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The Water Visualization in Japan Onomatopoeia: Ecolinguistic Study

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The Water Visualization in Japan Onomatopoeia: Ecolinguistic Study

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Abstract

Onomatopoeia is a word, expression, or phrase intended to imitate or recreate the sounds or feelings heard, seen, felt by humans. By categorizing onomatopoeia, the study explored Japanese onomatopoeia based on natural contexts, particularly those related to the description of the properties and variety of water and liquid forms. Using this type of qualitative research the data will be analyzed descriptively. Onomatope specifically related to water is taken from the website https://www.onomatopedia.jp/ which provides specialized forms of Japanese onomatope. As a result of the data analysis, there are fifteen forms of onomatope words in Japanese as visualizations of liquids. The shapes, conditions and sounds emitted from fluid-related matters can be visualized into Japanese onomatopoeic forms. This shows the rich vocabulary and imaginative power of Japanese society.

Keywords: Onomatope; ekolinguistik; cairan

1. Introduction

The field of new linguistics, ecolinguistics is widely associated with Norwegian-American linguist Einar Haugen, who applied ecological metaphors to languages some 50 years ago. Einar Haugen defined language ecology as the study of the interaction between a particular language and its environment (Haugen 1972: 325). Haugen argues that the language environment is a language-speaking society and includes the social and psychological environment of the language used, but not the physical environment. It also compares the ecology of language with the ecology of the environment between animals and plants. Furthermore, Fill (1993) gave a broad view of language ecology as it studied the relationship between language in its social and natural environment and the role of language in group relationships.

(Steffensen & Fill, 2014), identified four approaches to linguistic ecology: 1) symbolic ecology, co-existence of language in a given region; 2) natural ecology, how language relates to the biological environment and ecosystem (iclims, fauna, flora, etc.); 3) social cultural ecology, and environment. This is how language is closely related to the social and cultural forces that make up it; and 4) cognitive ecology that investigates language through the dynamics between biological organisms and their environment. (Steffensen and Fill 2014: 7). Subsequent ecolinguistic studies developed towards the study of ecological discourse analysis applied to study environmental discourse, but were not limited to environmental discourse analysis. (Alexander & Stibbe, 2014), EDA can be divided into two main lines: 1) ecological discourse analysis, i.e., how humans use language to talk about ecology and how to treat its systems (Alexander and Stibbe 2014: 105); and 2) ecological discourse analysis, and how to treat its systems. which takes into account that other discourse also impacts how humans treat life-support systems.

Different representations of nature in history have been studied by Verhagen (Verhagen, 2008) by identifying metaphors that promote anthropocentric worldviews, and metaphors that promote biocentric view of nature. Other studies have investigated the extent to which nature is represented as an actor in various types of texts (Goatly, 2018).

American linguist, Carl F. Voegelin, Florence M. Voegelin, and Noel W. Schutz Jr. applied the echolinguistic metaphor to Arizona's ecolinguistic language variety (Voegelin 1964; Voegelin et al. 1964). 1967). In communicative environments, metaphors, metaphorical expressions, and conceptual metaphors are found (Lakoff & Johnson, 1980). We can see some similarities between onomatope and metaphor. In a broad sense, metaphor and onomatope as 'symbolic concepts' have similarities between the two.

In cross linguistics, onomatopoeia exists in all languages of the world. Some linguists consider the onomatopoeic words to be the earliest words spoken by humans in the development of human language, expressions to describe animals such as rooster with cock-a-doodle-do, which make up most of the conversations between ancient humans (Yaqubi, Tahir, & Amini, 2018).

Onomatopoeia is a word, expression, or phrase intended to imitate or recreate the sounds or feelings heard, seen, felt (Amanuma, Y: 1993; Ono, M.: 2007). In English the phrase serves to express things like the sound of a machine, the sound of an animal when playing with children, such as 'moo moo' to imitate the sound of a cow, or 'vroom vroom' to imitate the sound of a car.

Japanese is very rich in onomatope expressions. The frequency of use in everyday communication is calculated to be very intense and in a wide variety of situations. Onomatope is usually used in casual and formal situations. Also, the use of this expression is often found in newspaper headlines, advertising, cartoons, and novels. The main motivation for using this expression is the concept in the mind of the speaker or writer that wants to be conveyed to the listener to be precise and then compressed into a lexical item, the onomatope expression.

In Japanese, onomatopoeia has many variants of form, function and meaning even for a single word. One characteristic of Japanese is that it contains many imitative words and mimetic words known as onomatopoeias (Asaga et al., 2008). Meanwhile (Iwasaki, 2007) mentioned that many Japanese onomatopoeia express the sounds of animals, nature, and inanimate objects, as well as feelings and movements.

In previous studies, the difference between onomatopoeias and common words has been explained. Also, most onomatopoeia are rich in meaning, depending on the context of the phrase's use (Asaga et al., 2008). The onomatopoeias study of natural language processing in Japan, focusing on on onomatopoeias that have interesting sounds and rhythms by introducing an onomatopoeia learning system through a website called 'Planet Onomato' for children conducted by Miyazaki & Tomimatsu, 2009). Next, (Nasukawa, Unno & Murakami, 2010), analyzed trends about the appearance of onomatopoeias in reports of errors in English and Japanese. And (Okumura, M., Okumura, A., and Saito, S., 2006), which offers an automated way to build Japanese onomatopoeia dictionaries using examples on the Web.

By categorizing onomatopoeia, the study explored Japanese onomatopoeia based on natural contexts, particularly those related to the description of the properties and variety of water and liquid forms. The onomatopoeia background information presented in the data analysis is explained by the function of onomatopoeia semantics and semantics experimental tests. Onomatopoeia studies with descriptions of water properties with these details have not been done before.

2. Method

Using this type of qualitative research the data will be analyzed descriptively. Onomatope specifically related to water is taken from the website https://www.onomatopedia.jp/ which provides specialized forms of Japanese onomatope.

Through the Karev method, data is collected, read and observed and then classified onomatope types, especially those involving water. A generalization will then be derived inductively from the analysis of data on water- and liquid-related onomatopoeia in Japanese. Then, analyze it according to the theory and approach used. Next, steps will be taken as follows:

Phase 1: Data Collection The first phase is data collection that can be an analytical and representative material for the study. Data in the form of example sentences are taken from the website https://www.onomatopedia.jp/.

Stage 2: Data Analysis through: disaggregation of collected data from various onomatope related sources in Japanese. Observe the characteristics of each example sentence and the situation of using onomatopoeia water and liquid Japanese. Next do the grouping.

Stage 3: Inductive Generalization of the third stage is the result of an analysis of an inductive conclusion about a water-specific onomatope in Japanese that is seen semantically and meaningfully.

3. Results and Discussions

The following is an onomatope data related to water and liquids in Japanese. This data shows the properties, variations of water and liquid form described by humans according to the circumstances of the situation in Japanese sentences.

Table 1. Onomatope based on Water and Liquids in Japanese

Onomatope Types	Phrases of Onomatope	Meaning of Onomatope
Based on Form	*Dara-dara*	Dribble
	Bisho-bisho	Getting drenched
	Nami-nami	Filled
	Sara-sara	The flow ofStream
	Boko-boko	Bubling
	Doro-doro	Muddy
	Zubu-zubu	Deeper into something
	Becha-becha	Sticky, melty
	Doba-doba	A lot of
Based on Sounds	*Chapu-chapu*	Splish splash
	Jabu-jabu	Moisture
	Shuwa-shuwa	Bubling
	Basha-basha	Splash, Slash

Onomatope Types	Phrases of Onomatope	Meaning of Onomatope
	Choro-choro	Drible, Stream
	Picha-picha	Splashing, Lap against the shore
	Pota-pota	Drop, Dribble dripping
	Buku-buku	Sound bubling

As seen on Table 1, it describes the characteristics, conditions and situations of water in Japanese there are fifteen forms of expression in onomatopea, all of which have meaning according to the circumstances, situation and where the water is located.

In the onomatope associated with water or liquid, Japanese has fifteen representations of the shape and sound that represent the state of the liquid at the time. Here's an explanation of each onomatope related to water.

3.1. Dara-dara

Dari segi makna *dara-dara* memiliki makna 'liquids, such as sweat, snivel and blood, oozing out and dripping'. Berikut adalah contoh kalimat dari *dara-dara*:

(1) *Eki made mou dasshu shita node, ase ga **dara-dara** dete tomaranai.*

  I'm dripping with sweat, because I made a mad dash to the station.

Sentence (1) describes the state of the liquid, namely sweat. This sentence provides an explanation for a person who is in a very hurry to reach the train station to cause his or her condition to be filled with sweat. The terns describe the condition of a person filled with a lot of liquid.

3.2. Bisho-bisho

Dari segi makna *bishop-bisho* memiliki makna 'When something is wet and drench. With a lot of liquid'. Berikut adalah contoh kalimat dari *bisho-bisho*:

(2) *Gou no naka, **bisho-bisho** ni narinagara hashitte ie e kaeru.*

  I ran home during a severe rainfall, while **getting drenched**.

Sentence (2) describes the state of a liquid, that is, a liquid that soaks a person's body in a large state until it drips from his body. They say: "I am not a man who is drenched in rain or sweat. Bisho-bisho describes the condition of a person filled with many complaints/liquids until the liquid drips down from his body.

3.3. Chapu-chapu

Dari segi makna *chapu-chapu* memiliki makna 'Small and high pitch sound of a wave undulating or water splashing.'. Berikut adalah contoh kalimat dari *chapu-chapu*:

(3) *Ofuro de **chapu-chapu** karada o arau.*

  I **sloshed** around in the tub while I washed my body.

Sentence (3) describes the sound that water makes, that is, the sound of water splashing about a person's body while bathing. The sound of water splashing into the body at the time, visualized into chapu-chapu. Thus, chapu-chapu represents the sound of splashing water that hits the body or surface.

3.4. Shuwa-shuwa

Dari segi makna *shuwa-shuwa* memiliki makna 'A state and the sound of bubbles continuously being formed, such as with a carbonated drink'. Berikut adalah contoh kalimat dari *shuwa-shuwa*:

(4) *Nihonggo wa, kokako-ra ya so-da no youna **shuwa-shuwa** kei no nomimono ga nomenai.*

  I can't drink **bubbly** drinks, such as coke and soda.

Sentence (4) describes the sound made by water, i.e. the sound of water like a small foam babel such as when opening the lid of a soda water drink. Thus, shuwa-shuwa describes the sound of bubbling, bubbling water.

3.5. Doba-doba

Dari segi makna *doba-doba* memiliki makna 'Something in large amounts, coming out continuously with momentum. Often used with liquids, but it can also be used to express emotion'. Berikut adalah contoh kalimat dari *doba-doba*:

(5) *Haisuikou kara, mizu ga **dobo-dobo** to afure dete iru.*

Water is **gushing out** of the drain.

Sentence (5) describes the voice of water that comes out of a pipe is the sound of water that comes out of the pipe. The sound of water flowing out of the pipe is visualized into dobo-dobo. Thus, the dobo-dobo represents the sound of running water coming out of the pipe.

4. Conclusions

In this study, a grouping has been proposed for Japanese onomatopoeia related to fluid and its contextual distribution to classify them and visualize their relationship from the perspective of word understanding in Japanese. From the analysis results, Japanese has very varied expressions to describe the conditions of objects, humans, and nature associated with water. Also, sounds are produced by water conditions based on location and circumstances. The ecology of the environment around nature has shaped the ecology of language, especially expressions that indicate the existence and appearance of water.

All of this, of course, is related to the local wisdom of the Japanese people themselves who are known to appreciate nature and ecology. Many variants in the expressions that indicate these conditions and sounds of water provide an overview of how Japanese people apply ecological discourse to talk about ecology and treat life-support systems, as revealed by Alexander & Stibbe, (2014). It also shows the richness of Japanese vocabulary, until all objects with conditions and movements can be visualized into appropriate vocabulary.

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