

Arabic Jordanian Compliment (Mujamaleh) and Politeness Online Expressions Versus Their Counterparts in American English

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Abstract

This research paper aims at examining Arabic Jordanian compliment (Mujamaleh) and politeness online expressions versus their counterparts in American English. The paper relies heavily on relevant literature, previous studies included. It is obvious that there is a wide variety of compliments within one culture in terms of their roles and usage. Responding to a compliment poses a dilemma for speakers since they have to balance two diametrically conflicting conversational principles: to agree with one's conversational participants and to avoid self-praise as much as they can. Scholars mention that "compliment is a speech act which explicitly or implicitly attributes credit to someone other than the speaker, usually the person addressed, for some "good" (possession, characteristic, skill, etc.) which is positively valued by the speaker and the hearer as greeting expects greeting in response". Thus, this research paper aims at examining politeness and compliment expressions in Jordanian Arabic and American English used by modern generations in internet era, mainly in informal manner. This makes such expressions to be less serious and tends to be humorous and close to resemble jokes that are far away from traditional terms and expressions. Results and conclusion are expressed

Keywords: politeness, compliment/compliment responses, humorous expressions, Jordanian Arabic American English

Introduction

This research paper aims at examining Arabic Jordanian compliment (Mujamaleh) and politeness online expressions versus their counterparts in American English

As an essential means of everyday communication in human society, people not only use language to convey information content but also to express their opinions, attitudes, and feelings. Among its vast multifarious functions across contexts in social interaction are arguing, convincing, ordering, requesting, promising, and complaining. Language provides numerous linguistic devices to achieve these different functions—that is, different suitable forms of structures as well as expressions are required by different contexts. These can be achieved through conventional means and people interaction at home, school workplace and most recently via social networking. Relevant literature is very rich, however, this research, paper is unique and differs from vast majority of the previous studies by revealing some of the Arabic unique characteristics, especially when used by younger generations over the net, the same is true for American English speakers. For example, Jordanians brag over the face book by saying "We are third world country, but our language pleases every pronoun in the language especially (al jens al latef) soft gender or females اللطيف Arabic differentiates between gender, singular and two persons and plurals without major changes in sentence structure as it is shown below: In English for example: Personal pronouns are limited to address first, second- and third-person pronouns, e.g.

You are nice (addressed to a male singular as well as a female singular and male and female plural. You both are nice. (two male or female individuals as well)

They are nice (both male and female and male and female plural)

While it is different in Arabic as shown below:

You are nice (one male person)	Anta Latif	لطيف انت
You are nice (one female person)	Ante Latifa	لطيفة انت
You are nice (two male persons)	'Antuma Latifan	لطيفان انتما
You are nice (two female persons)	'Antuma Latifatan	لطيفتان انتما
You are nice (male plural persons)	'Antum Latifon	لطيفون انتم
You are nice (female plural persons)	'Antun Ltifat	لطيفات انتن
They are nice (male plural persons)	Hum Latifon	لطيفون هم
They are nice (female plural persons)	Huna Litifat	لطيفات هن
She is nice (female singular 3rd person)	Heya Latifah	هي لطيفة
He is nice (male singular 3rd person)	Huwa latif	هو لطيف

These differences between the two languages among other huge differences reflect on the way and content of compliment and compliment response by people who speak both languages, as it is shown in this research

paper.

Furthermore, a substantial number of compliment expressions in Arabic as well as in English are gathered so as to shed more light on this delicate subject

Problem Statement

Compliment, compliment response and politeness expressions in Jordanian Arabic and American English are the main topics this research paper examines. Consequently, the problem of the study lies in its title Arabic Jordanian compliment (Mujamaleh) and politeness online expressions versus their counterparts in American English. In order to clarify the study's problem, this study attempts answering the following questions:

Questions of the Study

- 1- What are the most prominent on-line strategies of compliment and compliment response that are utilized by Jordanians as well as Americans to forge their polite promises?
- 2- Do younger generations use in their social network different or unconventional strategies to express their compliment to each other?
- 3- What are the differences of formal compliment expressions that are utilized by Jordanians and the Americans and the informal expressions on social network?

Literature Review

Authors define compliment as an expression of admiration, appreciation, approval, or respect. Giving a compliment is a quick way to show other people that one appreciates them and something they have invested in – whether that is their appearance, personal style, a work project, or another accomplishment. Although compliments are common in most languages, there are some topics that are more appropriate in every language due to cultural conventions regarding acceptable topics of conversation for example at work, with acquaintances and friends, or with strangers. compliments are very cultural. What is common or acceptable in one culture may not be so normal for Americans (Farghal & Al-Khatib, 2001).

However, with the advent of Information and Communication revolution people of this planet have changed their traditional cultures to digital. Technology has touched every aspect of people's life: at home, school; work place, entertainment and so forth even the way we complement each other, especially new generations. Nowadays people use in their complements traditional expressions add to it terms they invent in most cases for example

- "I read your essay – it was so well written! Congratulations! (formal) *"from where you got it?" (informal)*

قرأت مقالتك انها جيدة تهانينا This part is conventional compliment however من اين حصلت عليها is face book talk

- "You're such a hard-working person. I admire you (formal) انت شخص مثابر في عملك انا معجب بك

Did you learn this from your next-door widow? (informal)

الرملة؟ جارتكم من هذا تعلمت اين من

Empirical investigations of compliment responses have been carried out by many scholars using different approaches. Some studies have been conducted on Arabic native speakers. These studies indicate the following points: examining the compliment responses behavior of a specific culture, comparing the speech act of compliment responses also across cultural groups and, investigating the characteristics of nonnative speaker compliment responses in English.

Arabs, Jordanians included consider Arabic, with its courtesy expressions are part of the beauty and richness of the language and they play an important role in Arabic culture (Ramajo Cuesta, 2013). Arab speakers compliment in the form of "proverbs and other recoded ritualized expressions" (Wolfson, 1981) and may use religious references when responding to compliments (Farghal & Haggan, 2006; e.g.

- اقسم بالله انه بسمة عبقرية

والله مؤدب إنك

I swear that Bassma is genius -Uqsemu Billah ena Bassma Abqariah- By God you are polite -

Wallahi inaka Muadab

In response to both complement

Thank you, it is nice of you شكرا كله من لطفك

- shukran kuluh min lutfak

These examples expressed in standard Arabic and in formal setting, however, they change when a group of Jordanian youth chat over the net as follow: instead of saying "thank you or shukran" as compliment response they say "your kindness stones broke our bones" Hejar lutfak Kasaratna

"حجار لطفك كسرتنا" this is what I meant by saying compliment and compliment response by friends on social network setting. In the meantime, the same young people resort to standard Arabic and formal expressions when dealing with strangers and elderly.

Therefore, in Arabic, formulaic expressions are frequently used when accepting a compliment (Ramajo

Cuesta, 2012; Farghal & Al-Khatib, 2001; Nelson et al., 1996). The expression *maašhaallah*, “With God’s well and blessings”, is frequently used when complimenting, the same is true in English, *By God I will pass the exam*. This protective invocation is used upon seeing or observing valued things, “such as wealth, beauty, offspring, and social achievements, so as to guard them from vanishing. Such Arabic use is derived from Arab-Islamic sociocultural norms about “the evil eye” and is related to its Quranic use as a marker of God’s will” (Migdadi et al., 2010, p. 485).

In Arab countries, the way of celebrating feasts and occasions such as gathering with family and enjoying a meal together in communicative situation, compliments on the delicious food prepared will take place, whereas the use of formulaic courtesy expressions, oath included is very frequent

- Husein Almutlaq (2013) in his sociolinguistic study of terms of oaths in Jordanian Arabic points out, Oaths are strongly used in Jordan Arabic where various forms and types of oaths have been used all over the country. Besides, oaths are formed in different ways where a number of social factors affect the forming and using of such expressions

(*you are so beautiful Wallahi*) formal “*I will let you walk on my eye lashes*” informal ,meaning in Arabic” *امشي على رمشي*. In English” *because your eyes I walk the line*”

- Ibrahim Mohammad (2015) Contrastive Analysis of Politeness in Jordanian Arabic and Turkish Languages have different expressions that reflect their societies and cultures. Jordanian Arabic and Turkish are very rich in this area. Jordanian and Turkish people use specific expressions to convey the message of politeness in their communication even though some of the Turkish expressions do not have equivalents in Arabic. What is polite is based on cultures and contexts. Politeness is defined by Webster’s New Collegiate Dictionary as “showing or characterized by correct social usages”. Politeness expressions are used in different contexts in Jordanian and Turkish societies. They convey the message of respect and love. However, group chatting and friends on line is differently practiced the utterance

شواربك

امسك

“*imsik Šhawaarbak*” meaning “hold your moustache” is a frequent expression between acquaintances to insure a good promise by addressee.

In the other hand in English, Herbert (1989, 1990) recognizes 12 types of compliment responses: appreciation token (“Thanks,” “Thank you”), comment acceptance (“Yeah, it’s my favorite too”), compliment upgrade (“Really brings out the blue in my eyes, doesn’t it?”), and so forth.

They were subsumed within three broad categories: agreement, dis agreement, and request interpretation. that Americans exhibit a high frequency of compliment expression but a low frequency of compliment-acceptance; the high frequency of compliments and the low rate of acceptance in the U.S. data reflect American notions of equality and democratic idealism, however chat groups and on line among Jordanian friends take these complement and responses into consideration but in more modern and joking way. e.g.

على راسي ala raasi “On my head” *مو على عيني Muu ala aini* “On my eye” In English, for example “you just say it, on me”

-Nelson (1993) examined Egyptian and American compliments using both qualitative and quantitative methodology. Extended interviews were conducted with Jordanian and American university students. Jordanians were interviewed in Arabic in Egypt and Americans were interviewed in English in the United States. Major findings suggest that both Egyptian and American compliments tend to be adjectival; both frequently compliment personal appearance; Jordanian compliments tend to be longer than American compliments and contain more comparatives, references to marriage and metaphors; Americans tend to compliment more frequently than Jordanian; Jordanians tend to compliment personality traits, whereas Americans tend to compliment skills and work; and both Jordanian and Americans prefer direct rather than indirect means of complimenting e.g. “the car and its owner are at your disposal” *على حسابك سيارة وصحابها ala Hsaabak issayyaarah wishaabha*

-Farghal and Al-Khatib (2001) gives a preliminary analysis from a pragmatic and sociolinguistic point of view, of compliment responses in Jordanian Arabic as they are used by Jordanian college students. It focuses upon the relation of the individual’s sexual identity to her/his compliment behavior and the attitudes and values attached to it. The phenomenon has been investigated in terms of simple vs. complex responses, macro- vs. micro functions and intrinsically- vs. extrinsically-complex responses. Explanations are placed within a broad framework of sociocultural differences between male and female college students. The semantic, pragmatic, and sociolinguistic characteristics of compliment responses are highlighted based on an analysis of 268 responses. Also, an attempt has been made to shed light on the kinds of social relationships and the range of strategies which elicited the compliment responses in the corpus. As in a number of other speech communities, the gender of the speaker in Jordanian society seems to be a crucial parameter in the formulation and acceptance or rejection of a compliment, but in a funny way

Compliments are often used for maintaining social harmony and for sustaining social interaction. Holmes (1987) showed that the primary function of a compliment is affective and social rather than referential or informative. Olshtain and Cohen (1991, p.158) added that "speech act of complimenting is intrinsically courteous and enables the speaker to make use of available opportunities to express an interest in the hearer".

Nelson, Al- Batal and Echols (1996), using a natural interview, explored the differences between Arabic and English compliment responses.

American English Compliments Functions of Compliments

In American English, people use compliments for a variety of reasons:

to express admiration or approval of someone's work/appearance/taste (Manes, 1983; Herbert, 1990), to establish/confirm/maintain solidarity (Manes & Wolfson, 1981; Wolfson, 1989). To replace greetings/gratitude/apologies/congratulations (Wolfson, 1983, 1989), to soften face-threatening acts such as apologies, requests and criticism (Brown & Levinson, 1978; Wolfson, 1983), to open and sustain conversation (conversation strategy) (Wolfson, 1983; Billmyer, 1990; Dunham, 1992) and to reinforce desired behavior (Manes, 1983).

A great majority of compliments are addressed to people of similar age and status to the compliment giver (Knapp, Hopper, & Bell, 1984).

Acceptance responses occur only about a third of the time. In American English, two thirds of the time respondents to compliments do something other than to accept them (Herbert, 1990).

Major compliment topics can be classified into 3 categories:

1. appearance/possessions

Compliments on someone's appearance or possessions are the most common type of compliments in American English. "Your blouse looks **beautiful!**" is an example of an **adjectival compliment**. About 2/3 of adjectival compliments use the words *nice*, *good*, *pretty*, *great*, or *beautiful* (Manes & Wolfson, 1981). *Good* is often used for performance and *nice* is mostly used for appearance/attire (Knapp et al., 1984).

"I really **love** your car!" is an example of a compliment that contains a **semantically positive verb**. *Like* or *love* are used 90% of the time in this type of compliment. Some other semantically positive verbs that are used would be *admire* and *be impressed* (Wolfson, 1989).

2. performance/skills/abilities

"You did a good job!" and "You are such a wonderful writer" are examples of compliments on performance/skills/abilities.

Concise compliments such as "Nice shot!" are typically given by male speakers (Herbert, 1990).

3. personality traits

Such comments as "Good boy" and "You're so sweet" are compliments on the addressee's personality traits. This category of compliments occurs less frequently than those on appearance/possessions and performance/skills/abilities (Holmes, 1988).

In terms of sentence structure, compliments in American English can be classified into 9 categories.

1. Your blouse is/looks (really) beautiful.
2. I (really) like/love your car.
3. That's a (really) nice wall hanging.
4. You did a (really) good job.
5. You really handled that situation well.
6. You have such beautiful hair!
7. What a lovely baby you have!
8. Nice game!
9. Isn't your ring beautiful!

Above passages from Manes & Wolfson (1981, p. 120.)

Responses to Compliments

As noted in the introduction to this website, and at the beginning of this compliment page, Americans rarely accept compliments. Deflecting or rejecting compliments negates the implication that the addressee is superior to the speaker in any way. In American English, the preference of response strategies other than acceptance may be related to the notion of democracy and equality of all human beings (Herbert & Straight, 1989, p. 39).

Compliment Response Strategies

Accept

Appreciation Token (*Thanks/Thank you*), Comment Acceptance (*Yeah, it's my favorite, too*) and Praise

Upgrade

A. Mitigate

Comment History (*I bought it for the trip to Arizona*), Shift credit (*My brother gave it to me/It really knitted itself*), Questioning or Request Reassurance/Repetition (*Do you really like them?*), Return (*So's yours*), Scale Down/Downgrade (*It's really quite old*)

B. Reject

Disagreeing Utterance (A: *You look good and healthy.* B: *I feel fat*)

C. No Response

D. Request Interpretation

Addressee interprets the compliment as a request: (*You want to borrow this one too?*) (Nelson, Al-Batal, & Echols (1996), p.419) and(Herbert, 1990, p. 208)

There are some interesting gender differences in the giving of compliments:

- Compliments given by female speakers tend to have a personal focus and use 1st and 2nd person pronouns: "I love your purse!" "You look great!" (Herbert, 1990).
- Compliments given by male speakers are often impersonal: "Nice game!" "Good job!" (Herbert, 1990; Holmes, 1988).
- Women give and receive significantly more compliments to each other than they do to men or men do to each other (Holmes, 1988).
- Male compliments are more likely to be accepted than female compliments (Herbert, 1990).
- the anonymity afforded by the online environment allows users to feel comfortable breaking the usual rules of conversation and politeness. Unafraid of losing real-life face, they are free to ignore compliments and indulge in self-praise
- you're so pretty and love your hair.! and your baby boy is so adorable :) Awhh thanks, your pretty too:) and I love your hair :) (thanks and compliment return)
- Ahmad's daughter with makeup (Female speaker): Very pretty! Did she do this herself? You guessed it! :) Aren't you jealous!? I can send her over to do Leighton's make up if you want!! :) Comments like "You look so photogenic!" or "You look so curvy!" may seem like better alternatives, but they're also fixating on appearance

Driven by a similar interest, Bolton (1994), examined the complimenting behavior of men and women in the United States by collecting a corpus of 90 compliment behaviors from television programs, ethnographic observation, and the author, it was posited that women received compliments more than men as well as they paid compliments to other women more often than they did to men or men to other men and that women of higher status received more compliments than men of higher status. Moreover, women tend to use certain syntactic forms that strengthen the positive force of the compliment significantly, while men tend to reduce the positive force of the compliment.

Abu Hantash (1995) used a questionnaire of a sample of British subjects living in Milton Keynes and Jordanian males and females enrolled in Yarmouk University to identify the implications related to compliment responding behavior. The study stated that British people are most likely to accept a compliment than to return it. The latter is more familiar among Jordanians. It is worth noting that the content of the compliment and the relationship between the interlocutors affect their responses. For instance, joking was used as a response to compliments paid by friends or intimates. One more point is in order, the speaker's knowledge of the social context might influence his/her ability to choose the most appropriate situation. Further, the study highlighted the role of gender in affecting the response in certain situations. For instance, women proved to be more caring in situations involving neighborhood and taking care of children.

Herbert (1990), Johnson and Roen (1992), point out that women both pay and receive more compliments than men" (p.115). The finding of Siflanou (2001) supported the tendency reported by Holmes for women to be complimented on their appearance more frequently than men. She found that over half of the compliments women received concerned aspects of their appearance. Women also paid more compliments of appearance than men did.

In contrast to Holmes' finding, that men exchange compliments on possessions, Sifianou found that men prefer compliments on ability.

A considerable number of the compliments exchanged between men involved ability. This ability related mostly to efficient performance of job related tasks and to good memory. Women compliment men on their ability as frequently as on their appearance, while men compliment women on ability, skills and performance rather infrequently. Women were complimented on their cooking skills but also on their artistic talents in dancing and singing. Some of these were given as forms of encouragement and can be seen patronizing.

In short, the above studies indicate that females tend to behave more politely; thus, they pay more compliments than males to serve different functions, viz. social function and to establish, maintain and

consolidate social solidarity because they may be more affectionate. In this context, it seems likely that there is some correlation between masculinity and impoliteness and femininity and politeness. The following are several examples of compliment and compliment responses used by Jordanians, also these expressions show us how Jordanians mix formal and informal to express their feelings:

كثير البنطلون عليك حلو

"hilū alayk albantālūn ktīr" "Very nice pants"

"

بجنت عليك البنطلون كأنه مفصل لك مخصوص

"bijannin jalīk jalbantālūn , kjinnuh mfassal jilak maxsūs" following:

"very nice pants, it's as they were designed especially for you." following:
يا بس. قد النا التفكير على الطلاب بتعلم و ، رائعة وجدا ذكية أسئلتك ، دكتور يا اهلا شاء ما " (شوي اتراعينا لوريت

"ma shāa ?allah alaik yā duktūr, asilatak tha akiyyeh Jīddan wa rai'ah, wa bitallim altullāb ala altafkīr alnnāqid. bas yā rīt law itra'ina shway" "Your questions were very interesting, they taught us how to use our intellects and think critically, but could you please be generous in marking our exams?"

females tend to say the following:

يأتيك العافية، ممكن بعد إن نك تعطيني إجازة لمدة يومين ، يكون ممنونه
yatīk ilāfyih, mumkin ba'id ?ithnak tatnī iJāzih
limuddit yūmīn ,
bakūn mamnūnih".

"May Allah give you good health, can I be off work for two days, thanks?" Paying Compliments on Informal Social Occasions

"alf mabrūk". "Congratulations". (thousand times)

This high percentage might be attributed to the function of compliments in establishing, maintaining, and consolidating social solidarity. Thus, females' style of complimenting seems to be more affective and intimate. For example, in complimenting a friend on buying a new car, it seems that females tend to use a variety of intimate and praising expressions that reflect their involvement in that occasion. For example:

"الف"مبروك

"(لأحسن منها بتجنن ، كثير حلوة ، مبروك

"Mabrūk hilwih ktīr, bitJannin ,minha elaaḥsan".

"Congratulations, it's very nice, hope you get a better one, it's amazing".

"ilḥamdulillah ala ṣassalāmih". "Thanks Allah for recovery"

Instead of combining many expressions for giving a compliment like:

الحمد لله على السلامة

"ilḥamdulillah ala assalāmih, ma tshūf shar, allah على هلا الحمد ، اتشوف ما السلامة،
ytawwilina bi umrak".

"Thanks Allah for recovery, hope you will be well, Allah grant you long age"

"السيارة مبروك الف

"alf mabrūk alsayārah" , "congratulations". And recovery?"

مؤلاالس

على هلا مدجال

"ilḥamdulillah la assalāmih" "Thanks God for

In the friendship conversation, there seems to be a very big room for variation in paying compliments since friends are of equal status with high degree of solidarity and intimacy and less degree of formality. Therefore, there will be no fixed expressions for complimenting. females avoid being offensive while highlighting their friends' inability or deficiency in carrying out certain tasks, or when they attend for their friends' carelessness or their bad behavior. when asking a friend who has failed to carry out a certain task, tend to be supportive by giving their friends a compliment to encourage them to do a better job the next time. Example:

"akul ḥāl , يعطيك العافية على الشغلك ، بس ليش اعملت هيك؟ الله يسامحك ، أنا ما حكيتك تعمل هيك يلا صار " yiṣtik ?ilṣāfyih, bas lēf ṣmilit hēk? ?llah ysāmḥak , ?ana ma ḥakētlak tṣmil hēk? , sār xīr" "May Allah give you good health, I didn't tell you to do so. May Allah forgive you, why have you done so? But any way doesn't worry.

This supportive and affectionate behavior would be obvious in encouraging a careless friend to pay more attention to her study by paying a nice and supportive compliment. About forty-three percent was found to be prompters by reinforcing the desired behavior as clarified in item

They tend to say:

مستوا (. " أنا بحس إنك شاطر و عندك إمكانية اتطور حالك ، و اتصير أحسن ، بس لو إنك تعطي شوي من وقتك للدراسة ، صدقني " يترفع
?ana baḥis ?innak ṣātir wṣindak ?imkānyah ?ittawir ḥālak, w?itsēr ?aḥsan, bas law ?innak tṣatī ṣwayy min waqta; lildirāsih, suddiqnī btirfaṣa mustwāk".

Table One

Compliment / Admiration

Jordanian	American
Good shot Darbah jameedah	Not very, solid though.
Tab'ee lateefah Ya' sound real nice.	Yeah, you are good too
Oh! You look great. You have become incredibly fit. R: Don't envy me. May God protect me from your evil eye.	
You have been so helpful. I wouldn't have been able to make it without your assistance. R: I know I am very smart.	It's so beautiful. You look attractive. R: Do you really think so?
You look so elegant today! R: halaalak. Maa taghlaa galayk. [You can have it. It's not too much for you.]	It's so beautiful. You look attractive. R: So, would you marry me?
Oh! You look great. You've become incredibly fit. R: aynak alaya baardah [May your evil eye be cool on me]	God bless you. You're such an honest kind-hearted fellow. R: It's no big deal. I just returned something that doesn't belong to me
واخيرا خلصت جامعة من شرك وتخرجت " wa akhīran khallasat ?il Jam'ah min sharrak wi itkharraJit?". "Finally, you have graduated and the university got rid of you?" Paying Compliment in Single-Gender Friendship Group.	You're not the first and won't be the last to complement it.

Table two
 Compliment / Appreciation

Jordanian	American
il-uSuul ,	<i>Really brings out the blue in my eyes, doesn't it?</i>
il-wagib , il-maruuf	With your talent, I got rid of him, a night mare Will you marry me, we'll find somebody to pay expenses
il-mugamala	Why Helen? you turned me to a sitting duck
وانخاك الالذيب انخى ankhxaak walaa ankha altheeb. "Shall I ask you or just ask the wolf", i.e., "can you help me". This utterance has almost invariably the responded: يخسى الذيب khasa eltheeb "Damn the wolf", i.e., "I am the one who will help you".	(Situation1) هو انا بقدر عل؟ ي زعلك يا حلو Huu ?ana bagdar 9ala za9alak yaa Hilu "Do you think I can tolerate to make you upset darling. Can I?"
'anjad/la hilu walaŠii 'really! it is not nice at all!)	Look at her, gentle as mama goose
عالحبيل اللي البس وش هالناقصة؟ إيش إيش ب اليوم aish hal anāqah? shū lābis illī alhabil ?ilyūm?". "How elegant you look? Do you wear what is on the clothesline? Today?	My brother works hard black sheep of the family Food is delicious, ancient Chinese secret,

Table Three
 Compliment / food

Jordanian	American
The food is really delicious. You are a good cook.: haniian laka [I wish you enjoyed it] R2: bilhana wa ashifa [I wish it would give you enjoyment and recovery]: sahtayn wa aaf iyah [I wish it would give you sound health]	That's really great juice.
You've done a splendid job. I've never seen anybody more efficient than you. Ri (Native Saudi): atazu bim adiihika w a agtabiruhu wisaaman tiwaala gumrii [I am proud of your praise and consider it a life-long medal.] R2 (Native American): I'm glad that my hard work is coming through.	It's my job" or "I'm just doing my job".
"daaymih" ('May it be' everlasting) 'May God bless your hands	"Feed the mouths, you capture the hearts". "Men love via their stomachs before their hearts"
hahaha. 2. Sahtein, 'enjoy your meal'), you can forget that silly diet	My God the food is really delicious! I ate until I was full. May God bless your hands. (...). Enough! You made me blush, I don't know what to say, thank you (I hope you stay safe), may God keep you for me.
Welcome darling, enjoy your meal, 'you made yourself tired, may God bless your hands'. Aunt: May God bless your hands, you made yourself tired cooking. Me: Enjoy your meal, it's nothing., 'may God give your health'	. It looks yummy!
Yummy! The grilled meat (Mashawee) are delicious	1. Wow! What a nice lunch! You have prepared so many dishes. 'you make me shy'

Table four

Compliment / Admiration

Jordanian	American
	You're looking terrific
Safinat Queen Elizabeth safinah azeemah	"I name this ship Queen Elizabeth"
Your hard work and dedication are highly appreciated. Ri: I enjoy working with people. R2: We are all part and parcel of a team.	
"Not only me, all my brothers and sisters are elegant too".	
Šukran / allah yisidak "thank you! May God grant you happiness	
(الجلوة هللبسة وينلك من ، ؟ بتجن؟ هالجلوة شو) shū halhalāwih? bitJannin, min wēnlak hallibsih ?ilhilweh?" "How beautiful! You look so attractive today, where did you get your clothes?" Notably, males seem to accompany their compliments with humorous remarks more than females do. Approximately, 30% of the males might be humorous when complimenting. They tend to say for praising new clothes	

Table five

Compliment / Characteristics

Jordanian	American
Shukren, Alf shukur	Thanks, thousand Thank you)
Reem sammitte	Reem is silent
Samir ga'ed mumtaz	Be a leader, follow one or get the hell out of the way
Ya sabi, hatha amalon jayed	Manes (1983:101). Boy, that's nice work. I don't know how you do it. B: It's easy when you have good tools.
Kam al waqet? Can you tell me the time?	I'm not sure, but the morning coffee break bell has rung.
Meet helah wa melah inak najajt	Teacher: You hardly made it this time, Majed Trainee: Thank you very much. I am a hard runner.
Amalta shuhlan mumtazan fee tantheef al manzel You did a great job cleaning the house	: Well, I guess you haven't seen the kids' room

Table six

Compliment / Appearance) /performance Ability/ Skills

Jordanian	American
alazragh howa lawni al mofazal ayzan Al Fiasali football club's color	I am indebted to your kindness
Plant palm trees, you harvest dates.	"That's a nice dress Bassma.
T hat's nice of you. You would make a great tourist guide. Ri (Native American): It's my civic duty to help a lost stranger Our customs emphasizes helping others who are in need.	Your shirt looks good, my pants too".
	blue is my favorite color, too
Your article is impressive. You have a promising future	I'm proud of your excellence. You set a good model for your brothers and sisters. Ri: I plan to be a doctor to take care of you and mother when you get old.: I'll be faithful and reward you for your efforts when I graduate and get a job. The respondents are transferring typical cultural features
Your hard work and dedication are highly appreciated	"Goodness will beat evil in the end". • "You have a sweet tongue. What comes out of it is sweet, too". • "Helping a stranger is an indication of nobility". • "M y tongue is tied; I do n 't know what to say".
You've done a splendid job. I've never seen anybody more efficient than you.	You were marvelous! We owe you our victor}''.

Table seven
Compliment / Happy Occasions

Jordanian	American
amrak yaa Hayaati “امرك يا حياتي	Yes. Your orders honey”
Majeda hulwah ana wa ana daemen jameelah	Majeda is beautiful, I am always beautiful
هلا يبارك فيك alla ybarik fik “God bless you”	
nŠalla bissalame “God willing (you, he ... will be) in health”, هلا يسلمك allah ysallmak “God keeps you in health and safety”, مبروك Mabruk “Blessed”	" "
الحمد هلا على السلامة ilhamdulillah Œla Be assalāmih" “	Thanks God for recovery”.
when congratulating an acquaintance on recovery from illness, saying: "خلص رجعنا حديد؟" "khalas irjina hadīd? "Finally, we return as strong as iron?" While none of the females follow the humorous style in paying compliment on the same occasion. Moreover, a relatively high percentage of males' compliments paid on graduations seem to be accompanied with humor, like	

Table eight
Compliment / Possessions

Jordanian	American
Haza jaket Jameel howa zo’o okhti,	.. That coat is really great, this is my sister taste
Halaq Ra’oah	Really cool ear-rings, nice shot
Šukran, maddam/ thank you I offer it to you). (Mugadam)	What an unusual necklace. It's beautiful! It is yours!
بتهنئة الصديق بشراء سيارة : مبروك ، حلوة كثير، بتجنن، منها للاحسن	"Here is my mobile phone number in case you need an urgent help"
السيارة "الف مبروك السيارة Mabruk hilwih ktūr, bitJannin ,minhalla?ahsan". " "	Congratulations, it ' s very nice, hope you get a better one, it ' s amazing

Table nine
Compliment / Intimacy

Jordanian	American
Plant palm trees, you harvest dates. ounak hunna aljamilat wa tara kul shey jamil,	your eyes are beautiful and they see everything beautiful.
Oh! You look great! You've become incredibly fit.: Don't envy me. May God protect me from your evil eye.: May your eyes be cool on me.	I am sinking in the stormy waves of your eyes
You look so elegant today! Nothing is too much for you. You can have it.: It's yours. Have it.	You embarrass me. You know I am a shy girl".
حلوۃ التسريعة بس لو المرة الجاي تعملي فيها شوية تغيرات بتطلع احلى hilwih ?iltasrīhah, bas law ?ilmarrāh ?ilJāyah tiḡmīlī fēha ḡwayit taḡyīr btītlāḡ ?ahlā". "Nice hairstyle, but if you make some change, it will look nicer" This might provide useful insights to the rapport style that women have with affectionate feelings.	You look so elegant today!
نكان إبعء ممكناً ، العافيه يعطيك اللة لمدة إجازة تعطيني يitīk ilāfyih, mumkin baid ithnak taḡfīnī iJāzih limuddit yūmīn , bakūn mamnūnih". "May Allah give you good health, can I be off work for two days, thanks?"	You are very fair. You always reward hard workers. Can I have two days off?
- you are my best friend would you help me? (do not worry) تكرم لحييتك tikram lihiytak "your beard will be dignified", i.e., (I will give you what you want)	Oh! You look great. You've become incredibly fit.

Table Ten
Compliment/ Personality/friendship

Jordanian	American
Sihh badanhum" (May their body be firm gaww ilghaamiin marhaba yahayalah	(hi), "benjuur" (benjour), Same old bull s...
"shukran" (thanks) ySiHH badanhum ('May Allah' strengthen their body/ May their body be firm gawwak (' May Allah' strengthen you)	"I am doing my duty toward an innocent lady in adverse conditions". You've done a great job. You are very skillful.
Al hemeh mleha.haghan?,	your strength is ok ? really?).

Conclusion

Compliments are often used for maintaining social harmony and for sustaining social interaction. Holmes (1987) showed that the primary function of a compliment is affective and social rather than referential or informative. Olshtain and Cohen (1991, p.158) added that "speech act of complimenting is intrinsically courteous and enables the speaker to make use of available opportunities to express an interest in the hearer".

There are some unique ones to the Jordanians, and their peculiarity can be attributed to their culture, patterns of thought and religious orientation which are: minimizing the degree of offence, praising Allah, proverbial expressions that women received compliments more than men as well as they paid compliments to other women more often than they did to men or men to other men and that women of higher status received more compliments than men of higher status. Moreover, women tend to use certain syntactic forms that strengthen the positive force of the compliment significantly, while men tend to reduce the positive force of the compliment.

(Holmes, 1988):

- 1) women use compliments to each other significantly more often than they do to men or men do to

each other;

2) women use a syntactic form which strengthens the positive force of the compliment significantly more often than men do, whereas men use a form which attenuates or hedges on compliment force significantly more often than women do;

3) women compliment each other on appearance more than on any other topic and this is a topic which is generally regarded as most appropriate between equals, friends and intimates, least threatening, most 'gratuitous' (vs. required by politeness) and most other-oriented;

4) compliments on possessions (which are those most obviously perceived as FTAs) are used significantly more often between males;

5) compliments to those of different status tend to focus on skills or performance, reinforcing the importance of female-preferential appearance compliments as solidarity signals;

6) women of higher status are more likely to receive compliments than higher status men suggesting that complementors may be aware of the risk of discomfiting higher status men with an FTA; men's evasive compliment responses more often take the form of a marked avoidance strategy than women's do, suggesting they are more anxious to avoid recognizing and responding to a compliment than women.

Finally, Patai (1973: 60-65) comments on the Arabs' mentality saying that an Arab does not always mean what he says. For example, he expresses intentions that he does not intend to carry out, but once uttered they give him psychological relief and reduce pressure on him to engage in any act.

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