ONOMATOPOEIC EXPRESSIONS FOR HEAD PART MOVEMENTS IN JAPANESE AND SUNDANESE

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INTRODUCTION

ONOMATOPOEIA

■Onomatopoeia is a word or a group of words that imitates the sound of the source it describes.

■Etymologically onomatopoeia comes from the Greek, onoma which means 'name' and poieō which means 'I make' or 'I do' so the meaning is "making a name" or "naming as it sounds".

■Onomatopoeic sounds include animal sounds and other voices, but also include human sounds that are not words, such as the sound of people laughing.

■Furthermore, onomatopoeia does not only refer to sounds and voices but more specifically relates to matters such as describing the atmosphere.

LITERATURE REVIEW

JAPANESE ONOMATOPOEIA :

■ Most of the onomatopoeias in Japanese are included in fukushi or adverbs. Fukushi is a word or words that describe verbs (verbs), adjectives, and other adverbs; cannot change, and function to express the state or degree of activity, atmosphere, or feelings of the speaker （田守,1999: 76).

■Furthermore, Onomatopoeia can be divided in more detail into five types, namely, Giseigo (words that show the sound of living things), Giongo (words that show the sound of things), and Gitaigo which is a vocabulary that is a description and symbolization of a condition such as changes in nature, natural phenomena, movement, growth and so on, both animate and in-animate (Ono in Risagarniwa et al, 2021).But in general, many Japanese linguists mention the terms that have been mentioned before only as Onomatopoeia.

SUNDANESE KECAP ANTEURAN (KA)

■ Wirakusumah et al. (1957: 46), incorporate onomatopoeia into Kecap Anteuran 'anticipatory words' (*here in after referred to as KA). According to him, Kecap Anteuran is divided into two types, sandirasa and sandisora. Sandirasa shows feelings of the heart or mind, such as aduh, euleuh, ambuing, alah, ieung etc. Sandisora describes the sound of objects, such as *néng-néng-néng* which describes the sound of a clock; the dog's jegug; *dérédéd-dérédéd* to imitate gun sound, etc.

■ Wirakusumah et al. (1957:47), Apart from that, there is also what is called Kecap Panganteb 'Assertive Particle'. Kecap Panganteb is also divided into two types, namely Kecap Panganteb and Kecap Panganteur Pagawéan. Kecap Panganteb serves to further emphasize the important part of the sentence. An example is *téh*; *mah*; *waé*(*wéh*, *wé*); *gé*(*ogé*); *da*; *ari*; *téa* etc. While what is meant by Kecap Panganteur Pagawéan (*here in after referred to as KPP), it is mentioned like the words: *ceg*; *top*; *sok*; *jung*; *dug*; *léos*; *burudul*; *baranyay* etc. Usually attached to a verb that can function to reinforce intent and further facilitate ongoing communication interactions. Sometimes the verb attached to it is omitted, but it does not affect the meaning of the sentence. [Leumpang *ngagedig*]   [......*ngagedig*]
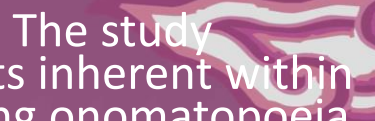
METHOD

The research method employed in this study is the qualitative-descriptive method. This approach aims to deepen the understanding of the object under study by focusing on the characteristics and properties of natural language data. It seeks to produce valid data descriptions that can be analyzed effectively (see Djajasudarma, 1993).

According to Moleong, some characteristics of qualitative research include: [1] conducted in a natural setting; [2] the primary instrument is human; [3] analysis is conducted inductively; [4] the presence of grounded theory; [5] descriptive nature; [6] focus on process rather than results; [7] limitations to the research focus; and [8] criteria for data validity.

The method of data analysis employed in this research is the translational or comparative method, which involves comparing linguistic elements with those of another language to derive insights. For instance, verbs in Indonesian may correspond to conjugated words in English, French, or other Indo-European languages. Similarly, prepositions in Indonesian may equate to 'ing' in Javanese. The comparative method serves to identify patterns and rules in data analysis, using an external and independent reference tool not inherent to the language under study.

The focus of this research is onomatopoeia in Japanese and its equivalent in Sundanese. The study method employed is distributional-referential, which entails analyzing linguistic elements inherent within the language itself. This method is utilized to formulate the linguistic elements comprising onomatopoeia in Japanese and its equivalent in Sundanese. The referential study method is utilized to demonstrate and compare the referents present in the onomatopoeia.

FINDING AND DISCUSSION

THE ONOMATOPOEIA OF HEAD-PART MOVEMENTS IN JAPANESE AND ITS EQUIVALENT IN SUNDANESE

HEAD-PARTS

❖EYE

❖MOUTH

❖LIPS

❖TOOTH

❖HEAD

FINDING AND DISCUSSION

EYE

彼は怒り一杯の目で僕をきっと睨んだ。

Kare wa ikari no me de boku o *kitt* to niranda

Manéhna *ngadelék* ka kuring pinuh kaambek.

He glared at me with a look full of anger.

頭のはげた男はじろっと私の顔を一瞥して本当に怖かった。

Atama no hageta otoko wa *jirot* to watashi no kao o ichibetsu shite hontou ni kowakatta.

Lalaki nu botak téh *rét* ngarérét beungeut kuring, bener-bener pikasieuneun.

The bald man had a glimpse of my face, really scary.

MOUTH

おもちゃを取られた子は、教室の隅でしくしくと泣いている。

Omocha o torareta ko wa, kyoushitsu no sumi de *shiku shiku* naite iru.

Budak anu direbut cocoanna, ceurik *nginghak* di juru kelas.

The child whose toy was taken away cried in the corner of the classroom.

いつもと違って、彼はがつがつと朝ごはんを三分で平らげた。

Itsumo to chigatte, kare wa *gatsu gatsu* to asagohan o sanpun de tairageta

Béda ti sasari, manéhna *belewek-belewek* wéh méakeun sarapanana dina waktu tilu menit.

Unlike usual, she finished her morning meal in just three minutes.

FINDING AND DISCUSSION

LIPS

彼女は何も言わず、ただにこっと笑っただけ。

Kanojo wa nani mo iwazu, tada *nikot* to waratta dake.

Manéhna teu ngomong nanaon, ngan *nyéh* wéh imut.

He didn't say anything, just gave a smile.

話している時も彼はチューインガムをくちゃくちゃ噛むのを止めなかった。

Hanashite iru toki mo kare wa chu-in gamu o *kucha kucha* kamu no o yamenakatta.

Keur ngomong ogé manéhna mah teu eureun *céplak* ngagayem peremén karét.

Even when he was talking, he didn't stop clucking and chewing gum.

TOOTH

寒さのため、歯がかちかちと鳴る。

Samusa no tame, ha ga *kachi kachi* to naru.

Kusabab tiris, huntu *noroktok*.

Because of the cold, teeth chatter.

ばりっと固いりんごを噛む。

Baritt to katai ringo o kamu.

Gereges ngégél apel anu teuas.

crunch bites into a hard apple.

FINDING AND DISCUSSION

HEAD

応援したチームが負けたと聞いて、彼はがっくりした。

Ouen shita chi-mu ga maketa to kiite, kare wa *gakkuri* shita.

Ngadéngé yén tim nu didukungna éléh, manéhna *ngeluk* tungkul.

Hearing that the team he supported had lost, he was downcast.

CONCLUSION

• this presentation classifies and analyzes Japanese and Sundanese onomatopoeic words related to body movements, especially for head part movements.

•Japanese onomatopoeic equivalents can be found more in Sundanese than in Indonesian.

•The number of Japanese onomatopoeic equivalents in Sundanese can make things easier to understand for Japanese language learners (especially for Sundanese speakers) because of the meaning of the Japanese onomatopoeias have the same specific reference as is in Sundanese.

For example, the meaning of *rét* and じろっ（と）*jirott* (to) refers under the same activity and conditions.

•Japanese onomatopoeia is usually followed by a verb. So is Indonesian. But Sundanese onomatopoeia (KPP) in general can stand alone without having to be followed by a verb.

  Indonesian and Sundanese are included in the agglutinative language group, with adding a prefix can turn onomatopoeic fukushi into a verb. Or in another variation addition of infixes, suffixes can also form new meanings *(nyéh --- belenyéh --- bebelenyéhan*, etc).

  [Japanese : ニコッ（と）、にっこり（と）、にこにこ→にこにこ（する） (adverbial→verb)]

•A comparative study of Japanese and Sundanese onomatopoeia can be an alternative to improve understanding of Japanese onomatopoeia. At the same time, it can also be used as an effort to get the right equivalent words in Indonesian.

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THANK YOU!
ありがとうございます。