Vocabulary

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Loans as Indicators of Cultural History

- Words in a language can be either indigenous or borrowed from other languages.
- Loanwords are linguistic echoes of cultural interactions between different societies.
- They provide clues about the relationships, trade, and influences between cultures.
- Some loanwords are completely assimilated, while others retain foreign features.
- Studying loanwords helps reconstruct the cultural and historical interactions of a society.

Types of Loanwords

- **Indigenized Loanwords:** Words adapted fully to the native language, e.g., *gift*, *root*.
- **Prestige Loanwords:** Borrowed from languages of higher social or political status, e.g., Latin, French.
- **Cultural Loanwords:** Words borrowed to describe new cultural or technological items, e.g., *coffee*, *sushi*.
- **Calques:** Literal translations of foreign expressions, such as *skyscraper* (translated into other languages).
- Loanwords often reflect social change, technological advancement, or new cultural influences.

A Short History of English Loanwords (Early Influence)

- During the 9th-10th centuries, Old Norse settlers in Britain introduced many words.
- Words like *take*, *get*, and *want* became part of everyday English vocabulary.
- The similarities between Old Norse and Anglo-Saxon led to seamless borrowing.
- These words often refer to basic actions and objects, such as *die*, *hit*, *low*.
- Over time, they have become indigenized, and their foreign origins are mostly unrecognized today.

Norman Conquest and French Influence

- 1066: Norman Conquest brought extensive French influence on English.
- French became the language of the ruling class, while English was spoken by the common people.
- Many terms related to governance, law, and nobility were borrowed, e.g., *crown, nation, judge*.
- Legal and military terms also entered English, such as *court*, *crime*, *army*, and *navy*.
- French influence remained strong for centuries, leading to a dual vocabulary for common vs. formal usage. Famously *cow* vs *beef*, *sheep* vs *mutton*, …

Latin and Greek Influence via French

- The introduction of the printing press in the late 1400s led to an influx of Latin and Greek terms.
- Many learned words were borrowed from French but originated in Latin or Greek.
- Examples include scholarly and scientific terms such as *scientific*, *describe*, and *bonus*.
- Latin had been the common language of learning across Europe during the Middle Ages.
- Borrowed affixes, like *ex-* (e.g., *ex-wife*) and *-able* (e.g., *legible*), became productive in English.

Influence of Global Expansion on English

- As Britain expanded globally, it acquired words from diverse languages and cultures.
- Examples: *pony*, *potato*, and *tomato* from American Indian languages.
- *Coffee* was borrowed from Arabic, passing through Turkish before entering English.
- Japanese terms like *sushi* and *tsunami* were adopted as global awareness increased.
- These loans often indicate exposure to new items, cuisines, and cultural practices.

Phonological Impact of Loanwords

- Loanwords can change the phonology of the borrowing language.
- The phoneme /v/ became independent in English due to French loans.
- In Old English, [v] was an allophone of /f/, e.g., *leaf* vs. *leaves*.
- French loans with /v/, such as *veal*, created new phonemic contrasts.
- Loanwords can also introduce new phonological features or entire sounds.

Malay: Historical Loanwords

- Malay is positioned at a crossroads between India and China, facilitating cultural exchange.
- The oldest loans are from the Indic influence, especially Sanskrit and Pali.
- Indic influence lasted from the 2nd century BC to the 9th century AD.
- Borrowed terms include *rasa* (feel, taste), *nama* (name), and *guru* (teacher).
- Indic loans are thoroughly indigenized, and speakers may be unaware of their origins.

Arabic Influence in Malay

- Arabic influence arrived with the spread of Islam in the 1400s.
- Many Arabic loans relate to religion, law, and social practices.
- Examples include *fikir* (think), *lihat* (see), and *haram* (forbidden).
- The influence of Arabic remains strong in both Indonesian and Malaysian vocabulary.
- Arabic terms often retain distinct phonological features, such as fricatives
- Arabic terms often have distinctive spellling, like *kh*

Malay Loanwords from European Languages

- After the fall of Malacca in 1511, European influence intensified in the Malay world.
- Portuguese loans include *gereja* (church), *garpu* (fork), and *almari* (cupboard).
- Dutch loans include *senapang* (gun) and *pelakat* (gum).
- Later, English words were borrowed during the British colonial period, e.g., *tiket* (ticket), *kamera* (camera).
- These loans reflect technological and cultural changes brought by European colonization.
- Indonesian borrows more from Dutch and Malay from English (their respective colonisers.
  E.g., *kantor* vs *ofis* "office" or *karcis* (<*karrtjes* pl) vs *tiket* "tiket"

Malay Loanwords from Closely Related Languages

- Malay has also borrowed from Tamil, Chinese, and other regional languages.
- Tamil loans include *kedai* (shop), *katil* (bed), and *mangga* (mango).
- Chinese loans include *teh* (tea) and *mi* (noodles).
- These loans are often related to trade, food, and cultural exchanges.
- Many of these terms are fully integrated into the Malay lexicon.

Mainland Southeast Asia: Indic and Native Vocabulary

- Mainland Southeast Asia was influenced by Indian civilization, especially Theravada Buddhism.
- Languages such as Burmese, Thai, Lao, and Khmer borrowed from Sanskrit and Pali (Indic).
- Indic loans often serve formal or literary purposes, distinguishing them from native terms.
- Examples:

Indic	Native Thai	Gloss
sǐisà'	*hǔa*	head
phranêet	*taa*	eye
sunák	*mǎa*	dog

- Indic influence persists in the scripts and learned vocabulary
- New vocabulary is often made through calques
  e.g. *thoola².that¹* "television [far.vision]"
- Borrowing from Europe is less common (although becoming so)

Mainland Southeast Asia: Chinese Influence

- Chinese influence in mainland Southeast Asia extends back over 1,000 years.
- Chinese loans are present in Lao, Thai, and Vietnamese, especially for numbers and classifiers.
- Examples of Lao loans from Chinese: *toq2* (table), *ngen2* (money), *bòò1* (not).
- Chinese influence is especially strong in Vietnamese, where many basic nouns are borrowed.
- Chinese cultural influence has shaped both the lexicon and grammar of these languages.

Chinese Influence on Korean and Japanese

- Chinese influence on Korean and Japanese began during the first millennium AD.
- Korean and Japanese borrowed heavily from Chinese, especially religious and cultural terms.
- Historic date: 552 AD, when Buddhism was officially adopted in Japan.
- Examples of Chinese loans in Japanese: *Shaka* (Buddha), *hachi* (bowl), *sugi* (cedar).
- Chinese influence extends beyond vocabulary to include script, culture, and social norms.

European Loans in Japanese

- In the mid-1500s, Portuguese traders introduced words like *tempura*.
- Dutch loans entered during the Edo period, e.g., *kokku* (cook), *garasu* (glass).
- French influence appeared in the 18th century, e.g., *atorie* (artist's studio).
- Post-Meiji Restoration, many English words were borrowed, e.g., *terebi* (TV), *sararii* (salary).
- Foreign loans often indicate technological advancement or cultural shifts.

Foreign Loans in Contemporary Japanese

- Modern Japanese has borrowed extensively from English and other European languages.
- Loans include terms from technology, fashion, and popular culture, e.g., *fakkusu* (fax).
- Many loans represent items associated with Western culture, e.g., *beddo* (Western-style bed).
- Hybrid words are common, e.g., *ichigo-ēdo* (strawberry + "ade") and *wan-man-kaa* (one-man car).
- The use of loans in Japanese reflects a dynamic interplay of traditional and modern influences.

Word Structure: Derivational Morphology

- Morphology refers to the study of word structure and formation.
- East and Southeast Asian languages generally lack inflection.
- Inflection changes a word's form based on grammatical context, e.g., tense or number.
- Derivation involves creating new words through affixation, compounding, or reduplication.
- Derivational morphology is more common than inflectional morphology in many Asian languages.

Derivational Processes in English

- Derivation involves adding prefixes or suffixes to create new words.
- Examples of prefixes: *un-* (e.g., *unreliable*), *re-* (e.g., *rewritten*).
- Examples of suffixes: *-able* (e.g., *reliable*), *-ness* (e.g., *sadness*).
- Derivational affixes can be productive, meaning they can be applied to new words.
- Compounding (e.g., *bookshop*, *blackboard*) and reduplication (e.g., *choo-choo*) are other derivational processes.

Compounding in East and Southeast Asian Languages

- Sinitic and mainland Southeast Asian languages rely heavily on compounding.
- Compounds often consist of two elements, forming nouns, adjectives, or verbs.
- Examples in Vietnamese: *b>n ghT* (table-chair) meaning "furniture".
- Compounding is a productive process and forms many new words in these languages.
- Compounds can have meanings not entirely predictable from their components.

Compounding in Mandarin Chinese

- Mandarin Chinese compounding includes both lexicalized and productive forms.
- Some compounds are parallel, where neither element modifies the other, e.g., *huā-mù* (flower-tree) meaning "vegetation".
- Metaphorical compounds are also common, e.g., *gǒu-xióng* (dog-bear) meaning "bear".
- Compound verbs can express a combination of similar or related actions, e.g., *tòng-kǔ* (painful-bitter) meaning "bitter and painful".
- Compounding is a key process in forming Mandarin nouns and verbs.

Productive Compounding in Mandarin

- New compound nouns can be created easily using productive patterns.
- Semantic relationships in compounding include location, purpose, and material.
- Example: *tái-de@ng* (table lamp) denotes a place where N2 is used.
- The flexibility of compounding allows for the formation of many complex terms.
- Compounding reflects the isolating nature of Mandarin, with minimal inflection.

Compounding in Japanese

- Japanese compounding is the most productive method for creating new words.
- Compounds can involve native Japanese, Sino-Japanese (S-J), or Foreign elements.
- Examples: *aki-sora* (autumn-sky) meaning "autumn sky", *to-kei* (time-meter) meaning "clock".
- Verbal nouns and adjective-verb combinations are also common in Japanese.
- S-J compounds often relate to technical terms, e.g., *syakai-gaku* (sociology).

Compound Verbs in Japanese

- Compound verbs can express the manner or aspect of an action.
- Example: *naguri-korosu* (beat-kill) meaning "kill by beating".
- Compounds with aspectual modification include *kaki-ageru* (write-up).
- Native and S-J compounds follow different element orders due to OV vs. VO patterns.
- Compounding in Japanese reflects a combination of native structure and Chinese influence.

Extended Meanings in Japanese Compounds

- Compounds can acquire extended meanings beyond their literal sense.
- Example: *hito-goroshi* (person-kill) can mean both "killing a person" and "a killer".
- Compound meanings can shift from action to agent, instrument, or location.
- Example: *ha-migaki* (tooth-polishing) meaning "toothpaste".
- Such extensions reflect cultural nuances and historical language use.

Abbreviation and Blending in Japanese

- Abbreviation is a productive process in Japanese, reducing phrases to shorter forms.
- Examples: *paasonaru konpyutaa* (personal computer) to *paso-kon*.
- Abbreviation often targets lengthy compounds and adapts them to preferred syllable counts.
- Blending can create new words by merging elements from different words.
- Abbreviated words are common in media and everyday communication.

Reduplication in East and Southeast Asian Languages

- Reduplication is more common in East and Southeast Asian languages than in English.
- Vietnamese uses reduplication to convey meanings like attenuation or intensification.
- Example: *tr˘ng -tr@ng* meaning "be whitish".
- Thai and Indonesian also use reduplication for plurality, e.g., *dèk-dèk* (children).
- Reduplication may involve partial repetition or phonological changes.

Rhyming and Chiming Reduplication

- Indonesian features rhyming and chiming reduplication, similar to *lovey-dovey* in English.
- Rhyming reduplication emphasizes or intensifies meanings, e.g., *kaya-raya* (rich).
- Chiming reduplication involves varying vowels, e.g., *teki-teka* (riddle).
- These forms are often idiomatic and carry cultural or emotional connotations.
- Extensive reduplication is also common in Thai and Vietnamese, reflecting emphasis or variety.

Derivational Affixation in Sinitic Languages

- Sinitic languages like Cantonese have some derivational affixes, though limited.
- Prefixes and suffixes can form nouns from other words, e.g., *góng-faat* (speak-way).
- The suffix *-fa* forms causative verbs, e.g., *yihndoih-fa* (modernize).
- Hakka uses suffixes to indicate gender, derived from kin terms.
- Though affixation is not prominent, it still contributes to word formation.

Derivational Affixation in Mainland Southeast Asia

- Thai and Vietnamese use derivational affixes to form new words and modify meanings.
- Thai prefix *kaan-* forms abstract nouns, e.g., *kaan-lên* (playing).
- Vietnamese uses prefixes like *ph¶n-* (counter, anti-), e.g., *ph¶n-kh,ng* (protest).
- Many affixes in Vietnamese are of Chinese origin and used in educated contexts.
- These affixes are more productive in formal registers, such as journalism and academia.

Productive Derivation in Austronesian Languages

- Austronesian languages like Malay have extensive derivational morphology.
- Malay uses prefixes, suffixes, and circumfixes to derive new words.
- Example: Prefix *meN-* forms dynamic verbs, e.g., *men-darat* (go ashore).
- Suffix *-kan* derives transitive verbs, e.g., *mem-bersih-kan* (to clean).
- Derivational morphology is highly productive and central to word formation.

Derivational Affixes in Korean and Japanese

- Korean and Japanese also use derivational affixes, including productive causative forms.
- Korean causative suffix *-i* has several allomorphs, e.g., *boi-* (to show).
- Japanese causative suffix *-(sa)se* is also highly productive, e.g., *misase-* (cause to look at).
- Irregular derivational affixes exist but are less productive.
- Derivational affixation contributes to verb formation and modified meanings in both languages.

Summary: Derivational Morphology in East and Southeast Asia

- East and Southeast Asian languages show diversity in derivational morphology.
- Compounding, reduplication, and affixation are used to create new words.
- Sinitic and mainland Southeast Asian languages tend to prefer compounding and reduplication.
- Austronesian languages exhibit extensive and productive affixation.
- Derivational morphology is a key feature in understanding how words are formed across different language families.

Meaning Differences Between Languages

- Every language has unique words for culturally specific items.
- These words may lack direct equivalents in other languages.
- Examples include *sake* (Japanese rice alcohol) and *omiai* (formal marriage meeting).
- *sake* then broadened to mean any alcohol (polysemous with Japanese alcohol) with *nihonshu* meaning just *sake*!
- Cultural differences also affect words for emotions, values, and life ideals.
- Even seemingly basic items and actions can vary significantly between languages.

Challenges in Describing Word Meanings

- Describing word meanings is a complex task.
- Definitions must use simpler, more understandable terms.
- Circular and obscure definitions lead to confusion and inaccuracy.
- Polysemy refers to a word having multiple interrelated meanings.
- Understanding polysemy is crucial for comparing meanings across languages.

Different Patterns of Polysemy

- Words can have different patterns of polysemy across languages.
- Russian *nos* and Japanese *hana* both mean "nose" and can also mean "beak" or "trunk."
- These words are polysemous, having multiple meanings that overlap with English *nose*.
- English *live* has two meanings: "to exist" and "to reside somewhere."
- In Malay, these meanings are split into two words: *hidup* and *tinggal*.

Indicators of Polysemy

- Different grammatical properties can indicate polysemy.
- English *live* in "reside somewhere" requires a place expression.
- Malay *buat* means both "do" and "make," depending on context.
- The presence of different constraints or arguments can reveal distinct meanings.
- Understanding polysemy helps clarify seemingly ambiguous language use.

Existence and Possession: A Common Polysemy

- Many languages have a single word for "existence" and "have."
- Malay *ada* and Mandarin *yǒu* mean both "there is" and "have."
- The different meanings are distinguished by their grammatical frames.
- "There is" takes one argument; "have" takes two arguments.
- Example: Malay *ada dua ekor lembu* (there are two cows) vs. *Orang ini ada dua ekor lembu* (this person has two cows).

Different Meanings for Basic Items

- Some languages lack a word that exactly matches English "water."
- Japanese has *mizu* for "non-hot water" and *yu* for "hot water."
- *Mizu* cannot be used for hot water, and combining *atsui* ("hot") with *mizu* sounds unnatural.
- This distinction is ignored in English, which uses "water" for both.
- Different lexical distinctions reflect cultural perceptions of basic items.

Different Meanings for Actions

- Many Asian languages differentiate types of "breaking" actions.
- Malay has *putus* ("break in two"), *patah* ("break but not sever"), and *pecah* ("break into pieces").
- Cantonese uses specific verbs based on how something breaks, e.g., *dá laahn* ("smash into pieces").
- Japanese uses different words for "break off" (*oru*), "destroy" (*kowasu*), and "cut off" (*kiru*).
- English has a general term "break" without such fine distinctions.

Differences in Verbs Like "Come"

- English *come* can indicate movement towards the speaker, addressee, or a third person.
- Japanese *kuru*, Malay *datang*, and Korean *oda* have more restricted usage.
- Japanese does not allow shifting the point of view as English *come* does.
- Instead, Japanese uses a verb equivalent to "go" in such contexts.
- These differences highlight subtle semantic distinctions in movement verbs.

Culturally Based Specialization in the Lexicon

- Some meaning differences are culturally motivated, reflecting lifestyle and values.
- Asian languages often have different words for rice in different forms.
- Example: Malay *padi* (growing rice), *beras* (raw rice), *nasi* (cooked rice).
- The word for cooked rice often doubles as a term for a meal, e.g., Japanese *gohan* and Cantonese *sihk faahn*.
- Language reflects the cultural importance of rice in Asian societies.

Kinship Terminology and Cultural Concerns

- Kinship terms often reflect cultural norms and family hierarchy.
- East and Southeast Asian languages distinguish between older and younger siblings.
- Thai has words for "older sibling" and "younger sibling" without gender distinction.
- Mandarin has distinct terms for "older brother," "older sister," "younger brother," and "younger sister."
- The relative age of siblings establishes lifelong social seniority in many Asian cultures.

Order of Birth and Specific Kinship Terms

- Some languages specify the exact order of birth in kinship terms.
- Mandarin has expressions for "first brother," "second brother," etc.
- Malay uses nicknames like *long* ("oldest sibling") and *teh* ("fourth sibling").
- These distinctions emphasize the importance of family roles.
- Specific kinship terms reflect cultural emphasis on family hierarchy and lineage.

Terms for Emotions and Attitudes

- Terms for emotions and attitudes vary widely across cultures.
- The "areal lexicon" of mainland Southeast Asia includes many complex expressions for feelings.
- Matisoff's concept of "psycho-collocation" involves terms built around "heart" or "spirit."
- Languages like Thai, Malay, and Lai have dozens of psycho-collocations.
- These expressions provide a nuanced way to discuss emotions and mental states.

Examples of Psycho-Collocations

- Psycho-collocations use a noun like "heart" combined with adjectives or verbs.
- Lai: *thin haaN* ("liver become liquid") meaning "angry."
- Thai: *thùuk-cay* ("correct-heart") meaning "please, satisfy."
- Malay: *panas hati* ("hot liver") meaning "angry, worked up."
- These terms provide speakers with a rich emotional vocabulary for everyday conversation.

Use of Psycho-Collocations in Daily Language

- Psycho-collocations are central to expressing emotions in many Asian languages.
- Lai and Thai conversations frequently use these terms for emotional precision.
- Expressions involving "heart" or "liver" can describe a wide range of feelings.
- Psycho-collocations are often more common than simple one-word emotion terms.
- They allow speakers to convey subtle differences in mental and emotional states.

Specialized Vocabulary for Nature and Agriculture

- Many Asian languages have rich vocabularies for nature and agriculture.
- Terms for weather, plants, insects, and fish reflect the traditional lifestyle.
- Japanese has an extensive vocabulary for natural beauty, seasons, and related expressions.
- These words are culturally important in Japanese poetry and literature.
- The vocabulary reflects a cultural appreciation of nature and seasonal changes.

Summary: Cultural and Lexical Differences Between Languages

- Words for culturally specific items often lack direct equivalents in other languages.
- Even basic words can have different meanings and lexical distinctions.
- Cultural factors shape specialized vocabularies, such as terms for family, emotions, and nature.
- Psycho-collocations and kinship terms highlight cultural norms and values.
- Understanding lexical differences is key to understanding cultural diversity in language.

Cultural Key Words

- Cultural key words are highly salient and deeply culture-laden.
- They act as focal points around which cultural domains are organized.
- Examples: *love*, *honesty*, and *mate* (Australian).
- Cultural key words often appear in phrases, proverbs, and popular sayings.
- Analyzing these words can reveal core organizing principles of a culture.

Identifying Cultural Key Words

- Key words are usually common within specific domains (e.g., emotions, social values).
- They often appear frequently in conversation and explanations.
- Lack of equivalents in other languages can indicate a cultural key word.
- Example: Japanese *omiai* (formal meeting of potential marriage partners).
- Key words provide insights into the underlying cultural values.

Challenges in Capturing Meanings

- Describing meanings must avoid culture bias (ethnocentrism).
- Using English-specific concepts can distort meanings in other languages.
- Simpler meanings are more likely to be shared across languages.
- Semantic primes are basic "atoms of meaning" present in all languages.
- Examples of semantic primes: *someone*, *think*, *good*, *because*.

The Natural Semantic Metalanguage Approach

- Semantic primes can be used to describe cultural key words without bias.
- Semantic primes help create universally understandable descriptions.
- This approach allows meanings to be tested against native speaker intuitions.
- Example: The meaning of *malu* (Malay) captured in semantic primes.
- This method enables a clearer cross-cultural understanding of key concepts.

Key Words in Malay: *malu*

- *Malu* roughly translates to "shame," "shy," or "embarrassed."
- It is linked to a fear of others thinking or saying something bad about oneself.
- Feeling *malu* often leads to a desire to avoid others.
- Examples: *"Aku malu"* ("I'm ashamed"), *"Eh! Malu pulak dia!"* ("She's shy!").
- The concept encourages social conformity and respect for others' opinions.

- X feels something bad because they think: "People can know something about me."
- "People can think or say something bad about me because of this."
- "I don't want this to happen."
- "I don't want to be near other people because of this."
- "It is good if people can feel something like this."

Key Words in Malay: *sabar*

- *Sabar* translates loosely to "patience" but with a broader meaning.
- It involves staying calm and enduring suffering without losing control.
- Common advice: *"Bersabar..."* ("Be patient"), *"Sabar, jangan menangis"* ("Calm down, don't cry").
- Reflects religious ideals in Islam: *"Allah sentiasa bersama dengan orang-orang yang sabar"*.
- *Sabar* is encouraged in challenging situations, showing a deep moral value.

Semantic Explication of *sabar*

- X felt something bad but did not want to act on it immediately.
- X thought: "I don't want to think like this."
- X stayed calm and did not act impulsively.
- It is good if a person can be like this.
- *Sabar* requires inner discipline and self-control.

Key Words in Chinese: *xiào*

- *Xiào* represents filial piety or devotion to one's parents.
- It emphasizes duty, respect, and caring for parents in old age.
- Fixed phrases: *"bǎi shàn xiào wéi xiān"* ("Of the hundred good deeds, *xiào* comes first").
- *Xiào* involves remembering and honoring parents and ancestors.
- Example: *"Fùmǔ eng bí shān gāo, bí hǎi shēn"* ("What our parents give us is higher than a mountain, deeper than the ocean").

- "These people are my father and mother. I exist because of them."
- "I want them to feel something very good at all times."
- "I have to do many good things for them because of this."
- "I don't want them to feel anything bad at any time."
- "It is good if a person thinks and acts like this."

Key Words in Chinese: *rěn*

- *Rěn* means perseverance or patience, often in difficult situations.
- Reflects a Chinese value of long-term goals over immediate desires.
- Common phrases: *"rěn qì tūn shēng"* ("swallow one's anger").
- *Rěn* involves enduring hardship without complaint for a greater purpose.
- It is seen as a source of inner strength and moral virtue.

Semantic Explication of *rěn*

- X wants something to happen and knows it requires sustained effort.
- X thinks: "I must keep doing these things even if it takes a long time."
- If X feels something bad, they still continue.
- "It is good if a person always thinks and acts like this."
- *Rěn* embodies the importance of endurance and resilience.

- *Amae* refers to a sense of dependence or indulgence in a close relationship.
- Often linked to the infant's dependency on the mother.
- It implies taking the other person's love and care for granted.
- Example: *"When I am with Y, nothing bad can happen to me."*
- *Amae* is seen as an integral part of Japanese social relationships.

Semantic Explication of *amae*

- X thinks about Y: "Y feels something good about me and wants to do good things for me."
- "When I am with Y, nothing bad can happen to me."
- "I don't have to do anything because of this."
- X feels something good because of these thoughts.
- *Amae* reflects a positive dependence in relationships.

Key Words in Japanese: *omoiyari*

- *Omoiyari* means empathy, consideration, or sensitivity to others' feelings.
- It involves anticipating others' needs without being told.
- Example: *"Omoiyari no aru ko ni nattene"* ("Please become a person with *omoiyari*").
- Reflects the Japanese value of maintaining harmony and avoiding conflict.
- *Omoiyari* is a highly valued trait in Japanese social interactions.

Semantic Explication of *omoiyari*

- X often thinks: "I can know what this person feels and wants."
- "I want to do something good for this person because of this."
- "This person doesn't have to say anything."
- X acts on this understanding, anticipating needs and desires.
- *Omoiyari* embodies the ideal of empathy in Japanese culture.

Conclusion