used when the main action is done by another person. Before them «hal feyil» - verbs answering how to do an action like «te» form of verbs are used. In this point of grammar of both languages one can realise that they consist of more similar grammatical conceptions (suffixes, particles).

(9) Balalarg'a haywanlardi ko'rsetip berdim.

I showed pictures of animals.

These examples refer to:

- say you are doing/did something for someone.
- say someone is doing/did a favor for someone else.

□□□□ (te kureru) / □□□□□□ (te kuremasu) / □□□□ (te kureta). Meaning: to do a favor; request a favor; do something for someone.

This can be used to either:

1. ask a favor from someone.
2. express something was done for you.

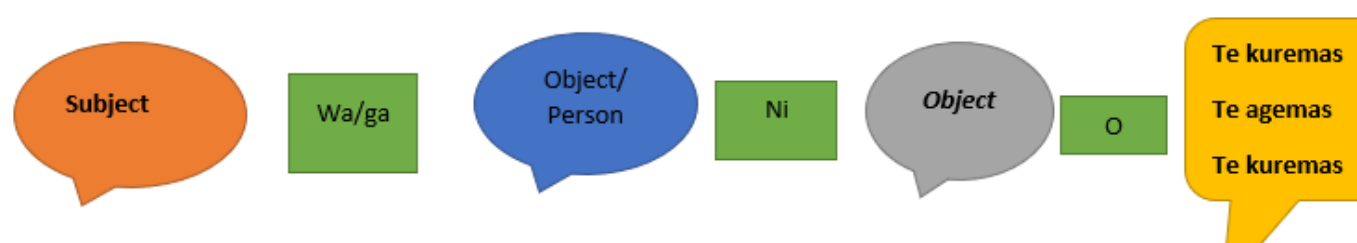


Figure 1. Word order with te kuremas te agemas in Japanese and Karakalpak language

This structure belongs to both Japanese and Karakalpak language grammar. It is believed that word order of these target languages remain similar.

4. □□□□□□□□□□□□□□
5. I bought my friend a book.
1. □□□□□□□□□□□□□□
2. My dad helped me.
1. □□□□□□□□□□□□□□
2. My dad helped me. (I received help from my dad)

These last two have almost the same meaning, but the □□□ one focuses on the dad giving while the □□□ one focuses on the speaker receiving.

Conclusion. Despite the several similar points between Karakalpak and Japanese languages, we can notice some differences of word order and usage in statistically situations.

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