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Japanese Honorific Language in Various Domains

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Abstract

Language belongs to human. In a communication, human as language owner may position themselves as messenger (speaker), message recipient (interlocutor) or as a person who is the object of speech (object of conversation). In Japanese speech community, human must implement their position in communication based on honorific language usage principle. They must proficiently choose language with regard to lexical and grammatical concerns, as well as consider social factor underlying the communication. Expressions human use in Japanese honorific language principle significantly influences the convenience of communication, as the determinant whether or not they are acceptable in the community. This study will analyze Japanese honorific language journey by domains. Honorific language (known as keigo) first appears in the literary work Genji Monogatari. Its language choice and sentence patterns show their difference with common/neutral language, particularly to specialize the language referred to the Emperor. The next domain is family, in which Japanese quite differently calls their own family (uchi) from other's family (soto), but this shifts along with time. The education domain differentiates the language referred to student and teacher. This also takes place in business/office domain, in which language is quite differently used based on one's position in a company. Due to the religious domain, human being as the servants of Allah show their respect to the Creator by praising Allah

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Japanese Honorific Language in Various Domains

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Abstract - *Language belongs to human. In a communication, human as language owner may position themselves as messenger (speaker), message recipient (interlocutor) or as a person who is the object of speech (object of conversation). In Japanese speech community, human must implement their position in communication based on honorific language usage principle. They must proficiently choose language with regard to lexical and grammatical concerns, as well as consider social factor underlying the communication. Expressions human use in Japanese honorific language principle significantly influences the convenience of communication, as the determinant whether or not they are acceptable in the community. This study will analyze Japanese honorific language journey by domains. Honorific language (known as keigo) first appears in the literary work Genji Monogatari. Its language choice and sentence patterns show their difference with common/neutral language, particularly to specialize the language referred to the Emperor. The next domain is family, in which Japanese quite differently calls their own family (uchi) from other's family (soto), but this shifts along with time. The education domain differentiates the language referred to student and teacher. This also takes place in business/office domain, in which language is quite differently used based on one's position in a company. Due to the religious domain, human being as the servants of Allah show their respect to the Creator by praising Allah through a respectful language contained in Al Quran which is translated into Japanese language as the realization of Islamic followers to communicate with Allah (habluminallah).*

Keywords: *Honorific Language, Domain, D Language Choice, Language Marker, Social Factor*

I. INTRODUCTION

Language serves a genuine function irreplaceable by any other tool, that is, as a means of communication. As a means of communication, language has something to do with human behavior and attitude (Pei, 1963:162).

Language has been used as a barometer of human behavior in society. Ogden and Richards suggest in this case by uttering one of four functions of language, i.e. expressions of attitude to referent (Morris, 1955:70). Therefore, language and its use cannot be observed separately, rather it is always connected to its activity in the society (Wardhaugh, 1986, Matthew, 1997). Based on linguists' opinions, it can be concluded that language in playing its role is highly influenced by human behavior as a social creature to reflect human attitude. Thus, what is spitted from human's mouth which is called as langue is uttered in compliance with the linguistic norms applicable in the society.

In Sociolinguistics, linguistic norms are tightly related to social factors. Language as a means of conveying (message) to speech partner is interpreted by Sudaryanto (2017:38) as the language which serves the function of maintaining cooperation. This cooperation relationship refers to the horizontal function of language, that is, as the maintainer of cooperation among humans. Humans as the owner of language in this case play the role of message conveyer (speaker/O1) and the message receiver is called as hearer or O2. It is this concentration which has once been suggested by Kabaya (2009) that a process of communication involves relationship among humans, as speakers or hearers. A speaker is the first person which in Japanese can take the form of *boku, ore, watashi*, and *watakushi* and in Indonesia it takes the form *aku* and *saya* in singular context. A hearer is a person which in Japanese can take the form *omae* and *anata* and when translated into Indonesian it becomes *kamu* and *anda*. Rahayu (2013) adds that a communication agent can be a person which is being discussed and symbolized as O3. In Japanese this can be called as *kare* (he), *kanojo* (she) or the pronoun *anokata* to refer to the reference to someone respected (when translated into Indonesian it is equivalent with *beliau*). The details of positional awareness of a social agent will be studied in the research on the implementation of honorific language in Japanese.

In addition to social agent's positional awareness (hereinafter it will be studied in *ninjenkankei* studies), social or non-language factors (Suwito, 1985:30) are related to those factors beyond language which ground the use of language. In relation to these non-language

factors, Hymes (1973) suggests the components of speech well-known with their acronym, SPEAKING (scene/setting, participants, ends, act sequence, key, instrumentalities, norms and genres). An expert in Sociolinguistics from Indonesia, Poedjosudarmo (1979) has also explained thirteen components of speech which have been adjusted to the situation of language in Indonesia, particularly in Java. These thirteen components of speech are; (1) speaker's personality, (2) emotional type, (3) speech intention, (4) speaker's perception to hearer, (5) presence of third person, (6) speech tone and situation, (7) speech scene, (8) speech theme, (9) speech facility, (10) speech order, (11) conversational ecology, (12) discourse form, and (13) other linguistic norms. When a comparison is made between Poedjosudarmo's (1979) and Hymes's (1973) opinions, Poedjosudarmo seems to emphasize more on speech participant aspect. This can be seen from several aspects of speech participants which are stated in a row namely speaker's personality, emotional type, speech intention, perception to hearer, and presence of third person. Meanwhile, Hymes (1973) seems to give more emphasis on speech setting, which constitutes a component with insignificant influence on speech form. Hymes views topic of speech as the center of speech act while Poedjosudarmo (1979) deems topic of speech merely as one of speech components whose role is mainly influenced by other speech components by incorporating speech scene as one speech component, something which Hymes places beyond speech components together with speech situation.

The language which has something to do with human's social behavior based on the linguistic norms in Japanese speech community by taking into account the non-language factors above will be studied in this research, given the scope of Japanese Honorific Language study based on time sequence.

The speech community with linguistic norms existing in Japanese will be studied using the data in the form of dialogs or utterances containing Japanese honorific language marker. The data are taken from Japanese honorific language studies literature and Al Quran translated in Japanese language. This research is qualitative since the research does not study numbers which relate to population, while its study is descriptive in nature.

II. CHARACTERISTIC OF JAPANESE HONORIFIC LANGUAGE

The linguistic norm which governs the use of Japanese language lies in *keigo* studies. *Keigo* is a Japanese term which refers to honorific language. The term *keigo* is related to a speaker's positional awareness in communicating with his/her hearer. This speaker's positional awareness has something to do with the

relationship between the communication agents, where the communication is made, content or theme of discussion, and form of speech (Kabaya,2009:3). When the hearer is a leader, then the speech will be different from when the speech is addressed to a peer. The speech form at the office or receptionist will be different from that in market or beach. A speaker utters more formal utterances when the theme being discussed is politic or education as compared to when they talk about hobbies. Communication will run smoothly when the agents are aware of their own positions and play their roles properly according to their positions by choosing the appropriate language. The choice of using formal language will of course be weird when the communication agents talk about their hobbies on a beach. On the contrary, a company's leader will find it inconvenient when his/her staff provides an explanation of their production using non-formal language in a meeting. Kabaya (2009:3) formulates a communication situation in this honorific language domain by detailing the communication variables into two variables in Japanese term, i.e. *ningen kankei* (人間関係) and *ba* (場) as shown in the following chart;

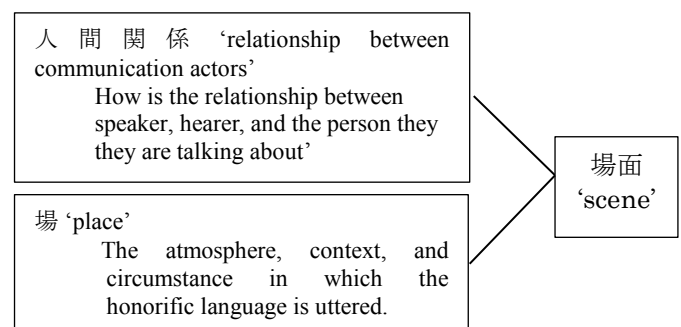


Chart 1. Communication Variables (Kabaya, 2009:3)

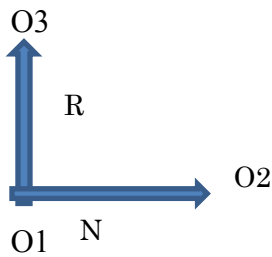
The following illustrations depict the process of communication based on how the relationship between speakers, hearers, and the person they are talking about (*ningenkankei*) in office domain is.

- A subordinate (O1) will exalt his/her superordinate O2 as a hearer using respectful language (R).



O1

- A subordinate (O1) when communicating with (O2), will exalt his superordinate (O3) as a pokok pembicaraan.



- A subordinate (O1) will humble himself/herself to respect his/her superordinate using humble language (H).



O2

- An employee (O1) will use neutral language (N) with no form of honorific language when communicating with their fellow employees (O2) on an equal position/level. Similarly, a superordinate (O1) will use neutral language netral (N) with no form of honorific language when communicating with his/her subordinates (O2).



Keigo constitutes the respect language used in a formal situation, addressed to respect others. *Keigo* consists of *sonkeigo*, i.e. the language used to exalt other's acts or conditions; *kenjougo*, i.e. the language used to humble the speaker's acts or circumstance in order to respect others; and *teineigo*, i.e. the language used in formal situation (*teineigo* has definite marker, the copula *desu* and *~masu*).

1) *Sonkeigo*

Basically, *sonkeigo* is the language used to respect others (the hearer or the person being discussed) (Kikuchi,1998; Kabaya, 2009; Kabaya,2010). Suzuki (1998:23) suggests that *sonkeigo* is:

尊敬語は、上役の人、上司、先輩、初対面の人、年齢の上の人、お客様に対して、その動作や状態などに、敬意を表す言葉づかいです。
Sonkeigo wa, jouyaku no hito,

joushi, senpai, shotaimen no hito, nenrei no ue no hito, okyakusama ni taishite, sono dousa ya joutai nado ni, keii o arawasu kotoba zukai desu. 'Sonkeigo is the respect language to express respect towards a person with higher position, towards superordinate, senior, a person met for the first time, and towards customers.'

The number of *sonkeigo* lexical markers is limited (Kikuchi,1996:2; Suzuki,1998:28; Kaneko,2010:168; Kabaya,2010:18-19;). The *sonkeigo* lexical markers, according to Kikuchi, in his work *Keigo nyuumon* (1996:23) are presented in the following table.

Table 1. Lexical Forms of *Sonkeigo* Marker

<i>Jishokei</i>	<i>Sonkeigo</i>	Meaning
する <i>suru</i>	なさる <i>nasaru</i>	to do
くれる <i>kureru</i>	くださる <i>kudasaru</i>	to receive
言う <i>iu</i>	おっしゃる <i>ossharu</i>	to say
来る・行く・いる <i>kuru・iku・iru</i>	いらっしゃる <i>irassharu</i>	to come・to go・to be present
見る <i>miru</i>	ご覧になる <i>goran ni naru</i>	to see
食べる・飲む <i>taberu・nomu</i>	召し上がる <i>meshiagaru</i>	to eat・to drink
知っている <i>shitteiru</i>	ご存知 <i>gozonji</i>	to know

The morphological forms as *sonkeigo* markers are *o/go~ ni naru*, *~(ra)reru*, *go~nasaru* (Kikuchi,1996; Kaneko,2010; Kabaya,2010). Not all verbs can be applied to with this pattern when they are to be changed into their *sonkeigo* forms. For example, the *sonkeigo* form of the verb *miru* 'to see' is not *omininaru*, rather it shall be *goran ni naru* or *mirareru*. Yet such words as *kaku* 'to write', *yomu* 'to read', *denwa/megane o kakeru* 'to make a call/to wear glasses', will tuse the pattern *o-ni naru*, thus they become *okaki ni naru*, *oyomi ni naru*, *o denwa/o megane o kake ni naru*. Those words use the prefix *o-* because they come from *wago* 'Japanese way of reading'. On the other hand, the words *kango* 'Chinese way of reading' use prefix *go-* and the pattern *go-ni naru* such as the words *kinyuu suru* 'to fulfill' and *houkoku suru* 'to broadcast' which would be *gokinyuu ni naru* and *gohoukoku ni naru*. In Japanese, there is no such system which explain what verbs can use the pattern *o/go~ ni naru* or *~(ra)reru*. The last morphological marker

sonkeigo is *go-nasaru*. For example, the verb *futsuukei kinyuu suru* ‘to fulfill’ will become a verb *sonkeigo kinyuu nasaru* or *gokinyuu nasaru*, with the following study (Kabaya, 2010:20):

2) *Kenjougo*

Kenjougo is the act of humbling oneself done by the subject or the speaker (Kikuchi, 1996). The goal aimed by someone who expresses language in *kenjougo* ‘language to humble oneself’ is to respect the hearer or the person being discussed. The difference of *sonkeigo* from *kenjougo* is that the language used in *sonkeigo* is the one to exalt others and the language used in *kenjougo* is the language of humbling oneself. However, both *sonkeigo* and *kenjougo* share the same goal, i.e. to respect the hearer the person being discussed.

Kaneko (2010) gives some examples of *kenjougo* vocabulary in the table below and terms this *kenjougo* as “*watashi ga*” ‘I’. The term “*watashi ga*” here is intended to indicate that *kenjougo* is addressed to oneself or it can also be used to express a language for one family/oneself. The *kenjougo* lexicals are highly limited as shown in the following table.

Table 2. *Kenjougo* Marker Lexicals

<i>Jishokei</i>	<i>Kenjougo</i>	Meaning
行く <i>iiku</i>	まいります <i>mairimasu</i>	to go
来る <i>kuru</i>	おります <i>orimasu</i>	to come
いる <i>ru</i>		to be present
言う <i>iu</i>	もうします <i>moushimasu</i> (人)もうしあげます (<i>hito ni</i>) <i>moushiagemasu</i>	to say
見る <i>miru</i>	拝見します <i>Haikenshimasu</i>	to see
飲む <i>nomu</i> 食べる <i>taberu</i>	いただきます <i>Itadakimasu</i>	to drink
知っている <i>shitteiru</i>	ものをぞんじてお ります/知っております <i>mono</i> <i>ozonjiteorimasu/shittheorim</i> <i>asu</i> 人をぞんじあげ ております <i>hito ozonjiageteorimasu</i>	to know
思う <i>omou</i>	ぞんじます <i>zonjimasu</i>	to think
する <i>suru</i>	いたします <i>itashimasu</i>	to do
あげる <i>ageru</i>	さしあげます <i>sashiagemasu</i>	to give
もらう <i>morau</i>	いただきます <i>itadakimasu</i>	to receive
あう <i>au</i>	お目にかかります <i>o me ni kakarimasu</i>	to meet
きく <i>kiku</i>	うかがいます <i>ukagaimasu</i>	to listen

The *kenjougo* sentence is formed by adding the prefix *o/go-* followed by the *~shimasu/moushiagemasu* form verb marker. Below is the example of of vocabulary change of *futsuukei* form into *kenjougo* form.

Table 3. Morphological Form of *Kenjougo* Markers

<i>Jishokei</i>	<i>Kenjougo</i>	Meaning
買う <i>kau</i>	お買いします <i>okaishimasu</i>	to buy
聞く <i>kiku</i>	お聞きします <i>okikishimasu</i>	to listen
書く <i>kaku</i>	お書きします <i>okakishimasu</i>	to write
待つ <i>matsu</i>	お待ちします <i>omachishimasu</i>	to wait
立つ <i>matsu</i>	お立ちします <i>otachishimasu</i>	to stand
飲む <i>nomu</i>	お飲みします <i>onomishimasu</i>	to drink
読む <i>yomu</i>	お読みします <i>oyomishimasu</i>	to read
呼ぶ <i>yobu</i>	お呼びします <i>oyobishimasu</i>	to call

3..... *Teineigo*

The *teineigo* form is ‘polite language’ or in Japanese it is defined as *bunzentai o teineina kanji ni suru* ‘a sentence the entirety of which shows polite language’ (Kaneko, 2006:23). This form is characterized by *masu* and *desu*. David (2009) calls the *teineigo* form as formal language. *Masu* is a suffix for a verb and serves as a formal utterance marker. The *masu* changes are varied, for example, being adjusted with the past time marker it will be *mashita*. *Masu* can also change into *masen* (negative *teineigo* marker) and *masen deshita* (negative *teineigo* marker of past sentence).

III. A HISTORICAL STUDY OF REFERENT HONORIFICS IN JAPANESE (NAGATA, 2006)

Keigo in Japan was born since 13th Century along with time. During early 13th Century, the powers were with some rulers in Japan, rather than being focused on only one ruler. Approaching the 7th century, the power began to get concentrated once again on one ruler, i.e. *tennou* ‘emperor’, and the applicable government regulations called as *ritsuryou* ‘legal regulations’ were still adopted from Chinese model, and at that time the Japanese writing system had not existed yet. This continued until the 12th century. During the Nara period

(710-794) Japanese literature began to exist even if it was still adopted from China.

During the Heian period (794-1192), the *kana*⁴ ‘Japanese’ letter which derived from the Chinese letter writing characters began to be introduced in Japan. *Genji Monogatari* ‘Tale of Genji’, one of well-known Japanese literature, was written around the 11th century. This Tale of Genji was a collection of life and romance tales of a famous kingdom prince named Genji. In this tale, the respect language had begun to be used based on social context factors, such as status level and relationship factors.

When the *ritsuryou* ‘legal regulations’ were in effect, all regional powers were centralized in the central government of each region. At the same time, *kuge* appeared which constituted a religion- and nobility-based power. It was from this on that the feudal system government began to come in force. In the 12th century, *samurai*, *buke* or *bushi* declared that there were two powers, namely the powers under *Genji* and *Heike*. When *Genji* won the battle for power, *Genji* established a military power system from the samurai caste which was called as *shogun* during their reign in 1192.

Based on the *Heike*’s story, the tale of *Heike* was published which told a story about the fall of this tribe in narrative. The dialogs and quotes in *Heike* revealed many respect language/*keigo*.

During Muromachi period (1336-1573), *kyougen*⁵ ‘theater’ was born and could be enjoyed by more commoners, and *noh* ‘puppet theater’ were mostly enjoyed by nobles. In *kyougen* ‘theater’ the use of *keigo* based on social context were common.

After the fall of Shogun Ashikaga era in 1537, Japan underwent a vacuum of power until 1590. In 1590, Hideyoshi began to build new government with his focus on the national politic and economic development. The outstanding success was manifested only when the the shogun Tokugawa government and central government moved to Edo (now Tokyo) in 1603.

During the Hideyoshi government era, Japan began to build their relations with Korea and this relationship continued until a book which was written as the basis or instruction regarding the trade with Korea was published. This book provided an explanation how the respect language should be used in order to give positive impression to the speaker. At the end of Edo period, an official language began to be established.

In 1635, Japan closed itself (isolation politic) and only in 1853 did Japan begin to open itself for US military power. The Edo government (1603-1868) started to lose its power and in 1867 began a restoration. This government restoration era was called Meiji era or period.

During Edo period, the language was determined heavily by regions or territory, hence everyone spoke with their own dialects. During the Meiji period, the country was based on democracy system. Every citizen was the citizen of Japan with a language everyone can understood,

namely the national language. The Meiji government reigned for 45 years, and followed by the *taishou* period for 15 years (1912-1926), then the *shouwa* period for 65 years (1926-1989).

In 1945, Japan lost against the Allied troops (US, England, Netherland and China alliance). After this defeat, Japan witnessed massive changes in their social and language fields. It was during this era that the social hierarchi was born, which showed notable gap between the rich and the poor. The rich farmers controlled most lands and hired their poor counterparts. However, after the World War II, when all agricultural lands were taken over by the Alliance, there was no social status gap among Japanese farmers or people anymore. They shared the same financial losses. In turn, this eliminated the insofar existing social hierarchy, thus the use of *keigo* was no longer based on social status and its function had shifted.

The influence of Confucianism had led the Japanese people to think even further. The use of *keigo* was based more on age difference factor, the respect utterance was addressed to older people. In 1986, Japanese women began to have the equal opportunity at work. This had some influence on the respect language based on gender. Women tend to use more respect language than men.

Bilingualism, in this case between the regional and national languages, also influenced the use of *keigo*. When the two language were mastered, the *keigo* system in each regional dialect would vanish when they master the national language.

Since World War II, the use of *keigo* had shifted its function. *Keigo* tended to be used in business communication. *Keigo* shows the shift from an absolute system into relative one, as suggested by Tsujimura (1971) which is quoted from Nagata’s work (2006:12); *The shift from an absolute honorific expression system to a relative honorific expression system cannot be neglected in the history of Japanese honorifics*.

An example of this shift from absolute *keigo* system to the relative one is the use of word father. When a kid calls his/her father, he/she will use the word *otousama*, yet when he/she is talking with others, he/she will refer to his/her own father as *chichi*.

The conclusion which can be drawn from this explanation is that *keigo* system began from a Japanese literature, i.e. the Tale of Genji which was adopted from China. Since *keigo* at that time was used within the kingdom, it is then obvious that the use of *keigo* was based on social context in the form of relationship of social status between the Kingdom’s members and commoners. As the time went, *keigo* was used based on social status within the government. There were different language variations between the government and the people. In essence, what is in common between the past and present use of *keigo* is that it is a respect language used based on social status difference factor.

IV. Japanese Honorific Language in Literary Work

According to the history, the use of Japanese honorific language (*keigo*) shifts based on community's condition, which is influenced by the community's position. *Keigo* starts to develop when it is used in literary work, in which based on the spoken subject, certain dictions are available to, for example, exalt a king or to lower common people. *Keigo* in literary work is initiated in Genji saga. Below is a quote of Genji saga which contains *keigo* expression.

- 1) どの帝の御代のことであつたか、女御や更衣たちが大勢お仕えなさつていたなかに、たいして高貴な身分ではないで、きわだつて御寵愛をあつめていらつしやる方があつた。

Dono tei no miyo no kotodeatta ka, nyōgo ya kōi-tachi ga taisei otsukaenasatteita naka ni, taishite kōkina mibunde wanaide, kiwadatte gochōai o atsumete irassharu kata ga atta.

The sentence above contains the word *miyo* (御代) which means era/time/period, referring to the governance era/time/period of an emperor (帝). The writer of Genji saga chooses the word *miyo* (御代) to show his respect to the governance period of Japanese emperor (天皇の治世).

The *keigo* marker in the word *miyo* (御代) lies on the kanji 御 which is pronounced go. 御 simultaneously serves as the prefix of a noun as well as to change a noun from its neutral form to honorific form. The kanji letter may be pronounced Go- as well as O-, which equally serve to change a noun from its neutral form to honorific form like the following sentence.

- 2) 帝はお心にうなずかれるところがおありであつた。かねて若宮を、親王になさらなかつたのも、深いお考えのあることだつた。

Tei wa okokoro ni unazuka reru tokoro ga arideatta. Kanete Wakamiya o, shin'nō ni nasaranakatta no mo, fukai okangae no aru kotodatta.

The honorific marker of prefix O- in the above quote is located on the word *okokoro* 'heart' (お心). This word refers to the emperor's heart, thus the writer pays his respect by adding the prefix O-. The same prefix is added to the word *okangae* (お考え) 'mind'.

In the Japanese linguistic morphology, not all nouns may be changed to *keigo* form by adding the prefixes, in which case no system regulates which noun

may be added with prefix o or go. However, these prefixes cannot be added to loanwords, thus all loanwords are neutral. Loanwords, for example *hoteru* (hotel), *penshiru* (pencil) and *borupen* (ballpoint), cannot be changed to their honorific form using prefix O- or Go- (御). Prefixes O- and Go- are differentiated in their usage, in which prefix O- is used for words pronounced using *wago* pronouncing method (Japanese pronouncing method) while prefix Go- is used for words pronounced using *Kango* pronouncing method (Chinese pronouncing method).

Back to the data number 1, besides using *keigo* on nouns, honorific verb is also found in Genji saga. The honorific verb is identified on the word *nasatteita* (なさつていた) 'to do, perform a work'. The concerned work is shown by the object which accompanies the word *nasatteita* (なさつていた), the word *otsukae* (お仕え) 'servie', which is derived from the noun *tsukae* (仕え) added with prefix O- (お), intended to change the form of noun *tsukae* to its respectful form, thus the expression *otsukaenasatteita* (お仕えなさつていた) becomes an honorific expression. This expression is referred to the subject of the sentence, *nyōgo ya kōi-tachi* (女御や更衣たち), who is the woman who serves the emperor.

Another verb found in the quote of Genji sage which shows honorific language is *irassharu* (いらっしやる), as a word which follows the verb *atsumete* 'to collect' (あつめて). The verb *irassharu* in its sole form bears the meaning to exist, but in this sentence the verb *irassharu* serves as a tense marker followed by the verb form ~te (showing progressive form). This *imasu* form is the one which changes the common/neutral/*teineigo* expression, as it is changed to its honorific form, to *irassyaimasu*, thus the common or neutral/*teineigo* form of *atsumete irassyaimasu* in the above sentence is *atsumete imasu*. The writer of this saga chooses the honorific form of the word 方 'person' to replace the word 人 *hito* 'person' as a neutral word.

V. Japanese Honorific Language in Family Domain

The use of Japanese honorific language in family domain may be easily identified in calling each family member. A person will differently call his own father and mother with other's father and mother, as shown in the chart of Kaneko (2010), quoted from the book *Nihongo Keigo Toreeningu*. For example, when someone is calling.

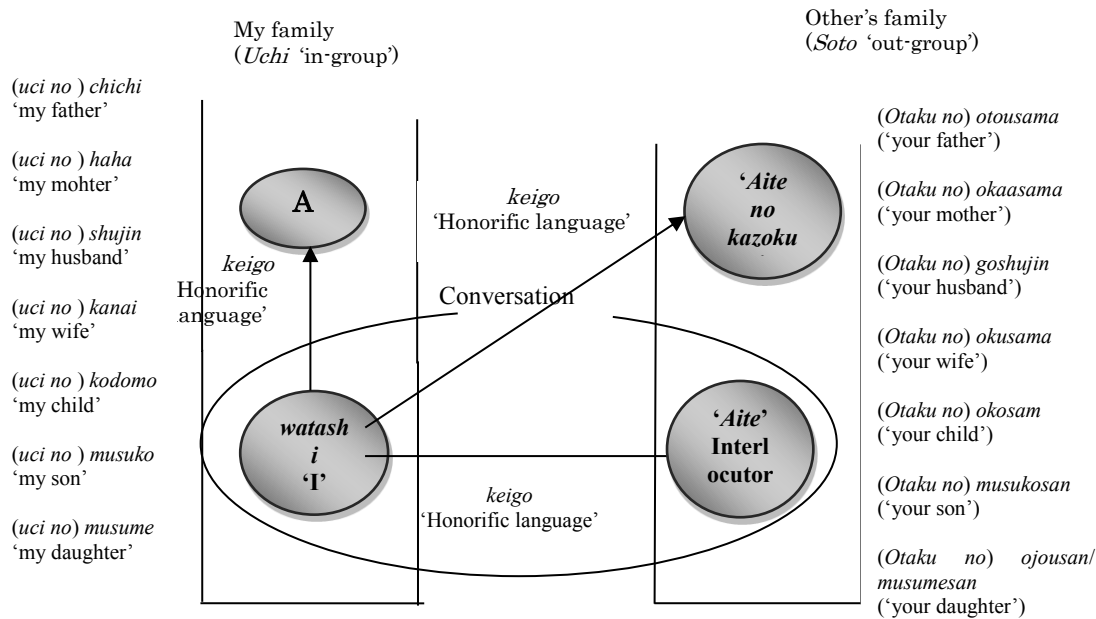


Chart 1. Uchi-soto

We may view in the chart that according to Japanese honorific calling system, we will differently call our own family from other's family. This is *uchisoto* system. *Uchi* refers to our own family, thus *uchi* may be translated into in-group and *soto* as out-group. The chart may be implemented in the following telephone conversation.

3) A: *moshimoshi, konnichiwa.*

Hello, good day.

B: *moshimoshi, konnichiwa.*

Hello, good day.

A: *Kinjou no Tanaka desuga, Okaasan wa irassyaimasuka.*

I'm Tanaka, your neighbor. Is the mother at home?

B: Haha wa sakkihodo dekaketandesuga.

Mother just left.

The conversation proves that when the caller asks about the mother, he uses *okaasan*, but the receiver uses the word *haha*. The caller uses the word *okaasan* as an honorific form to call the Mother (B's Mother) who bears *soto* position, while the concerned Mother is called by *haha* because of her *uchi* position.

This calling system currently shifts, in which a child calls his mother *okaasan* even in an *uchisoto* conversation. This is current phenomenon of call shifting for family (relatives) in Japanese family system.

In the current Japanese family domain, children tend to talk to their parents using general language. Some surveys show that there is no difference in the language used by children to their parents and that used to their friends. This is a phenomenon of language shift used by

children to their parents. However, two generations before them (current children) often use *keigo* in conversation between children with their mother (their grand-grandfather/grand-grandmother) and conversation between wife and husband. Japanese parents confirm that they do not feel that their children do not pay respect to them with this use of general language. They tend to feel closer and no gap, thus their children are more open to their parents.

Honorific language expressions are also quite obviously found in welcoming guest during a visit. The host will greatly pay attention to each of his words in order to pay respect to the guest. It is a habit of Japanese family to pay respect to a visiting guest. Below is an example of expression when a host lets his guest in.

"*Douzo oogari kudasai*" 'Please come in'. The host's expression to let his guest in has a respectful language marker in the use of prefix *O+Verb renyoukei*¹; *O+agari*.

There is a habit in Japan that people get into house using *surippa* 'slippers'. Thus, when a guest arrives, the host will let the guest use the *surippa* in an expression, "*Surippa o ohaki kudasai*" 'Please wear the slippers'. The

¹ *Renyoukei* is a verb form which is formed by removing the suffix *~masu* from *teineigo* (polite form). For example, the basic form of verb *iku* 'to go' when changed to the form *~masu* will become *ikimasu*. The verb *renyoukei* will remove the suffix *~masu*, which will then become *iki*. Equally, the word *yomimasu* 'to read' will become *yomi*, *kaki* 'to write' will become *kaki*. For certain words, respectful language may be formed by adding prefix *O-* followed with verb *renyoukei*.

honorific language is shown on the word *ohaki* of which formation system is equal to that of the word *oagari*.

Another case is the expression used by a host to let a guest try the cakes served. The neutral form of the word eat is *taberu*, but in order to pay respect to the guest, the host will use a special formed word which bears meaning to eat, *meshiagaru*. The expression will be “*douzo okashi wo meshiagattekudasai*” ‘Please eat this cake’. *Meshiagatte kudasai* is an imperative far politer than *tabetekudasai*.

VI. JAPANESE HONORIFIC LANGUAGE IN EDUCATION

Keigo (Japanese honorific language) is taught in national language subject (Kokugo). Kokugo is taught since elementary school, which also contains honorific language (*keigo*) material. The implementation of this *keigo* study may be found in conversation between student and teacher, for example, when a student asks about the teacher’s home.

- 4) Student : *Sensei no otaku wa dochira desuka.*

Mom, where is your home?

We may find here lexical selection of honorific form word on *otaku* ‘home’ and *dochira* ‘where’ to replace the words *uchi* and *doko* which are neutral. The two words are used by the student to pay respect to the teacher. Below is an example of respectful form by exalting the verb referring to the teacher.

- 5) Student : *Sensei, ryuugakusei no soubetsukai ni koraremasuka.*

Mom, will you attend the foreign students’ farewell party?’

The verb *koraremasu* above is an honorific verb referring to the teacher’s action. The student chooses the word *koraremasu* in order to exalt the teacher’s action. The word ends with a question tag *ka*, which is one of interrogative sentence markers in Japanese language.

- 6) Student : *Kinou Suzuki sensei ni odenwa itashimashita. Kyou wa gogo 2 ji ni au yakushoku shimashita.*

I called Mrs. Suzuki. We have an appointment at 2 pm today.

The humble form is shown on the verb *odenwa itashimashita* ‘has called’. According to the tense, the calling activity has been done (with past tense marker of suffix *-mashita*). The humble form is marked with prefix *O~* and the word *itashimashita* ‘to do’ (verb with humble form marker) by referring to the word *denwa* which bears the meaning of call.

A common mistake in a class where interactions

between student and teacher takes place occurs when a student has not understood what the teacher has taught. The student asks the teacher to repeat what he has taught, in which the expression “*sensei, mou ichido itte kudasai*” ‘sir, please repeat once more’ is often used by student although it has less polite sense. The word *itte kudasai* is an imperative to repeat something that has just been conveyed. In consideration of teacher and student’s positions and the intention of student’s speech (which is to command), the student’s sentence should be polite. The correct expression should be “*Sensei, mou ichido ossyatte kudasai.*” *Ossyatte* is a verb of respectful language chosen to show student’s respect to his teacher.

VII. JAPANESE HONORIFIC LANGUAGE IN OFFICE (BUSINESS) DOMAIN

The researcher has performed a survey by distributing questionnaires and interviewing 134 Japanese native speakers as the respondents. 93% of the respondents states that they use Japanese honorific language (*keigo*) in office (business) domain. They also add that they infrequently use *keigo* with their family members; between children and parents and between husband and wife. *Keigo* is implemented at their office to pay respect to their superior or customer from other company. Below is an example of *keigo* used between a staff and the manager via email.

- 7) Staff:

田中部長

お世話になります。

13日7月(木)の生産レポートを添付していますので、

ご確認お願いいたします。

Tanaka Buchou

Osewaninarimasu.

*Juusan nichi shichi gatsu (moku) no seisan repooto o tenpushiteimasunode, **gokakunin onegaiitashimasu.***

Manager Tanaka

I’m sorry to bother you,

Enclosed in the attachment is the production report dated Thursday, July 7.

Please check.

In the e-mail sent by the staff to the manager, there are two *keigos*; *gokakunin* and *onegaiitashimasu*. *Gokakunin* is a respectful form language in the pattern of prefix *Go* + noun (*go+kakunin*) and *onegaiitashimasu* is a humble form language with verb marker of *itashimasu*.

The implementation of *keigo* in business world is often found in advertisement, such as that in newspaper, in order to pay respect to the readers, with an expectation that they will become customer. An example may be found in the advertisement expression which aims at influencing

readers to register to asahi shinbun digital (*Asahi Shinbun Dejitaru no Moshikomi wa Kochira*). On the page, the writer expects that readers will digitally register to asahi newspaper. Below is a quote from the concerned sentence.

- 8) 朝日新聞デジタルがビジュアルや切り口にこだわったスペシャル企画をまとめてご紹介します。
*Asahi shinbun degitaru ga bijuaru ya kiriguchi ni kodawatta supesyaru kikaku o matomete **goshoukai shimasu**.*
Asahi Shimbun Introducing special projects that digital is particular about visuals and performance.

The writer persuades readers using humble language, as shown in the use of the words *goshoukai shimasu* ‘to introduce.’ The humble marker or form pattern is prefix *go+shoukai+shimasu* (pattern *go+~+shimasu*).

VIII. JAPANESE HONORIFIC LANGUAGE WITHIN RELIGIOUS DOMAIN

The analyzed translation of Al Quran from Arabic to Japanese language is that translated by Ryoichi Mita whose Moslem name is Umar Mita. Umar Mita is the second president of Japanese Muslim Association after Sadiq Imaizumi. After 12 years translating Al Quran into Japanese language, it was finally published on June 10, 1972.

In Islamic religion, human beings are recommended to speak the language based on the following verse:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ
Ad'uu rabbakum tadharra'awwakhufyah. Innahuu laa yuhibbul mu'tadiin.

‘Call upon your Lord in humility and privately: indeed, He does not like transgressors.’ (*Al-A'raaf: 55*)

One implementation of meaning contained in Surah *Al A'raaf* is the use of polite language as mentioned in that Japanese Al Quran translation. Due to the religious domain, the forms of respectful language will be discussed as the human beings’ expressions to praise God. The Japanese Al Qur’an translation to analyze its honorific language is the translation of Surah *Al Ikhsan* (76) verse 9 and 11.

Surah *Al Ikhsan* (76) verse 9,

جَزَاءً مِّنكُمْ نُرِيدُ لَا إِلَهَ لِيُوجِهَ نُطْعِمُكُمْ إِنَّمَا
شُكُورًا وَلَا

Japanese translation;

- 9) (そして言う。)「わたしたちは、アッラーの御喜びを願って、あなたがたを養い、あなたがたに報酬も感謝も求めません。

(Soshiteiu.) `Watashi-tachiwa, arrā no o **yorokobi** o negatte, anatagata o yashinai, anatagatanihōshūmokanshamomotomemasen

English Translation;

[Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.

The Qur'an Chapter *Al Ikhsan* verse 9 contains the use of prefix *O-* followed with the word *yorokobi* (喜び). The word *yorokobi* has the meaning that the blessing refers to Allah blessing that the word is given the prefix *o-* intended to praise Allah. In Surah *Al Ikhsan* verse 11, Allah is praised by changing verbs into the forms of respectful language.

of Surah *Al Ikhsan* (76) verse 11,

نَضْرَةً وَلِقْمَاهُمْ الْيَوْمَ ذَلِكَ شَرٌّ لِّلَّهِ فَوْقَاهُمْ
وَسُرُورًا

Japanese Translation;

- 10) それでアッラーは、その日の災厄からかれらを守り、素晴らしい喜びを与えられる。
Sore de arrāwa, sonohi no saiyakukarakare-ra o mamori, subarashīyorokobi o ataerareru.

English Translation;

So Allah will protect them from the evil of that Day and give them radiance and happiness.

Due to Surah *Al Ikhsan* verse 11, there are some forms of respectful language, that is in the word *ataerareru* (与えられる). The meaning of the word *ataerareru* (与えられる) is ‘to give’. The verb gives the verse an object of *yorokobi* ‘happiness’. The happiness here is directly given by Allah that the verbal forms used are the forms of respectful language with the pattern marker *~rareru* on verb *ataerareru* (*atae+rareru*).

IX. CONCLUSION

Japanese honorific language or known as *keigo* first appears in Genji Monogatari (Genji Saga) in the 11th century. The honorific language is used to pay respect to the Emperor and his family. Thus, we may conclude that honorific language (*keigo*) is first used in Japan in literary work.

Honorific language is also used in family domain, in which a wife uses it referring to her husband and a child uses it referring to his parents in order to pay respect to either of them through honorific language choice. This family domain is where *uchisoto* system appears, referring to how to call. *Uchi* means individuals of one's own family and *soto* means individuals beyond one's family (other's family). A person will differently call his own family from other's family. For example, *otoosan* 'father', *okaasan* 'mother' and *goryoushin* 'your family' are used by someone to call other's family, while *chichi*, *haha* and *kazoku* will be used to call his own family. As time goes by, there is a shift of how people use honorific language in family domain. Wives and youngsters currently do not use honorific language (*keigo*) in their communication with their husband and parents respectively.

In education domain, a student will choose polite language to communicate with his teacher. This also takes place in business or office domain. A subordinate will use respectful language to his superior; however, a superior will only use common/neutral language to his subordinate. Respectful language is obviously used when a company conducts a marketing activity with its customers. Newspaper and television advertisement and announcer at public place will certainly use respectful language to exalt customers. Due to the religious domain, Surah Al A'raaf mentions that human beings should pray in polite language, as shown in Surah Al Ikhsan verse 9 and 11. In this verse there is the use of prefix *o~* preceding the noun and the pattern of *~rareru* on verbs as the praising forms of the conducts made by Allah, the Creator.

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