Honorifics in Arabic and English

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ABSTRACT

Honorifics are the forms used to convey respect . standard Arabic , as well as Iraqi Arabic , has many such forms . almost in both varieties , multiple honorifics are expressed . honorifics imply respect , friendliness familiarity , endearment and closeness the revelation of any of these implications depends on the relationship between the speaker and addressee on one hand the status , age , state and profession of the addressee on the other hand .

1-INTRODUCTION :

There are many such forms and expressives in Arabic that are called honorifics in general these are used to show respect to the people addressed (Bjorn and Muhammad 1986 : 119) though honorifics are a semantic feature it appears that these forms are peculiar to certain language , where the social setting has to do with language for example , Japanese has many honorifics than has French (Garnick 1996 : 527) some scholars like kaye (2001 : 850) and Atari (1994 : 70) , pertain this specificity or confinement to " the high socialization involved in language usage in terms of interpersonal exchanges and interactions " the other factor that may necessiate the use of honorifics is the communicative end .

It is well – known that people communicate and what matters most is what they communicate in other words the content of this communication

In Arabic there are titles used to address intimate people and strange people similarly further whatever be the status or the relationship (between the speaker and addressee) there is always a specific honorific to adress him or her Davidson (1998 : 132) sees that the oriental languages have a complex title system and that in some languages like persian and Korean no easy distinction can be drawn between what is

intimate and what is formal he also " honorifics are usually rank – based the hierarchical system is built according to the social recognition as in Arabic " .

2-HONORIFICS IN ARABIC :

There are different types of honorifics in standard Arabic There are honorifics used to address statesmen , others used to address religious people and so on . As for the honorifics used to address statesmen and like, these honorifics are used when addressing high-ranking people , that is , presidents , kings , top officials , etc . The reason why such people are addressed with honorifics is because of the authority they have over the others (farghal and shakir 1995 : 250) . Honorifics like siyadet (His Lordship) " and fekhamet (His Excellency) " are used to address the president while jelalet (His Majesty) " and sahib al-svmvw (His / Her / Highness) are used to address the king (O'leary 1988 : 160) .

Other official honorifics include titles such as me'alee(His Highness) to address a local statesman , e.g. the Prime Minister , Mp , etc , and se'adet (his excellency) to address foreign statesmen , e.g. diplomats and ambassadors (Fleisch 1982 : 206).
Official honorifics involve not only the titles that are used to address officials , but also those used to address the closely related people such as family members .

These titles include eqeele wife , kereeme daughter and nejl (son) . Yet these seem to be restricted to certain official status even though they are themselves official eqeele (wife) is the title of the wife of the president or king . The same is true with both kereeme (daughter) and nejl (son) " , being restricted to address a daughter or son either a president or a king (kaye 2001 : 852) .

The other type of honorifics is about these used to address religious people . Huch honorifics are based on the position the average religious
person has fedheele (His Honour) is used to address a cleric as for sheikh (sheikh) and semahe (His eminence) these are reciprocal in use The former is used as a professional title between clerics themselves and as honorifics between clerics and other people , whereas the latter is mere honorific (Farghal & Shaker 1995 : 245)

There are compound honorifics too these are el'alim eljelee (the Venerable Scholar) al sheikh el fadhil (the Honorifics sheikh) and elsheikh el kareem (the Noble Sheikh) " .
Some of the honorifics used in Arabic are those to express intimacy . Often close or intimate persons are addressed with honorifics like these . In form , intimate honorifics are more endearments than they are honorifics (Bjorn and muhammed 1986 : 180) .

Though these honorifics are used to address intimate persons they are different in the degree of intimacy involved . The most intimate honorifics are those used to address a close person (wife or husband) while the less intimate ones are used to address a relatively close person (brother or son) . Thus hebeebee (love) is it address a lover or husband and hebeebeetee (beloved) is it address a wife or beloved (Erwin 2002 : 193) .
The other intimate honorifics are noor ' einee (my eye's light) , qur – ret einee (my eye's delight) , feleth – thet qelbee (a piece of my heart) " , these are used when addressing one's son / daughter and brother / sister alike (O'leary 1988 : 215) .

When people are addressed in general , irrespective of age , rank and state , they are usually addressed with general honorifics Honorifics here are contextualized to puplic or social setting where no single person is singled out or

addressed in particular therefore different people , often unfamiliar , are addressed with such a type of honorifics (Atari 1994 : 71)

In puplic exchanges , people are addressed with ehibba'ee (my beloved ones) and e'iz-za'ee (my dear ones) no matter what age they

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are and what rank or status they have . However , when the speaker addresses either gender , he singles out that gender by using the honorifics ezeeztee (my dear) for feminine singular and ezeezatee (my dear ones) for feminine plural . the fixed honorifics ekhee (my brother) is usually coreferential in that it is used to address both sexes (Farghal and shaker 1995 : 245)

There is a pretty generalized honorific , that is umma (nation) being used to address people in general regardless of any social or personal aspect (Fleisch 1982 : 193) .

In written Arabic , there is a set formal honorifics in which only status gender recognized . esseiyyid (Mr) is to address a males who is an adult or a grownup esseiyide (Mrs) " to address an adult female though the title is restricted to females who are married as different from elanise (miss) with whom unmarried and somewhat young females are addressed .

The other two honorifics that are gender spesific are elmed'oo (whose name is masc) and eled'vwa' (whose name is / fem) these two honorifics are used to address males and females respectively with exclusion of age and status . when both males and females are addressed the honorific hedhret (his / her honour) " is used (Bigon and muhammed 1986 : 153) .

Old – aged people might be addressed as el haj (pilgrim / masc) and elhaj-je (pilgrim / fem). Those people are addressed as such because of the age , and not because either one has once been on pilgrimage to Mecca , which is what in fact these honorifics stand for .

Endearment towards the young is sometimes revealed through the use of some honorifics elsegee (the young kid / masc) for one's young son or brother and elsegeere (the young kid / fem) for one's young daughter or sister . when the addressee is absent and unfamiliar , he or she will be addressed as fulan (mr so – and – so) .

According to faghal and shaker (1995 : 250) the honorific fulan (so – and – so) is respect – oriented title since it refers to any unknown

person .Flesh (1982 : 188) however , maintains that fulan someone who is being unidentified it is quite intuitive that this " someone " is of some age and certain social rank .

3-HONORIFICS IN CENTRAL & SOUTHERN PARTS OF IRAQ ALONG WITH PROPER CULTURES :

Iraqi Arabic has many honorifics and each one refers to a specific person . Here the addressee can have more than one honorific due to the difference of gender , age , status etc .

The first type of honorifics used in Iraqi Arabic is that which designates a masculine reference . If the man addressed is an adult , unfamiliar almost old age and present , he will be addressed by these honorifics enee (my eye) khooye (my

brother) umree (my life) jenabek (your honour) egatee (my agha) hebeebee (love) ibin em-mee (my cousin) .

Khalee (my (maternal) uncle) hej – jee (pilgrim) hebab (most beloved) em-mee (my (paternal) uncle) which is used by the kids in addressing people who are elder than them (saber and wandell 2002 : 147) .

If the addressee is young , than he is addressed as ibnee (my son) and baba (dad) " but , when young men are addressed by women (almost old wamen) , they are addressed as khle (maternal aunt) and em-me (paternal aunt) despite the fact that (the addressees) are males and not females .

There are also few honorifics used when the addressee is not present ; it means that the speaker is talking about rather than addressing someone . These include " fulan (mr – so – and – so) in basrah ilakhor il'ekh (brother) weled (boy) usually a young man and wahid (somebody) (Erwin 2004 : 327) .

If the male is familiar , he will be addressed by the following honorifics ; stad (master) followed by a personal name of the addressee " be'ed gelbee (a dearer than my heart) , be'ed shebee (dearer than my grey – hair) , be'ed betee (dearer than my home) " and " khadim zgeiroon (young servant) " which is self addressed : the speaker calls himself as such as to convey humbleness towards the addressee .

Addressing females requires different honorifics . as with honorifics ysed to address males honorifics here are of two main categories ; those used to address unfamiliar persons & those used to address familiar persons . as far as the first category is concerned , the u of honorifics is based on the age of the addressee . old women are addressed with " yum-me (mum) and hej-jiye (pilgrim) " .

This is when a woman is addressed by a man . but , when a woman is addressed by anther woman , than different honorifics is used that is , " khriye (sister) " . young women are addressed by men as " il-ikhit (sister) and bnei-ye (girl) " .

When the addressed woman is not present , then she is addressed as " wihde (somebody) " (Erwin 2004 : 167) .

Wives , daughter & sister have honorifics too . a man talking about his wife , he is usually addressing her as " ilmera (the woman) "," iyooz (the old woman) " if she is old in age and " ehlee (my wife) .

When one is talking about one's daughter , he uses the honorifics " khadimtek (your maidservant) " and to address one's sister the honorifics " ridhee'tee (my foster sister) " is used " bit-tee or two pronunciations of the same word almost in southern provinces of Iraq bintee (my daughter) " has two References it is used when talking about one's own daughter and it is also used as honorifics when addressing an unfamiliar girl .

A husband might addressed as " ish shayib (the grayhaired man) and il hejjee (pilgrim) if he is old man .

There is another honorifics which is uboo ilbet (the father of the house) " to address one's son , two honorifics are used ; khadmek (your man servant) and ilmehroos (the saved one) " (sabri & wandell 2002: 216) .

There is a distinguished type honorifics that be called filial based honorifics . it is title " aboo(father) for men and " um (mother) " for women followed by a personal name . the significance of that type of honorifics is that the addressee is

called with such honorifics regardless of his her marital status , be married or not married . I or married people , men or women eboo " or " um " is used plus the name of the elder son or daughter (of the addressee) as in : " eboo Ahmed " (Ahmed's father) and " eboo kareem " (kareem's father) for men , " um sadiq " (sadiq's mother) and " um Nora " (Nora's mother) for women .

As for people who are not married the use of these honorifics is almost restricted to men only , the same title used , " eboo " , followed by personal name . the selection of that name depends on either the kind of the relationship that holds between the speaker and addressee (e.g intimate or unfamiliar) or name of the addressee proper . in the second case if for example , the addressee's name is " Ibraheem " , he thus addressed as " eboo khaleel (khaleel's father) " if his name is " Dawood "he is addressed as " eboo salman (salman's father) and so on .some , like Atari (1994 : 71) and Davidson (1998 : 218) , pertain this to the semi-religious customs prevailed in some communities where there is tradition related to the use of the names of the early prophets and apostles .There is a type of honorifics in Iraqi Arabic which religious people (clerics & the like) are addressed :
" shekhne (our sheik) . mawlay (my lord) and is –seiyid (the prince) .

4- FUNCTIONS OF HONORIFICS :

Although honorifics are only title they serve certain functions . The most significant function beyond the use of honorifics is respect in a language , people usually express respect in different ways and use of
honorifics must be one of these ways (Heromassa 1990:)

It is very interesting that honorifics are used to address familiar and unfamiliar people alike . According to Garnick (1996 : 527) , a respect conveyed through on honorific has different implications like intimacy and familiarity differently intimacy from one person to anther , however honorifics the purpose can be endearment , friendlines or familiarity .

In turn the implication of these is based mainly on the status of the addressee the dividing line would be that honorifics addressed to closely related people are endearment , while those addressed to strangers are familiarty if the speaker and addressee are familiar to each other then familiarity is unnecessary at the same time one may not express endearment when addressing stangers , due to the lack of intimacy .

Fowler (1993 : 170) maintains that " honorifics , like any other linguistic forms are socially governed . "

Another remarkable aspect of honorifics is meaning is meaning Honorifics may in fact denote certain meanings ; a matter applies to the type of honorifics discussed in this paper for example se'adet (excellencey) literally means happiness (fleish 1982 : 237) .

How honorifics are expressed or formed might be linked to the reasons beyond their use , people often address each other as though they were making friends .

This highly socialized ambient had been considered by some scholars like (fowler 1993 : 188 & Atari 1994 : 68) " as the key factor in the development of such phatic – like formulae that are personal-related and have a wide range of forms . "

The word um-ma (nation) is derived from um (mother) the possible link could be that both words denote .

Honorifics that denote family membership and kin terms such as ekhee (my brother) can be attributed to the closeness , as self-expression , shown by the speaker when talking to others especially if they are strangers (Heromassa 1990) . The same thing might be held true for other honorifics , like the ones used in Iraqi Arabic above .

5- CONALUSIONS:

1 – Honorifics are widly used in Arabic (standard Arabic in general because it's used throught the entire arab-speaking world) and (Iraqi Arabic in central and southern Iraq) .

2 – There are various conveyed by honorifics such as respect endearment , friendliness closeness and lamiliarity .

3 – In standard , the Arabic , the use honorifics is based on the status age profession well as gender .

4 – In Iraqi Arabic , honorifics may be formed according to age , ststus , profession and speaker – addressee relationship Therefore honorifics in Iraqi Arabic are more detailed and specified than those in standard Arabic .

5 – One of significant characteristics of honorifics used in Iraqi Arabic are often used according to the state of the addressee , i . e . whether the person addressed is present or absent .

6- NOTES :

1- **A word that is borrowed from Turkish , means " master " (p . 6) line 10**
2- **The connection between old age and pilgrimage may be related to the fact that most of those who have been on pilgrimage are old in age because going on pilgrimage is highly appreciated .**
3- **This is almost diminutive from , like most diminutive froms , especially those used by kids end with the suffix (- oo) , as in khaloo (maternal uncle) and jeddoo (grandfather) (p . 6) line 14.**
4- **(p. 14) A rarely – used honorifics , since it is considered to be a form of Baghdad dialect also a vocative used by children when addressing one's father (p . 6) line 18 .**
5- **Titles used to address dead people , such as " elmerhoom (the late) , erahil (one who has passed away) and " elmegfoor lehu (the forgiven) " are by no means honorifics , though there is a sort of respect underlying them .**
6- **Honorifics and religious titles are correlated withregard to status and profession (p . 7) line 8 .**
7- **The stereotyped from seiyidee (sir : lit : my master) " which is used in responses from a low rank person (soldier or the like) to high rank person (officer or president) is a vocative .**

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الخلاصة

القاب التكريم هي التعابير التي تستخدم للتعبير عن الاحترام او التكريم ، تحتوي العربية الفصحى و كذلك اللهجة العربية العراقية على الكثير من تلك التعابير ، ان القاب التكريم تستخدم من اجل ابراز الاحترام و التقدير من جانب المتحدث تجاه الشخص الاخر و تختلف المضامين التي تحملها القاب التكريم باختلاف هيئة الشخص المقابل .