IMPERATIVE MOOD FORMS OF THE VERB IN THE KARAKALPAK LANGUAGE AND THEIR USE

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The imperative mood forms of the verb express an action directed by the speaker at another person, with the meanings of "ordering," "commanding," "demanding" and "calling."

In the modern Karakalpak literary language, the bare verb stem is used in the imperative sense in the second person singular. For example: Gúna emes, sawaptı wótirik sóylep qayt, – dedi. (Alpamıs) — "It is no sin, go back telling a lie for the sake of merit," he said. In some cases, depending on the psychological state of the speaker, the singular imperative is used in place of the plural. For example: Qos tóbeniń basına shıǵıp, senler de sol jaqqa qarap kór. (A. Dabılov) — "Climb to the top of the twin hills and you too, take a look in that direction." Although the verb *qarap kór* in this example is in the second person singular, it is clear from the context that it is addressed to listeners in the plural. Here the speaker's arrogance, contempt for those under him, overbearing manner and rude attitude are expressed. Also, in sentences with a generalized subject, the second-person singular forms of the imperative are used for all three persons. For example: *Jeti wólshep bir kes.* — "Measure seven times, cut once."

Jer súrseń gúz súr,

gúz súrmeseń júz súr (proverb). — "If you plough, plough in autumn; if you don't plough in autumn, plough at least a hundred times."

Gilem satsań yelge sat,

Bir shetinde, óz iń otırasań (proverb). — "If you sell a carpet, sell it to the people; one edge of it, you yourself will sit on."

When the negative affixes *-ma/-me, -pa/-pe, -ba/-be* are attached to the imperative forms, they express an urging of the listener to carry out an action that is taking place or will take place. For example: Sırın bilmegen attıń sırtınan aynalma. (proverb) — "Do not walk around behind a horse whose temper you do not know."

Óz ińe saq bol, qońsıńdı urı tutpa. (proverb) — "Take care of yourself; do not take your neighbour for a thief."

In some cases these forms lose their original meaning and are used as etiquette-related exclamations connected with politeness. For example: – Ata, harma! – dep Seydullanıń betine qaradım. (N. Dáwqaraev) — "'Father, don't be tired!' I said, looking Seydulla in the face."

The affixation of *-ıń(lar)/-iń(ler), -ń(lar)/-ń(ler)* or *-ıńız(lar)/-ińiz(ler), -ń(lar)/-ń(ler)* to the verb stem expresses a command addressed to listeners in the plural. For example: Joldaslar, keshirińler, orınlarıńızda otırıńlar. (T. Qayıpbergenov) — "Comrades, excuse me, please remain in your seats."

Wólgen soń meni kómińler

Ukrainaday yelime (T. Shevchenko). — "When I die, bury me in my land, like Ukraine." (a translation of Shevchenko into Karakalpak)

The second-person forms of the imperative express various expressive-emotional and modal meanings depending on the psychophysiological state of the speaker. When the second-person plural imperative is used with singular meaning, it loses its original commanding sense and expresses a request. For example: Toqta, sol jigitlerdiń qayda ekenin bilmeysizbe? Woy bir bále bolajaq! Toqtańlar joldaslar. (O. Kojurov) — "Wait, don't you know where those fellows are? Something terrible is going to happen! Stop, comrades." These forms of the imperative also express "revenge" and "threat." For example: Asıqpay tur, seniń menen ele esaplasaman. Qolıma tús terińdi sılıp alaman. Shıq bermağan wońbağan. (O. Kojurov) — "Don't be in a hurry; I'll settle accounts with you yet. Fall into my hands and I'll skin you. He who doesn't yield dew won't prosper."

Combining the auxiliary verb *ber* with the *-ıp/-ip, -p* forms of the adverbial participle expresses an imperative meaning. For example: Qaytarıp ber meniń Ámiwdáryamdı. (Sh. Seytov) — "Give me back my Amudarya." But combining the auxiliary *ber* with the *-a/-e, y* forms of the adverbial participle expresses not a command but the meaning of "giving permission." For example: Marhamat, ayta beriń arzıńız bolsa. (Q. Áwezov) — "Please, go ahead and speak if you have a petition." Combining the negative form of the verb *kór* with the *-a/-e, y* forms of the adverbial participle expresses the meaning of "prohibition." For example: Sonlıqtan hasla birewge jamanlıq isley kórmeń. (Q. Kamalov) — "Therefore, never do harm to anyone." The verb *de*, a synonym of *ayt, sóyle* ("say, speak"), is in most cases used in our language as an auxiliary word, having lost its original lexical meaning. The auxiliary verb *de* is combined with the second-person forms of the imperative. This form expresses making a third-person subject perform the action to be carried out, through the second person. For example: Tilińdi tart de súmireyip tura bergenshe. (B. Qazaqbaev) — "Rather than standing there sulking, hold your tongue (and so on)." Also, when the verb *de* is combined with verbs and nouns other than the imperative and used in the second-person imperative form, it expresses the meaning of "astonishment/exclamation." For example: Him, paqır, sheshem sóytip ele nawqaslanıp jatır de... (B. Qazaqbaev) — "Hm, the poor thing, my mother is still lying ill like that, you say..." Kút súyiklim sarǵayma, meni jawıngerim de. (T. Mátmuratov) — "Wait, my beloved, do not turn pale; (say) 'my warrior' of me."

When the second-person forms of the imperative in *-ma/-me, -pa/-pe, -ba/-be* come after interrogative particles, they express strict compulsion to carry out the action. For example: Mal baqtıń ba, mal menen birge jat. (Q. Jumaniyazov) — "Did you tend livestock? Then lie down together with the livestock."

Third-person imperative forms are also used in the Karakalpak language, but they do not express a direct command to the third person. A command to the third person is expressed through the second person. Therefore, the difference between the second and third persons of the imperative has been at the center of linguists'

attention. They call the imperative forms relating to the second person the *direct imperative* (Russian: *pryamoy prikaz*), and those relating to the third person the *indirect imperative* (Russian: *kosvennyy prikaz*).

In modern Karakalpak the third-person forms of the imperative in *-sın/-sin* are used. These forms differ from the special person-number affixes and from the use of possessive affixes. In the modern Karakalpak literary language the third person of the imperative is used in the same form in the singular and plural. For example:

Márya azlaw júre tursın,
Ele gáp kóp aytılmaǵan,
Kewil bergen eki ashıq,
Sóz sóylesip mawqın bassın. (T. Jumamuratov)

— "Let Márya keep walking a little; not much has yet been said. The two lovers who gave their hearts, let them talk and quench their longing."

In some Turkic languages, as well as in the southern dialect of Karakalpak, the suffix *lar* is attached to the third-person imperative form to express plurality or respect. The *-sın/-sin* forms of the imperative are not always used in reference to a third-person subject; in some cases they are addressed to the second person. For example: Miymannan bolsın, bir alıp jiberiń. — "Let it be from the guest; please take one." Joldaslar kim qarsı bolsa, qolın kótersin. — "Comrades, whoever is against, let him raise his hand." This form is sometimes used for all three persons. For example: Kim jaman bolsa, qudaydan tapsın. — "Whoever is bad, let him get it from God." Depending on the context, this imperative form is used in connection with the condition or the purpose of the action. For example: Basıńa is tússin, hesh nárseniń qádirin bilmeyseń. (K. Mámbetov) — "May trouble befall you; you don't value anything."

Mudam aq bolsın dep nesip ıǵbalıń,
Aq gúllerden shashıw shashtım toyıńa. (İ. Yusupov)

— "So that your fortune and prosperity may always be bright, I scattered white flowers at your wedding."

In some cases these forms express opposition (concession). For example: Baylardıń qaysısı aqsaqal bolmasın, japlardıń qazıwın diyqanlar qazadı. (A. Bekimbetov) — "Whichever of the rich men may be the elder, it is the farmers who dig the irrigation canals." The third-person *-sın/-sin* form of the imperative in Karakalpak is also used in connection with the psychophysiological state of the speaker and the expressive-emotional, modal and sensory meanings of the statement: (a) it shows that the thought arose suddenly or unexpectedly. For example: Miyim qursın! Sizlerge aytıwǵa umıtıp baratır ekenmen-ǵo; — "Damn my brain! I was about to forget to tell you!"

(b) it is used to confirm the certainty, truth and correctness of a statement and to express confidence in it. For example: Quday ursın! Bul balaǵa qolımnıń ushın tiygizbedim. Sizden ruxsatsız birewin alsam buyırmasın. — "May God strike me! I haven't touched this child even with a fingertip. If I take anyone without your permission, let it not be granted to me."

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