A COMPARATIVE STUDY of ARABIC AND JAPANESE

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B.A. Cairo University, 1985.

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF ART

in

THE FACULTY OF GRADUATE STUDIES

DEPARTMENT OF ASIAN STUDIES

We accept this thesis as conforming

to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

February, 1993

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The University of British Columbia
Vancouver, Canada

Date _March 1st 1993_

DE-6 (2/88)

Abstract

This thesis introduces and compares honorific systems, number, and gender of Arabic and Japanese. One of the purposes of this thesis is to introduce Japanese and Arabic from the viewpoints of each other. It is true that research has been done about each of them separately, but not much has been done about them together. Thus, the topic of my thesis might be considered new to Japanese and Arabic linguistics. Another purpose of this thesis is to be beneficial for both instructors and students of Arabic and Japanese, because it is always helpful to know about the language one is learning and/or teaching, as well as its culture.

I have hypothesized that the Japanese honorific system would be confusing for Arab students because it is more complicated than the Arabic one. That is, Japanese honorific system is lexico-grammatical, while Arabic honorific system is mainly lexical. I have examined that, the Japanese honorific system is hard for Arabs due to the following reasons: having various giving and receiving verbs, honorific and humble forms for verbs, neutral and honorific ones for some nouns, honorific adjectives, various kinds of imperatives, different levels of politeness, Japanese [in-group]/[out-group] social deixis and not having a subject present in Japanese sentence most of the time. On the other hand, I have also pointed out that, there are some difficulties for Arabs when learning Japanese number and gender. They are: the ambiguity of Japanese nouns, verbs, and adjectives regarding number and gender, the use of different counters depending upon the objects to be counted, the mixing of Sino-Japanese numerals with those of Japanese origin, and the distinction between male and female speeches.

I have also hypothesized that learning Arabic number and gender would be confusing for Japanese students. There are three numbers (singular, dual, and plural) and two genders (masculine and feminine) in Arabic. Number and gender are marked in Arabic nouns and verbs requiring lots of inflections, and this is not the case in Japanese. I have examined that having Arabic broken plural that is unpredictable makes Arabic number very confusing for Japanese, as well as having some

exceptions to the rule of agreement in number and gender between subjects and verbs. Also, what makes it hard to learn Arabic gender, is having some nouns of tropical gender and some others of common gender and the difficulties of distinguishing between the two, results in applying wrong agreements of subject/verb and noun/adjective agreements. The Arabic honorific system, on the other hand, is not very hard for Japanese students to learn except the use of plural forms and the religious influence on the language.

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Abbreviations

The following abbreviations are used throughout the thesis:

Abbreviation	Meaning
acc.	accusative case (noun)
conjunc.	conjunction
dat.	dative
fem.	feminine
F.M.	feminine gender marker
gen.	genitive case (noun)
hon.	honorific
H.P.	honorific prefix
H.S.	honorific suffix
imp., imper.	imperative
indicat.	indicative (verb)
inf.	informal
lit.	literally
Jap.	Japanese
jus.	jussive (verb)
masc.	masculine
neg.	negative
nom.	nominative (noun)
O.M.	object marker
pl.	plural
P.S.	plural suffix
S.	sentence
sing.	singular
S.M.	subject marker
subjunc.	subjunctive (verb)

T.M.	topic marker
VOS	verb, object, subject
VSO	verb, subject, object

Acknowledgment

I would like to express my deep thanks and gratitude to my research supervisor, Prof. **Matsuo Soga**, for his guidance and supervision throughout my study. He helped me in selecting the topic of my M.A. thesis, and encouraged me to do it in relation to Arabic, my mother tongue. He inspired and encouraged me throughout the entire process of writing this thesis. Without his helpful suggestions, patience and time, I could not have completed the thesis in this final form.

I would like to greatly thank Prof. **Hanna Kassis** for his time and for teaching me about my own language through our beneficial discussions. I also thank him for reviewing the Arabic of the thesis and providing me with helpful research materials.

My appreciations also to my late father, who loved me deeply and whom I wanted to be proud of me today and my closest friend and mother for the good life she provided me, for trusting, encouraging and believing in me and for being always there for me. My thanks are also due to my brother **Sherif**, who has always believed in me and has always been enthusiastic and proud of me.

I also thank all my teachers in Egypt, Japan and Canada for assistance throughout my student life, my Egyptian friends in Canada for their moral support, concerns and helping me in many ways and to all the Arab friends who shared with me their ideas of the Arabic honorific system.

To my little girl **Miriam** I give my thanks for the blessing and joy that came to my life with her, and for giving me the chance to observe her learning the language, applying her rules, making her generalizations and also making her mistakes.

Finally, my deep thanks go to my husband **Ashraf**, for his unlimited support, his encouragement and his belief in me. He has read the various versions of this thesis and has extended assistance in many ways. Our discussions in general have always been helpful, especially those about Arabic. Without his understanding, love and patience, I could never have been able to complete my thesis in its present form.

Chapter 1

Introduction

1.1 Background and Motivation for the Research Topic

As a native speaker of Arabic, learning Japanese language and culture was very challenging and interesting. It was also very different to learn Japanese in that part of the world, Egypt, that is very close to Europe with a strong influence. It was, and still is, very common and popular for Arabs to learn English, French, German, Italian, Spanish, Hebrew, Persian or even Russian.

Needless to say, the two languages, Arabic and Japanese, are very different and their cultures are peculiar to each other. Maybe that is why I have always enjoyed learning more and more about both the language and culture of Japan. Since the very beginning, I have always been doing comparisons in my mind. As soon as I started to learn how to write Japanese, I compared writing. Arabic is written from right to left. Japanese is the same when written vertically, but it is from left to right, as in English, when written horizontally.

In this thesis, I have chosen to do comparisons between the subjects that I thought would be most confusing for both Arab students of Japanese and Japanese students of Arabic. In learning Japanese, the most difficult and confusing subject, for myself as well as for my colleagues, was the honorific system. For Japanese students of Arabic, number and gender would be the subjects in which confusion might arise. I came to know this from communicating with some Japanese who have studied Arabic. Also from my experience in teaching Arabic, both literary and colloquial Arabic of Egypt, to some Japanese in Japan and Egypt, and also I may say that English speakers sometimes share having the same difficulties in learning Japanese as the Arab students. In such cases, I intend to mention my predictions of some of English speakers' difficulties throughout the thesis. My experience as a teaching assistant in Japanese at both beginner and intermediate levels at UBC, as well as observations of some Japanese classes have helped me in recognizing some of the confusing subjects for English students of Japanese.

1.2 Adopted Presentation System

The Arabic that is going to be used in this thesis is the literary Arabic (written Arabic), which is understood throughout the Arab world. By contrast, the colloquial Arabic varies from one country to another, even from one city or village to another.

The transliteration system of the Library of Congress as outlined in Bulletin 91 (September, 1970) of the Cataloging Service will be adopted. It is believed to be the most acceptable system and the most respectable and the most widely used method in transliterating Arabic.

Contrary to the convention according to which the diacritical endings are not transcribed, I shall indicate these endings. The purpose behind this is simply to facilitate for the non-Arabist the recognition of the vocalic change that take place in a word (verb or noun) as it moves from one case to another (nouns) or one tense, mood or voice to another (verbs). However, Arabic titles of books are excluded from the above rule. Showing the diacritical ending is important, especially when Arabic is written in its own alphabets, because it helps in distinguishing meaning as well as recognizing constituent of a given sentence such as subject, object, adjective, adverb, etc.

Japanese sentences will be written in the Roman alphabets, not in the phonological writing because the latter is not essential for the discussion of this thesis. In doing so, I think it will also be easier for readers with non-linguistic background as well as for those with no pervious knowledge of Japanese language. Throughout the discussions in the thesis, explanations of various phonological changes and/or underlying and surface structure will be provided, unless they are outside the scope of the thesis. For example, that *-hon* (counter for long cylindrical object) appears on the surface as *-hon, -bon* or *-pon* will not necessarily be discussed. The research method of this thesis is comparing the two languages item by item through introduction of honorific system, number and gender systems of Arabic and Japanese

1.3 Main Topics of the Thesis

The main topics of my thesis, I believe, are new that not much research, from constructive point of view, has been done about. They deal with some important subjects of both languages Arabic and

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Japanese. The following summarizes the main topics:

1. Peculiarities of Japanese:

   a. Japanese honorific system and its lexico-grammatical nature.

   b. The subject/verb agreement for honorifics.

   c. Passive forms, used as respect language.

   d. Imperatives, and their honorific counterparts.

   e. Giving and receiving verbs.

   f. Greetings and weather expressions.

   g. Japanese counters.

   h. Male and female speeches.

2. Peculiarities of Arabic:

   a. Arabic honorific system and its lexical nature.

   b. Religious influence on the language.

   c. Arabic number system and gender system.

   d. Nouns and verbs in relation to number and gender.

   e. Subject in Arabic sentences.

3. Similarities of the two languages:

   a. Similar conditions for the use of honorific.

   b. Avoiding the use of second person pronoun.

   c. Formalities in public situations.

   d. Over-use of politeness is considered as insult or criticism.

The comparisons indicate that Arab students would face more difficulties in the area of Japanese honorifics, while Japanese students would find learning the Arabic number and gender systems confusing. Students and instructors of both languages could benefit from predicted students' difficulties and expected mistakes presented in the thesis. The contrastive study of the thesis emphasized cross

cultural differences that play a very important role in teaching or learning any foreign language. That is, difficulties do not rely on structural differences only, but also, on the uniqueness of each culture.

1.4 Thesis Outline

In the following three chapters, my predictions of the difficulties that would face Japanese students and Arab students learning Arabic and Japanese respectively will be discussed together with my reasons or explanations. To clarify the students difficulties and their degrees, there will be one or two charts at the end of each chapter following the summary section, recapturing the points of my discussions throughout the chapters. The thesis is organized as follows:

- In Chapter 2, Arabic honorific system will be introduced. There will be comparisons between Japanese and Arabic whenever comparable cases exist. For example, Japanese titles and greeting expressions are introduced here and compared with the Arabic counterparts in the same chapter.

- In Chapter 3, the incomparable cases that are peculiar to Japanese will be introduced, such as honorific and humble verb forms, different levels of imperatives and giving and receiving verbs, etc.

- Chapter 4 will be dealing with number and gender of both languages, providing comparisons between nouns, adjectives and verbs.

- Chapter 5 presents my prediction of ungrammatical and/or unacceptable sentences made by students of both languages.

- Chapter 6 captures the conclusions of my thesis.

- Appendix A provides information about Arabic alphabets and vowel system, etc. This is provided here to facilitate, for non-Arabists, a general introduction of Arabic.

Chapter 2

Arabic Honorific

In this chapter, Arabic honorific system will first be introduced for the purpose of comparison with its Japanese counterpart. Five rules for showing respect or politeness in Arabic will be explained. These are as follows:

1. Plural forms

2. Polite and respectful words

3. Titles

4. Polite request

5. Greetings

Some comparisons between Arabic and Japanese honorific system will be made. For example, in the section that introduces Arabic titles, a Japanese chart for words used for family members and some titles given by Soga, 1978, will be used for comparison. After the introduction of the five rules, a sample conversation taken from one of the short stories of *Najīb Maḥfūẓ*[1] entitled "*al-Muqābalah al-Sāmiyah* (the distinguished meeting)" will be given as well as the English translation, of course. The polite expressions and titles used in the conversation will be examined in details.

It is very interesting to notice and to know that Arabic grammar books used in schools, such as *Kitāb al-Naḥw* "the book of grammar", 1988–1990 and *al-Qawāʿid al-Asāsiyyah fī al-Naḥw wa-l Ṣarf* "the basic rules of grammar and syntax" do not have a section for Arabic honorifics. Nor do the books of Arabic grammar such as Wright's 1971, Wicken's 1980 and *Maḥmūd Ḥassān's* 1985. So, one might ask how do Arabs learn their expressions of respect. The answer is that they learn them indirectly. Firstly, of course, at home for the colloquial language. Secondly, at school in communicating with their teachers, etc. Thirdly, from newspapers, magazines, books and TV and other means of public communication. So, although there is no separate chapter or section about Arabic honorifics in grammar books, most of the rules of politeness are spread throughout books in the formal and polite style used in writing.

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[1]   *Najīb Maḥfūẓ* is an Egyptian writer who won Noble prize in 1988

In fact, the same may also be said about English honorifics. There is not much emphasis on teaching English honorific expressions as a separate topic by itself. English speakers learn them indirectly in a way very similar to that of the Arabs.

Data used in this chapter was gathered from the following sources:

1. I have gathered the data from some verses of the Koran, the Islamic holy book and one of the most important references for Arabic grammar. It may be safely said that the earliest, and therefore the primary, text of Arabic is the Koran (Hanna Kassis, 1990).

2. I have also reviewed some articles and interviews written in newspapers and magazines such as *al-Ahrām* and *al-Akhbār*daily newspapers, *Ṣabāḥ al-Khair* and *Uktūbar* weekly magazines, *al-shumūᶜ* monthly magazine and *Kitāb al-Hilāl* monthly book, etc.

3. Some data also come from famous Arab writers such as *Najīb Maḥfūẓ, Iḥsān ᶜAbdul Quddūs, Yūsuf Idrīs, Yūsuf al-Sibāᶜī and Anīs Manṣūr.*

4. I have also asked native speakers of Arabic from Egypt, Palestine, Libya, Tunisia, Algeria and Syria. The formal standard Arabic is used and understood all over the Arab world. However, the colloquial one is not (Hanna Kassis, 1990 and 1992).

2.1 Introduction

Neustupný, 1978[2] says that honorifics are no more than one of the modes of communication of politeness and together with nonverbal etiquette and speech etiquette, they constitute what is called *politeness sector*. He also gives the use of the English auxiliary on the one hand like "would you ... " or "may I ... " etc. and titles on the other hand as examples that fulfil the same function as honorific[3] .

To show respect or politeness in Arabic, there are many ways such as:

1. PLURAL FORMS that are similar to French "*tu* (you, sing.)/*vous* (you, pl.)"[4], although their use in Arabic is slightly different as will be explained later.

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[2] P. 196

[3] P. 192

[4] For the benefit of some readers who may not know French, the following explanation is provided: In French, *vous* (you, pl.) is often used instead of *tu* (you, sing.) with people that towards whom one does not feel endearment and/or with those whom one is being polite.

2. POLITE AND RESPECTFUL WORDS that are used together with or instead of the pronoun *anta* (you, sing.). For example *siyādat-u-ka* (your lordship), *saᶜādat-u-ka* (your Excellency), etc.

3. TITLES: As has been mentioned above, the use of the right title is one of the ways for showing respect. Arabic has lots of titles such as *sayyid* (Mr. or master), *sayyid-ah* (Mrs.), and *shaykh* (Sheikh; an old man, a religious figure or a man of wisdom).

4. POLITE REQUEST: Arabic has many words or expressions that are used with the imperative to express polite request, and they are similar to Japanese *"kudasai"*, English "please" and French *"si'l vous plais"*.

5. GREETINGS: In any language, as Neustupný states[5], greetings occupy a central position in speech to communicate politeness and are clearly linked with non-verbal systems of salutation. This is also true of Arabic where greetings play an important role in shaping rules of politeness.

The above-mentioned rules will now be studied in details to show when they can, or cannot be used.

2.2 Plural Forms

As mentioned earlier, the use of plural forms for politeness in Arabic is similar to French *"tu/vous"*. They are similar in using plural forms of the verbs instead of the logical singular forms, with a superior addressee for the sake of politeness. However, there are some differences. These come from the fact that in Arabic, plural forms are not used with all levels of superiority. Their use also varies according to which form is being used, written form or spoken form. For example, in conversation, they are not used with school teachers or university professors although they are considered superiors. One can respect one's teacher or superior by using the right title or choosing the appropriate polite words, etc. The reason that plural forms are not used with those people could be that although they are [+superior], they could also be [+in-group] who share features like [+socializing friends], [+long standing co-workers], etc. However, plural forms are used with them in writing as

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[5]   P. 196

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in letters for example. In this case, they are considered [+out-group] and very common expressions and greetings for formal and official letters will be used. For example:

Example 1

Wa	*tafaḍḍal-ū*	*bi-qabūl-i*	*fā'iq-i*	*al-iḥtirām-i.*
and	do the favour of-(you pl. masc.)	with-acceptance-(gen)	excellent-(gen)	the-respect-(gen)

Please accept the utmost respect.

Notice that *tafaḍḍal-ū* in which *-ū* indicates the plural, has been used instead of the logical *tafaḍḍal* (sing. masc.) or *tafaḍḍal-ī* (sing. fem.) that is used with singular second person. Thus, the use of the plural instead of the singular is what shows respect.

In fact, even between very close friends, when it comes to writing letters some kind of formality has to be present. This could be due to the fact that physical distance between participants is evaluated in the same way as social distance. For example, writing the person's name and address on an envelop, one is usually formal. The situation now is public. It is not between two persons, the sender and the receiver any more, but it is now in public and one has to keep the appropriate titles. This rule applies also to Japanese in some way because no matter how informal a letter itself may be, its exterior has to be formal by using *-sama* (Mr., Mrs. or Miss). However, there are some exceptions such as the use of the informal *-chan* instead of the formal *-san* or *-sama*, although *-chan* and *-san* are not used for address on an envelop. Arabs use more than one title together with one or more adjectives as will be discussed below.

Before we continue, it should be mentioned that this use of plural expressions is found in the Koran. In the Koran, there are many verses that God speaks of Himself using plural forms. This does not indicate having more than one God as some people might incorrectly think or interpret.

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Rather, the purpose and the interpretation of such use of plural forms is for people to respect, honor, admire and fear God, as in the following example:

Example 2

a.
Wa	*waṣṣay-nā*	*al-insān-a*	*bi-wālid-ay-hi*	*iḥsān-an*[6].
and	enjoin(past)-we	the-man-(acc.)	to-father-(dual-gen)-his(gen)	kindness-acc.

(lit.) And we have enjoined on man kindness to his parents.

I, the Almighty, have enjoined on man kindness to his parents.

b.
Wa	*anzal-nā*		*min*	*al-samā'-i*	*mā'-an,*
and	send down (past)-we		from	the-sky-(gen.)	water-(acc.)

(lit.) And we sent down rain from the sky,

And I, the Almighty, sent down rain from the sky,

fa-anbat-nā	*fī-hā*	*min*	*kull-i*	*zawj-in*	*karīm-in.*[7]
so-produce(past)-we	in-it	in	every-(gen)	pair-(gen)	noble-(gen)

(lit.) And we produced on the earth every kind of noble creature, in pairs

and I, the Almighty, produced on the earth every kind of noble creature, in pairs.

Notice the verbs *waṣṣay-nā* (we enjoined), *anzal-nā* (we sent down) and *anbat-nā* (we produced) have been used in the above example instead of the singular counterparts *waṣṣay-tu* (I enjoined), *anzal-tu* (I sent down) and *anbat-tu* (I produced), respectively.

The use of plural forms in Arabic is considered one of the highest levels of formality. These plural forms are found in the Koran, as well as in the Torah. In both, God refers to Himself by the plural to keep the distance between God and humans. The group that is implied by plural forms does not indicate the familiarity, the informality and the closeness that individuals might have. Plural

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6   Koran 46:15
7   Koran 31:10

forms are very respectful because they imply the power and solidarity of the group, the things that one person alone could never have. There is a well known Arabic saying that shows how strongly Arabs feel about the power of the group. The saying is *"al-kathrat-u taghlib-u al-shajā^cah"* which literary means that solidarity overcomes courage. So, using plural forms when addressing a single person is meant for giving that person the power and the respect that the united and powerful group deserve. Although the use of plural forms for respect does not exist in Japanese, conditions for the use of honorific seems to be rather similar to that in Arabic.

Now back to the situations in which plural forms are used for the sake of respect or formality. They can be used in the following situations:

1. In a very formal situation such as addressing a king, an emperor, a royal family member, a president or an embassador in both spoken and written forms. For example, to address one of the above mentioned groups, one would say:

Qad	*dhakar-tum*		*fī*	*ḥadīth-in*	*sābiq-in*	*anna* . . .
	mention(past)-you (pl. masc.)		in	talk-(gen.)	before-(gen.)	that . . .

    You have mentioned before that . . .

    In the above, the plural form *dhakar-tum* (you(pl.) mentioned) has been used instead of *dhakar-ta* (you(sing. mentioned) for the sake of exalting.

2. In formal writing and/or for media interviews with one of the above groups or with respectful and/or famous people with special expertise such as a famous linguist or professor, a well known writer or a cabinet minister, etc. For example, the following statements are used:

Mādhā	*kān-a*	*shu^cūr-u-kum*	*^cinda*
what	is(past)-he	feeling-(nom.)-your(pl.masc.)	at the time of

samā^c-i-kum	*bi-naba'-i*	*al-fawz-i?*
hearing-(gen.)-your(pl.masc.)	of-news-(gen.)	the-winning-(gen.)

    What was your feeling like when you first heard of the winning?

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Notice that in this case, the plural form *shu^{c}ūr-u-kum* (your feeling) and *samā^c-i-kum* (your hearing) are used instead of the singular counterparts *shu^{c}ūr-u-ka* and *samā^c-i-ka* respectively. I have noted before that plural forms are used with a very high level of superiority. Yet, I wrote that they are to be used in media interviews with a group of people that I have excluded previously. The explanation for this is that media interviews are meant for the public. Hence, it has to be formal with high level of politeness involved. So, privately, plural forms are not used. Plural forms can also be used in job interviews, only if the interviewer is a very superior person.

3. In giving orders or making decisions. For example, kings or emperors might say:

Qarrar-nā	*naḥnu*	*al-malik-u*	*an*
deciede(past)-we	we	the-king-(nom.)	that

nu-^{c}ayyn-a-ka	*wazīr-an.*
we-appoint-(subjunc.)-you(sing. masc.)	minister-(acc.)

I, the king, have decieded to appoint you as a minister.

(Lit.) we, the king, have decieded on appointing you as a minister.

In this example, although the king is one person, and logically the singular first personal pronoun is to be used, he uses *naḥnu* (we) instead of *anā* (I). Also he uses the verbs *qarrar-nā* (we decided) and *nu-^{c}ayyn-a-ka* (we appoint you) instead of *qarrar-tu* (I decided) and *ʾu-^{c}ayyn-a-ka* (I appoint you) respectively. This is not ungrammatical because it is functioning as one of the polite styles. This is known as the plurali majestatis (plural of majesty) which is used by or about the king or queen. Thus, the queen says: "We, Elizabeth, ... " not "I, Elizabeth, ... " .

4. For humble reasons, instead of saying "I did" or "I accomplished", one would say "we did" or "we accomplished". The reason is because the use of *anā* (I) may imply that one is bragging or being arrogant. Using the same form for both polite and humble reasons is common. A similar situation exists in Japanese. For example, the Japanese copula *desu* has two polite forms; *de gozaimasu* and *de irasshaimasu*, but the *de gozaimasu* form could be used for both polite and humble forms (see Soga 1978 and Okada 1954).

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The last point to mention here is that in Arabic the over-use of honorifics or polite style results in criticism or insults. For example, using plural forms that are considered one of the highest levels of formality with a member of one's own family or a close friend would be strange and the person spoken to would be surprised with this unnecessary formality. Hence, this person would think that the whole situation is funny, sarcastic and/or meant for insults or criticism. The same could be said about Japanese. For example, using honorific or humble forms of verbs or respectful titles with or about someone of the speaker's [in-group] members instead of the logical informal forms would make the person uncomfortable, knowing that he is being made fun of or being kept psychologically "far away". Observe the following example in which Hanako is one of the [in-group] members of the speaker:

Example 3

* Hanako-sama	*o-genki*	*de irassaimasu ka?*
Hanako-(H.S.)	(H.P.)-O.K.	are(honorific) interrogative

Hanako, how are you? (intended for in-group members)

2.3 Polite and Respectful Words

There are some polite words and expressions that are used together with, or instead of, *anta* (you, sing. masc.) or *anti* (you, sing. fem.). Most of these words are quite formal. However, some of them could be used with older family members such as one's parents, aunts and uncles or with friends' parents etc. These words, like other Arabic verbs, nouns and adjectives, are marked for number and gender. In the following example, some of the polite words that are used with a singular model addressee (second person) are listed:

Example 4

a. *Siyādat-u-ka*		a-1 *Ṣāḥib-u*	*al-siyādat-i*
lordship(fem.)-(nom.)-your(sing. masc.)		owner of-(nom.)	the-mastery(fem.)-(gen.)
you sir		his lordship	

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b. *Ma^{c}ālī-ka*   b-1 *Ṣāḥib-u*   *al-ma^{c}ālī*

   high-your (sing. masc.)   owner of-(nom.)   the-high

   your highness   his highness

c. *Fakhāmat-u-ka*   c-1 *Ṣāḥib-u*   *al-fakhāmat-i*

   magnificence(fem.)-(nom.)-your(sing. masc.)   owner of-(nom.)   the-magnificence(fem.)-(gen.)

   your Excellency   his Excellency

d. *Sa^{c}ādat-u-ka*   d-1 *Ṣāḥib-u*   *al-sa^{c}ādat-i*

   felicity(fem.)-(nom.)-your(sing. masc.)   owner of-(nom.)   the-felicity(fem.)-(gen.)

   your Excellency   his Excellency

e. *Ḥaḍrat-u-ka*   e-1 *Ṣāḥib-u*   *al-ḥaḍrat-i*

   presence(fem.)-(nom.)-your(sing. masc.)   owner of-(nom.)   the-presence(fem.)-(gen.)

   your presence   his presence

All the words in the above example are very formally used, in both spoken and written forms, with very respectful superiors such as those mentioned in the previous section. These words can also be used in their plural forms for a higher level of respect or formality. However, the word *ḥaḍrat-u-ka* (your presence) in the above example is commonly used with parents and older people in general.

Although it is not quite the same, using these respectful words instead of or together with the Arabic second personal pronoun *anta* (you, masc. sing.) is similar to using Japanese *donata* (who) instead of *dare* (who) as a more respectful alternative as the following examples show:

Example 5

a.　?　*Anata*　*wa*　*dare*　*desu*　*ka.*

　　　　you　　T.M.　who　　are　　interrogative

Who are you?

b.　*(Anata*　*wa)*　*donata*　*desu*　*ka.*

　　you　　T.M.　　who　　are　　interrogative

　　Who are (you)?

Example 6

a.　*man*　*anta?*

　　who　　you

Who are you?

b.　*man*　*haḍrat-u-ka?*

　　who　　presence(fem.)-(nom.)-your(sing. masc.)

Who are you?

With the use of *donata* (who) in Japanese and *haḍrat-u-ka*(your presence) in Arabic, we get higher level of politeness as Examples (5) and (6) indicate. Unlike Japanese, English and French, it is not necessary in Arabic to have a copula present in the sentence. However, notice that Japanese does not use *anata* (you) for polite or respect purposes. Similarly, Arabic does not use *anta* (you, masc., sing.) for the same purpose. Instead, the addressee's name followed by the right title is used

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in both languages. For example, a student speaking to his teacher would use the sentence in Example (7-a) instead of the one in (7-b).

Example 7

a. *Tanaka-sensei*   *wa*   *ashita*   *gakkoo*   e   *irasshaimasu*   *ka.*
      teacher   T.M.   tomorrow   school   to   come (honorific)   interrogative

     Mr. Tanaka, are you coming to school tomorrow?

b. * *Anata*   *wa*   *ashita*   *gakkoo*   e   *irasshaimasu*   *ka.*
    you   T.M.   tomorrow   school   to   come (honorific)   interrogative

     * Are you coming to school tomorrow? (intended for professor Tanaka)

2.4 Titles

Choosing the right title for addressee and referent is a way of showing politeness or respect. Similar to Japanese honorific suffixes *-san* or *-sama* (Mr., Mrs. or Miss.) or *sensei* (used for teachers, lawyers, physicians, etc.), Arabic uses proper titles. Arabic titles are marked for number and gender as in the following example:

Example 8

a.   *sayyid* (Mr.)

a-1   *Sayyid-ah* (Mrs.)
        Mr.-F.M.

b.   *sayyid-ī* (Sir)
       Mr.-my

b-1   *sayyid-at-ī* (Madam)
       Mr.-(fem.)-my

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c.   *shaykh* (An old man or a religious figure or a master of a field of knowledge)

c-1   *shaykh-ah* (An old woman)
          old man-F.M.

d.   *rajul* (man)

d-1   *imra'-ah* (woman)
          person-F.M.

e.   *ḥājj* (Pilgrim, also used for older man)

e-1   *ḥajj-ah* (Pilgrim, also used for older woman)
          pilgrim-F.M.

f.   *ṭabīb* (physician, male). Also *Duktūr* (male doctor, loan word)

f-1   *ṭabīb-ah* (physician, fem.). Also *Duktūr-ah* (female doctor, loan word)
          physician-F.M.

g.   *muhandis* (engineer, male)

g-1   *muhandis-ah* (engineer, fem.)
          engineer-F.M.

h.   *bīk* (Mr.)[8]

h-1   *afandī* (Mr)

---

[8]   both words in (h) and (h-1) are loan words of Turkish origin that are widely used

i.   *umm-u* + given name (the mother of . . .)
        mother-(nom.)

i-1   *ab-u* + given name (the father of . . .)
        father-(nom.)

j.   *bint-u* + given name (the daughter of . . .)
        daughter-(nom.)

j-1   *ibn-u* + given name (the son of . . .)
        son-(nom.)

Very often adjectives such as *al-fāḍil* (the-honorable) and *al-muḥtaram* (the-respectable) are used together with the above mentioned titles, such as *al-sayyid al-fāḍil* and *al-sayyid al-muḥtaram*. To the best of my knowledge, such a use of double honorific titles cannot be found in Japanese. The closest approximation is *sensei-sama*, but this may even be considered sub-standard. It is noteworthy that there are no limitations for the use of titles in Arabic, in both conversation and writing. For example, in letter writing, one could write as many titles as he wants. Not only could he write these titles in letters, but also on envelops, such as:

Al-sayyid-u	*al-ustāz-u*	*al-fāḍil-u*	
the-Mr.-nom.	the-Mr.-nom.	the-honorable-nom.	
al-muḥtaram-u	*al-muhandis-u*	*al-wazīr-u*	*ᶜali-u*
the-respectful-nom.	the-engineer-nom.	the-minister-nom.	Ali-nom.

Although Arabic rule of having a group of adjectives and titles mixture before the person's name does not seem to have comparable cases in Japanese, I do not think that the Japanese students learning Arabic would find this particularly difficult. This is because the multiple titles are simply juxtaposed without any particular structure. I assume, however, that they would rather find it strange. I assume that although they will learn Arabic titles and adjectives and they will be capable of using

them, the students will tend not to use as many as Arabs do since they are not used to that in their own language. They may feel that using one or two titles is sufficient.

Although Japanese and Arabic have their differences or peculiarities, they do share keeping the use of proper titles when addressing a superior or even an older member of the person's [in-group]. In fact, some Japanese use the honorific marker -*san* even with friends or colleagues. Thus, I think that Japanese people would be surprised, just as I was when I first came to North America, to find that in this part of the world many people often call their teachers and older people by their first names without titles. I presume that they would try to avoid the use of the person's name as a solution. I felt the same way because I could not think at the time that it was appropriate to do so, even if it was acceptable.

In case of talking about someone, *al-* (the) is attached to the beginning of the title, as shown in Example (9).

Example 9

a.   *al-ṭabīb-u*   *yūsuf-u*   *haḍar-a.*
     the-doctor-(nom.)   (given name)-(nom.)   come(past)-(he)

     Dr. Yusuf came.

b.   *al-ḥājj-at-u*   *samīr-at-u*   *marīḍ-at-un.*[9]
     the-old man-(fem.)-(nom.)   (given name)-(fem.)-(nom.)   sick-(fem.)-(nom.)

     The old woman, Samira, is sick.

When talking to an addressee, the vocative particle *yā* (oh) could be used with the above titles as in Example 10-a and chart in Example 11.

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[9]   In Arabic, the indefinite nouns take what is called in Arabic *tanwīn*, which means doubling of the vowels to give an effect of "the vowel plus nasal n". So, we get *un*, *an* and *in* for nominative, accusative and genitive cases respectively. However, I will not provide any further explanation about this point since it is outside the scope of this thesis.

It is very common in Arabic to call people with their first son's or daughter's names saying "the father of . . . " or "the mother of . . . ". Similarly, it is also common to call the son or daughter by reference to the father: "the son of . . . " and "the daughter of . . . " as in the following example:

Example 10

a.	*Yā*	*umm-a*	*sharīf-in*	*ismāᶜ-ī.*
	Oh	mother of-(acc.)	(given name)-(gen.)	listen(imp., jus.)-you (sing. fem.)

Oh mother of Sharif, listen.

a-1	*Ḥaḍar-a*	*ab-ū*	*Ashraf-i.*
	come (past)-(he)	father of-(nom.)	(given name)-(gen.)

The father of Ashraf came.

b.	*Wa*	*ātay-nā*	*ᶜīsá*	*ibn-a*	*maryam-a*	*al-baiyyināt-i.*[10]
	and	give(past)-we	Jesus	son of-(acc.)	Mary-(acc.)	the-clear signs -(acc.)

and we gave Jesus, the son of Mary, clear signs.

b-1	*Wa*	*maryam-a*	*ibn-at-a*	*ᶜimrān-a*	*allatī . . .*[11]
	and	Mary-(acc.)	son of-(fem.)-(acc)	Imrān-(acc.)	who(sing. fem.) . . .

And Mary, the daughter of Imrān, who . . .

The above phenomenon is very peculiar to Arabic. It has been used widely even in the *jāhiliyyah* period (before Islam), almost 1400 years ago. Interestingly enough, it may be used even when the person's first name is not known, especially in the case of "the father of . . . " or "the mother of . . . ". For instance, if a man or a woman have been introduced and/or known as *abā Zayd-in* (the father of Zayd) and *umm-a Zayd-in* (the mother of Zayd), they will be called by these titles as if they are their

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[10] Koran 2:87
[11] Koran 66:12

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names. In most cases, people would not think that it is necessary to know their given names. This is because people would, most likely, still use "the father of Zayd" and "the mother of Zayd" anyway. The use of the expressions mentioned above is meant for respect and they are used in speech as well as in writing. There are, however, some other aspects that have to be put into consideration. The use of these expressions varies according to the place (rural or urban), the age and the sex. For example, the expressions are more commonly used in the countryside than in the cities, informally more than formally. Also, this varies from one Arab country to another. They are also used more with older people, especially women, who prefer not to be called by their first names. Generally speaking, older people would prefer being entitled with the "mother of . . . " or the "father of . . . " which shows that the speaker is proud of their children as well as showing respect. I think that this style of titles in Arabic would cause some difficulties to Japanese learning Arabic. Not in the formation of these expressions, but rather in their usage. For example, when, where and with whom they should be used. This point will be further discussed in Chapter 5.

The following charts list the words used with family members and some relatives as well as some professional titles in Arabic. The chart is so presented that it will be compared with the Japanese chart in Soga, 1978.

Example 11

ARABIC CHART

	POLITE	FAMILIAR	VOCATIVE
father	*al-wālid*[12]	*wālid-ī*	*yā wālid-ī*
father	*al-ab*	*ab-ī*	*yā ab-ī*
mother	*al-wālid-ah*	*wālid-at-ī*	*yā wālid-at-ī*
mother	*al-umm*	*umm-ī*	*yā umm-ī*
brother	*al-akh*	*akh-ī*	*yā akh-ī* or given name
sister	*al-ukht*	*ukht-ī*	*yā ukht-ī* or given name
son	*al-ibn* or *al-najl*	*ibn-ī*	*yā ibn-ī* or given name
daughter	*al-ibn-ah* or *al-karīm-ah*	*ibn-at-ī*	*yā ibn-at-ī* or *given name*
uncle (mother side)	*al-khāl*	*khāl-ī*	*yā khāl-ī*
aunt (mother side)	*al-khāl-ah*	*khāl-at-ī*	*yā khāl-at-ī*
uncle (father side)	*al-ᶜamm*	*ᶜamm-ī*	*yā ᶜamm-ī*
aunt (father side)	*al-ᶜamm-ah*	*ᶜamm-at-ī*	*yā ᶜamm-at-ī*
brothers	*al-ikhwah*	*ikhwat-ī*	*yā ikhwat-ī*
sisters	*al-akhawāt*	*akhawāt-ī*	*yā akhawāt-ī*
husband	*al-zawj*	*zawj-ī*	*yā given name* or *yā aba* older child's name
wife	*al-zawj-ah, al-ḥaram* or *al-qarīn-ah*	*zawj-at-ī*	*yā given name* or *yā umma* older child's name
family	*al-ahl*	*ahl-ī*	
parents	*al-wālid-ayni*	*wālid-ay-ya*	
doctor (male)	*al-ṭabīb*	*ṭabīb-ī*	*yā ṭabīb* given name
doctor (female)	*al-ṭabīb-ah*	*ṭabīb-at-ī*	*yā ṭabīb-ah* given name
manager	*al-sayyid al-mudīr*	*mudīr-ī*	*yā sayyid-ī al-mudīr*
cabinet minister	*al-sayyid al-wazīr*	*wazīr-ī*	*yā sayyid-ī al-wazīr*
president	*al-sayyid al-ra'īs*	*ra'īs-ī*	*yā sayyid-ī al-ra'īs*

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[12] The words *wālid* and *ab* are synonym for father and similarly the words *wālid-ah* and *umm* for mother

Example 12

JAPANESE CHART

	EXALTING OR POLITE	HUMBLE	VOCATIVE
father	*otoo-san*	*chichi*	*otoo-san*
mother	*o-kaa-san*	*haha*	*o-kaa-san*
older brother	*o-nii-san*	*ani*	*o-nii-san*
older sister	*o-nee-san*	*ane*	*o-nee-san*
younger brother	*o-tooto-san*	*o-tooto*	given name
younger sister	*o-imoto-san/imooto-san*	*imooto*	given name
daughter	*o-joo-san* or *musume-san*	*musume*	given name
son	*bocchan* or *musuko-san*	*musuko*	given name
child	*o-ko-san*	*kodomo*	given name
grandchild	*o-mago-san*	*mago*	given name
family	*go-kazoku*	*kazoku*	
parents	*go-ryooshin*	*ryooshin*	
brothers (siblings)	*go-kyoodai*	*kyoodai*	
husband	*go-shujin*	*shujin*	*anata* or given name
wife	*oku-sama*	*kanai*	given name
doctor (MD)	*o-isha-san*		*(Tanaka) sensei*
teacher	*sensei*		*(Tanaka) sensei*
company president	*shachoo-san*	*shachoo*	*(Tanaka) shachoo*
defense lawyer	*bengoshi-san*		*(Tanaka) sensei*
church minister	*bokushi-san*		*(Tanaka) sensei*
fish dealer	*sakanaya-san*		*(Tanaka) san*

Studying both charts, the following can be noted:

1. Most of the Japanese nouns under Exalting or Polite column have one of the following:

Example 13

a.	perfix *o*	suffix *san*	as in *o-too-san* (father)
b.		suffix *sama*	as in *oku-sama*(wife)
c.	perfix *go*		as in *go-kazoku* (family)

d.   suffix *san*   as in *shachoo-san* (company president)

e.   just title   as in *sensei*

Arabic nouns are different from Japanese nouns in that they do not have honorific or exalting counterparts except for *karīm-ah* (your, his daughter) and *haram* (your, his wife). These two words are originally associated with meaning of honorable or respectable for *karīm-ah*, and taboo, sacred and unreachable for *haram*. It is noteworthy that the same word *haram* is the one associated with holy places, etc. So, these words are considered honorific words for one's own daughter and wife more than *ibn-ah* and *zawj-ah*, since the former just means daughter and the latter means partner. Having these honorific words for one's daughter and wife has to do with the importance for them being honorable and respectable for the respect and pride of her father and husband. This matter is issentially important in Arabic culture.

2. Japanese nouns have humble forms. They are:

    a. Nouns without the honorific prefixes or suffixes mentioned in Example (13), such as *otooto* (younger brother), *mago* (grand child) and *shujin* (husband).

    b. Nouns that are not formally related to their exalting counterparts such as *chichi* (my father), *haha* (my mother) and *kanai* (my wife).

    c. No humble forms exist for words such as *sensei* (teacher), *bengoshi* (defense lawyer) and *sakanaya* (fish dealer). The reason is that in Japanese they are professional titles and may be considered [+ out-group]. However, for *shachoo*, which may even be used as *shachoo-san* (company president), he could be either [+ in-group] or [- in-group] depending on the situation, although he is considered [+ superior].

3. Most of the Arabic nouns, on the other hand, do not have honorific forms as has been mentioned earlier, nor do they have special humble forms either.

a. However, the use of the definite article *al-* (the) that is attached to all the nouns under "POLITE" column is meant for respect. Hence, one would say: *qāl-a al-wālid-u* (say(past)-he the-father-(nom.) (the father said/my father said (formal)).

b. For less formal situations, possessive suffixes such as *-ī, -tī* (my -) as in *akh-ī* (my brother) and *ukh-tī* (my sister), are attached to nouns. These nouns are formally associated with the polite forms and used for "humble" designation. So, The following sentence would be an example for the use of familiar words: *qāl-a wālid-i* (say(past)-he father-my) (my father said (familiar)). In vocative situations, on the other hand, a son would address his father as : *yā wālid-ī* (oh father-my) (oh my father (familiar, personal)), while other people would address him saying, for example: *yā ab-a Sharīf-in* (of father of-(acc.) sherif-(gen.)) (oh, father of Sherif (formal)).

c. It is interesting to notice that Arabic can use familiar forms for the same professional titles that Japanese does not have humble forms for, such as: *tabīb-ī* (my doctor), *wazīr-ī* (my cabinet minister), etc. This is considered one of the differences between the two cultures and their social situations.

4. Japanese honorific suffixes *-san* or *-sama* and titles such as *sensei* and *shachoo* (company president) are used mostly after the family name as *Tanaka-san* (Mr. Tanaka) and *Tanaka-sensei* (Dr. Tanaka). Arabic titles on the other hand are used before the given names, such as *al-sayyid al-mudīr* ^c*Alī* (Mr. manager Ali). This may be related to the fact that Japanese is a post-positional language and Arabic is a prepositional one.

5. The use of "the mother of . . . ", "the father of . . . " "the son of . . . " or "the daughter of . . . " as in Example (10) is peculiar to Arabic.

2.5 Polite Request

Arabic has some polite words and expressions that are used with imperative to express polite requests. They are equivalent to Japanese *kudasai*, English "please" and French *"si'l vous plais"*.

Some of these expressions are:

Example 14

a.   *Law*   *samaḥ-ta . . .*

        if   permit (past)-you(sing. masc.)

        If you permit . . .

b.   *Baᶜd-a*   *idhn-i-ka . . .*

        after-(acc.)   permission-(gen.)-your(sing. masc.)

        After asking (or getting) your permission . . .

c.   *Law*   *ta-faḍḍal-ta . . .*

        if   you(sing.)-do a favour(past)-you(sing. masc.)

        If you do me the favour of . . .

d.   *Min*   *faḍl-i-ka . . .*

        from   favour-(gen.)-your(sing. masc.)

        If you please . . .

f.   *A-rjū-ka . . .*

        I-beg-you

        I beg you . . .

Because Japanese is a post-positional and verb final language, the Japanese word *kudasai* (please), which is a verb meaning "give (me)", has to come at the end of the sentence. In Arabic, on the other hand, the position of the equivalent word for *kudasai* is rather free. It is very much the same as English "please" being sometimes at the beginning or at the end of the sentence. This is demonstrated in the following example:

Example 15

a.	*Min*	*faḍl-i-ka*		*iftaḥ*	*al-bāb-a.*
	from	favour-(gen.)-your(sing. masc.)		open (imper. jus.)	the-door-(acc.)

Please open the door.

b.	*Iftaḥ*	*al-bāb-a.*	*min*	*faḍl-i-ka*
	open (imper	the-door-(acc.)	from	favour-(gen.)-your(sing. masc.)
	jus.)			

Open the door please .

Regarding this matter, I predict that although Japanese students of Arabic have the two choices for the position of the word "please" in Arabic, they would tend to have it at the end of the sentence. This is due to having the Japanese *kudasai* (lit: give(imperative)) at the end of the sentence. So, it is logical, normal and easier for the Japanese to use it at the end of the sentence. On the other hand, some of them may associate the Arabic *min faḍl-i-ka* with the Japanese *doozo*, and they may tend to put it at the beginning of the sentence. In either case, it works, and the Japanese students will have little syntactic difficulty learning the Arabic imperative or polite request forms. Arabic students of Japanese, on the other hand, would not have to think about having *kudasai* at the end of the Japanese sentence because they are already familiar with using the Arabic equivalent at the end of the Arabic sentence.

2.6 Greetings

Arabic has the phrase *al-salām-u ᶜalay-kum* (the-peace-(nom.) on-you(pl. masc.)) (peace be upon you) that is used widely. It is very convenient because it is used for "hello", "good-bye" or even "good night". It is used formally and informally, in speech and in writing. It is used everywhere: home, school, store, business, etc. However, Arabic has also some other polite or honorific phrases

that are used in different occasions, as illustrated in the following example:

Example 16

a. *Ṣabāḥ-u*   *al-khayr-i.*

morning-(nom.)   the-good-(gen.)

Good morning.

b. *Masā'-u*   *al-khayr-i.*

evening-(nom.)   the-good-(gen.)

Good evening.

c. *Ilá*   *al-liqā'-i.*

to   the-meeting-(gen.)

See you later.

d. *Maᶜa*   *al-salāmat-i.*

with   the-safety(fem.)-(gen.)

Good-bye.

e. *Bi-sm-i*   *allāh-i*[13]   *al-raḥmān-i*   *al-raḥīm-i.*

In-name of-(gen.)   God-(gen.)   the-most kind-(gen.)   the-merciful-(gen.)

In the name of God (Usually said at the table before starting to eat.

Also said before starting important things).

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[13]   According to the transliterating system by the Library of Congress that is adopted in this thesis, the above combination of *bi-sm-i allāh-i* (in the name of God) is written as *bismillāh* in the same way as it is pronounced. The reason that I wrote it as in the above example is to show the different elements of the combination in their separate meaning. The same is true for *al-ḥamd-u li-allāh-i* in F. above that is written *lillāhi* according to the adopted system.

f. *al-ḥamd-u*   *li-allāh-i.*
    the-thanks-(nom.)   to-God-(gen.)

Thanks be to God (Usually said at the conclusion of certain actions including eating and drinking).

Japanese has lots of honorific greeting expressions that are commonly used in different situations. Some of these honorific phrases are:

Example 17

a. *O-hayoo*   *gozaimasu.*   (Good morning)
    H.P.-early(hon.)   exist (humble)

b. *O-samuu*   *gozaimasu.*   (It is cold.)
    H.P.-cold(hon.)   exist (humble)

c. *O-atsuu*   *gozaimasu.*   (It is hot.)
    H.P.-hot (hon.)   exist (humble)

d. *Itadakimasu.*   (said before eating, drinking or accepting gifts)
    to receive(hon.)

e. *O-yasuminasai.*   (Good night)
    H.P.-rest(polite imperative)

f. *Tadaima*   *kaerimashita.*   (I am back. Hello)
    now or hi   come back (past)

g. *Gochisoo-sama*   *deshita.*   (Thank you for the nice meal.)
    introduction-H.S.   copula(past)

h. *Sayoonara*   (Good-bye)

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It is very common that Japanese greetings are full of weather and season expressions. Even in their letters, Japanese people write what is called *kisetsu no aisatsu* (season's greetings). Also, Japanese *Haiku* usually starts with *kigo* that is associated with seasons. Kindaichi, 1978, states that it is widely known that the Japanese talk first about the weather when exchanging greetings. And he tells this incident about Commodore Perry, who came to Japan at the end of the Edo period. He criticized the inefficiency of the Japanese officials who did this season's greetings before their discussions. Something similar happened to me when I visited Japan for the very first time. Then, I could only say few sentences such as my name is . . . , good morning, etc. I could never understand why everybody kept telling me how hot it was. And the same person would say it more than once. I was surprised that Japanese people were complaining about their hot weather to someone like me, who comes from a country where the temperature could reach up to 47°. I realized, later on, that they were being nice to me, and expressions such as *atsui-desu nee* (it is hot), is meant for greeting. Thus, the use of season expressions in Japanese greeting would cause difficulties to Arabs learning Japanese in the beginning stage. The other difficulties that would face Arab students would be the different levels of politeness that exist in greetings and other expressions such as *yaru* and *ageru* (to give) as going to be explained in the following chapter. The Japanese greeting for good morning is a good example for having different expressions for various levels of politeness. For example: *o-hayoo* (good morning) is used informally and is considered less polite than *o-hayoo gozaimasu* (good morning), the very polite counterpart. This point will be studied further in the next chapter.

Speaking of the Arabic greetings in general, I do not think that Japanese students of Arabic would find them difficult to learn. Especially that most of them are very similar to those of English, the second language that Japanese students learn from grade seven. However, I think that expressions as those in Example (16-e) and (16-f) would be rather strange to Japanese students because they are associated with, or of a religious origin or background, the thing that is not common among the Japanese. Especially if we know that religions, in general, in the middle east have a great influence on people's way of life.

The following example shows the expressions used for <u>APPRECIATION</u>:

Example 18

a.　　*Jazā-ka*　　　　　　　　　　*allāh-u*　　　　　　*khayr-an.*

　　　give(past)-you (sing. masc.)　　God-(nom.)　　good-(acc.)

　　May God reward you.

b.　　*Jazā-nā*　　　*wa*　　*iyyā-kum.*

　　　give(past)-us　　and　　Oh-you(plural)

　　May God reward both of us (said in reply to a).

c.　　*Shukr-an*　　　*jazīl-an.*

　　　thanks-(acc.)　　lots-(acc.)

　　Thank you very much.

d.　　*ᶜAfw-an.*

　　　pardon-(acc.)

　　You are welcome. (said in reply to c)

Here again, there are some expressions that are of a religious influence in (a) and (b) sentences. I predict that Japanese students of Arabic would prefer using expressions in (c) and (d) because they are close in meaning to both Japanese *arigatoo* and English "thank you".

Some Japanese expressions used for APPRECIATION are:

Example 19

a.　　*Doomo*　　*arigatoo*　　*gozaimashita.*

　　　very　　　thanks　　　exist(humble past)

　　Thanks a lot, for what you have done.

b.   *Doo   itashimashite.*

        how   do(humble)

        You are welcome. (said in reply to (a))

I do not think that the above expressions would be difficult for Arabs to learn because they are associated with Arabic equivalents as in (18-c) and (18-d).

And for WELCOMING GUEST, the following expressions can be used:

Example 20

a.   *Ahl-an   wa   sahl-an.*

        family-(acc.)   and   easy land-(acc.)

        Welcome.

b.   *Sharraf-tumū-nā.*

        honour(past)-you(pl. masc)-us

        We are honoured by your visit.

        (Lit) You honoured us.

c.   *Ānas-tumū-nā.*

        cheer(past)-you(pl. masc.)-us

        You cheered us with your visit.

d.   *Marḥab-an.*

        welcome-(acc.)

        Welcome.

The expression *ahl-an wa sahl-an*, as in (a), is very classical greeting for Arabs who used to live

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in desert with little water and much travelling. So, they were used to having strangers, as well as friends, stopping by for a night or more. The welcoming expression usually was:

Halal-ta	*ahl-an*	*wa*	*nazal-ta*	*sahl-an.*
come(past)-you(sing., masc.)	family-(acc)	and	descend(past)-you(sing., masc.)	easy land-(acc.)

which means "Feel like home and we are like your family and you will have no difficulty in our good and easy land". However, only the shorter form of the expression *ahl-an wa sahl-an* is used now, which is very popular. Thus, I think that Japanese students would learn it and use it, simply as using the English "welcome". Arab students also would learn Japanese's *yoku irassyaimashita* (nice to see you) very easily.

For <u>INTRODUCTION</u>, the following expressions can be used:

Example 21

a.

U-qaddim-u	*la-kum*	*al-mudarris-a*	*al-jadīd-a.*
I-introduce-(indicat.)	to-your(masc. pl.)	the-teacher-(acc.)	the-new-(acc.)

I introduce the new teacher to you.

b.

Ismah	*lī*	*an*	*u-qaddim-a*	*al-mudarris-a*	*al-jadīdi-a.*
allow(imp. jus.)	me	to	I-introduce-(subjunc.)	the-teacher-(acc.)	the-new-(acc.)

Allow me to (May I) introduce the new teacher

c.

Ahla-an	*wa*	*sahl-an*	*ta-sharraf-nā.*
family-(acc)	and	easy land-(acc.)	we(pl.)-honour(past)-we

Welcome, we are honoured.

Some Japanese expressions used for <u>INTRODUCTION</u> are as follows:

Example 22

a-1   *Atarashii*   *sensei*   *o*   *go-shookai-itashimasu.*

        new   teacher   O.M.   (H.P.)-introduce-(humble)

        I introduce the new teacher.

b-1   *Atarashii*   *sensei*   *o*   *go-shookai-sasete-itadakimasu.*

        new   teacher   O.M.   H.P.-introduce-to make someone do-get from out-group

                                           of higher status

        (Lit.) Give me the favour of letting me introduce the new teacher.

        Allow me to introduce the new teacher.

The Japanese expressions mentioned above are very similar in meaning to the Arabic ones in (21-a) and (21-b). However, the Arabic sentence in (21-a) is neutral concerning politeness but the (21-b) sentence is more polite. This is due to the use of *ismah li* (allow me) expression at the beginning of the sentence. The Japanese expressions on the other hand are very polite. First let us look at the (a-1) in Example (22). The honorific prefix *go-* appears before the verb, and the humble form *itashimasu* is used because of the grammatical agreement between subjects and verbs that Japanese has. In other words, the subject in Japanese mostly determines the verb form in the honorific sentence.

In the sentences under discussion, by considering the underlying subject "I" as the subject, we can consider that it controls the appearance of the humble form of the verb for the sake of showing respect to the speaker. Thus, the following agreement rule may be considered:

subject   +   verb   →   subject   +   verb

[+x]   [+x]   [+x]

To illustrate the above rule, sentence (a-1) is considered to have the following underlying structure:

a-1'	*Watakushi*	*ga*	*atarashii*	*sensei*	*o*	*shokai-suru*
	I	S.M.	new	teacher	O.M.	introduce-do

I (will) introduce the new teacher.

The subject *watakushi* has the feature [+in-group] which is transferred to the verb producing the humble form. Finally, the subject *watakushi* gets deleted.

The different forms that Japanese verbs have such as honorific or humble, honorific prefixes and suffixes, and the agreement of the subject or the indirect object and the verb forms plus separate words for different levels of honorifics such as *yaru* and *ageru* (to give) make the Japanese lexico-grammatical honorific system extremely difficult for Arabs learning Japanese. This is especially so because Arabic honorific system is mainly lexical. This point will be studied further in a later chapter. Thus, although both Arabic expressions and Japanese expressions in (21) are similar in meaning, they are different in the rules that express politeness simply because we are dealing with two different honorific systems, as it has been mentioned above. I think that Arabists would have to learn the Japanese honorific system well in order to understand the purpose of each element in the sentence and use these expressions correctly.

For <u>CONGRATULATIONS</u>, the following expressions are used:

Example 23

a.	*Kull-u*	*ᶜām-in*	*wa*	*antum*	*bi-khayr-in*
	every-(nom.)	year-(gen.)	and	you (pl. masc.)	in-goodness-(gen.)

Happy new year (said for annual events, like birthdays, feasts, etc.).

a-1   *Wa   antum   bi-khayr-in.*

        and   you (pl. masc.)   in-goodness-(gen.)

        Same to you (in reply to a.)

b.   *Mabrūk-un.*

        congratulation-(nom.)

        Congratulation (said for marriage, engagement, graduation, etc.)

b-1   *Al-ᶜāqibat-u   ᶜinda-kum   fī   al-masarrāt-i.*

        the-turn(fem.)-(nom.)   at the time of-yours(pl. masc.) in   the-happy times

                                                                        (fem)-(gen.)

        May we return the greeting to you in your happy times (in reply to (b.)).

b-2   *ᶜuqbá   la-kum.*

        turn   to-yours (masc. pl.)

        (same as b-1.)

The following are some Japanese expressions used for <u>GONGRATULATIONS</u>:

Example 24

a.   *Akemashite   omedetoo   gozaimasu.*

        dawn or start   congratulation   exist(humble)

        Happy new year.

b.   *O-tanjoobi*   *omedetoo*   *gozaimasu.*

         H.P.-birthday   congratulation   exist(humble)

         Happy birthday.

I think that although some of the expressions mentioned in Example (23) are rather long compared to Japanese *omedetoo*, they are convenient because they are used in multiple occasions. Thus, Japanese students might find learning these expressions a little difficult only at the beginning because they are used to their Japanese *omedetoo gozaimasu* which is shorter and used in every occasion. For the same reason, Arabists would find *omedetoo gozaimasu* very easy to learn.

And finally, for APOLOGIES, one can use:

Example 25

a.   *Muta'assif-un*

         Regretful (sing. masc.)-(nom.)

         I am sorry.

b.   *Anā*   *a-ᶜtadhir-u.*

         I   I-apologize-(indicat.)

         I apologize.

The followings are the Japanese expressions used for APOLOGIES:

Example 26

a.   *Sumimasen.*

         excuse me or I am sorry.

b.   *Mooshiwake*   *arimasen.*

         excuse   exist(neg.)

         I have no excuse or I am sorry.

c.   *0-yurushi-kudasai.*

        H.P.-forgive-give(polite)

        Forgive me.

d.   *Gomen*   *kudasai.*

        excuse   give(polite)

        Excuse me or I big your pardon.

My prediction is that Arabic students might have difficulty, at first, differentiating between the above expressions. The reason is because they appear to have almost the same meaning, although they are used differently according to the situation. Thus, I think that once the Arab students learn them and the situations in which they are used, they will use them correctly.

2.7 Sample Conversation

The following is an Arabic sample conversation to illustrate how some of the honorific phenomena get manifested. It is taken from a short story written by *Najīb Mahfūz* entitled *al-Muqābalah al-Sāmiyah* (The distinguished meeting). It is one of a group of short stories in one book named *al-Jarīmah* (The crime). The story is about a very low ranked employee who has never been noticed. But he was lucky enough to be chosen as a written clerk for the committee that was looking for a new building for his firm to be moved to. One day while he was there, he ran into the manager of the firm himself who asked him to show him around. The employee considered himself very honored and also very lucky that he could speak with the manager about his complaints as well as asking for a promotion. The following is a part of the conversation between the manger of the firm and the employee to illustrate the actual use of some of the polite language in Arabic:

al-Mudīr-u:	*Anta*	*min*	*taraf-i*	*ashāb-i*	*al-ᶜimārat-i?*
the-manager-(nom.)	you	from	party-(gen.)	owners of-(gen.)	the-building(fem.)-(gen.)

             Are you one of the building owners party?

al-Muwaẓẓaf-u	*Anā*	*ᶜuḍw-u*	*lajnat-i*	*al-maṣlaḥat-i*	*allatī*
The-employee-(nom.)	I	member	committee(fem.)-	the-firm(fem.)-(gen)	that(fem.)
		of-(nom.)	(gen.)		

	ista'jara-t		*al-ᶜimārat-a.*	
	rent(past)-(F.M.)		the-building(fem.)-(acc.)	

I'm a member of the commitee of the firm which rented this building.

al-Mudīr-u:	*ᶜAẓīm-un,*	*u-rīd-u*	*an*	*u-lqī*	*naẓrat-an*
	great-(nom.)	I-want-(indicat.)	to	I-give	a look(fem.)-(acc.)
	ᶜāmmat-an		*ᶜalá*		*al-dākhil-i*
	general(fem.)-(acc.)		at		the-inside-(gen.)

Great, I want to have a general look at the inside.

al-Muwaẓẓaf-u	*Wa*	*lākin,*	*man*	*ḥaḍrat-u-ka?*
	and	but	who	presence(fem.)-(nom.)-your(sing. masc.)

But, who are you (hon.)?

al-Mudīr-u:	*Anā*	*mudīr-u*	*al-maṣlaḥat-i.*
	I	manager of-(nom.)	the-firm(fem.)-(gen.)

I'm the manager of the firm.

al-Muwaẓẓaf-u	*Lā*	*mu'ākhadhah*	*yā*	*ṣāḥib-a*	*al-saᶜādat-i.*
	no	blame	Oh	his-(acc.)	the-felicity(fem.)-(gen.)

Excuse me your Excellency.

al-Mudīr-u: *Ta-qaddam-nī.*

you(sing. masc.)-preceed(imp. jus.)-me

Go before me (or preceede me).

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al-Muwazzaf-u	*A-ctaqid-u*	*yā*	*ṣāḥib-a*	*al-sacādat-i*	*anna*
	I-think-(indicat.)	Oh	his-(acc.)	the-felicity(fem.)-(gen.)	that

	al-dawr-a	*al-thālith-a*	*huwa*	*alyaq-u*
	the-floor-(acc.)	the-third-(acc)	is	the most suitable-(nom.)

	al-aduwār-i	*bi-maqām-i-kum.*
	the-floors-(acc.)	to- rank or standing-(gen.)-your(pl. masc.)

I think, your Excellency, that the third floor is the most suitable one for your (hon.) rank (that you deserve).

Hādhihi	*ḥujrat-u-kum*		*wa*	*mumkin-un*
this(fem. sing.)	room(fem.)-(nom.)-your(masc. pl.)		and	possible-(nom.)

waṣl-u-hā	*bi-al-ḥujrat-i*[14]	*al-tāliyat-i.*
connection-(nom.)-it	with-the-room(fem.)-(gen.)	the-next (fem.)- (gen.)

This is your (hon.) room, and it is possible to connect it to the next one.

The following could be illustrated about this sample conversation:

1. Polite and respectful expressions are:

    a. The use of *ḥaḍrat-u-ka* in the second sentence of *al-muwazzaf-u* (the employee) instead of *anta* (you), and *ṣāḥib al-sacādat-i* (your Excellency) with third utterance by the employee in addressing the manager.

    b. The use of plural forms as in *maqām-i-kum* (your rank) and *ḥujrat-u-kum* (your room) instead of the singular forms *maqām-i-ka* (your rank) and *ḥujrat-u-ka* (your room) respectively.

2. One can easily tell that there was a big gap between the manager and the employee in status. The reason is due to the fact that although the employee kept using very respectful language, the manager was using the very plain and informal *anta* (you, sing. masc.) and he also gave orders without using any of the polite words such as *min faḍl-i-ka* (please) as in asking the employee to precede him in showing the new building as in *ta-qaddam-nī* (go before me). Also when he wanted to see the inside of the building he simply gave order. It would also help to know that

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[14]   Usualy *bi+al* becomes *bil*. Yet, I wrote it as *bi+al* for the purpose of showing each element meaning.

in the story the manager was very arrogant. In such a situation, the manager is [+ superior] and the employee would always be [-in group] and has to use very high level of respect.

2.8 Summary

To summarize this chapter, the following points must be recapitulated:

1. Unlike Japanese, Arabic honorific system is not presented as a separate subject in Arabic grammar books.

2. The five rules of politeness in Arabic, which are used in both spoken and written forms, are the use of Plural Forms, Polite and Respectful Words, Titles, Polite Request, and Greetings.

3. Although the use of plural forms in Arabic is very similar to the French one, the use of them in Arabic is very restricted to a very high level of superiority such as addressing a king or an emperor, etc. They are also used in media interviews or other interviews such as job interviews, only if the interviewer is a very superior person.

4. The plural form is used by God in the Koran and Torah to keep the distance between God and human, also for people to honor, admire and fear God.

5. Both Arabic and Japanese share having the same form for two purposes, polite and humble. Arabic uses plural forms for both honorific and humble. Japanese's *de gozaimasu* (more polite form of the copula *desu*) has two interpretations, polite and humble.

6. Arabic and Japanese share avoiding the use of *anta* (you, Arabic) and *anata* (you, Japanese). Instead, they use more respectful alternatives such as *ḥaḍrat-u-ka* (your presence) in Arabic and an addressee's name followed by a right title for both languages.

7. The use of "the father of . . . ", "the mother of . . . ", "the son of . . . " and "the daughter of . . . " as respectful titles is peculiar to Arabic.

8. In Arabic, when addressing someone, *yā* (Oh) is used before their names or titles. When speaking of someone, *al-* (the) is attached to the beginning of their titles.

9. Arabic and Japanese share keeping formality of letters by using appropriate titles on envelops.

10. Arabic has the possibility of using more than one title together with adjectives and person occupation before his/her name. Japanese does not seem to have this possibility.

11. The over-use of polite expressions would result in insults or criticism in both languages.

12. Unlike Japanese nouns, Arabic nouns do not take honorific prefixes such as Japanese *o-* and *go-*.

13. Most of the Arabic nouns do not have special honorific forms nor do they have special humble ones either. However, Japanese nouns do have humble counterparts as well as honorific ones.

14. The honorific system in Arabic is mainly lexical, while the Japanese one is lexico-grammatical.

15. Due to the fact that Japanese is a post-positional language, titles come after persons' names. On the other hand, Arabic's titles precede people's names because Arabic is a pre-positional language. Also, because Japanese is a verb final language, Japanese *kudasai* (please) and the equivalents come after the verb at the end of the sentence. However, Arabic's words such as *min faḍl-i-ka* (please) is rather position free, either at the beginning or at the end of the sentences, very similar to the English "please". Japanese *doozo* may be equated to Arabic *min faḍl-i-ka.*

16. Arabic has the very convenient phrase *al-salām-u ᶜala-y-kum* (peace on you), which is used for various purposes such as "hello", "good-bye" or even "good night". It also has other expressions that are used in different occasions such as appreciation, introduction, congratulation, etc.

From the discussion above, the following charts are given to illustrate the students' difficulties due to the structural differences:

	Japanese students difficulties	Reason
1.	The use of the plural forms in Arabic as means of respect.	Japanese students would find such a use difficult because of the following reasons: 1. Such a use does not exist in Japanese. 2. The students are to use plural forms with singular person, while might be a contradiction to what they will be taught when they learn Arabic. 3. The plural forms are not used with all levels of superiorities.
2.	Expressions such as "the father of . . . ", "the mother of . . . ", "the son of . . . " and "the daughter of . . . " are used as respectful titles in Arabic.	The use of these titles varies according to places (rural or urban), age and sex. The students would have to be very careful using these titles because using them is a must, optional or inappropriate sometimes.
3.	Arabic religious greeting expressions.	Since, Japanese students are not necessarily familiar with the religions of the Arabs, these expressions would be a little strange and difficult to use at least at the beginning stage.

	Arabic students difficulties	Reason
1.	Japanese honorific system has: a. Honorific prefixes and suffixes. b. Separate words for different levels of honorific. c. Grammatical agreement between the subject and the verb form.	The students are not familiar with having the honorific system presents in grammar books as it is the case with Japanese honorific system.This is specially so because Arabic honorific system is mainly lexical but the Japanese system is lexico-grammatical. Thus, Arab students would find the Japanese system extremely difficult, because they would have to deal with totally different concept.
2.	Japanese greetings.	Due to the fact that Japanese greetings are full of season and weather expressions, the beginner students would misunderstand the use of such expressions, not realizing that they are meant for greeting.
3.	Most of the Japanese expressions used for apologies.	The students would find it hard to differentiate between *sumimasen* and *gomen kudasai* until they learn the various situation in which they are used.

Chapter 3

Japanese Honorific

Proper use of levels of respect or politeness is very important in Japanese. One has to be very careful in selecting which form or style to use. This depends on the following factors: superior/ inferior/ intimate/ non-intimate/ in-group/ out-group. So, the speaker determines which style to use according to his relationship to the person spoken to (the addressee) and/or the person spoken about (the referent). Neustupný uses the terms "addressee distance" and "referent distance" for the above mentioned relationships. Soga explains that the honorific forms can be sub-categorized into three kinds:

1. Exalting Form
2. Polite Neutral Form
3. Humble Form.

In this chapter, Japanese honorific will be briefly introduced. Then, six sample conversations will be given in both honorific and plain or informal styles. The Arabic translation of the samples will be given as well. This should help in comparing the use of respect language in Arabic and in Japanese.

In Neustupný, 1978, it has been mentioned that Japanese Honorific system displays undeniable inflectional characteristics. This is very true for nominals, verbs, adjectives etc.

3.1 Japanese Nominals

3.1.1 Honorific nouns

Some Japanese nouns have both honorific and neutral forms, as in the following chart:

Neutral	Honorific	Meaning
dare	*donata (sama)*	who
ano hito	*ano kata*	that person (over there)
anata-tachi	*anata-gata*	you (plural)
doko	*dochira*	where

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I think that Japanese honorific nouns are rather easy to learn and will not cause much trouble for Arabs learning Japanese.

3.1.2 Honorific Prefixes *o-* and *go-*

Generally speaking, the honorific prefix *o-* is used with words of Japanese origin or with those felt to be of Japanese origin, while the prefix *go-* is used with words of Chinese origin. There are some exceptions such as *benkyoo* that can take both prefixes. There are also some nouns that take the compound honorific prefix *o-mi* that consists of prefix *o-* plus old honorific prefix *mi-*, as in *o-mi-ashi* (your foot). Although these Honorific prefixes are not to be used with foreign words, women who use respect language more extensively would use prefix *o-* with foreign words such as *o-biiru* (beer) and *o-toire* (toilet). The following chart illustrates this point more:

Prefix *go-*	Meaning	Prefix *o-*	Meaning
go-han	cooked rice	*o-namae*	name
go-kekkon	marrige	*o-kane*	money
go-sotsugyoo	graduation	*o-joozu*	skilfull
go-benkyoo	studying	*o-benkyoo*	studying

Learning the above prefixes would need sometime, although they are very simple and easy to use once they are learned with the words they are prefixed to. The reason is because the students do not have an access of differentiating words of Japanese origin from those of Chinese. Arab students at the beginning level would tend to make mistakes such as using words with honorific prefixes in referring to themselves, because in Arabic such a use of prefixes does not exist. Examples of improper use by Arab students will be shown in Chapter 5.

3.1.3 Honorific Suffixes *-san* and *-sama*

Honorific suffixes are used such as in *kami-sama* (God), *Nakano-san* (Mr. or Mrs. Nakano), *otooto-san* (your younger brother), etc. These suffixes are never used for the speaker's own name, although in English one may say "This is Mr. Nakano" in reference to oneself in a telephone

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conversation for example. There are also some nouns with both the prefix *o-*, *go-* and the suffix *-san*, *-sama* such as *o-too-san* (father), *o-kaa-san* (mother), *go-kazuku-sama* (your family), etc. We should also note here that *too-san* and *kaa-san* without prefix are sometimes used. Also, one may dialectally use *o-too* and *o-kaa* without the suffix. In this case, *o-kaa* tends to become *o-kka*. It must be stressed here, however, that the forms with both the prefix and the suffix are most normal with kinship terms. As discussed in a previous chapter, those suffixes may also be used for more professional titles such as *o-isha-san* (doctor), or *sakanaya-san* (fish dealer). In such a case, *-san* gives the meaning of endearment. However, some professional titles are never used with *-san*. Some of these are: *sensei* (used with teacher, lawyer or physician), *daijin* (cabinet minister), *kyooju* (professor), etc. They seem to be the titles for which one may not have feelings of endearment very easily.

I predict that Arab students of Japanese would tend to make mistakes very similar to the ones I assumed for the use of the honorific prefixes above. Namely, they would use the suffixes in referring to themselves and their associates, especially at the beginners level.

3.2 Honorific and Humble Verbs

The speaker can show respect to someone, either by thinking very highly of that person and his [in-group] members or by lowering his own status and his associates with respect to that person. This is done by using the honorific polite forms for the former and the humble ones for the latter. First, let us look at the honorific ones:

3.2.1 Honorific Verbs

The honorific forms of verbs are formed by one of the following ways:

1. $\begin{Bmatrix} o \\ go \end{Bmatrix}$ + Verb Conjunctive Form + $\begin{Bmatrix} ni\ narimasu \\ nasaimasu \\ desu \end{Bmatrix}$

For Example:

$$\textit{Sumisu-san} \quad \textit{ga} \quad \textit{o-hanashi} \quad \left\{ \begin{array}{c} ni - narimasu \\ nasaimasu \\ desu \end{array} \right\}^{15}$$

Smith-Mr.   S.M.   H.P.-speak.

Mr. Smith will speak. (exalting)

2. Sometimes passive forms are used in Japanese as a respect language. It is believed that they are commonly used by men and are heard often in the world of business (Okada, 1954). In fact, all honorific forms are used very commonly in business. This may be due to the fact that the relations and the connections between business people are not personal, so they have got to be formal. In fact, they are really between firms, companies and associations, etc. in the sense that business people are representing their companies or firms. Thus, we find, for example, that the employees of one firm treat employees of other firms as [+out-group] members. I do not think that the above phenomena is peculiar to a specific culture. I rather think that it is a universal characteristic for the business world all over the world. The following sentence illustrates the use of passive form as a respect language in Japanese:

Example 27

a.   *Nakano-sensei ga*   *tegami*   *o*   *yomaremashita.*
          teacher   S.M.   letter   O.M.   read (passive past)

Mr. Nakano read the letter. (Exalting)

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[15] The form of the rule and the examples are from Soga, 1978

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b.	*Tanaka-san*	*ga*	*denwa*	*o*	*kakerareru*		*to*	*omoimasu.*
	Mr.	S.M.	telephone	O.M.	telephone (passive past)		that	think

I think that Mr. Tanaka will phone. (Exalting)

3.2.2 Humble Verbs

Verbs are made into humble polite style by the following formulation:

$$\left\{ \begin{array}{c} o \\ go \end{array} \right\} + \text{Verb Conjunctive Form} + \left\{ \begin{array}{c} shimasu \\ itashimasu \end{array} \right\}$$

For example:

watakushi	*ga*	*o-yomi*	$\left\{ \begin{array}{c} shimasu \\ itashimasu \end{array} \right\}$	16
I	S.M.	H.P.-read		

I will read it. (humble)

Some verbs do have special forms for both exalting and humble, as in the following chart:

Neutral	Exalting	Humble	Meaning
suru	*nasaru*	*itasu*	to do
iu	*ossharu*	*moosu*	to say
miru	*goran ni naru*	*haiken-suru*	to look at
taberu	*meshi-agaru*	*itadaku*	to eat
nomu	*meshi-agaru*	*itadaku*	to drink
iku	*irassharu/o-ide ni naru*	*mairu/ukagau*	to go
kuru	*irassharu/o-ide ni naru*	*mairu/ukagau*	to come

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da {	de iru	{ de irassharu, de o-ide ni naru	de oru	copula
		{ de gozaru		
	de aru	{ de o-ide ni naru	de gozaru	
		{ de gozaru		

Due to the fact that both honorific and humble verbs have various forms as introduced above, I predict that Arabic speakers, as well as English speakers, would find learning and using them very difficult. Students would have also to memorize the special honorific and exalting forms that some verbs have. As mentioned previously, the further difficulties would be to whom, when, how and in which situation they are used. Here, the superior/ inferior/ intimate/ non-intimate/ in-group/ out-group social deixis are what have to be paid attention to, for the sake of good understanding and proper use of honorific language in Japanese.

In Chapter 5, my predictions of ungrammatical sentences made by the Arab students will be presented.

3.3 Imperatives

In the following, some of the expressions used for Japanese imperatives will be introduced. Japanese imperatives have two forms: formal or polite, and informal forms. The formal form is formulated by adding -nasai to the conjunctive forms of verbs as in tabe-nasi (eat) and ne-nasai (sleep). This formal imperative is felt to be more polite than the informal one. The informal imperative is formulated as follows:

1. Changing the vowel of the consonant verbs to the e line, as in kaku (write) → kake and yomu (read) → yome.

2. Replacing the final syllable ru with ro to the vowel verbs as in taberu (eat) → tabero.

3.3.1 Affirmative Imperative

Japanese imperatives have two levels; higher level and lower level (these terms are used by P.G. O'Neil, 1966). The higher level is formed by:

1. gerund of honorific verb + *kudasai(mase)*, as in *osshatte kudasai(mase)* (please say)

2. *o* + conjunctive form + *kudasai(mase)*, as in *o-machi kudasai(mase)* (please wait)

3. *o* + verb conjunctive form + *nasai(mase)*, as in *o-benkyoo nasai(mase)* (study)

I have to mention here that the underlying forms of *kudasai*, *kudasaimase* and *nasaimase* are thought to be as follows:

1.

kudasaru	→	*kudasare*	→	*kudasai*
(give, hon., informal)		(give, hon., inf., imperative)		imperative

in which *kudasare* is supposed to be the informal imperative form of the honorific verb *kudasaru*.

2. Similarly, the underlying form of *kudasaimase* (give) is something like:

kudasaru	→ *kudasarimasu*	→ *kudasarimase*	→ *kudasaimase*
(hon., informal)	(hon., formal)	(hon., formal, imperative)	(imperative)

in which the latter form is related to the informal imperative mentioned above by having the sound "r" deleted. The same "r" deletion can be observed in *o-hayoo-gozarimasu → o-hayoo-gozaimasu*:

o-hayoo	*gozarimasu*	→	*o-hayoo*	*gozaimasu*
H.P.-early(hon.)	exist(humble)		H.P.-early	exist(humble)

3. The form *nasaimase* from the verb *nasaimasu* (do, hon., formal) is also related to the informal imperative in very much the same way as *kudasaimase* in (2) above.

How the various kinds of imperative mentioned above are used varies with respect to the degree of formality and politeness, etc. Also, forms used with superiors are different from those used with inferior, etc. For example, in addressing a teacher, one may request:

Example 28

a. *Doozo*   *o-kusuri*   *o*   *o-nomi-kudasai(mase).*

    please   H.P.-medicine   O.M.   H.P.-drink-give(hon.)

a-1 *Doozo*   *o-kusuri*   *o*   *meshiagatte*   *kudasai(mase).*

    please   H.P.-medicine   O.M.   drink(hon.)   give(hon.)

(Lit.) Please (polite) take (hon.) the medicine (hon.).

Please take the medicine.

In addressing one's younger brother one may say:

b. *Kusuri*   *o*   *nome.*

    medicine   O.M.   drink(imperative).

b-1 *Kusuri*   *o*   *nomi-nasai.*

    medicine   O.M.   drink(imperative).

Take the medicine.

The lower imperative is formed by:

o + verb conjunctive form + *nasai*, as in *o — machi—nasai* (wait).

This lower form is very similar to the formal imperative. Yet, it can be said that it is more polite because of the use of the honorific prefix *o-*.

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3.3.2 Negative Imperative

The negative imperative is formed for both levels by using the *"na* negative" forms of the verbs used in the affirmative imperative, as in *irassharu na* (lower) and *irasshaimasu na* (higher) (do not go). However, expressions such as ... *nai de kudasai* (please do not ...), ... *te wa ikemasen* (you must not ...) and ... *masen yoo ni* (I ask you not to ...) are preferred (O'Neil, 1966). In fact, the expression ... *masen yoo ni* is a shortened form of the original ... *masen yoo ni o-negai shimasu* (I request you not to ...). The following chart has some examples of both kinds of imperative:

Affermative			Negative	
	Lower Level	Higher Lever	Lower Level	Higher Lever
kuru (to come)	*irasshai, o-ide nasai*	*irashite kudasai (mase) o-ide kudasai (mase)*	*irassharu na o-ide nasaru na*	*irasshaimasu na o-ide nasimasu na*
iu (to say)	*osshai*	*osshatte kudasai (mase)*	*ossharu na*	*osshaimasu na*
miru (to look at)	*goran nasai*	*goran kudasai (mase)*	*goran nasaru na*	*goran nasaimasu na*
taberu (to eat)	*o-agari nasai*	*o-agari kudasai (mase)*	*o-agari nasaru na*	*o-agari nasaimasu na*
nomu (to drink)	*meshi-agare*	*meshi-agatte kudasai (mase)*	*meshi-agaru na*	*meshi-agarimasu na*

The various forms and expressions that Japanese imperatives have, would be a problem for Arab students in terms of proper use according to the situation, level of politeness and formality etc. This is so because in Arabic, polite requests are simply formed by using polite words equivalent to English "please" with the imperative as has been introduced in the previous chapter. Also, because in Arabic, honorifics are decided by reference to superiors, there are no predicate differences, unlike Japanese. This point will be explained more in the sample conversation, later in this chapter. My prediction is that Arab students would be a little confused and tend to make mistakes. For example, there are

some forms of the imperative that have been introduced as polite or formal imperatives. However, they are not to be used with superiors. Instead, the high level imperatives are used. I assume that Arab students might use formal imperative with superiors, thinking that it is right to do so since it is called formal or polite. I also think that it would take sometime before they are used to the new system and become able to use its expressions correctly. Sentences illustrating the predicted mistakes will appear in Chapter 5.

3.4 Adjectives

Similar to Japanese verbs and nouns, adjectives also have honorific forms. Honorific adjectives are formed by one of the following ways:

1. By attaching the prefix *o-* to the adjective only if it does not start with the syllable *o*, as in *o-wakai* (young), *o-isogashii* (busy), etc.

2. Just like it is the case for some nouns to have respectful equivalent such as *dare → donata* (who), so is the case for some adjectives as well. For example, *ii* has the more respectful form *yoroshii*.

3. The nominal adjectives (*na* adjectives), in addition to having the honorific prefix, are made into honorific by using the main word plus *de gozaimasu*, as in *joobu de gozaimasu* (is strong, or healthy).

4. In the case of the true adjectives used with *gozaimasu*, the adjectives are inflected as follows:[17]

    a. Adjectives ending in "*-ii*"

        ookii → ookyuu gozaimasu (big)

        kanashii → kanashyuu gozaimasu (sad)

        atarashii → atarashyuu gozaimasu (new)

    b. Adjectives ending in "*-ai*"

        akai → akoo gozaimasu (red)

        hayai → hayoo gozaimasu (early)

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[17] The classification of the adjectives; their inflections and the examples are from Okada's, 1954

hukai → *hukoo* gozaimasu (deep)

c. Adjectives ending in *"-oi"*

   shiroi → *shiroo gozaimasu* (white)

   osoi → *osoo gozaimasu* (late)

   aoi → *aoo gozaimasu* (blue)

d. Adjectives ending in *"-ui"*

   warui → *waruu gozaimasu* (bad)

   hurui → *huruu gozaimasu* (old)

   usui → *usuu gozaimasu* (thin or pale)

The above forms are felt to be derived in a very similar way. For example:

ookii (big) :

	honorification		phonological change	
ookiku arimasu	------ >	*ookiku gozaimasu*	--------- >	*ookyuu gozaimasu*

warui (bad) :

	honorification		phonological change	
waruku arimasu	------ >	*waruku gozaimasu*	--------- >	*waruu gozaimasu*

Although in Arabic a comparable case of honorific adjectives does not exist, I think that learning their forms would not be a problem for Arab students. Yet, the problem again would be rather to whom in what situations they are to be used. This point, I think, is the most important because it is the most confusing to Arabs. This might be an area in which social and cultural differences are the main factors for such confusion.

3.5 Giving and Receiving Verbs

Kindaichi, 1978[18], says that Japanese has produced a surprising number of verbs related to the receiving and giving of things. This is due to "customary emphasis on the importance of exchanging

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[18]   P. 200

presents". Some of these verbs are introduced as follows:

A gives to B

B $\neq$ speaker

a. *Sashiageru:* give to out-group (of superior status)

$$A < B^{19}$$

a-1 *Ageru:* give to out-group/in-group (of equal or higher status)

$$A \leq B$$

a-2 *Yaru:* give to out-group/in-group (of lower status)

$$A > B$$

B gives to A

B $\neq$ speaker

b. *Kudasaru:* give to in-group (from out-group of higher states)

$$B > A$$

b-1 *Kureru:* give to in-group (from in-group/out-group of equal or inferior status)

$$B \leq A$$

A receives from B

B $\neq$ speaker

c. *Itadaku:* get from out-group (of higher status)

$$A < B$$

---

[19] The signs A<B means that B is superior, A>B means that A is superior and A≤B means that B is equal or superior to A.

c-1   *Morau:*   get from in-group/out-group (of equal or inferior status)

A ≥ B

When transfer is moving in the direction of the speaker or speaker's [in-group], the verbs *kureru/kudasaru* (give to [in-group]) or *morau/itadaku* (get from [in group]/[out-group]) are used. When transfer is in the opposite direction, away from the speaker or the speaker's [in-group], the verbs *yaru/ageru/sashiageru* are used (Wetzel, Patricia; 1985). The proper use of giving and receiving verbs is one of the serious problems that would face Arab students as well as English speakers, I believe. This is due to the various situations they are used in. This use depends very much upon Japanese [in-group]/[out-group] deixis. We may say, that they are inherent in these verbs. For example, having just a single verb as a complete sentence without any reference to a subject, will help us distinguish between [in-group] and [out-group]. Observe:

Example 29

a.   *Hon*   *o*   *kureru.*

book   O.M.   give to in-group. (from in-group/out-group of equal or inferior status)

a-1   *Hon*   *o*   *kudasaru.*

book   O.M.   give to in-group. (from out-group of higher status)

b.   *Hon*   *o*   *ageru.*

book   O.M.   give to out-group/in-group. (of equal or higher status)

b-1   *Hon*   *o*   *sashiageru.*

book   O.M.   give to out-group. (of superior status)

c.   *Hon*   *o*   *morau.*

book   O.M.   get from in-group/out-group. (of equal or inferior status)

c-1   *Hon   o   itadaku.*

        book   O.M.   get from out-group. (of higher status)

Let us examine each pair of the above example: The (a) and (a-1) sentences can mean that "someone in the [out-group/in-group] for (a), and [out-group] for (a-1) will give a book to someone in the [in-group]". The giver is felt to be inferior or equal to the receiver and is superior to the receiver in (a) and (a-1), respectively. The (b) and (b-1) sentences are contrasted with (a) and (a-1) in the sense that they are understood as "someone of the [in-group] gives a book to someone of the [out-group/in-group] for (b), and [out-group] for (b-1)", in which the giver is inferior or equal to the receiver in (b) and is inferior to the receiver in (b-1). Similarly, (c) and (c-1) means "someone of the in-group gets a book from [out-group/in-group] in (c), and [out-group] in (c-1)" in which the receiver is superior or equal to the giver in (c) and is inferior in (c-1).

I have to mention here that when the speaker or his [in-group] are participating in the discourse, the speaker will empathize with the hearer. For example, in a social situation in which the speaker's friend got a gift for his birthday from his friends, the speaker can say:

a.   *Ii   purezento   o   kuremashita   nee.*
        nice   present   O.M.   give to in-group   didn't they.

        They gave you nice presents didn't they.

In (a), the speaker is telling the incident from the point of view of the receiver. The speaker can tell another incident from the listener's point of view if he had given a gift to his teacher, as follows:

a-1   *Ii   purezento   o   agemashita.*
        nice   present   O.M.   give to [out-group].

        You gave him a nice present.

The speaker identifies himself with the giver in this case. Thus, identifying social deixis together with a good understanding of group identity in the Japanese culture is very important for a proper

use, not only of giving and receiving verbs, but also of the whole honorific system as well. Some ungrammatical sentences of giving and receiving verbs formed by Arab students will appear in a following chapter.

3.6 *Desu-masu* Style

What is called *desu-masu* style, *desu-masu choo* or *desu-masu tai* style in Japanese is classified as *kei-tai*, which means polite style. It is also called "Formal Style" as against "Informal Style" of *da* and *ru*. The *desu-masu* is most commonly used among educated Japanese for polite conversation, correspondence and often in children's stories. On the other hand, the plain style is commonly used in non-personal descriptions or discussions such as those in newspapers, novels, essays, thesis, etc. Also, it is used in informal speech.

Desu-masu style is considered very convenient, especially for foreigners who are learning Japanese. That is if a foreigner uses the *desu-masu* style with no other honorific or humble expressions, he will still be appreciated and thought of as a polite person by the Japanese people. The *desu-masu* may be considered the result of transformation from *da-ru* form. That is, in the mind of the Japanese, *da-ru* is felt to be basic. For example:

da   +   *polite*   →   *desu.*
ru   +   *polite*   →   *masu.*

3.7 Sample Conversations

In this section, six sample conversations of Japanese will be studied. The first four samples are taken from Soga, 1978. The last two samples are from Japanese for Busy People II, 1990. These samples are given in their original polite or honorific forms in the (a) rows. In the (a-1) rows, the corresponding plain forms are given. Arabic translations are given in the (b) and (b-1) rows respectively. After each sample, a comparison between the two styles, honorific and plain, will be given by discussing the different expressions that have been used according to each style. This will give a better and a closer look at respect language in Arabic and Japanese.

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3.7.1 Sample Conversation #1

Conversation between two men *Ueda* and *Yamamoto*:

Honorific Style

a. *Ueda:*

O-taku no	*o-ko-san*	*wa*	*Amerika*	*de*	*nani*	*o*
H.P.-your (gen.)	H.P.-child-H.S.	T.M.	America	in	what	O.M.

go-benkyoo nasatte-irasshaimasu   *ka.*
H.P.-study is doing(honorific)   interrogative

(Lit.) What is your(hon.) child(hon.) studying(hon.) in America?

Yamamoto:	*Amerika no*	*rekishi*	*o*	*benkyoo*	*itashite-orimasu.*
	America (gen.)	history	O.M.	study	is doing(humble)

(Lit.) He is studying(humble) American history.

3.7.1.2 Plain Style

a-1	*Ueda:*	*Kodomo*	*wa*	*Amerika*	*de*	*nani*	*o*	*benkyoo*	*shite-iru*	*ka.*
		child	T.M.	America	in	what	O.M.	study	is doing	interrogative

(Lit.) What is your son studying in America?

Yamamoto:	*Amerika*	*no*	*rekishi*	*o*	*benkyo*	*shite-iru.*
	America	(gen.)	history	O.M.	study	is-doing

(Lit.) He is studying American history.

3.7.1.3 Honorific Arabic Translation

b.   *Ueda:*   *Mādhā*   *ya-drus-u*   *najl-u*
                what   he-is studying-(indicat.)   son(formal) of-(nom.)

            ḥaḍrat-i-ka   *fī*   *Amrīka?*
            presence-(gen.)-your(sing. masc.)   in   America

(Lit.) What is son(hon.) of yours(hon.) studying in America?

Yamamoto: *Inna-hu*   *ya-drus-u*   *tārīkh-a*   *Amrīka.*
                    that-he   he-is studying-(indicat.)   history of-(acc.)   America

(Lit.) He studies the history of America.

3.7.1.4 Plain Arabic Translation

b-1   *Ueda:*   *Mādhā*   *ya-drus-u*   *ibn-u-ka*
                what   he-is studying-(indicat.)   son-(nom.)-your(masc. sing.)

        fī   *Amrīka?*
        in   America?

(Lit.) What is son of yours studying in America?

Yamamoto: *Inna-hu*   *ya-drus-u*   *tārīkh-a*   *Amrīka.*
                    that-he   he-study-(indicat.)   history of-(acc.)   America

(Lit.) He is studying the history of America.

The following are the expressions that appeared in this sample conversations and which are going to be discussed. The informal expressions will be shown on the right hand side.

Japanese expressions	
Honorific	**Plain**
o-taku no o-ko-san your child(exalting)	*kodomo* your child(humble)
go-benkyoo nasatte-irasshaimasu is, are studying(honorific)	*benkyoo shite iru* am, is, are studying(informal)
benkyoo itashite orimasu am, is, are studying(humble)	*benkyoo shite iru* am, is, are studying(informal)

Arabic expressions	
Honorific	**Plain**
najl-u ḥaḍrat-i-ka your child(exalting)	*ibn-u-ka* your child(informal)

From studying this conversation the following can be noticed:

1. Japanese nouns have different forms according to style, whether it is honorific, plain or neutral.

2. Japanese nouns have different forms for honorific or humble such as *o-ko-san* (honorific) and *kodomo* (humble).

3. Japanese verbs have honorific, humble and neutral forms. For example:

go- benkyoo	*nasatte irasshaimasu.*	(is, are studying)	(honorific)
H.P.-study	is doing		

benkyoo	*shite-iru.*	(am, is, are studying)	(neutral)
study	is doing		

benkyoo   itashite-orimasu.   (am, is, are studying)   (humble)
       study is doing

The verb *benkyoo-suru* has honorific form, formed by the use of the prefix *go-* and the verb *nasaru* which is the honorific form of *suru* (to do). It also has the humble form *benkyoo itashimasu*, in which *itasu* is the humble form of *suru* (to do). Notice that the honorific prefix *go-* is not used with this form. It also is the case for the auxiliary *iru*. The honorific is *irasshimasu* and the humble is *orimasu*.

4. On the other hand, looking at both styles for Arabic in (b) and (b-1), we notice that there is no such difference between the two styles, unlike Japanese. The only difference between the two styles of Arabic is the use of *najl* (the formal word for son) instead of *ibn*, the less formal word. Also, the use of *haḍratika* together with *najl* is forming the very polite or formal expression *najl-u haḍrat-i-ka* (your son) shows that in Arabic, honorific is also payed by reference to pronoun. For plain style, *ibn-u-ka* (your son) is used. This suggests that an Arabic students studying Japanese will have difficulties in the area of honorifics. The students would have to learn the various forms the verb has, and when to use them correctly according to the different levels of politeness. So is the case, when the students are learning Japanese nouns. They have to be able to differentiate between the humble form of a noun they can use when referring to themselves or their associates, and the exalting forms that are to be used with a superior. The further difficulty that I predict, and I think is the most important, has to do with the levels of honorifics themselves. In the minds of the Arab students, and native speakers of English too I believe, the following kinds of questions may arise: "Is this person the one to use exalting style with him/her?", "Would I be impolite if I did not use the humble forms?", "Can I be informal?", etc. Language itself has little to do with these questions, if we assume that the students have already learned the honorific system well and now they are in the stage of applying its rules. I think that what makes Arab students and the native speakers of English confused is what is called cross cultural difference. In the sense that what is appropriate in North America, for instance, could

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Japan. Hence, the different points of views are very important factors in this situation. In other words, the social deixis is what really counts.

3.7.2 Sample Conversation #2

Conversation between a company staff and the company president:

3.7.2.1 Honorific Style

a.	*Shain:*	*Shachoo,*	*kinoo*	*wa*	*Tookyoo*	*Daigaku*	*de*	*Yamanaka-*
	Company staff	president	yesterday	T.M.	Tokyo	university	at	

		sensei	*ni*	*awareta*		*soo*	*desu*	*ga . . .*
		professor	(dat.)	meet (passive, exalting, past)		hear	copula	but

. (Lit.) I hear (polite) that you met(hon.) Professor Yamanaka(hon.) at Tokyo University yesterday but . . .

Shacho:	*Ee,*	*Yamanaka-sensei*	*ni*	*o-ai-shite*	*kimashita*	*yo.*
Company president	un	professor	(dat.)	H.P.-meet-do	come (past)	you know

(Lit.) Yes, I met(humble) Professor Yamanaka(hon.) and came(polite), you know!

3.7.2.2 Plain Style

a-1	*Shain:*	*Shachoo*	*kinoo*	*wa*	*Tookyoo*	*Daigaku*	*de*	*Yamanaka*
	Company staff	president	yesterday	T.M.	Tokyo	yesterday	at	

		sensei	*ni*	*atta*		*soo*	*da*	*ga . . .*
		professor	(dat.)	to meet (past)		hear	copula	but

(Lit.) I hear that you met Professor Yamanaka(hon.) at Tokyo University but . . .

Shachoo:	*Un*	*Yamanaka-sensei*	*ni*	*o-ai-shite*	*kita*	*yo.*
Company president	Un	professor	(dat.)	H.P.-meet-do	come (past)	you know

(Lit.) Yes, I met(humble) professor Yamanaka(hon.) and came, you know!

3.7.2.3 Honorific Arabic Translation

b.	*Al-muwazzaf:*	*Yā sayyid-ī*	*al-mudīr*	*samiᶜ-tu*	*anna*
	company staff	O Mr.-my	the-manager	hear(past)-I	that

hadrat-a-ka		*qābal-ta*	
presence-(acc.)-your(sing. masc)		meet(past)-you(sing. masc.)	

al-ustādh-a	*Yamanaka*	*fī*	*jāmiᶜat-i*
the-professor-(acc)		in	university-(gen.)

Tūkyū	*Ams-a*	*wa*	*lākin . . .*
Tokyo	yesterday-(acc.)	and	but . . .

(Lit.) Oh, my master, the manager(hon.), I heard that you(hon.) met Professor
Yamanaka(hon.) at Tokyo University yesterday but . . .

Al-Mudīr:	*naᶜam*	*qābal-tu*	*hadrat-a-hu*	*wa*	*ji'-tu.*
company president	yes	meet(past)-I	presence-(acc.)-his	and	come(past)-I

(Lit.) Yes, I met his presence and came.

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3.7.2.4 Plain Arabic Translation

b-1   *Al-muwazzaf:*   *Yā sayyid-ī . . .*   *samiᶜ-tu*

           Company staff   O Master-my . . .   hear(past)-I

                         anna-ka   *qābal-ta*

                         that-you(sing. masc.)   meet(past)-you(sing. masc.)

                     al-ustādh-a   *Yamanaka*   *fī*   *jamiᶜat-i*   *Tūkyū*

                     the-professor-(acc.)   in   university of-(gen.)   Tokyo

(Lit.) O Mr. . . . (polite), I heard that you met Professor Yamanaka(hon.) at Tokyo University.

b-1   *Al-Mudīr:*   *Naᶜam*   *qābal-tu*   *ḥaḍrat-a-hu*

           Company   yes   meet (past)-I   presence(fem.)-(acc.)-his

           president

                      wa   *ji'-tu.*

                      and   com(past)-I(nom.)

(Lit) yes, I met his presence and came.

The expressions in this sample conversation are as follows:

Japanese Expressions	
Honorific	**Plain**
sensei professor (exalting or polite)	—

awareta to meet (past, passive, respect language)	*atta* to meet (past, informal)
o-ai-shite kimashita to meet (humble), and to come (past, polite)	*o-ai-shite kita* to meet (humble), and to come (past,informal)
desu copula (polite form)	*da* copula (informal)
ee yes (polite)	*un* yes (informal)

Arabic Expressions	
Honorific	**Plain**
yā sayyid-ī al-mudīr O Mr. president (polite)	*yā sayyidī . . .* O Mr. . . . (less formal)
anna ḥaḍrat-a-ka qābal-ta that you(hon.) meet (past)	*anna-ka qābal-ta* you (informal) meet (past)
ḥaḍrat-a-hu his presence (honorific)	The informal expression is not used in the conversation

From this sample conversation, we can notice:

1. Sometimes "passive" form is used in Japanese as a respect language. This is illustrated with the use of *awareta* (to meet, past, passive) instead of using *atta* (to meet, past). On the other hand, Arabic does not have such a use for respect language.

2. The use of titles in Japanese, such as *shachoo* (president of a company) and *sensei* (professor), have been used in both (a) and (a-1). In Arabic, *sayyid-ī al-mudīr* (Mr. president) is used for a more formal use than when *yā sayyidī* (given name) is used. The title *ustādh* (professor) has

been used in both (b) and (b-1) before the surname Yamanaka.

3. Also in Arabic the use of *ḥaḍrat-a-ka* in (b) shows more respect than the use of *anna-ka* (that you) in (b-1). Notice here that honorification is carried out by pronoun.

4. In (a), in responding to the question, the humble form of *au* (to meet) is used with the verb *kimashita* (come, past, polite). In (a-1), the same humble form is used but with the plain form *kita* (come, past). The reason that the humble form *o-ai-shite* is used in both (a) and (a-1) is because the subject is the speaker himself who is lowering his own status with respect to Professor Yamanaka who has the feature [+out-group]. Also, the speaker is being polite to the hearer using *desu* in (a), while being informal by using the plain counterpart *da* in (a-1). In fact, (a-1) sentence may be unrealistic in the Japanese society. Notice that the use of the *desu-masu* forms of the verbs in the (a) row is what makes it a polite style.

5. Arabic uses the expression *ḥaḍrat-a-hu* (his presence) in *qābal-tu ḥaḍrat-a-hu* (met his presence) in (b) and (b-1) in order to pay respect to Professor Yamanaka, as in the Japanese conversations. It is interesting to notice that the respect in such expressions is payed in reference to honorific pronouns. The informal expression would be *qābāl-tu-hu* (meet (past)-I-he).

3.7.3 Sample Conversation #3

Conversation between two men, Yamada and Nakada:

3.7.3.1 Honorific style

a.	*Yamada:*	*O-hayoo*	*gozaimasu.*	*Ii*	*o-tenki*	*de gozaimasu*	*nee.*
		H.P.-early(hon.)	exist(humble)	nice	H.P.-weather	copula(humble)	isn't it

(Lit.) Good morning (polite), nice weather (polite), isn't it?

Nakada:	Ee	taihen	atatakoo	gozaimasu	nee.
	yes	very	warm(hon.)	exist(humble)	emphasis

(Lit.) Yes, it is very warm (hon.) indeed.

3.7.3.2 Plain Style

a-1	*Yamada:*	*O-hayoo.*	*Ii*	*tenki*	*da*	*nee.*
		H.P.-early(hon.)	nice	weather	copula	isn't it

(Lit.) Good morning(polite), nice weather, isn't it?

Nakada:	Un	taihen	atatakai	nee.
	yes	very	warm	emphasis

(Lit.) Yes, it is very warm indeed.

3.7.3.3 Honorific Arabic Translation

b.	*Yamada:*	*Şabāḥ-u*	*al-khayr-i.*	*Al-jaww-u*
		morning-(nom.)	the-good-(gen.)	the-weather-(nom.)

		jamīl-un	*a-laysa*	*ka-dhālika?*
		beautiful-(nom.)	(interrogative)-	as-that

(Lit.) Good morning. Nice weather isn't it?

Nakada:	*Balá.*	*Inna-hu*	*dāfi'-un.*
	yes	that-he	warm-(nom.)

(Lit): Yes. It is warm, indeed.

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3.7.3.4 Plain Arabic Translation

b.   *Yamada:*   *Ṣabāḥ-u*   *al-khayr-i.*   *Al-jaww-u*

    morning-(nom.)   the-good-(gen.)   the-weather-(nom.)

    jamīl-un   *a-laysa*   *ka-dhālika?*

    beautiful-(nom.)   (interrogative)-   as-that

(Lit.) Good morning. Nice weather isn't it?

Nakada: *Balá.*   *Inna-hu*   *dāfi'-un.*

    yes   that-he   warm-(nom.)

(Lit.) Yes. It is warm, indeed.

There is no Arabic expressions in this sample. The Japanese expressions are as follows:

Japanese expressions	
Honorific	**Plain**
o-hayoo gozaimasu good morning (polite)	*o-hayoo* good morning (informal)
ii o-tenki de gozaimasu good weather (honorific)	*ii tenki da* good weather (informal)
atatakoo gozaimasu warm (honorific)	*atatakai* warm (informal)
ee yes (polite)	*un* yes (informal)

The following characteristics must be pointed out:

1. In Japanese, the adjective also has an honorific form. An example is the regular morning greeting, *o-hayoo gozaimasu* (good morning), as in (a). This greeting is related to the adjective *hayai* (early). The prefix *o-* is attached to the adverbial form of the adjective of *hayai*, which is *hayaku* becoming *hayoo*, resulting in *o-hayoo gozaimasu*. Another example is *atatakoo gozaimasu* (warm), the honorific form of the adjective *atatakai* (warm). Notice that in (a-1) both adjectives have been used without *gozaimasu* for less formal style. But *atatakai*(warm) not *atatakoo* (warm, honorific) is used. Notice that *o-hayoo* without *gozaimasu* can also be used. In the case of *o-hayoo*, the honorific adjective (*o+hayoo*) cannot be used for noun modification because it is meant only for greeting. Dialectally, *hayoo* without honorific prefix *o-* may be used as an adverb, as in *hayoo shite* (do it quickly). Honorific adjectives has been discussed earlier in this chapter.

2. On the surface, Japanese language looks like paying respect to things talked about such as "weather", as in *taihen atatakoo gozaimasu nee* (it is very warm). However, this must be interpreted as polite form directed to the hearer. To illustrate this point, sentence *taiken atatakai desu nee* is considered to have the following underlying structure:

Watakushi	*wa*	*"taiken*	*atatakai*	*desu*	*nee"*	*to*	*iimasu.*
I	T.M.	very	warm	copula	isn't it	that	say

I say to you "it is very warm".

The subject *watakushi* (I) has the feature [+in-group] which is transferred to the adjective, producing the honorific form in order to show respect to the addressee who has the feature [+out-group]. Finally, it is considered that the subject *watakushi* and the verb *to iimasu* (I say) get deleted.

3. It has been mentioned earlier that some nouns get either honorific prefix *o-* or *go-*. The noun *tenki* (weather) takes the prefix *o-* as in (a), *o-tenki* and it is followed by the honorific form of

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the copula *de gozaimasu*. On the other hand, the plain form of the copula is used in (a-1) with the noun *tenki* (weather) but this time without the prefix *o-* as in *tenki da*.

4. It is very interesting to notice that there is no difference between the Arabic two styles in (b) and (b-1). This implies that Arabic honorifics are decided on by reference to superiors. Since there was no indication to the addressee on the surface in the conversation above, they appeared to be identical.

3.7.4 Sample Conversation #4

Conversation between two men Suzuki and Tanaka:

3.7.4.1 Honorific Style

a. *Suzuki:* *Oku-sama*   *wa*   *o-genki*   *de irasshaimasu*   *ka.*
                your wife-H.S.   T.M. H.P.-well   copula(hon.)   interrogative

(Lit.) Is (hon.) your wife (hon.) well (hon.) ?

    Tanaka: *Hai,* *kanai*   *wa*   *taihen* *genki* *desu.*
               yes   my wife T.M.   very   well   is

(Lit.) Yes, my wife (humble) is (polite) very well.

3.7.4.2 Plain Style

a-1   *Suzuki:* *Oku-san*   *wa*   *genki* *ka.*
               your wife-H.S.   T.M. well   interrogative

(Lit.) Is your wife (polite) well?

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Tanaka:	*Un,*	*kanai*	*wa*	*taihen*	*genki*	*da.*
	yes	my wife	T.M.	very	well	is

(Lit.) Yes, my wife (humble) is very well

3.7.4.3 Honorific Arabic Translation

b.	*Suzuki:*	*Hal*	*al-sayyid-ah*	*ḥaram-u*
		interrogative	the-Mr.-F.M.	wife of-(nom.)

ḥaḍrat-i-ka	*bi-khayr-in?*
presence(fem.)-(gen.)-your(sing masc.)	with-well-(gen.)

(Lit.) Is your (hon.) wife (hon.) well?

Tanaka:	*Naᶜam*	*zawjat-ī*	*bi-khayr-in*	*jiddan.*
	yes	wife-my	with-well-(gen.)	very

(Lit.) Yes, my wife (humble) is very well.

3.7.4.4 Plain Arabic Translation

b-1	*Suzuki:*	*Hal*	*zawjat-u-ka*	*bi-khayr-in?*
		interrogative	wife-(nom.)-your(sing. masc.)	with-well-(gen.)

(Lit.) Is your wife well?

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Tanaka:	*Naᶜam*	*zawjat-ī*	*bi-khayr-in.*
	yes	wife-my	with-well-(gen.)

(Lit.) Yes, my wife (humble) is very well.

The expressions in this sample are as follows:

Japanese expressions	
Honorific	**Plain**
oku-sama your wife (honorific)	*oku-san* your wife (less formal)
o-genki de irasshaimasu how are you (honorific)	*genki ka* how are you (informal)
(no honorific for one's own wife)	*kanai* my wife (humble)
genki desu fine (polite)	*genki da* fine (informal)

Arabic Expressions	
Honorific	**Plain**
al-sayyid-ah ḥaram-u ḥaḍr-at-i-ka your wife (honorific)	*zawjat-u-ka* your wife (informal)
(no honorific form for one's own wife)	*zawjat-ī* my wife (familiar)

From this conversation, one can notice the following:

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1. Some nouns that have the suffix *-san* or *-sama* as in *oku-sama* (your wife) in (a) and the less formal *oku-san* (your wife) in (a-1) and the humble form *kanai* (my wife) are used in both (a) and (a-1).

2. Also, the noun *genki* (healthy) is used in (a) with the prefix *o-* and the more polite form of the copula *de irasshaimasu* forming *o-genki de irasshaimasu ka* (how are you). The informal counterpart is used in (a-1), *genki da*.

3. Studying the Arabic samples in (b) and (b-1) we find the use of *al-sayyid-ah haram-u hadrat-i-ka* (your wife) as a very formal form compared to the use of *zawj-at-u-ka* (your wife) as in (b-1). Here, the respect is payed by reference to pronoun honorific.

4. Japanese and Arabic share having only a humble form for Japanese and familiar form of Arabic for one's own wife with no honorific counterpart. Usually because the speaker uses humble expressions when speaking about himself or his associates. Only does Arabic have one exception which is that a king or an emperor when speaking about his own wife may use the honorific form that is usually used with the addressee (as was explained in the "plural form" in the previous chapter).

5. The comparison between the Japanese conversations and their Arabic's translations above shows that in Arabic, there is no predicate verb difference, while in Japanese it exists. This implies or suggests that other difficulties for Arabs learning the Japanese language. This is again due to the fact Arabic honorific system is mainly lexical.

3.7.5 Sample Conversation #5

Telephone conversation between two men:

3.7.5.1 Honorific Style

a.	*Hayashi:*	*Yaa*	*shibaraku*	*desu*	*ne.*	*Itsu*	*nihon*	*e*
		hello	for a while	copula	isn't it	when	Japan	to

o-ide ni narimashita	*ka.*
H.P.-come (past, hon.)	interrogative

(Lit.) well well, it's been a while (since I saw you last), hasn't it (hon.)?

When did you come (hon.) to Japan?

Kim:	*Mi-kka*	*mai ni*	*mairimashita.*
	three-counter for days	before	come(past, humble)

(Lit.) I got (humble) here three days ago.

3.7.5.2 Plain Style

a-1	*Hayashi:*	*Yaa.*	*shibaraku*	*da*	*ne.*	*itsu*	*nihon*	*e*
		hello	for a while	copula	isn't it	when	Japan	to

	kita	*ka.*
	to come (past)	interrogative

(Lit.) Well well, it's been a while (since I saw you last) hasn't it (inf.)?

When did you come (inf.) to Japan?

Kim:	*Mi-kka*	*mai ni*	*kita.*
	three-counter for days	before	come(past)

(Lit): I came (inf.) here three days ago.

3.7.5.3 Honorific Arabic Translation

b.   *Hayashi:*   *Matá*   *ḥaḍar-tum*   *ilá*   *al-yābān?*

                      when   come (past)-you(pl. masc)   to   the-Japan

(Lit.) When did you (hon.) come to Japan?

Kim: *Mundhu*   *thalāthat-i*   *ayyām-in*   *ḥaḍar-tu.*

              since   three-(gen.)   days-(gen.)   come(past)-I

(Lit): I came here three days ago.

3.7.5.4 Plain Arabic Translation

b-1   *Hayashi:*   *Matá*   *ḥaḍar-ta*   *ilá*   *al-yābān?*

                        when   come(past)-you(sing. masc.)   to   the-Japan

(Lit): When did you come to Japan.

Kim: *Mundhu*   *thalāthat-i*   *ayyām-in*   *ḥaḍar-tu.*

              since   three-(gen.)   days-(gen.)   come(past)-I

(Lit.) I came here three days ago.

The expressions in the conversation are:

Japanese Expressions	
Honorific	**Plain**
shibaraku desu it has been long since we met (polite)	*shibaraku da* it has been long since we met (informal)
o-ide ni narimashita to come (past, honorific)	*kita* to come (past, informal)
mairimashita to come(past, humble)	*kita* to come (past, informal)

Arabic Expressions	
Honorific	**Plain**
ḥaḍar-tum come(past, honorific)-you (pl.)	*ḥaḍar-tā* come (past, informal)-you(sing.)

The verb *kimasu* (to come) has two forms, honorific form as in (a); *o-ide ni narimashita* and humble form as in (a-1); *mairimashita*. For the Arabic sample in (b), the plural form has been used; *ḥaḍar-tum* (you come, past), while the less formal singular counterpart has been used in (b-1); *ḥaḍar-ta* (you come, past). Here again, the Japanese has a predicate difference, but the Arabic has no predicate difference.

3.7.6 Sample Conversation #6

Part of a telephone conversation between two women:

3.7.6.1 Polite Style

a.	*Sumisu-Fujin:*	*Kaki*	*o*	*takusan*	*itadakimashite*	*arigatoo*
	Mrs. Smith:	persimmons	O.M.	lots	get(hon.)	thank you

gozaimashita.	*O-niwa*	*de*	*rippa na*	*no*
exist(past, humble)	H.P.-garden	in	splendid	(gen.)

ga	*dekiru*	*n*	*desu*	*nee.*
S.M.	grow	emphasis	copula(polite)	emphasis

(Lit.) We got (hon.) such a lot of persimmons, thank you (polite). (I am imperessed that) such splendid persimmons grow (polite) in your garden (hon.).

Katoo-Fujin:	*Ni-san-nichi*	*tatsu*	*to*	*motto*	*amaku*	*narimasu*
Mrs. Kato:	two-three-days	pass	after	more	sweet	become

kara	*sorekara*	*meshiagatte*	*kudasi.*
because	then	eat(hon.)	give(polite)

Dewa	*doozo*	*mina-sama*	*ni*	*yoroshiku*
well	please	everybody-H.S.	to	regard

osshatte	*kudasi.*
say (hon.)	give(polite)

(Lit.) After two or three days (pass), they'll be (polite) sweeter so please (hon.) eat (hon.) them then. Please (polie) give (hon.) our best regards to everyone (hon.).

Sumisu-Fujin:	*Hai*	*doomo*	*go-teinei ni*	*o-denwa*	*o*	*arigatoo*	*gozaimashita.*
Mrs. smith:	yes	thank	H.P.-polite	H.P.-telephone	O.M.	thank you	exist (past, humble)

(Lit.) Certainly, thank you for your concern (hon.) to give us a call (hon.).

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3.7.6.2 Plain Style

I will change the names to Mr. Smith and Mr. Kato since the following kind of speech is not likely to be common among ladies.

a. | Mr. Smith: | *Kaki* | *o* | *takusan* | *moratte* | *arigatoo.* | | *Niwa* |
|---|---|---|---|---|---|---|---|
| Mr. Smith: | persimmous | O.M. | lots | get | thank you | | garden |

	de	*rippa na*	*no*	*ga*	*dekiru*	*n*	*da*	*nee.*
	in	splendid	(gen.)	S.M.	grow	emphasis	copula (inf.)	emphasis

(Lit.) We got (inf.) such a lot of persimmons, thank you. (I am impressed that) such splendid persimmons grow in your garden.

Mr. Kato:	*Ni-san-nichi*	*tatsu*	*to*	*motto*	*amaku*	*naru*
Mr. Kato:	two-three-days	pass	when	more	sweeter	become(inf.)

	kara	*sorekara*	*tabete*	*kure.*	*Dewa*	*minna*
	because	then	eat	give(inf.)	well	everybody

	ni	*yoroshiku*	*itte*	*kure.*
	to	regards	say(inf.)	give(inf.)

(Lit.) After two or three days (pass), they'll become (inf.) sweeter, so please (inf.) eat (inf.) them then. Please give (inf.) our best regards to everyone (inf.).

Mr. Smith:	*Un*	*teinei ni*	*denwa*	*o*	*arigatoo.*
Mr. Smith	yes	considerate	telephone	O.M.	thanks

(Lit.) Certainly, thank you for your concern to give us a call.

3.7.6.3 Arabic Polite Translation

b-1	Mrs. Smith:	*shukr-an*	*jazīl-an*	*ᶜalá al-kākī*	*allatī*
		thanks-(acc.)	a lot -(acc.)	for the-persimmon	that(fem.)

tafaddal-tum		*bi-taqdīm-i-hā*
do the favor of (past)-you(pl. masc.)		with-offering-(gen.)-she

lanā.	*Inna-hā*	*la-kākī*
to us	that-she	such a (emphasis)-persimmon

rā'iᶜ-at-un		*tilka*	*allatī*	*ta-nmū*
splendid-(f.m.)-(nom.)		the one	that(fem.)	she-grow

fī	*hadīqat-i hadrat-i-kum.*
in	garden-(gen.) presence-(gen.)-your(masc. pl.)

(Lit.) Thank you (hon.) for your favour of giving us such a lot of persimmons, (I am imperessed that) such splendid persimmons grow in your (hon.) garden.

Mrs. Kato:	*baᶜd-a*	*yawm-in*	*aw*	*ithnayni*	*sa-ta-kūn-u*
	after-(acc.)	one day-(gen.)	or	two (gen.)	will -she-become-(indicat.)

ahlá	*ᶜinda' idhin*	*tafaddal-ū*
sweeter	then	do the favour of(imp. jus.)-you(pl. masc.)

kul-ū-hā.		*Min*	*fadl-i-ki*
eat(imp. jus.)-you(pl.)-she		from	favour-(gen.)-your(sing. fem)

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balligh-ī	*al-jamī^c-a*	*salām-a-nā*
tell(imp. jus.)-you(sing. fem.)	the-everyone-(acc.)	regards-(acc.)-our

(Lit.) After a day or two (pass), they'll become sweeter, so please you(hon.) (give us the favour and) eat them then. Please (do the favour and) give our regards to everyone.

Mrs. Sumith:	*sa-a-f^cal-u*	*dhālika*	*shukr-an*	*^calá*	*ihtimām-i*
	will-I-do-I	that	thanks-(acc.)	for	care-(gen.)

ḥaḍrat-i-ki	*bi- al-mukālamat-i.*
presence-(gen.)-your(sing. fem.)	with-the-telephone call(fem.)- (gen.)

(Lit.) I will, thank you for your (hon.) concern to call.

3.7.6.4 Arabic Plain Translation

b-1	Mrs. Smith:	*shukr-an*	*jazīl-an*	*^calá al-kākī*	*allatī*
		thanks-(acc.)	a lot-(acc.)	for the-persimmon	that(fem)

qaddam-tī-hā		*lanā.*	*Inna-hā*
offer(past)-you(sing. fem.)-she		to us	that-she

la-kaki	*rā'^c-at-un*	*tilka*
such a(emphasis)- persimmon	splendid-S.M.-(nom)	the one

allatī	*ta-nmū*	*fī*	*ḥadiqat-i-kum*
that(fem.)	she-grow	in	garden(fem.)-(gen.)-your(pl. masc.)

(Lit.) Thank you for giving us such a lot of persimmons, (I am imperessed that) such splendid persimmons grow in your garden.

Mrs. Kato:	*ba͏ᶜd-a*	*yawm-in*	*aw*	*ithnayni*	*sa-ta-kūn-u*
	after-(acc.)	a day-(gen.)	or	two-(gen.)	will-she-become-(indicat.)
	ahlá	*ᶜinda' idhin*		*kul-ū-hā.*	
	sweeter	then		eat(imp. jus.)-you(pl.)-she	

	Balligh-ī	*al-jamīᶜ-a*	*salām-a-nā.*
	tell(imp.)-you(fem. sing.)	the-everyone-(acc.)	regards-(acc.)-our

(Lit.) After a day or two (pass) they'll be sweeter, so eat them then. Give our regards to everyone.

Mrs. Smith:	*sa-a-fᶜal-u*	*dhālika*	*shukr-an*	*ᶜalá*
	will-I-do-I	that	thanks-(acc.)	for
	ihtimām-i-ki		*bi-al-mukālamat-i.*	
	care-(gen.)-your(fem. sing.)		with-the-call(fem.)-(gen.)	

(Lit.) I will, thanks for your concern to call.

Balligh-ī	*al-jamīᶜ-a*	*salām-a-nā.*
tell(imp.)-you(fem. sing.)	the-everyone-(acc.)	regards-(acc.)-our

(Lit.) After a day or two (pass) they'll be sweeter, so eat them then. Give our regards to everyone.

Mrs. Smith:	*sa-a-fᶜal-u*	*dhālika*	*shukr-an*	ᶜ*alá*
	will-I-do-I	that	thanks-(acc.)	for

ihtimām-i-ki		*bi-al-mukālamat-i.*
care-(gen.)-your(fem. sing.)		with-the-call(fem.)-(gen.)

(Lit.) I will, thanks for your concern to call.

The expressions for this sample are:

| Japanese Expressions ||
Honorific	Plain
itadakimashite to receive (honorific)	*moratte* to get or receive (informal)
arigatoo gozaimashita thank you (honorific)	*arigatoo* thank you (informal)
o-niwa garden (honorific)	*niwa* garden (informal)
desu copula (polite)	*da* copula (informal)

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narimasu to become (polite)	*naru* to become (informal)
meshi agatte kudasai please eat (honorific)	*tabete kure* please eat (informal)
doozo please (polite)	—
mina-sama everyone (exalting)	*minna* — everyone (informal)
osshatte kudasai please say (exalting)	*itte kure* please say (informal)
go-teinei considerate (excalting)	*teinei* considerate (informal)
o-denwa telephone (polite)	*denwa* telephone (informal)

Arabic Expressions	
Honorific	**Plain**
tafaḍḍal-tum bi taqdīm-i-hā you gave us the honor of offering (exalting)	*qaddamtī-hā* you offered us (informal)
ḥadīqat-i ḥaḍrat-i-kum your(hon.) garden	*ḥadīqat-i-kum* your garden(infomal)

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min faḍlik-i	—
please	
ihtimām-i ḥaḍrat-i-ki	*ihtimām-i-ki*
your(hon.) concern	your concern (informal)

By studying this conversation the following could be noticed about the Japanese expressions:

1. There are nouns that have prefix *o-* or *go-* or suffix *-sama* such as *o-niwa* (you garden), *go-teinei* (considerate) and *mina-sama* (everyone).

2. Verbs that have special honorific forms have been used such as:

   a. *itadakimashite* (to receive), the polite form of *moratte*,

   b. *meshiagatte* (eat), the honorific counterpart of *tabete* and

   c. *osshatte* (say), the honorific form of *itte*

3. The formal *desu-masu* style as in *desu* (am, is, are) and *narimasu* (to become) is used in (a). On the other hand, *da* (am, is, are) and *naru* (to become) the informal counterparts have been used in (a-1).

4. Some polite words appeared in the (a) rows and did not appear in (a-1) rows, such as *doozo* (please) and *gozaimashita* of *arigatoo (gozaimashita)*.

5. *Kure* (please), the informal of *kudasai*, has been used in (a-1). *kure* and *kudasai* are from *kudasaru* and *kureru* (to get) verbs respectively.

And for the Arabic, we can notice that:

1. The expression *min faḍlik-i* (please), appeared in (b) and not in (b-1)

2. *tafaḍḍal-tum* (you gave us the honor of) was used in (b) and not in (b-1). Instead, *qaddam-ti-hā* (you offered it) has been used.

3. Two expressions with honorific pronouns have appeared in (b) and not in (b-1). They are *ḥadīqat-i ḥaḍrat-i-kum* (your(hon.) garden) and *ihtimām-i ḥaḍrat-i-ki* (your(hon.) concern). Their informal forms are *ḥadīqat-i-kum* (your garden) and *ihtimā-i-ki* (your concern) respectively.

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3.8 Summary

The important points of this chapter can be summarized as follows:

1. Japanese honorific system displays inflectional characteristics. It is also a lexico-grammatical system, while the Arabic system is mainly lexical.

2. Some Japanese nouns have honorific and neutral forms.

3. Japanese has honorific prefixes and honorific suffixes, while Arabic does not.

4. One could be polite in Japanese and show respect to the addressee or to the referent either by using the honorific or the humble forms of the verb. On the other hand, Arabic verbs do not have these kinds of forms. However, the use of the plural forms in Arabic is considered honorific style.

5. Although there are some rules for the formation of honorific or humble Japanese verbs, some verbs do have special honorific and humble forms of their own.

6. Passive form is used as a respect language in Japanese.

7. Imperative in Japanese has honorific counterparts as well, in which there are two levels; lower and higher. According to these levels, the negative imperative is formed. In Arabic, words with the meaning of "please" are simply used with imperative, forming a polite request.

8. Japanese nominal adjectives and true adjectives are made into honorific, while Arabic adjectives are not made into honorific.

9. Japanese has lots of giving and receiving verbs that have in-group/out-group deixis inherent in them.

10. *Desu-masu* style is considered vitally important for politeness in Japanese.

11. In Arabic, honorifics are decided on by reference to superiors, while in Japanese there is a subject/verb agreement that governs the form of the verb.

12. Japanese has predicate difference, while Arabic has not.

13. In Arabic, respect is also payed by reference to pronoun honorific.

The following chart illustrate the difficulties of Arabs learning Japanese honorific system:

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	Arab Students Difficulties	Reason
1.	Japanese honorific system.	The reason behind this is that Arabic honorific system is mainly lexical. Thus, the students are dealing with a completely different system.
2.	Honorific prefixes *o-* and *go-*.	The Arab students have no ability of differentiating between words of Japanese origin and those of Chinese origin to use *o-* and *go-* with them respectively. Also, the students might make mistakes and use such prefixes in referring to themselves or their [in-group] members because they do not have equivalents in Arabic.
3.	Honorific suffixes *-san* and *-sama*.	Similar to (2) above, the students would tend to use them in referring to themselves or their associates.
4.	Honorific and humble verbs.	The students will have to learn not only the verbs, but also how to form their honorific and humble counterparts. Besides, some verbs have their special honorific and humble forms that must be memorized. The further difficulties are in which social situation what level of politeness and with whom these forms are used.
5.	Japanese imperative.	Due to having different forms and various levels of imperatives, the students will have trouble learning them and using them very similar to their troubles with honorific and humble forms of the verbs and their usage mentioned in (4) above.

6.	Honorific adjectives.	Again, in what level and with whom one should use these forms, will confuse Arab students.
7.	Giving and receiving verbs.	This is due to the fact that, contrary to Arabic and English, Japanese has so many of these verbs. Their usage also varies according to Japanese in-group/out-group deixis, as well as the various levels of politeness, etc. in which Arab students, as well as English speakers, often make mistakes due to cultural difference, etc.

Chapter 4

Number and Gender in Japanese and Arabic

This chapter deals with Number and Gender in Japanese and Arabic. Number and gender in both languages will be introduced and compared. My predictions of the difficulties that might face Japanese learning Arabic and Arabs learning Japanese will be presented. The possible incorrect use of number and gender made by both students are kept for further discussions in Chapter 5.

4.1 Number and Gender in Japanese

The terms "singularity" and "plurality" in Japanese are different from the English or the Arabic ones. It is well known that all the countable nouns in English are either singular or plural as in pen versus pens respectively. In Arabic, verbs, nouns and adjectives are marked for number and gender. There are three numbers in Arabic: singular, dual and plural. There are two genders: masculine and feminine. On the other hand, Japanese nouns, verbs and adjectives are not marked for number and gender. However, there are some nouns that are semantically plural, such as *minna* (everybody), *takusan* (lots, many), *sukunai* (few), etc. There are also some nouns that are semantically females or males, such as *o-kaa-san* (mother), *o-too-san* (father), etc. Of course, it must be pointed out that females or males or what is known as "natural gender" are of different concepts from grammatical genders such as masculine or feminine. However, since in Arabic nouns denoting females are feminine, and those denoting males are masculine, and males and females in Japanese also have some grammatical implications, as indicated by sentence particles *wa* or *zo*, I will use masculine and feminine here in association with males and females.

In the following, Japanese number and gender will be introduced.

4.1.1 Japanese Number

4.1.1.1 Japanese Noun

In Japanese, some nouns get plural counterparts by using plural suffixes, such as *-tachi, -gata*

and *-ra*, with words such as *watakushi* (I), *anata* (you) and *kore* (this one), respectively. Also, by using reduplication, plural words are formed as *ware-ware* (we). Observe the following example:

Example 30

a.	*Watakushi*	a-1	*Watakushi-tachi* (we)
	I		I-(P.S.)

b.	*Anata*	b-1	*Anata-gata* (you, pl.)
	you(sing.)		you-(P.S.)

c.	*Kare*	c-1	*Kare-ra* (they)
	he		he-(P.S.)

d.	*Kore*	d-1	*Kore-ra* (these ones)
	this one		this one-(P.S.)

e.	*Ware*	e-1	*Ware-ware* (we)
	self		we-(we)

However, not all the nouns in Japanese can take a suffix or a reduplication as those in Example (30). In fact, most of the Japanese nouns do not take plural suffixes. Unless these nouns are modified by a quantifier, it really depends on the context, whether they are singular or plural. This is illustrated in Examples (31) and (32).

Example 31

a.	*Watakushi*	*wa*	*hon*	*ga*	*arimasu.*
	I	T.M.	book	S.M.	exist

a-1   I have a book. (As for me, book exits.)

a-2   I have books. (As for me, books exist.)

b.	*Watakushi*	*wa*	*hon*	*ga*	*is-satsu*	*arimasu.*
	I	T.M.	book	S.M.	one-counter for books	exist

I have one book.

c.	*Watakushi*	*wa*	*hon*	*ga*	*san-satsu*	*arimasu.*
	I	T.M.	book	S.M.	three-counter for books	exist

I have three books.

Example 32

a.	*Gakusei*	*ga*	*gakkoo*	*ni*	*imasu.*
	student	S.M.	school	at	exist

a-1   There is a student at school.
a-2   There are students at school.
a-3   There are students at schools.

b.	*Gakusei*	*ga*	*hito-ri*		*gakkoo*	*ni*	*imasu.*
	student	S.M.	one-counter for person		school	at	exist

One student is at school.

b-1	*Gakusei*	*ga*	*futa-ri*		*gakkoo*	*ni*	*imasu.*
	student	S.M.	two-counter for person		school	at	exist

Two students are at school.

The noun *hon* (book) in Example (31-a) has two interpretations given in Example (31-a-1) and (31-a-2) corresponding to singular and plural, respectively. However, in Example (31-b) and Example (31-b-1), *hon* is not ambiguous at all because it is preceded by the quantifiers *is-satsu* (one book) and *san-satsu* (three books). The same situation applies for the nouns *gakusei* (student) and *gakkoo*

(school) in Example (32-a). However, in Example (32-b) and (32-b-1), there is no ambiguity for *gakusei* (student) because of the quantifiers *hito-ri* (one person) and *futa-ri* (two persons), respectively.

Also, having an adverb such as *takusan* (lots of) or an adjectives such as *ooi* (many), *sukunai* (few), . . . etc. will help clarifying the situation as illustrated in Example (33).

Example 33

a. *Hon   ga   takusan   arimasu.*
   book   S.M.   lots   exist

I have lots of books.

b. *Kyoo   wa   gakusei   ga   sukunai   desu.*
   today   T.M.   students   S.M.   few   copula

There are few students today.

c. *Watakushi   ni wa   ii   tomodachi   ga   ooi   desu.*
   I   for T.M.   good   friends   S.M.   lots   copula

I have lots of good friends.

In Example (33) all the nouns, *hon* (book), *gakusei* (student) and *tomodachi* (friend), get the plural interpretation because of the adverb *takusan* and the adjectives *sukunai* (few) and *ooi* (many), respectively. In general, when a proper quantifier is used, there is no ambiguity with respect to the number interpretation.

It must be mentioned that Japanese uses different counters according to the object to be counted. For example, the counter *-nin* is used for counting people, *-satsu* for books, *-dai* for machines, *-hon* for long cylindrical objects, *-mai* for thin flat objects, etc. Theoretically, this must be considered to be an example of noun feature transfer in the manner of:

Noun   +   Number   →   Noun   +   Number

$$\begin{bmatrix} +x \\ \cdots \\ \cdots \end{bmatrix} \qquad\qquad\qquad \begin{bmatrix} +x \\ \cdots \\ \cdots \end{bmatrix} \qquad \begin{bmatrix} +x \\ \cdots \\ \cdots \end{bmatrix}$$

That is, one of the features of the noun gets attached to the co-occurring number. For example, for counting pencils, the feature of "long object" is attached to the number, and it is considered that the abstract unit, "number with the feature of long object" produces the quantifier such as *san-hon*, which manifests as *san-bon* on the surface. In the same way, *chalk, river, street*, etc., which are long, may all be counted by *-hon*, as in *Kawa ga ip-pon soko o nagarete iru* (one river flows there).

Arabic counting system is different from Japanese counting system. Arabic does not have special counters for each kind of object to be counted as Japanese does. The noun itself can be singular, dual or plural, as in *ṭālib* (one student), *ṭālib-ān* (student-dual) and *ṭullāb* (more than two students). However, when we want to indicate the exact number in more than two, we just use numbers such as *arbaᶜatu ṭullāb-in* (four students). These differences between the counting systems in the two languages will cause some difficulties for Arabs learning Japanese because they have to learn different counters. The further difficulty that the Arab students would have is the mixing of the use of the Sino-Japanese counting system and the native Japanese numeral system. For example, it has been mentioned previously that *-nin* is the counter for people, but we find that sometimes the Native-Japanese numerals are used as *hito-ri* (one person) and *futa-ri* (two persons) as in (32-b) and (32-b-1), and in the other cases the Sino-Japanese numerals are used. I presume that the same problem would face native speakers of English as well. However, I think that these difficulties would only be at the beginning stage. Once the students learn the system very well, they would tend to make less mistakes. The degree of difficulty as well as predictions of some incorrect forms by Arab students will be discussed in another chapter.

As for Japanese students learning the Arabic counting system, I think that at the beginning they would find it simple because they do not have to learn special vocabularies to know how to count. After the beginning stage, they will be faced with the "Arabic broken plural" which is going to be

introduced in a following section. These difficulties as well as predictions of mistakes that Japanese students might make will be discussed in Chapter 5.

So, in Japanese, having quantifiers or adverbs help in clarifying the ambiguity between singular and plural. However, in Arabic, this is not the same. The reason, again, is that the number is already marked in the noun. Also, I must mention that numbers can still be used with the nouns sometimes for emphasis reasons. Observe the following example:

Example 34

a.   *Qābal-tu*   *al-walad-ayni.*

        meet (past) -I   the-boy-two(acc.)

I met the two boys.

b.   *Qābal-tu*   *al-walad-ayni*   *al-ithnayni.*

        meet (past) -I   the-boy-two(acc.)   the-two(acc.)

I met the two boys.

(Lit.) I met the two boys who are two.

I have to mention here that the word *al-ithnayni* (the-two) in (34-b) is the Arabic word for the number two. This number *al-ithnayni* is the underlying form for the (acc./gen.) dual in Arabic. Also, *al-ithnān* is the underlying form for nominative dual. Thus, the following rule may be considered:

ithnayni $\rightarrow$ *ayni* / noun —

[+ gen./acc.] $\begin{bmatrix} + \text{gen./acc} \\ + \text{sing.} \end{bmatrix}$

ithnān $\rightarrow$ *ān* / noun —

[+ nom.] $\begin{bmatrix} + \text{nom} \\ + \text{sing.} \end{bmatrix}$

4.1.1.2 Japanese Adjective

Japanese adjective precedes the noun it modifies. But it does not agree with it being singular or plural. As a matter of fact, Japanese adjective is neither marked for number nor for gender, as going to be introduced later on. The following example illustrates this point:

Example 35

a. *Yasui*   *enpitsu*   *o*   *ip-pon*   *kaimashita.*

     inexpensive   pencil   O.M.   one-counter for long object   buy (past)

I bought an inexpensive pencil.

b. *Yasui*   *enpitsu*   *o*   *go-hon*   *kaimashita.*

     inexpensive   pencil   O.M.   five-counter for long object   buy (past)

I bought five inexpensive pencils.

Notice that in both (a) and (b) above that the adjective *yasui* (inexpensive) is in the same form regardless of the number of the noun it modifies, whether it is singular as in *enpitsu ip-pon* (one pencil), or plural as in *enpitsu go-hon* (five pencils).

On the other hand, Arabic adjective follows the noun it modifies and agrees with its number, gender and case. It also agrees with the definiteness and indefiniteness of the noun. These differences between Japanese and Arabic adjectives would not cause much difficulties for Arabs learning Japanese. Yet, they will find that Japanese adjectives are not giving them the kind of information they are used to get from the Arabic adjectives regarding the number and the gender of the nouns they modify.

4.1.1.3 Japanese Verb

Examples (31), (32) and (33) indicate that the Japanese verbs do not change their forms with respect to number. Thus, the verb *aru* has always the same form *aru*, regardless of the quantity of the object counted. The same is true with the verb *iru* in Example (32).

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Arabic verbs, on the other hand, are marked for person, number and gender, as in *katab-a-t* (write (past)-he-F.M.) (she wrote). This pattern gives us information such as that the doer of the action is a third person, feminine and singular by having-*t* attached to the verb in its past tense form. Both independent personal pronouns and pronominal suffixes and prefixes will be explained in detail in the section "Arabic Number and Gender". Unlike the Arabic verb *katab-a-t* and all the information it has in its form, the Japanese verb *kaimashita* (to buy (past)) by itself could mean "I bought", "you bought" and "they bought", etc. This uncertainty of the doer of the action would be strange for Arab students of Japanese. However, to some extent, the situation will indicate the identities of the speaker. But if they won't, as was stated in Saint-Jacques, 1971, "the various speech levels will suggest who they are, by pointing out their respective position in the social group". I will come back to this point subsequently

4.1.2 Japanese Gender

4.1.2.1 Japanese Noun

The other characteristic that Japanese verb and noun have in common is gender, in the sense I mentioned previously. It may appear that gender has little grammatical significance in Japanese. However, we must be aware that the style of speech is often different, depending upon whether the speaker is male or female. Even the choice of the verb forms may be different. That is, women often tend to be more polite than men. In particular, sentence particles may often be exclusively male or female as in *iku zo* versus *ikimasu wa*, etc.

Thus, in a narrative, for example, when the speaker is specified as a female, and if her speech is directly quoted, the quotation cannot be of a male speech. I consider therefore that it is important to specify the gender difference in nouns in some cases. I will come back to this topic subsequently.

First let us look at the Japanese noun. For inanimate nouns, there is no feminine nor masculine. However, some of the animate nouns have gender in them such as *o-kaa-san* (mother), *o-too-san*

(father), *otooto-san* (younger brother) and *o-yome-san* (bride), etc. On the other hand, we have lots of animate nouns without gender, as Example (36) demonstrates:

Example 36

a.   *Akachan*   *ga*   *nete-imasu.*
         baby   S.M.   is sleeping

The baby is sleeping.

b.   *Sensei*   *ni*   *denwa*   *o*   *shimashita.*
         teacher   to   telephone   O.M.   make (past)

I phoned the teacher.

By studying the nouns in Example (36), we do not really know without the context wether they are masculine or feminine. For example, is the *akachan* (baby) in Example (36-a) a baby boy or a baby girl? And is *sensi* (teacher) in Example (36-b) a female teacher or a male teacher?

However, Japanese can specify gender by adding *otoko no* (male) or *onna no* (female) to some nouns such as *gakusei* (student), *sensei* (teacher), *hito* (person), *isha* (doctor), *tomdachi* (friend), . . . etc. This is demonstrated in Example (37).

Example 37

a.   *Otoko no hito*   a-1   *Onna no hito*
         man(gen.) person   woman(gen) person

         a man   a woman

b.	*Otoko no ko* man(gen.) child	b-1	*Onna no ko* woman(gen.) child
	a baby boy		a baby girl

c.	*Otoko no gakusei* man(gen.) student	c-1	*Onna no gakusei* woman(gen.) student
	a male student		a female student

The last point to mention here is about person's name. Of course it is almost quite clear that there are certain given names for females and some other names for males in any language. For example, in English, "Mary" is a female name and "John" is a male one. Also in Japanese, *"Kazuko"* is a female name and *"Kazuo"* is a male one. Differently from Arabic, *"-san"*, the honorific suffix and the Japanese equivalent for "Mr.", "Mrs." and "Miss" keeps the gender ambiguous if used with surnames. It is noteworthy that most of Japanese given names for women have the ending syllable *ko* such as *Hiroko, Tomoko, Eiko, Sachiko, Noriko, Yasuko* and many more. Observe the following:

Example 38

a.	*Nakano* (surname)	*Kazuko-san* (female name)-Miss or Mrs (H.S.)

Miss. or Mrs. Kazuko Nakano

b.	*Nakano* (surname)	*Kazuo-san* (male name)-Mr.(H.S.)

Mr. Kazuo Nakano

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c.   *Nakano-san*

(surname)-(H.S.)

Mr. Nakano

Mrs. Nakano

Miss. Nakano

In Example (38-a), it is clear that *Nakano Kazuko-san* is a female person (Miss. or Mrs.). Also *Nakano Kazuo-san* (Mr. Kazuo Nakano) in Example (38-b) is a male person. However, *Nakano-san* in Example (38-c) is quite ambiguous. Is it Mr. Nakano, Mrs. Nakano or Miss Nakano? Arabic, on the other hand, have words equivalent to English Mr. and Mrs. They are *al-sayyid* (the-Mr.) and *al-sayyid-ah* (the-Mrs.).

Arabic nouns, unlike Japanese nouns, are either masculine or feminine and they do not have what is called "neuter gender", as in English "it". Arabic gender is more complicated than the Japanese one as going to be introduced in the Arabic section. Due to this difference, Arab students would want to have some more information about the stated nouns. I predict that they will tend to ask many questions to get more information they are used to get from the Arabic nouns. For example, when they hear from a Japanese person a statement like *gakusei ga kita* (student S.M. come (past)) (student(s) came), the Arab students would want to know if *gakusei* (student(s)) indicates one student, two students, or more, as well as being female student(s) or male one(s).

4.1.2.2 Japanese Adjective

Just as it is not marked for number, Japanese adjective is not marked for gender either. Observe the following:

Example 39

a. *Kawaii* *onna no ko* *ga* *umaremashita.*

cute woman(gen.) (nom.) be born (past)

child

A cute baby girl was born.

b. *Kawaii* *otoko no ko* *ga* *umaremashita.*

cute man(gen.) child (nom.) be born (past)

A cute baby boy was born.

Notice that the adjective *kawaii* (cute) has the same form in both (39-a) and (39-b) regardless of the nouns it modifies denoting female, as in *onna no ko* (baby girl) or denoting male, as in *otoko no ko* (baby boy).

Arabic adjectives are different from that of Japanese. They have to agree with the nouns they modify in number, gender and case. What concerns us here is adjective agreements with the gender of nouns. Adjectives in Arabic are grammatically treated in a similar way as nouns. So, my prediction is that there would be little confusion among Japanese students about the agreement itself between adjectives and nouns in Arabic. I rather predict that the confusion would arise from having to decide whether the noun is masculine or feminine. There will be a further discussion on this point after having Arabic gender introduced in Section 4.2.2.

4.1.2.3 Japanese Verb

With the exception of some cases involving male/female speech style, the Japanese verb is generally neutral regarding gender, just like its relationship with numbers as we examined earlier.

Recall that Japanese verbs are not marked for person, number and gender. This is shown in Example (40).

Example 40

a. | *Onna* | *no ko* | *ga* | *nete-imasu.* |
    | baby | girl | S.M. | is sleeping |

The baby girl is asleep.

a-1 | *Otoko* | *no ko* | *ga* | *nete-imasu.* |
    | baby | boy | S.M. | is sleeping |

The baby boy is asleep.

b. | *Haha* | *ga* | *hataraite-imasu.* |
    | my mother | S.M. | is working |

My mother is working.

b-1 | *Chichi* | *ga* | *hataraite-imasu.* |
    | my father | S.M. | is working |

My father is working.

c. | *Otooto-san* | *ga* | *ashita* | *kimasu* | *ka.* |
    | your younger brother-H.S. | S.M. | tomorrow | come | interrogative |

Is your younger brother coming tommorow?

c-1	*O-nee-san*		*ga*	*ashita*	*kimasu*	*ka.*
	H.P.-your elder sister-H.P.		S.M.	tomorrow	come	interrogative

Is your elder sister coming tommorow?

Notice that the verbs in (40) have the same forms with both female and male subjects. Although Japanese verbs, adjectives and the majority of the nouns are not marked for gender, Japanese has gender characteristics with respect to style, which I referred to previously. From the style of sentences, one could guess if the speakers are two men, two women or one man and one woman. Also, one can guess their approximate ages and what kind of relationship they have. This is due to the stylistic difference in the language used by Japanese men and Japanese women. Kindaichi (1978) considers this distinction between the speeches of men and women in Japan one of the peculiarities of Japanese language. He also claims that this distinction is a recent one by giving us, as an example, the eleventh century classic *Genji monogatari* (The Tale of Genji), in which people could hardly feel the difference between the speeches of men and women. In writing, however, one could easily tell if the writer was a man or a woman. The reason is because men used to use *kanji* (Chinese characters) in their writing, while women used *hiragana* (Japanese syllable).

There are some expressions and words that are used more by women and some others used more by men. The sentences ending *yo, (da) wa, no (yo)* and *no* are characteristic of women speech. Men, on the other hand, use sentence endings such as *zo, ze, sa* and *kai*. Women would use *atashi* (I) and *anata* (you), while men would use *boku* (I) and *kimi* (you). The following is a part of an informal conversation taken from "Japanese for today", 1980:

A:	*Yaa*	*genki*	*kai?*
	Hi	OK	interrogative

(Lit.) Are you well?

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B:	*Ee*	*genki*	*yo.*	*Anata*	*mo*	*kuroku*	*natta*
	yes	OK	you know	you	too	tan	become (past)

wa[20]	*ne*[21].	*Oyogi*	*ni*	*itta*	*no.*
		swimming	to	go(past)	nominalizer

Yes, I am OK. You look so tan. Did you go swimming?

I omitted the names of the speakers of the above conversation. One can easily tell, however, that the conversation is between a man and a woman. The "A" sentence is for a man and sentence "B" is for a woman (named *Taroo* and *Hanako* in the original conversation). We get to know that "A" is a male speaker because of the use of *yaa* and *kai*. We could also guess that "B" is a female speaker because of the sentence endings *wa ne*, in which *wa* is used for "confirmation" by women. Also, having the nominalizer *no* with a rising intonation at the end of the interrogative sentence is one of the hints that the speaker is a woman.

So, I think that Arab students have to be very careful in using these sentence endings and expressions in their own conversation. Female students must not use male language and male students must not use female style. This difference is one of the difficulties for Arabs learning Japanese. I presume that the situation is much the same for English speakers.

For the sake of grammatical analysis of male and female styles, I must emphasize the central importance of the speaker, not the subject or the object of the sentence. Thus, if we depend only on a stated sentence, it may not be exactly clear how to characterize the maleness or femaleness of the sentence since Japanese nouns themselves are basically neutral with respect to gender. What I would like to suggest is to consider the underlying extra-sentential subject of "I" in much the same way as "performative analysis", which is originally suggested by Austin (1961), and later by Ross (1970). By considering the underlying "I" as the subject, we can consider that the "maleness" or "femaleness" of the speaker "I" controls the occurrence of the sentence particles in much the same

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[20] sentnce particle used for confirmation by women only
[21] sentence particle used for getting listner's agreement

way as an agreement transformation. More specifically, for *wa* and *zo* for example, it will have to be something like:

$$
\begin{array}{lll}
\textit{Watakushi} & \textit{ga} & \\
\begin{bmatrix} + & \text{male} \\ + \text{ female} \end{bmatrix} & \text{S.M.} & \begin{bmatrix} \cdots \\ S \end{bmatrix}
\end{array}
\begin{array}{l}
\textit{to yuu} \rightarrow \\
\textit{to say}
\end{array}
\quad S + \begin{bmatrix} zo \\ wa \end{bmatrix}
$$

4.2 Number and Gender in Arabic

Arabic nouns and verbs are different from those of Japanese regarding number and gender. In Arabic, nouns and verbs have three numbers; singular, dual and plural. They also have two genders; masculine and feminine.

4.2.1 Arabic Number

First let us look at Arabic nouns.

4.2.1.1 Arabic Noun

It has been mentioned earlier that Arabic nouns have singular, dual and plural forms. The dual form is formed by:

1. Dropping the case ending of a singular noun.

2. Adding one of the following endings: -*ān* in the nominative case, -*ayni* in the accusative/genitive case. These endings are also used with feminine nouns ending in what is called in Arabic *tā marbūṭah (-ah)* after changing it to a regular -*t*.

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For example:

Case	Masculine Noun		Feminine Noun		Feminine Noun ending with *-ah*	
	singular	dual	singular	dual	singular	dual
nominative	*walad-un* boy-(nom.) a boy	*walad-ān* boy-dual (nom.) two boys	*bint-un* girl-(nom.) a girl	*bint-ān* girl-dual (nom.) two girls	*ḥujrat-un* room-(nom.) a room	*ḥujrat-ān* room-dual (nom.) two rooms
accusative	*walad-an* boy-(acc.) a boy	*walad-ayni* boy-dual (acc.) two boys	*bint-an* girl-(acc.) a girl	*bint-ayni* girl-dual (acc.) two girls	*ḥujrat-an* room-(acc.) a room	*ḥujrat-ayni* room-dual (acc.) two rooms
genetive	*walad-in* boy-(gen.) a boy	*walad-ayni* boy-dual (gen.) two boys	*bint-in* girl-(gen) a girl	*bint-ayni* girl-dual (gen.) two girls	*ḥujrat-in* room-(gen) a room	*ḥujrat-ayni* room-dual (gen) two rooms

There are two types of plurals in Arabic: a regular type and an irregular type which is widely known as "Arabic Broken Plural" unpredictable (irregular) and it has to be learned as a part of the vocabulary. The regular type is formed by a regular pattern. The regular plural is formed by:

1. Dropping the case ending of the singular masculine and feminine nouns and dropping the *tā marbūṭah (-ah)* of the feminine nouns.

2. Adding one of the following suffixes:

   a. For masculine nouns; *-ūna* in the nominative case and *-īna* in the accusative/genitive case.

   b. For feminine nouns; *-ātu* in the nominative case and *-āti* in the accusative/genitive case.

For example:

Masculine Noun		Feminine Noun	
Singular	Regular Plural	Singular	Regular Plural
miṣrīy-un. Egyptian-(nom.) an Egyptian	*miṣrīy-ūna.* Egyptain-pl. (nom) Egyptians	*maktabat-un.* library-(nom.) a library	*maktab-ātun.* library-(pl. nom.) libraries
miṣrīy-an. Egyptian-(acc.) an Egyptian	*miṣrīy-īna.* Egyptian-(pl. acc.) Egyptians	*maktabat-an.* library-(acc) a library	*maktab-ātin.* library-(pl. acc.) libraries
miṣrȳ-in. Egyptian-(gen.) an Egyptian	*miṣrīy-īna.* Egyptian-pl. (gen.) Egyptians	*maktabat-in.* library-(gen.) a library	*maktab-ātin.* library-(pl. gen) libraries

However, the broken type, which contains the majority of nouns, is unpredictable. It has been suggested by Hanna Kassis (1990 and 1992) to learn the plural of a noun at the same time as the singular. This could be one of the biggest problems that might face foreigners learning Arabic, as going to be discussed in Chapter 5.

In the following, I will introduce the Arabic separate or independent personal pronouns:

	(MASC.).	(FEM.)	
1 st person	*anā* I	*anā* I	SINGULAR
2 nd person	*anta* you	*anti* you	
3 rd person	*huwa* he	*hiya* she	

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1 st person	(same as the plural)	(same as the plural)	
2 nd person	*antumā* you two	*antumā* you two	DUAL
3 rd person	*humā* they two	*humā* they two	
1 st person	*naḥnu* we	*naḥnu* we	PLURAL
2 nd person	*antum* you	*antunna* you	
3 rd person	*hum* they	*hunna* they	

Example 41

a. *Anā* *qara'-tu*   *kitāb-an.*

    I   read(past)-I   book-(acc.)

    I read a book.

b. *Anā* *qara'-tu*   *kitāb-ayni.*

    I   read(past)-I   book-dual (acc.)

    I read two books.

c. *Anā* *qara'-tu*   *kutub-an.*

    I   read(past)-I   books-(acc.)

    I read books (more than two).

Example 42

a. *Anā*   *qābal-tu*   *al-walad-a.*
    I   meet(past)-I   the-boy-(acc.)

    I met the boy (acc.).

b. *Anā*   *qābal-tu*   *al-walad-ayni.*
    I   meet(past)-I   the-boy-dual(acc.)

    I met the two boys.

c. *Anā*   *qābal-tu*   *al-awlād-a.*
    I   meet(past)-I   the-boys-(acc.)

    I met the boys. (more than two)

Example 43

a. *Anā*   *qābal-tu*   *al-tilmīdh-at-a.*
    I   meet(past)-I   the-student-(F.M.)-(acc).

    I emt with the female student.

b. *Anā*   *qābal-tu*   *al-tilmīdh-at-ayni.*
    I   meet(past)-I   the-student-(F.M.)-dual(acc).

    I met with the two female students.

c. *Anā   qābal-tu   al-tilmīdh-āti.*

    I   meet(past)-I   the-student-(fem. pl. acc.).

I met with the female students. (more than two)

In the above, all the nouns are singular in the (a) sentences, dual in the (b) sentences and plural in the (c) sentences. Notice that the plural nouns *kutub-an* (books) and *al-awlād-a* (the boys) in Examples (41-c) and (42-c) are examples of Arabic broken plural.

Arabic number is more complicated than Japanese number in the sense that lots of changes and inflections are going on as well as having irregular plural. Japanese learning Arabic will have to learn and apply the rules for the dual as well as for forming the regular plural nouns. This would be the first difficulty. The further difficulties would be with irregular plural or Arabic broken plural in which even some native speakers sometimes get confused.

4.2.1.2 Arabic Adjective

In Arabic, the adjective agrees with the noun it modifies in number, gender and case, as well as being definite or indefinite. In other words, Arabic adjective forms depend upon the features of the noun they modify. Thus, the following rule may be considered:

Noun + Adj.   →   Noun + Adj.
[+x]   [+x]   [+x]

This is illustrated in the following example:

Example 44

a. *Al-ṭifl-u   al-ṣaghīr-u   nām-a.*
    the-child-(nom.)   the-little-(nom.)   sleep(past)-he

The little child slept.

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b.   *Al-ṭifl-āni*   *al-ṣaghīr-āni*   *nām-ā.*

the-child-dual (nom.)   the-little-dual (nom.)   sleep(past)-they(dual)

The two little children slept.

c.   *Al-aṭfāl-u*   *al-ṣighār-u*   *nām-ū.*

the-children-(nom.)   the-little(pl.)-(nom.)   sleep(past)-they(pl.)

The little children slept.

In Example (44), there are three forms of the adjectives: *al-ṣaghīr-u* (the little), *al-ṣaghīr-āni* (the little) and *al-ṣighār-u* (the little), agreeing with singular, dual and broken plural nouns, respectively. Notice that the adjectives agree with the nouns being masculine and being in the nominative case.

I assume that if Japanese students learn Arabic nouns well, they would not face much difficulties with the adjective agreement with the number of the singular and dual nouns. The reason again is because adjectives in Arabic have been treated grammatically by Arab grammarians as nouns. So, they can apply the rules of noun to the adjectives as well. However, I predict that Japanese students would face more difficulties with the plural forms because the majority of nouns belong to the Arabic broken plural which is going to be introduced in a following section.

More details about this will be discussed in Chapter 5.

4.2.1.3 Arabic Verb

The form of the Arabic verb changes according to the person, number and gender of its subject. The main change results from the addition of pronominal suffixes or prefixes to the verbs. In the following these nominal prefixes or suffixes (attached to verbs) will be introduced:

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1. Pronominal suffixes, expressing the Nominative[22].

	(MASC.).	(FEM.)	
1 st person	*-tu* I	*-tu* I	SINGULAR
2 nd person	*-ta* you	*-ti(-ina, -ī)* you	
3 rd person	*-a*	*-t* she	
1 st person	same as the plural	same as the plural	DUAL
2 nd person	*-tumā (-ā, -āni)* you two	*-tumā (-ā, -āni)* you two	
3 rd person	*-ā (-āni, -ā)* they two	*-tā (-ā, -ān)* they two	
1 st person	*-nā* we	*-nā* we	PLURAL
2 nd person	*-tum (-ūna, -ū)* you	*-tunna (-na)* you	
3 rd person	*-ū(-ūn, -ū)* they	*-na* they	

The suffixes that are between brackets are those of Imperfect (the present) and Imperative. The rest are the Perfect (the past).

2. Pronominal prefixes, expressing the Nominative attached to imperfect verb.

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[22] Pronominal suffixes and prefixed are from Wright (1971), arranged here in a different order.

	(MASC.).	(FEM.)	
1 st person	*a-*	*a-*	SINGULAR
		I	
2 nd person	*ta-*	*ta-*	
	you	you	
3 rd person	*ya-*	*ta-*	
	he	she	
1 st person	same as the plural	same as the plural	DUAL
2 nd person	*ta-*	*ta-*	
	you two or both	you two or both	
3 rd person	*ya-*	*ta-*	
	they two	they two	
1 st person	*na-*	*na-*	PLURAL
	we	we	
2 nd person	*ta-*	*ta-*	
	you	you	
3 rd person	*ya-*	*ya-*	
	they	they	

These forms are only for the Imperfect (present)

In the following, different examples are given using different personal pronouns to show the various forms the verb would take. First, sentences with independent personal pronouns together with suffixes attached to verbs in their perfect (past) form, are as follows:

Example 45

a.   *Anā   katab-tu   kitāb-an.*

    I   write (past)-I   a book-(acc.)

    I wrote a book.

b. *Anta*   *katab-ta*   *kitāb-an.*

    you (sing. masc.)   write (past)-you (sing. masc.)   a book-(acc.)

    You wrote a book.

b-1 *Anti*   *katab-ti*   *kitāb-an.*

    you (sing. fem.)   write (past)-you (sing. fem.)   a book-(acc.)

    You wrote a book.

c. *Huwa*   *katab-a*   *kitāb-an.*

    He   write (past)-he   a book-(acc.)

    He wrote a book.

c-1 *Hiya*   *katab-a-t*   *kitāb-an.*

    she   write (past)-he-(F.M.)   a book-(acc.)

    She wrote a book.

d. *Antumā*   *katab-tumā*   *kitāb-an.*

    You tow   write (past)-you (dual masc., fem.)   a book-(acc.)

    You two wrote a book.

e. *Humā*   *katab-ā*   *kitāb-an.*

    They two (masc.)   write (past)-they (dual masc.)   a book-(acc.)

    They two wrote a book.

e-1   *Humā*   *katab-a-tā*   *kitāb-an.*

They two (fem.)   write (past)-he-(dual fem.)   a book-(acc.)

They two wrote a book.

f.   *Naḥnu*   *katab-nā*   *kitāb-an.*

We (masc., fem.)   write (past)-we (masc., fem.)   a book-(acc.)

We wrote a book.

g.   *Antum*   *katab-tum*   *kitāb-an.*

You (masc. pl.)   write (past)-you (pl. masc.)   a book-(acc.)

You wrote a book.

g-1   *antunna*   *katab-tunna*   *kitāb-an.*

You (fem. pl.)   write (past)-you (pl. fem.).)   a book-(acc.)

You wrote a book.

h.   *Hum*   *katab-ū*   *kitāb-an.*

They (masc. pl.)   write (past)-they (pl. masc.)   a book-(acc.)

They wrote a book.

h-1   *Hunna*   *katab-na*   *kitāb-an.*

They (fem. pl.)   write (past)-they (pl. fem.)   a book-(acc.)

They wrote a book.

Sentences in Example (45) have both separate personal pronouns and suffixes attached to verbs

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in their perfect (past) forms.

Arabic verb forms depend upon the features of the noun they predicate. Thus, the following rule may be considered:

Noun   +   Verb   →   Noun   +   Verb

[+x]   [+x]   [+x]

We have examined a similar agreement between Arabic noun and adjective. Thus, this indicates the fact that nouns are central in agreement phenomena in an Arabic sentence. To a great extent, the same can be said about Japanese sentence since subject often determines the verb form, for example, in an honorific sentence. Also, sentence particles such as *wa, zo* or *ze* are determined in the same manner as it has been discussed in a previous chapter. I have to mention, however, that the above rule has two exceptions:

1. If the sentence begins with the verb in a V(O)S or a VS(O) order and the subject is in the third person regardless of its numbers, the verb is always in the third person, singular form agreeing with the subject's gender. Thus, the following rule may illustrate this:

$$\text{Verb} \rightarrow \begin{bmatrix} \text{Verb} \\ + \text{ third person} \\ \alpha \text{ gender} \\ + \text{ sing.} \end{bmatrix} \quad / - \quad \begin{bmatrix} \text{Subject} \\ + \text{ third person} \\ \alpha \text{ gender} \\ \pm \text{ sing.} \end{bmatrix}$$

2. If the subject is a non-human plural, then the verb appears in the feminine singular. This is due to the fact that the plural of non-human nouns is always treated as feminine, singular. For example:

Sāra-t   *al-jimāl-u.*

walk(sing. past 3rd person)-(fem.)   the-camel(pl. fem.)-(nom.)

The camels walked.

I assume that the above two exceptions might be confusing when they are first introduced to foreign students. Yet, I think that although they are called exceptions to the general agreement rule, they have within themselves their clear rules that are very simple to apply.

Example sentences with independent personal pronouns, prefixed pronouns and suffixed pronouns attached to the imperfect "present" are going to be used with the verb *ya-ktub-u* (to write) which is the simplest form of the present tense (third person, masculine, singular). I have to mention here that the vowel on the second consonant of the root is not regular as it is the case with the verb under discussion:

kataba	→	*ya-ktub-u*
he write(past)		he-write-(indicat.)

He wrote.	He writes.

This might cause some troubles for Japanese students of Arabic at the beginning stage and each time they are to use a new verb. It has been advised, however, for the students to be introduced to the present forms of the verb at the time they learn them as Hanna Kassis (1992) suggested. Observe the following example:

Example 46

a.   *A-ktub-u*   *kitāb-an.*
        I-write(non past)-(indicat.)   book-(acc.)

        I write a book.

b.   *Ta-ktub-u*   *kitāb-an.*
        you(masc.)-write(non past)-(indicat.)   book-(acc.)

        You write a book.

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b-1   *Ta-ktub-īna*   *kitāb-an.*

       you(fem.)-write(non past)-you(fem. indicat.)   book-(acc.)

       You write a book.

c.   *Ya-ktub-u*   *kitāb-an.*

       he-write(non past)-(indicat.)   book-(acc.)

       He writes a book.

c-1   *Ta-ktub-u*   *kitāb-an.*

       she-write(non past)-(indicat.)   book-(acc.)

       She writes a book.

d.   *Ta-ktub-āni*   *kitāb-an.*

       you(dual masc. fem.)-write(non past)-you(dual indicat.)   book-(acc.)

       You two write a book.

e.   *Ya-ktub-āni*   *kitāb-an.*

       they(dual masc.)-write(non past)-they(dual masc. indicat.)   book-(acc.)

       They two write a book.

e-1   *Ta-ktub-āni*   *kitāb-an.*

       they(dual fem.)-write(non past)-they(dual fem. indicat.)   book-(acc.)

       They two write a book.

f. *Na-ktub-u*   *kitāb-an.*

    we-write(non. past)-(indicat.)   book-(acc.)

    We write a book.

g. *Ta-ktub-ūna*   *kitāb-an.*

    you(pl. masc.)-write(non past)-you(pl. indicat.)   book-(acc.)

    You write a book.

h. *Ya-ktub-ūna*   *kitāb-an.*

    they(pl. masc.)-write(non past)-they(pl. masc. indicat.) book-(acc.)

    They write a book.

h-1 *Ya-ktub-na*   *kitāb-an.* .

     they(pl. fem.)-write(non past)-they(pl. fem. indicat.)   book-(acc.)

     They write a book.

Notice that there are no separate pronouns on the surface of the sentences in (46). However, they are all present on the underlying forms. In fact this is how the attached pronominal prefixes and/or suffixes get decided, then the separate pronouns get deleted optionally. Yet, they may be added for purposes of emphasis. Thus, the following optional rule may be considered:

separate personal pronoun + verb → separate personal pronoun + prefix- /[23]verb / -suffix

[+x]   [+x]   [+x]   [+x]

---

[23] The slash / in the rule means and/or.

personal pronoun → φ / — prefix-/verb/-suffix

[+x]

So, by considering the underlying subject of (45-a) as *anā* (I), we can apply the above rules as follows

anā + *ktub* → *anā a-ktub-u*

anā → φ / — *a-ktub-u*

In Arabic, the simplest form of the verb is the form of the past tense, active third person, masculine and singular. This form is equivalent to English infinitive and Japanese dictionary form. The Arabic form, however, has lots of information within itself. For example, *katab* (write(past)), tells us that the tense is past, the voice is active, the person is a third person, the number is singular and the gender is masculine. Japanese dictionary form *kaku* (write) tells us that the tense is non-past and the voice is active but it does not give us an exact answer about the number and the gender of the action.

It is often the case that Japanese sentences lack the subject on the surface, especially the use of the pronoun. It is very interesting that most of the sentences given as examples in the exercise section in Japanese language textbooks do not have pronouns either. The interpretation of what the subjects are is left to the students themselves. These characteristics would surprise Arabs learning Japanese. I predict that the Arab students would tend to have subjects always in their Japanese sentences both spoken and written. I think that there would also be an over-use of the indirect object. One of the things that surprised me about Japanese as a native speaker of Arabic is the use of the person's own name by the person himself instead of using the pronoun *Watakushi* (I). A friend of mine used to say *Hiromi ga ikimashita* (Hiromi went), and *Hiromi no kamera* (Hiromi's camera), instead of the logical , in my opinion, *Watakushi ga ikimashita* (I went) and *Watakushi no kamera* (my camera). I remember that at the beginning when I learned these kinds of expressions from my friends, I thought that she was talking about someone else, who happened to have the same name. Such a use of a

proper name instead of the pronoun is rarely observed in Arabic. In this sense, It may contribute to misunderstanding among Arabic students of Japanese at the beginning or intermediate level.

One of the ways that might help in identifying the speakers is "the various speech levels that will suggest who the speakers are by pointing out their respective position in the social group". (Saint-Jacques, 1971). For example:

Ee   o-ai-shite   kita.

yes   H.P.-meet-do   come(past)

(Lit) Yes, I met him and came.

On the surface, this sentence does not have references expressed. For example, whom the speaker has met or whom the speaker is talking to is not indicated. However, it provides us with lots of information such as the social position of the speaker in the social group. The speaker is inferior to the person he has met because of the use of the humble form of to meet verb, *o-ai-shite*. On the other hand, the speaker is superior or equal to the person he is talking to because of the use of the informal of the verb to come, *kita* (come(past)) instead of the polite *kimashita* (come(past)). In short, the extra-sentential information is the key to the form of the sentence. In this sense, again, the analysis that incorporates performative notion seems to be most satisfactory.

4.2.2 Arabic Gender

There are two genders in Arabic; masculine and feminine. The verb and the adjective agree with the gender of the noun. First let us look at the Arabic nouns.

4.2.2.1 Arabic Noun

Arabic nouns are classified, regarding gender, as follows:

1. Nouns that are only masculine, such as *rajul* (man) and *walad* (boy).

2. Nouns that are only feminine. There are two kinds of feminine:

   a. Real or natural feminine such as *imra'ah* (a woman) and *Mariam* (Mary).

   b. Tropical feminine, such as *al-shams* (the sun), *al-ard* (the land) and *al-nār* (the fire)

According to Wright (1971), there are two ways on deciding that the noun is of the feminine gender:

a. From its signification and they are:

- All common nouns and proper names which denote females, such as *umm* (mother) and *fāṭimah* (a female given name).

- The names of wind and different forms of fire, because of the common nouns *rīḥ* (wind) and *nār* (fire) are feminine. Examples are *al-khamasīn* (wind that blows over Egypt in the spring) and *jaḥīm* (blazing fire)

- The names of many parts of the body, especially those existing in pairs such as *yad* (hand), *rijl* (leg), *qadam* (foot) and *ᶜain* (eye). On the other hand, nouns like *ra's* (head), *wajh* (face), *anf* (nose), *famm* (mouth) and *ẓahr* (back) are masculine.

b. Feminine by form and they are:

- Nouns ending in *-ah*, that is called *tā marbūṭah*[24], such as *silsilah* (chain), *sijjādah* (rug) and *ḥujrah* (room). However, there are some nouns that end with *-ah* but semantically they are masculine, such as *Usāmah* and *Ḥamzah* (the male names Usama and Hamza). So we say *ḥaḍara Usāma* (Usama came) and not *ḥaḍarat Usāmah*.

- Nouns ending in *-ā* that are called *alif maqsūra* such as *daᶜwā* (claim or demand), *dhekrā* (memory) and *dunyā* (life).

- Nouns ending in *-a'* such as *ṣaḥarā'* (desert), *ḍarrā'* (harm) and *kibryā'* (dignity).

3. As an exception to the above two classes of gender that Arabic noun has, is that group of nouns which are both masculine and feminine (common gender). There are many nouns that can be feminine or masculine according to their usage such as:

al-khamr (the-wine, fem.)	*al-janāḥ* (the-wing, masc.)
al-ibhām (the-thumb, fem.)	*al-sūq* (the-market, masc.)
	al-ṭarīq (the-road, masc.)

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[24] The *tā marbūṭah*, *-ah*, is changed into *-at* in different situations. One of them is for case ending such as in *ḥujrah* (room) → *ḥujrat-un* (room-(nom.)).

Since the language has changed considerably over the years, it is not surprising to find words that have been used in the past as feminine but now they are used as masculine and visa versa, for example *al-ṭarīq* (the road).

I think that Arabic gender is far more complicated than Japanese gender. However, it is not impossible to learn it. As a matter of fact, most of the rules or the hints given to identify the gender of the noun are systematic. There are still some cases that may be confusing for Japanese learning Arabic. These cases are:

1. The tropical (arbitrarily) feminine as mentioned in (2–b) above. Words such as *al-shams* (the-sun), *al-arḍ* (the-earth) and *al-nār* (the-fire) were given as examples of tropical or arbitrarily feminine nouns. There is no rule for these nouns to identify them as feminine. I think that they have to be learned and memorized as feminine when they are first introduced to the Japanese students of Arabic. This way could be very similar to learning that in English, the sun is "he" and the moon is "she". The same could be said about French *le soleil* (the sun) being masculine and *la lune* being feminine.

2. The nouns that could be both masculine and feminine (common gender) according to their usage.

4.2.2.2 Arabic adjective

In Arabic, the adjective agrees with the gender, number and case of the noun. The agreement rule that can be applied in Arabic is basically the same as that given for the verb. Observe the following examples:

Example 47

a.	*Al-bint-u*	*jamīl-at-un.*
	the-girl-(nom.)	pretty-(F.M.)-(nom.)

The girl is pretty.

a-1   *Al-walad-u*   *jamīl-un.*
      the-boy-(nom.)   pretty-(nom. fem.)

The boy is good looking.

b.   *Al-shams-u*   *dāfi'-at-un.*
      the-sun-(nom.)   warm-(F.M.)-(nom.)

The sun is warm.

b-1   *Al-laban-u*   *dāfi'-un.*
      the-milk-(nom.)   warm(masc.)-(nom.)

The milk is warm.

Notice that the adjective gender always agrees with the noun gender. In Example (47-a) and (47-a-1), the feminine adjective *jamīl-ah* (pretty) is associated with the feminine noun *al-bint* (the-girl) and the masculine adjective *jamīl* (good looking) is associated with the masculine noun *al-walad* (the-boy). In Example (47-b) and (47-b-1) the feminine noun *al-shams* (the-sun) takes a feminine adjective *dāfi'-ah* (warm), while the masculine noun *al-laban* (the-milk) takes the masculine adjective *dāfi'* (warm).

That the adjective in Arabic agrees with the gender of the noun could be simple and systematic on the one hand, and complex on the other. First let us see how it could be simple. The singular adjective could be a feminine one by simply attaching the ending -*ah* to its form. For example; *jamīl* (pretty (sing) (masc.)) becomes *jamīl-ah* (pretty (sing.)-(fem.)), and *kabīr* (big (sing.) (masc.)) becomes *kabīr-ah* (big (sing.)-(fem)). The singular adjective could be made into dual by applying the dual rule mentioned in Section 4.2.1.1. For example; *jamīl* (pretty (sing) (masc.)) becomes *jamīl-ān* (pretty(masc.)-(dual)), and *jamīl-ah* (pretty (sing)-(fem.)) becomes *jamīl-at-ān* (pretty-(fem. dual)),

Second, how the adjective-noun agreement in gender could be complex. To make this kind of agreement one should decide first if the noun is a masculine or a feminine one. I have mentioned

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before that it is difficult for a foreigner to determine tropical feminine nouns and nouns of common gender. They would face some difficulties regarding these two types of gender.

The other matter that I assume would cause confusion in applying adjective-noun agreement in gender is the broken plural. The problem of broken plural of the noun has been discussed previously. Since the adjective is treated in Arabic grammatically in a similar way as a noun, I assume that the suggestions mentioned about the noun would apply for the adjective as well. Mainly, the students are to learn the plural form together with the singular one and are to list plural forms together with the singular ones for their own use.

The following is an example of some singular adjectives and their corresponding plural forms:

singular (fem.)	plural (fem.)	singular (masc.)	plural (masc.)
saghīr-ah (little)	*saghīr-āt*	*saghīr-φ*	*sighār*
dhakīy-ah (smart)	*dhakīy-āt*	*dhakīy-φ*	*adhkiyā'*

4.2.2.3 Arabic Verb

A similar agreement holds for the verb as well. If the subject is a feminine one, then the verb should have a suffix that expresses that. This is illustrated in the following example.

Example 48

a.　*al-rajul-u*　　　　*Nām-a*　　　　*ᶜalá*　　*al-arḍ-i.*
　　the-man-(nom.)　　sleep(past)-(he.)　　on　　the-floor-(gen.)

The man slept on the floor

a-1　*al-mar'-at-u*　　　　　*Nām-a-t*　　　　　　*ᶜalá*　　*al-arḍ-i.*
　　the-person-(F.M.)-(nom.)　sleep(past)-(he.)-(fem.)　on　　the-floor-(gen.)

The woman slept on the floor.

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b.   *Al-ṭalib-u*   *ᶜād-a.*
        the-student(masc.)-(nom.)   come back(past)-(he.)

        The student came back.

b-1   *Al-ṭālib-at-u*   *ᶜād-a-t.*
        the-student-(F.M.)-(nom.)   come back(past)-he-(fem.)

        The student came back.

In Example (48-a-1) and (48-b-1) the verb *nām-a-t* (slept) and *ᶜād-a-t* (came back) had what is called in Arabic the feminine *t*. They are associated with the feminine subjects *al-mar'-ah* (the woman) *al-ṭalib-ah* (the female student), respectively. The verbs in Example (48-a) and (48-b) are associated with masculine subjects and hence they do not have the feminine *t*.

To apply verb and subject agreements, Japanese students would have first to know the gender of the subject. Again, there are some rules or hints to know the gender of a given noun. There are also some nouns that are not clearly identified such as tropical feminine nouns and nouns of common gender, as discussed previously.

I think that once the gender of the noun has been decided, applying the agreement with the verb is very systematic. The reason is because the students would simply use the pronominal suffixes and prefixes attached to verbs which they should know very well. Pronominal Suffixes and prefixes have been introduced in Section 4.2.1.1. These suffixes and prefixes are very useful because they carry lots of information within themselves, such as person, number, gender, tense and mood.

4.3 Summary

To summarize the Chapter, the following points must be recapitulated:

1. Most of the Japanese nouns are not marked for number and gender. Arabic nouns, on the other hand, are marked for number and gender.

2. There are three numbers in Arabic; singular, dual and plural. There are two genders: masculine and feminine.

3. Japanese adjective precedes the noun it modifies and is not required to agree with the number and gender of the noun. Arabic adjective, however, follows the noun and agrees with its number, gender, definitenesss and indefiniteness.

4. Japanese verb is not marked for person, number and gender, while Arabic is.

5. Japanese has different counters according to the objects to be counted. Arabic, however, does not have counters.

6. The distinction between the speech of men and women in Japanese is one of the peculiarities of the Japanese language.

7. In Arabic, having the subject, whether it is a noun or a pronoun, present in the sentence is a must. In Japanese, however, this is not always the case.

8. The Arabic equivalent to the Japanese dictionary form is the form of the past tense, active, third person, masculine, singular.

9. Various speech levels in Japanese could help pointing to the position of the speakers in the social group.

From the discussion above, the following charts may be useful for classification of students' difficulties because of the structural differences:

	Japanese students' diffuculties	Reason
1.	Arabic has three numbers: singular, dual and plural.	Due to having these three numbers, there are lots of inflections going on, which Japanese students are not used to in their language and often make mistakes.
2.	Arabic broken (irregular) plural is one of the most difficult problems that would face foreigners studying Arabic.	Simply because there is no way of predicting how the plural form would be, just by looking at the singular form.

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3.	Arabic verb is marked for person, number and gender.	The Japanese students would have to learn the different prefixes and suffixes that can be attached to the verb to indicate the person, number and gender. They would have to get used to supplying lots of information that they do not necessarily have to do in their own language.
4.	If the order of the sentence is a VOS or a VSO and the subject is a third person, the verb is always in the third person, singular form agreeing with the subject gender.	The students would have to keep this exceptional rule in mind in order to avoid making mistakes and not to get confused with the general rule of agreement.
5.	The plural of non-human nouns (animals or things) are always treated as feminine singular.	This would be, again, another exception to the agreement rule that the students would tend to apply.
6.	Arabic tropical or arbitrary feminine.	The students would find identifying this arbitrarily feminine very difficult since there is no rule to identify them and they have to be learned as feminine when they are first introduced. This is specially important in order to apply the agreement rule between nouns and adjectives or nouns and verbs.
7.	Arabic's common gender.	This is due to the fact that knowing the gender of the noun is essential to apply the agreement with the verb and/or the adjective correctly. Thus, having words with common gender, feminine or masculine according to their usage would be confusing to the Japanese students.

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	Arabic students' difficulties	Reason
1.	Japanese counting system.	Because they would have to learn different counters and they are not used to that in Arabic. Also, because of mixing the use of two numeral systems: Sino-Japanese and native Japanese numerals.
2.	Japanese adjectives, and most nouns, are not marked for number and gender.	The students would always feel that there are some missing information they are used to have from Arabic nouns and adjectives.
3.	The distinction between male speech and female speech.	This is the problem that would face most of the beginners because they have to be very careful not to use the wrong expressions which they often do, failing to distinguish between both styles.
4.	Japanese sentences lack having a subject on the surface, plus that the verb is not marked for person, number and gender.	The students would tend to ask more questions about the missing elements, in their opinions, because they are used to having certain information about the number and gender of the subject of the verb. The subject that has to be present, either as a noun, separate pronoun, or pronominal prefixes and suffixes.

5.	The speaker's use of his own proper name instead of the pronoun "I".	Such a use of proper name is rarely observed in Arabic. So, this would cause some misunderstanding to the students at the beginning or intermediate level.
6.	The honorific suffix -*san*.	This is especially so because -*san* is ambigious in gender when used with surnames. So, the students can not exactly tell what -*san* stands for: Mr., Mrs or Miss.

As a generalization, one can say that most of the difficulties exist when there is over-differentiation in the target language.

Chapter 5

Expected mistakes of students Learning Arabic and Japanese

In the previous chapters, I have introduced and compared honorific systems, number and gender of both languages, Japanese and Arabic. I have also discussed some of the difficulties that might face both Japanese and Arabs learning Arabic and Japanese, respectively. In this chapter, my predictions of some incorrect usages or popular mistakes made by students of each language will be presented through some samples of ungrammatical sentences.

5.1 Honorifics

First let us look at students' mistakes in the honorific system of each language.

5.1.1 Predicted Japanese mistakes with Arabic Honorific System

As mentioned in Chapter 2, plural forms used in Arabic as respect language are restricted to high levels of superiorities. However, I predict that Japanese students of Arabic would tend to use them with people they would normally show lots of respect in the Japanese society. Thus, they would think of the social situation in very much the same way. Yet, this would result in an unacceptable sentence from the Arabic point of view. This is illustrated in the following example, in which the speaker is addressing his friend's father:

Example 49

* Ahl-an	ahl-an	kaifa	ḥāl-u	ḥaḍrat-i-kum?
family-(acc.)	family-(acc.)	how	matter-(nom.)	presence-(gen.)-your(masc. pl.)

Welcome, welcome, how are you (exalting)?

Notice that the use of exalting plural form *ḥaḍrat-i-kum* (your presence) instead of the singular and polite *ḥaḍrat-i-ka* (your presence) is not only unacceptable, but it may even be considered impolite due to the over-use of exalting expression.

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Forming expressions such as "the father of . . . ", "the mother of . . . ", "the son of . . . " and "the daughter of . . . " is very easy. However, using them properly can be very confusing. The difficulty lies in determining in which social situation, to whom, and when to use them and who can use them. Let me give an example of myself being called *umm-a Mariam-a* (the mother of Mariam). My reaction will vary depending on by whom I have been called. For example, if it came from someone from a rural area where the use of such titles is preferred and is considered polite, I would not be surprised and appreciate it. However, if it came from someone like a teacher or a superior, I would be very surprised. I would also find it funny if it came from a friend who was trying to be informal and close. Yet, this will vary from one country to another, one city or village to another. Thus, it depends on where the students will be, and how much they know about the culture and customs of such a place.

5.1.2 Predicted Arabs mistakes with Japanese Honorific System

In Chapter 3, I predicted some of the difficulties that would result concerning Japanese honorific expressions by the Arab students. Observe the following example conversation:

Example 50

A:	*O-kaa-san*	*wa*	*o-genki*	*de irasshaimasu*	*ka.*
	H.P.-mother-H.S.	T.M.	O.P.-healthy	copula(hon.)	interrogative.

Is your mother well?

B:	** Hai,*	*o-kaa-san*	*wa*	*o-genki*	*de irasshaimasu.*
	yes,	H.P.-mother-H.S.	T.M.	O.P.-healthy	copula(hon.).

* Yes, my mother is well. (intended for [in-group])

In this example, *haha* (my mother), *genki* (well) and *desu* (copula, formal) should have been used in (B) instead of *o-kaa-san*, *o-genki* and *de irasshaimasu*, respectively. I predict such improper use as in (B) because the students at the beginning stage are not yet used to the use of honorific prefixes and

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suffixes and humble and exalting verb forms according to different levels of politeness. Also, they make such mistakes because they tend to repeat the elements of the questions without changing them.

I have also assumed that the students would use various forms of greeting expressions inappropriately. For example, they keep in their minds that the Japanese expressions for good morning are *o-hayoo* or *o-hayoo gozaimasu*. Thus they think that they can use either one, because Arabic, as well as English, have only one expression for good morning. So, the students end up making mistakes such as in the following example, in which the speaker is addressing a superior:

Example 51

* O-hayoo,	o-genki	desu	ka.
H.P.-early(hon.)	H.P.-healthy	copula	interrogative

Good morning, how are you? (intended for a superior)

The more polite expression *o-hayoo gozaimasu* is the right one to be used instead of *o-hayoo* in the example above.

Similarly, giving and receiving verbs have various forms that their usage varies according to honorific or politeness levels. The area in which students often make mistakes because they associate these Japanese verbs with verbs that mean to give and to receive that do not have more or less polite equivalent in their own language such as Arabic or English. Observe the following example:

Example 52

a.	* Otooto	ga	Tanaka-san	ni	hon	o	yarimashita.
	my younger brother	S.M.		H.S. to	book	O.M.	give(past)

My younger brother gave a book to Mr. Tanaka.

a-1	* Tanaka-san	ga	otooto		ni	hon	o	kuremashita.
	H.S.	S.M.	my younger brother		to	book	O.M.	give(past)

Mr. Tanaka gave my younger brother a book.

The reason behind the ungrammaticality of (a) and (a-1) above is due to the improper use of *yarimashita* and *kuremashita*, although both of them mean give (past), and their English translations are perfectly acceptable and grammatical. However, social situations in Japanese are different, and various social levels between participants of the discourse are essential. In (a) the subject is one of the in-group members and is inferior to Mr. Tanaka. Hence, the more polite and proper form *agemashita* or even *sashiagemashita*, has to be used. The situation is very similar to (a-1), although it is reversed. The giver is Mr. Tanaka who is superior to *otooto*. Hence, the more polite and proper form *kudasaimashita* is to be used. I recall that the above are related to the subject/verb agreement of honorific constructions, discussed in previous chapters.

The other problem that is connected with giving and receiving verbs has to do with the choice of which one of these verbs to use. Observe the following example:

Example 53

a. *Tanaka-san ga   ani   ni   tegami   o   dashite   itadakimashita.*
    H.S.   S.M.   my elder brother   from   letter   O.M.   send   get(past, polite)

Mr. Tanaka got my older brother to send the letter.

The above sentence is ungrammatical because *ani* (my older brother), who is having the feature [+in-group], is involved in the *itadaku* construction that means "get from [out-group]" and require for the subject to be [+in-group]. So, the above sentence would be grammatical if the subject and the indirect object reversed as follows:

Example 54

a-1 *Ani   ga   Tanaka-san ni   tegami   o   dashite   itadakimashita.*
     my older brother   S.M.   H.S.   from   letter   O.M.   send   get(past, polite)

My older brother got Mr. Tanaka's favour to send the letter.

However, if we wanted to keep the meaning of (a), in which Mr. Tanaka gets the favour from *ani*, sentence such as the following will be the one to capture such a meaning:

Example 55

a	*Ani*	*ga*	*Tanaka-san*	*ni*	*tegami*	*o*	*dashite*	*sashiagemashita.*
	my older brother	S.M.	H.S.	to	letter	O.M.	send	give(past,hon.)

My older brother gave Mr. Tanaka the favour of sending the letter.

The different levels of imperatives that Japanese has, and their usage could be one of the troubles that would meet the Arab students. I have predicted that the students would be confused between the use of what is called formal or polite imperative and high level imperative. In the sense that they might use the former instead of the latter with superiors assuming that it is acceptable. Observe the following sentence that is addressed to a superior:

Example 56

* *Mado*	*o*	*ake-nasai.*
window	O.M.	open-imperative

Open the window. (intended for a superior)

The ungrammaticality of the above sentence is due to using *ake-nasai* instead of *o-ake-kudasai(mase)*, for example, when addressing a superior. That is considered improper lacking of respect.

5.2 Number and Gender

In this section, the students' predicted mistakes in number and gender will be presented.

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5.2.1 Predicted Japanese mistakes with Arabic Number and Gender

Arabic broken plural is one of the Japanese students' problems in learning Arabic. Simply because it is unpredictable. Thus, if the students did not learn the plural of a noun together with its singular, they would tend to form incorrect plural form by trying to apply the rule of regular plural. Observe the following examples:

Example 57

Singular Noun	Incorrect Plural Form	Correct plural Form
ᶜalam-un flag(masc.)-(nom.)	* *ᶜalam-ūn* flag-(P.S. nom.)	*aᶜlām-un* flags(fem)-(nom.)
malik-un king(masc.)-(nom.)	* *malik-ūn* king-(P.S.-nom.)	*mulūk-un* kings(masc.)-(nom.)
Jabal-in mountain(masc.)-(gen.)	* *Jabal-īn* mountain-(P.S. gen.)	*jibāl-in* mountains(fem.)-(gen.)
ᶜain-an eye(fem)-(acc.)	* *ᶜain-ātin* eye-(P.S. acc.)	*aᶜwun-an* eyes(fem.)-(acc.)

Distinguishing tropical or arbitrary feminine nouns from the other masculine nouns in Arabic is very difficult. The reason behind this is due to not having a certain rule or certain ending to identify them as feminine. Thus, if the students are not introduced to these nouns as feminine when they first learn them, they will most likely make wrong judgements regarding the gender of such nouns. This will result in applying wrong noun/adjective agreement such as in the following sentence:

Example 58

* *Al-shams-u*	*dāfi'-un*	*fī*	*al-Qahirat-i.*
the-sun(fem.)-(nom.)	warm-(nom.)	in	the-cairo-(gen.)

The sun is warm in Cairo.

Since *al-shams-u* (the sun) is a tropical feminine noun, *dāfi'-at-un* (warm-F.M.-(nom.)) not *dāfi'-un* (warm(masc.)-(nom.)) should have been used.

Another related problem with gender is the common gender of some nouns, such as *al-ṭarīq* (the-road) and *al-sūq* (the-market). My prediction is that the students will be confused between the nouns of common gender and those of tropical feminine gender. That is, they may think of arbitrary feminine nouns as nouns of common gender that can be used as masculine or feminine such as in the example below. However, such thoughts will result in ungrammatical sentences such as the one in the example above.

Example 59

a.　　　*Al-ṭarīq-u*　　　　　　　　*ṭawīl-un.*
　　　　the-road(masc.)-(nom.)　　long-(nom.)

The road is long.

a-1　　　*Al-ṭarīq-u*　　　　　　　　*ṭawīl-at-un.*
　　　　the-road(fem.)-(nom.)　　　long-F.M.-(nom.)

The road is long.

Two exceptions of the general rule of the subject/verb agreement in person, number and gender have been introduced previously. I assumed that the students would have troubles with these exceptions, although we may say that such exceptions have rules within themselves that are easy to apply. Yet, the students would tend to apply the general rule of agreement instead. I recall that the two exceptions are:

1.　The plural form of non-human (animals or things) are treated as singular feminine nouns.

2.　When the order of the sentence is VS(O) or V(O)S and the subject is a third person, the verb is always in the third person regardless of the number of the subject.

The following are my predictions of ungrammatical sentences resulting from violating the above two exceptions:

Example 60

a.   ** Al-jimal-u*   *sār-ū.*

       the-camels(sing. fem.)-(nom.)   walk(past)-they(masc. pl.)

The camels walked.

b.   ** Qara'-na*   *al-talib-āt-u*   *al-kitāb-a.*

       read(past)-they(fem. pl.)   the-student-(fem. pl.)-(nom.)   the-book-(nom.)

The female students read the book.

In order to make the above sentences grammatical, the correct forms *sāra-t* (walk(past)-(she)) and *qara'a-t* (read(past)-she) are to be used instead of *sār-ū* (walk(past)-they(masc., pl.)) and *qara'-na* (read(past)-they(fem., pl.)) in (a) and (b), respectively.

The last point to be discussed here is about my prediction of a general difficulty about Arabic number and gender. Japanese students are not used to distinguishing or marking number and gender in verbs and pronouns, etc. Thus, until they get used to the system of the Arabic Language they are learning, the Japanese students will make some mistakes in the proper use of the pronouns both separate and attached. Observe the following sentence:

Example 61

a.   ** Anta*   *akal-ti*   *al-tiffāḥ-a.*

       you(sing. masc.)   eat(past)-you(sing. fem.)   the-apples-(acc.)

You eat the apples.

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b.   * *Naḥnu*   *dhahab-tu*   *ilá*   *al-ḥadīqat-i.*

          we   go(past)-I   to   the-park(fem.)-(gen.)

We went to the park.

The ungrammaticality of the above sentences is due to the wrong agreement between the subjects and the verbs. Notice that the correct forms to be used are either *anti* (you(sing. fem.)) instead of *anta* (you(sing. masc.)) or *akal-ta* (eat(past)-you(sing. masc.)) in the place of *akal-ti* (eat(past)-you(sing. fem.)) in (a) for the sake of a proper subject/verb agreement. The situation is very similar in (b), in which the right words are *anā* (I) instead of *naḥnu* (we) or *dhahab-na* (go(past)-we) instead of *dhahab-tu* (go(past)-I).

5.2.2 Predicted Arabs' mistakes with Japanese Number and Gender

Since the two number systems, Sino-Japanese and native Japanese, are mixed when counting object, Arab students will find it difficult to learn and will tend to make mistakes at the beginning level. Counting people in Japanese is an example for such mixture in which the counting goes as *hito-ri* (one-counter for people) (one person), *futa-ri* (two-counter for people) (two persons), *san-nin* (three-counter for people) (three person), *yo-nin* (four-counter for people) (four persons), etc. The Arab students would make mistakes as in the following example:

Example 62

* *Tomodachi*   *ga*   *ichi-nin*   *kimashita.*

  friend   S.M.   one-counter for people   come(past)

One friend came.

The other problem that would face Arabs has to do with gender, which is marked in Japanese by the use of female and male styles, represented in sentence particles such as *wa* and *zo* and the use

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of some words as *atashi* (I) and *boku* (I) used by female and male, respectively. I assume that the distinction between such styles will be confusing for the students, resulting in incorrect usage such as:

Example 63

a. **Boku   ga   ashita   gakoo   e   iku   zo.*
    I   S.M.   tomorrow   school   to   go

I'll go to school tomorrow. (Said by a female student)

b. **Atashi   o-naka   ga   suita   wa.*
    I   H.P.-inside S.M.   empty(past)

I'm hungry. (Said by a male student)

5.3 Summary

1. The Japanese students tend to form ungrammatical sentences when using Arabic plural forms as respect language.

2. The Japanese students find it difficult to use titles such as "the mother of . . . " and "the father of . . . " in the right social situations.

3. Arabic students find many troubles with Japanese honorific system such as:

    a. Using honorific prefixes and suffixes correctly.

    b. Using various expressions of greetings and those of giving and receiving verbs appropriately as well as the use of honorific and humble verbs.

    c. Making the right choice, which of the giving and receiving verbs to use.

    d. Selecting the appropriate level of imperative, according to different levels of politeness.

4. Japanese students face some troubles in the area of Arabic number and gender, such as:

    a. Using the correct plural form of Arabic broken plural.

    b. Recognizing the tropical feminine nouns.

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    c.   Distinguishing nouns of common gender from tropical feminine nouns.

    d.   Remembering that the plural of non-human nouns (animals and things) are treated as singular feminine nouns.

    e.   The exception rule of subject/verb agreement when the order of the sentence is V(O)S or VS(O) and the subject is in the third person.

    f.   Getting used to the marking of number and gender in the Arabic verbs.

5.   Arab students make mistakes in using Japanese counting system due to the mixture of Sino-Japanese numerals and native Japanese numbers.

6.   Arab students find the distinction between female style and male style difficult to master.

Chapter 6

Concluding Remarks

6.1 Summary of the work

In this thesis, I have introduced and compared honorific system, number, and gender of Arabic and Japanese. Throughout the comparisons I have speculated some of the difficulties that might face learners of both languages. I have also discussed the degree of those difficulties due to structural or cultural differences. To show how Arabic rules of politeness are used in real situations, a piece of Arabic literature written by *Najīb Mahfūz* is presented as a model and its expressions regarding politeness have been analyzed. Also, to present how both Arabic and Japanese honorific systems get manifested, six sample conversations have been compared in their honorific and plain styles for both languages. Their expressions of politeness have been discussed and compared in detail. Having models and samples of the two languages in this thesis have helped in highlighting their similarities and peculiarities. I have also provided some examples of expected ungrammatical or unacceptable sentences made by students of both languages, together with my explanations for such hypothesis. The results of the contrastive study of the thesis are summarized as follows:

6.1.1 Japanese Language Peculiarities

1. Japanese honorific system displays inflectional characteristics.
2. Japanese honorific system is presented as a separate subject in Japanese grammar books.
3. Subject/verb agreement is what decides the form of Japanese verbs.
4. Giving and receiving verbs have [in-group] / [out-group] deixis inherent in them.
5. *Desu-masu* style is very important in Japanese politeness.
6. Japanese honorific has a predicate difference.
7. Imperatives have honorific counterparts.
8. Passive forms are used for respect language.
9. Verbs have honorific and humble forms.

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10. Some nouns have honorific and neutral forms.

11. Both nominal and true adjectives can be made into honorific

12. Japanese has honorific prefixes and suffixes.

13. Greetings are full of weather expressions.

14. Japanese is a post-positional language.

15. The distinction between male and female speeches is one of the language peculiarities.

16. Japanese has different counters according to objects to be counted.

6.1.2 Arabic Language Peculiarities

1. There is a strong religious influence on the language.

2. Arabic has three numbers, singular, dual, and plural.

3. There are two genders, masculine and feminine.

4. Arabic verbs are marked for person, number, and gender.

5. Arabic nouns are marked for number and gender.

6. Having subjects present in Arabic sentences is necessary.

7. Arabic honorifics are decided on by reference to superior.

8. Plurals' forms are used sometimes as mean of respect.

9. Titles such as "the father of . . . " and "the mother of . . . " are peculiar to Arabic.

10. Arabic has the possibilities of using numbers of titles together with adjectives before persons names.

11. Arabic is a pre-positional language.

6.1.3 Japanese and Arabic Similarities

1. Conditions for the use of honorific seem to be similar.

2. They share using the same form for two purposes, honorific and humble.

3. They share avoiding the use of second personal pronoun for politeness reason.

4. They share keeping formalities of letters by using appropriate titles on envelops.

5. They share considering the over-use of polite expressions as insults or criticism.

6.2 Future Research Directions

Further research can be directed in doing more comparative study about Japanese and Arabic languages from the grammatical and structural points of view. For example, doing comparisons of sentence structures, case marking, passivation, tense and aspect, etc., would achieve similar purposes to that of this thesis. That is, helping in gaining more understanding of both language and culture as well as stimulating other researchers, and getting more people to learn about these languages.

Lastly, I may state that Japanese students of Arabic tend to have more difficulties in the area of number and gender because they seem to be more complicated in Arabic than they are in Japanese. Arab students of Japanese on the other hand, tend to be facing more difficulties in learning the Japanese honorific system that is lexico-grammatical and is more complicated than the Arabic one. I hope that both instructors and students of Arabic and Japanese will benefit from the study and the results of my thesis. That is, having some information about the language and the culture of the target language is always beneficial. This is especially so because most of language learners tend to do some kind of comparisons with their mother tongues, trying to find similar cases for easier learning. Some other students-unconsciously- tend to apply their first language's rules to their second. I hope that the analysis of my thesis will provide some kind of expectations about learning and/or teaching Japanese and/or Arabic honorific systems, number, and gender.

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Appendix A   Arabic Alphabets

The material given here is taken, with permission, from Kassis (1992).

Introduction:

Arabic is an alphabetic language; it has twenty-nine consonants and three vowels: a, i, u. The vowels have long and short values and should be pronounced accordingly. In addition, there are two diphthongs: aw and ay. It is written cursively from right to left and does not have an upper and a lower case. Not all Arabic consonants have English (or other European) equivalents. Similarly, not all English (or other European) phonemes have equivalents in Arabic. For example, there is no Arabic equivalent to the consonants p or v, or to the vowels e (as in set), o (as in note), u (as in but), etc.

Letters of the Alphabet:

Letter	Transliteration	Arabic Name	Pronunciation Comment
ا	$\bar{a}$	alif qā'imah	A vowel, pronounced as a in man or father, depending on what precedes or follows it. Also used as seat of the hamzah
ب	b	bā	= English b
ت	t	tā	= English t
ث	th	thā	= English th in thin
ج	j	jīm	= English j in jam
ح	ḥ	ḥā	A pharyngeal; no English equivalent
خ	kh	khā	Roughly equivalent to the ch in Bach
د	d	dāl	= English d
ذ	dh	dhāl	= English th in this or that
ر	r	rā	= Spanish or Scots r (rolled)
ز	z	zayn	= English z

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Letter	Transliteration	Arabic Name	Pronunciation Comment
س	*s*	*sīn*	= English *s*
ش	*sh*	*shīn*	= English *sh*
ص	*ṣ*	*ṣād*	A velarized *s* ; no English equivalent
ض	*ḍ*	*ḍād*	A velarized *d* ; no English equivalent
ط	*ṭ*	*ṭā*	A velarized *t* ; no English equivalent
ظ	*ẓ*	*ẓā*	A velarized *th* (as in *that*); no English equivalent
ع	*c* (raised)	*ᶜayn*	A voiced laryngeal; no equivalent.
غ	*gh*	*ghayn*	Roughly equivalent to the French (Parisian) *r*
ف	*f*	*fā*	= English *f*
ق	*q*	*qāf*	A velarized *k* ; no English equivalent
ك	*k*	*kāf*	= English *k*
ل	*l*	*lām*	= French *l*
م	*m*	*mīm*	= English *m*
ن	*n*	*nūn*	= English *n*
ه	*h*	*hā*	= English *h*
و	*w*	*wāw*	as consonant = English *w* as in *war* ; as vowel = English *oo* as in *moon*; as part of the diphthong Also used as seat of **hamzah**
ي	*y*	*yā*	as consonant = English *y* as in *yes*; as vowel = English *ee* as in *feet*; as part of the diphthong Also used as seat of **hamzah**

Short Vowels

There are three short vowels in Arabic; these are indicated by small diacritical marks written above or below the consonant which they follow:

fatḥah   a slanting short line above the consonant: بَ (pronounced *a* as in *cattle*) **ba**

kasrah   a slanting short line below the consonant: بِ (pronounced *i* as in *bit*)   **bi**

ḍammah   an inverted comma above the consonant: بُ (pronounced *u* as in *put*)   **bu**

The absence of a vowel is indicated by a **sukūn** , a small zero over the consonant, e.g. بْ .

Long vowels:

There are three long vowels in Arabic; these are written preceded by the corresponding short vowel and followed by a **sukūn** :

ـَا   long *ā* as in *The man sat on his hat.* (the **sukūn** is not written over the *alif* ا).

ـُو   long *ū* pronounced *oo* as in *Shoot the moon.*

ـِي   long *ī* pronounced as *e, ee* or *ea* in *Pete, do you feel the heat in your feet?*

Diphthongs:

There are two diphthongs; these are written as follows (*from left to right*):

ـَو   (**a** + **w** = **aw**) almost identical with *ou* in *cloudy*;

ـَي   (**a** + **y** = **ay**) almost identical with *i* in *light.*

The hamzah:

The **hamzah** is a glottal stop which may appear in any position in a word. It is the sound that is expressed (though not written) at the opening of English, and even more so German, words beginning with a vowel. Depending on its position in the word, it is written:

over an *alif* أ or below it إ
over a *wāw* ؤ
over a *yā* ئ
or by itself ء .

As a simple rule, it is placed on the seat equivalent to the short vowel that precedes it. Thus, is preceded by a *fatḥah*, it sits on an *alif*; if preceded by a kasrah, it sits on a *yā*; if preceded by a *ḍammah*, it sits on a *wāw*. It is written by itself if preceded by a long vowel. At the beginning of a word it is always seated on (or below) an *alif*.

Other diacritical marks:

tanwīn: appears at the end of indefinite nouns (see below); it is pronounced with the addition of the phoneme *n* to the vowel. There are three forms corresponding to the three short vowels:

written above the consonant, as in ﺏ   pronounced *bun* (*u* as *oo* in *Kootenay*).

written above the consonant, as in ﺏ   (an *alif* is usually added as a seat but not pronounced as a long vowel), pronounced *ban* (very short *a*).

written below the consonant, as in ﺏ   pronounced *bin* (very short *i*).

waṣlah (=a link) appears over the *alif* ﺍ of the definite article when it is not beginning a sentence.

maddah (= lengthening) appears over an *alif* ﺍ to represent (*from right to left*) ﺍ+ﺍ .

shaddah (=strengthening or doubling) may appear over any consonant (except the *alif*) to represent the doubling of that consonant which must be pronounced long, as the *k* in *book keeper* or the *n* in *ten names*.

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