

Representation of the Prohibited and Permissible Speech Acts in Japanese Language

¹Ozoda Achilova

***Abstract**--This article belongs to the important aspects of imperative sentence and prohibited and permissible speech acts, their representation, rules and forms in Japanese language and its directly or indirectly usage in the process of the dialogue. Written about the grammatical constructions of the imperative forms which play an important role to develop the students` skill of learning foreign language.*

***Keywords**--Speech act, prohibition, imperative, request, grammatical construction, direct, indirect usage, polite and plain forms, permission*

I. INTRODUCTION

May give a lot of reasons why the Japanese imperative speech act which includes the meaning of permission and prohibition is an important sphere to know and to follow the rules of it and valuable object for research. Japanese language is a miraculous language with its` rich synchronic as well as diachronic documentation. Moreover, it has a complicated grammatical system and some special constructions which express politeness and modesty to keep the ethic of the society.

Especially, in Japanese linguistic culture, the etiquette of the speaker and the listener has been fully formed since ancient times and is still practiced today in the process of dialogic speech. Such speech ethics include greetings, farewells, acquaintances, apologies, thanks, congratulations, wishes and so on.

From a social point of view, it is possible to categorize both normative and non-normative speech behavior. Individuals whose behavior conforms to normative standards are recognized as unethical, while those who are in line with the norms of society are regarded as ethical. As an innovative way of communicating human behavior in society, etiquette can be found not only in diplomatic communication, but also in the informal communication of educated interlocutors.

Any person who is in a conversation with a Japanese-speakers first of all, it is necessary to use reasonable and clear grammar constructions, phrases, and sublime expressions that define the terms of respect and simplicity or modesty, based on Japanese linguocultura. The consumption of people from these demands in the process of dialogue is often described as an expression of the categories of respect and humility.

By the way, the use of the complex grammatical constructions ethically in the communication in Japanese, give a high effect to the process of the conversation fully. Especially, it is more complicated condition to use sentences of imperative for Japanese nation because of un honored ordering someone to do some action or in contrary forbid it. So, the use of the speech acts of prohibition and permission and their special forms (e.g: *V+TEform+...or V+RUform+ NA*) as an imperative meaning in old and modern Japanese has been touching upon

¹Senior teacher at Samarkand State Institute of Foreign Languages, Uzbekistan

by various of linguists, sociolinguists, scholars and etc. in the past and nowadays not only in Japan but in the several countries of the world. But still there are not enough details about the speech act and incomprehensible point of usage during the communication of speaker and listener or audience. So, the discussion is continuing among the linguists yet. For example, Japanese imperative speech acts have occasionally been discussed outside of the indigenous linguistic tradition, for instance, in a typological context (Alpatov2001), as part of a general overview of the language (Martin1988), or from the perspective of a specific phenomenon such as embedding (Kaufmann 2012). However, it does not appear that a monographic treatment of the Japanese imperative has been undertaken within general linguistics. So, there are numbers of theories about speech acts.

By the way, speech act theory has been playing an interesting role not only in the communication between the people but in the philosophy of language recently and has drawn great interest among pragmatists, linguists and anthropologists, philosophers and semantics too. Therefore, investigate the speech act of prohibition or permission especially in Japanese, one of the most essential communicative uses of language in the dialogue. This kind of speech acts are defined as a desire or a wish to forbid someone from doing something, to the contrary, let and allow someone do something and occur some action.

A lot of linguists and language researchers attempt to show how the speech act of prohibition and permission can be used in Japanese at various levels of analysis. Specifically, a three-level analytical framework, syntactic, semantic and pragmatic, is suggested for textual analysis through a set of linguistic devices. This means that in performing a linguistic act, we often do further things.

The main findings of researches indicate that imperative in Japanese is most commonly realized by using a syntactic device, namely declarative sentences or sentences in request. Speech act of prohibition in Japanese is mainly expressed by the negative imperative using the especially forms of the verb with complex constructions as follow:

Verb → ～てはいけない

Verb → ～てはだめ

Verb → ～じゃだめ (～じゃってだめ)

Verb → ～ちゃだめ (ちゃってだめ)

Verb → . . . できません (. . . できない)

Noun → ご遠慮ください

Verb → . . . られない

Verb → ～てほしい etc.

In addition, prohibition can be expressed explicitly and implicitly in this language and it helps to speaker for taking a communication with a companion or partner more effectively and more smoothly. But we may not often think or notice about it, but imperatives are often used for speech acts that are not really commands as such. In Japanese, beyond commands in a non strict sense in a gentle voice(ちょっと見せて! *Show it!*), imperatives can be

readily used for actions such as requesting (見せてください、お願いします>Show it, please.), and offering (また来てね! Come again!).

They can even express conditional meanings also (サマルカンドに来たら、遺跡がたくさん見られるよ! If you come to Samarkand, you can see a lot of ruins). In this sentence the aim of speaker is not to make some condition to the listener but to urge to come to Samarkand and may see a lot of remains of the city here. So, in fact, it expresses the speech act of permission in implicit way.

In Japanese conversation usually used several kinds of grammatical constructions and special forms of verb especially “V+TE+...” as follow, which express to allow or forbid listener to do same action :

～てほしい、 ～てくださいますか、
～てくれますか、～がおできですか、 お願いしていい、 べきだ、～たほうがよくない
か、～んじゃない、 ～てくれませんか、～てくださいますか、～ていただいてよろしい
でしょうか、～と助かる、 お願いしていい、 ～てかまわない、
～を(は)忘れたの ～するかしら お願いね

There are numbers of such kind of devices in Japanese. However, to be able to use them on a suitable occasion in dialogue, depending on the type of sentence, it is first necessary to separate the constructions into implicit or explicit types. Imperative speech acts are usually occur in implicit in our speech, whereas other types of speech (interrogative, declarative, etc.) can be in implicit and explicit.

For example, the sentence “ここに泊まってはいけない”(It is prohibited (forbidden) to stop here) depending on the use in various communication processes and contextual meaning, may be expressed as below speech acts:

1. order (I order you not to stop here);
2. prohibition(I forbid you to stop here);
- 3.declarative or information (I inform you that it is impossible to stop here);
4. permit(you can continue on the road as it is impossible to stop here);
5. request (do not stop there (please));

From the meaning of the speech acts in the first and second examples and their linguistic structure appropriate for the meaning of dialogue, so they can be called 直接的言語行為 (explicit or direct) speech act. However, from the third, fourth and fifth examples, it is possible to see the appearance of a 間接的言語行為 (implicit or indirect) speech act which are including the meaning of declarative, permissive and request.

Consequently, the unfitness of purpose and the structural system of the speech in the communication allow us to perceive the difference between implicit and explicit speech acts.

II. CONCLUSION

In this connection, when it comes to talk about speech acts, it is impossible to take Searl's ideas. In his view, the implicit or indirect speech acts can simultaneously comprehend the first and secondary meaning of the sentence. And this is well illustrated in the above examples. This means that pragmatic transposition occurs when the original and the underlying meaning are preserved.

Therefore, in Japanese the dialogue between the speaker and the listener is ensured by the proper use of the special forms of “禁止形” meaning of prohibition and the ability to identify and apply appropriate forms of speech and to analyze them pragmatically.

Although the word “禁止形” (prohibitive form) is understood as a “verb る + な”, it also has a number of grammatical constructions that can carry out the same function in speech as their equivalent.

At this point, there is a need to fully elucidate the meaning and substance of each grammatical device representing the prohibition.

The prohibited speeches are represented by implicit or explicit meanings. So in this case, need to separate into the following two big groups the grammatical constructions that represent the prohibition in Japanese:

1. 直接的言語行為 (explicit or direct): “verb る + な”,
2. 間接的言語行為 (implicit or indirect). Indirect prohibition is formed by the change of verbs into the following forms:

Verb → ～てはいけない

Verb → ～てはだめ

Verb → ～じゃだめ (～じゃってだめ)

Verb → ～ちゃだめ (ちゃってだめ)

Verb → . . . できません (. . . できない)

Noun → ご遠慮ください

Verb → . . . られない

Verb → ～てほしい

The form of 直接的言語行為 (explicit or direct): “verb form る + な” is usually used to express the direct order or request in strict and rough tone of the speaker even constructions expressing the indirect prohibition presented above in 間接的言語行為 (implicit or indirect) are an important way for expressing the prohibition on the basis of the assumption that certain actions are actually performed by the listener. There are also some terms are used to describe prohibition in Japanese such as: “予防禁止”, “制止の禁止”, “願望”, “不満”.

Finally, when speaker in the conversation of Japanese, in order to understand imperatives must consider them in terms of their role within the functional paradigm as a whole.

REFERENCES

1. Aoki, H. (2012). Komyunikeeshon to hairyohyoogen – nihongoshi no kantenkara –(Communication and expressions of consideration: from the perspective of the history of Japanese). Fukuoka: KyuushuuDaigakuShuppankai.
2. Santhi, dr. M, nandakumar, g.udhayakumar, s.mohandoss, and r.venkatasubramanian. "quantum-dot cellular automata based public key cryptography." international journal of communication and computer technologies 7 (2019), 13-18. Doi:10.31838/ijects/07.02.04
3. Endoo, K. (2013). Kinseikooki no katsuyookenkyuu to teni o ha-ronniokeru ‘meireikei’ (A history of the study of the Japanese imperative in the Edo period). *Nihongo no Kenkyuu*.
4. Aditi Chaturvedi, Priyanka Singh. "The Unheard Pain of Cancer Patients." Systematic Reviews in Pharmacy 4.1 (2013), 14-19. Print. doi:10.4103/0975-8453.135832
5. Fujita, Y. (2000). Bunpooron to shite no nihongoin’yoochoogen no kenkyuu no tame ni. (Concerning grammatical research on quotative expressions in Japanese. *Daigaku Kyooiku Gakubu Kiyoo II*
6. M. S. Neeharika, b. Jeevana jyothi (2015) chronotherapeutics: an optimizing approach to synchronize drug delivery with circadian rhythm. *Journal of Critical Reviews*, 2 (4), 31-40.
7. Fukushima, Y. (2002). ‘Zehi’ no kinoo to shiyoojookennitsuite – kikiteningani ka saserukoto o itoshitabaai – (Function and usage of the adverb *zehi*: when the speaker intends to ask the listener to do something). *Nihongo Kyooiku*.
8. Givon, T. (1993). *English Grammar: a Function-based Introduction* (vol. 2). Amsterdam: John Benjamins Publishing Company.
9. Prathibha, P.H., & Dr. Chandran, C.P. (2016). Classification Mining SNPs from Leukaemia Cancer Dataset Using Linear Classifier with ACO. *Bonfring International Journal of Data Mining*, 6(2), 10-15.
10. Sadeghi, K., & Hashemi, S.S. (2015). Customer selection to pay more to browser on credit card of using data mining and data warehouse. *International Academic Journal of Innovative Research*, 2(4), 28-34.
11. Chauvet, E. Brain information optimization and ethical behavior (2018) *NeuroQuantology*, 16 (3), pp. 12-22.
12. Farnia, V., Farshchian, F., Farshchian, N., Alikhani, M., Pormehr, R., Golshani, S., Salemi, S. A voxel-based morphometric brain study of patients with methamphetamine dependency: A case controlled study (2018) *NeuroQuantology*, 16 (12), pp. 57-61.