

So many ideophones in Japanese but less so in English: A three-tier model account

Masaru Kanetani (University of Tsukuba)
http://www.u.tsukuba.ac.jp/~kanetani.masaru.gb

What are ideophones?

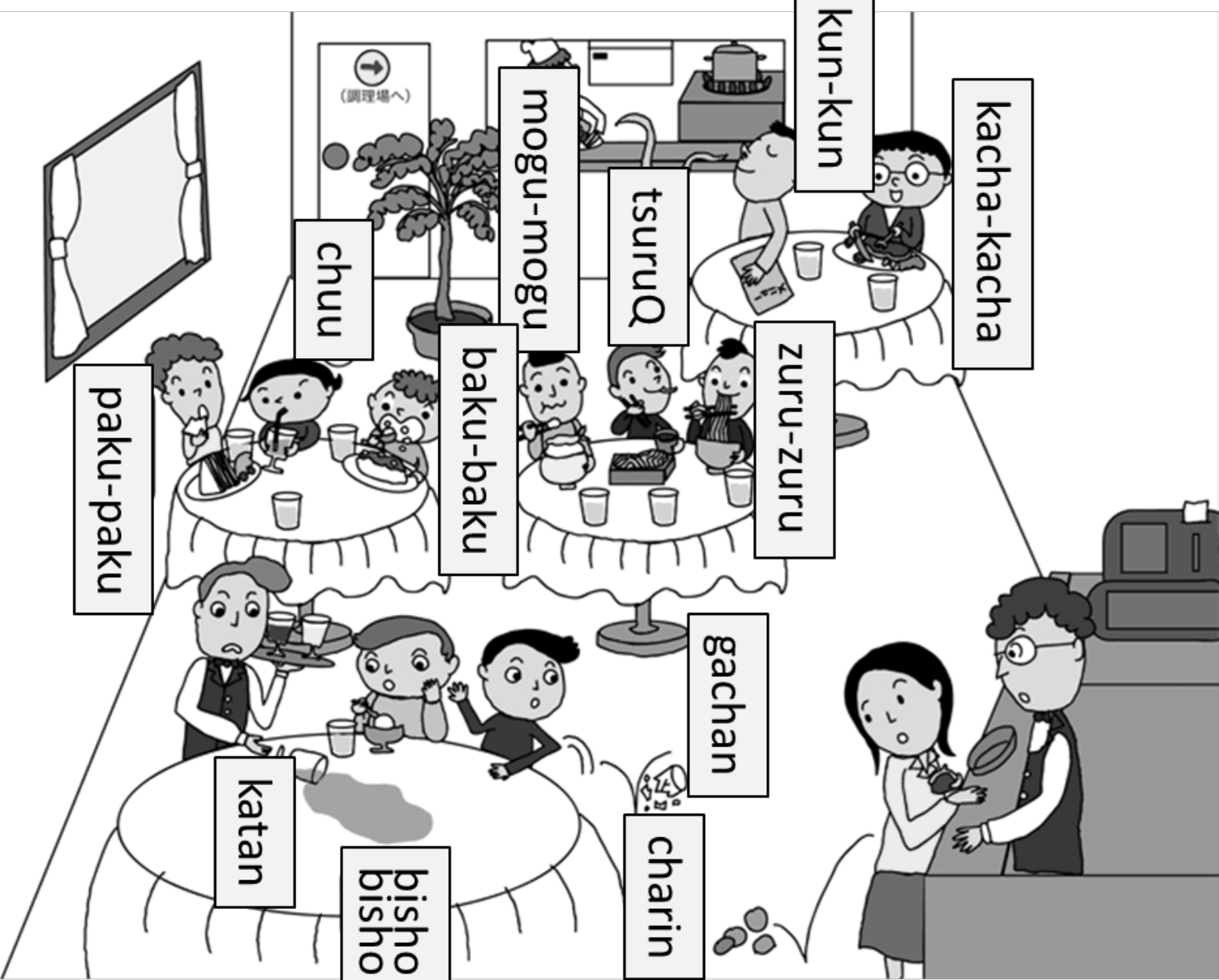
- Ideophones are:
 - “vivid **representation[s]** of idea[s] in sound” -Doke (1935:118)
 - used to “**show** rather than tell” **what people perceive** - Dingemanse & Akita (2016:505)
 - “**a universal category**” - Voeltz & Kilian-Hatz 2001:3)

How many onomatopoeias are there?

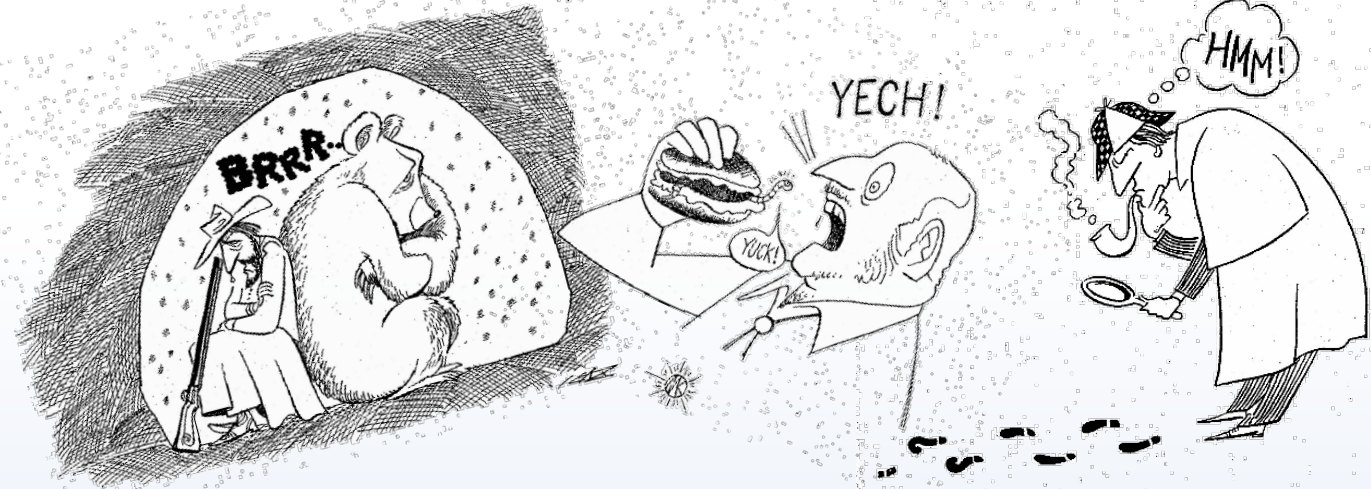
— adapted from Akita (2017:68)

Lg name	Lg family	# of onomatopoeias
Tamil	Dravidian	∞
Korean	Isolated	5000+
Basque	Isolated	5000
Zulu	Niger-Congo	3000
Japanese	Isolated	2000+
English	Indo-European	several hundred
Temne	Niger-Congo	50+

RQ: Why are there so many ideophones in Japanese but not so in English?



http://pj.ninjal.ac.jp/archives/Onomatope/manga_bamen/restaurant/restaurant_1.html [Romanization mine]



Riidaazu Eiwa Ziten Hensyuubu (2007:31, 151, 215)

Decomposition of speaker & Three-tier model of language use

— Hirose (2015)

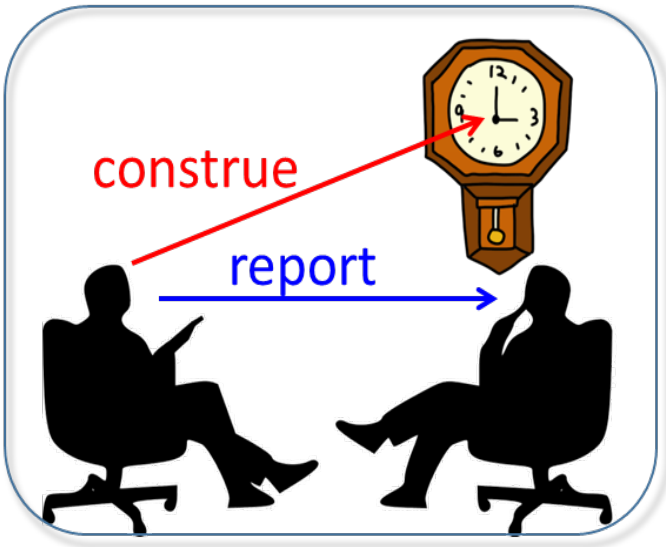
speaker \swarrow **private self** \approx perceiver
 \searrow **public self** \approx reporter

situation-construal

It's 3:00.
3:00 da
COP

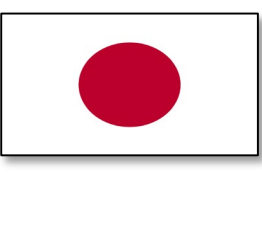
situation-reporting

It's 3:00.
?3:00 da
3:00 {da yo / desu}
{COP I.TELL.YOU/ COP.POLITE}



Proposal

more ideophones



private-self-centered lg.



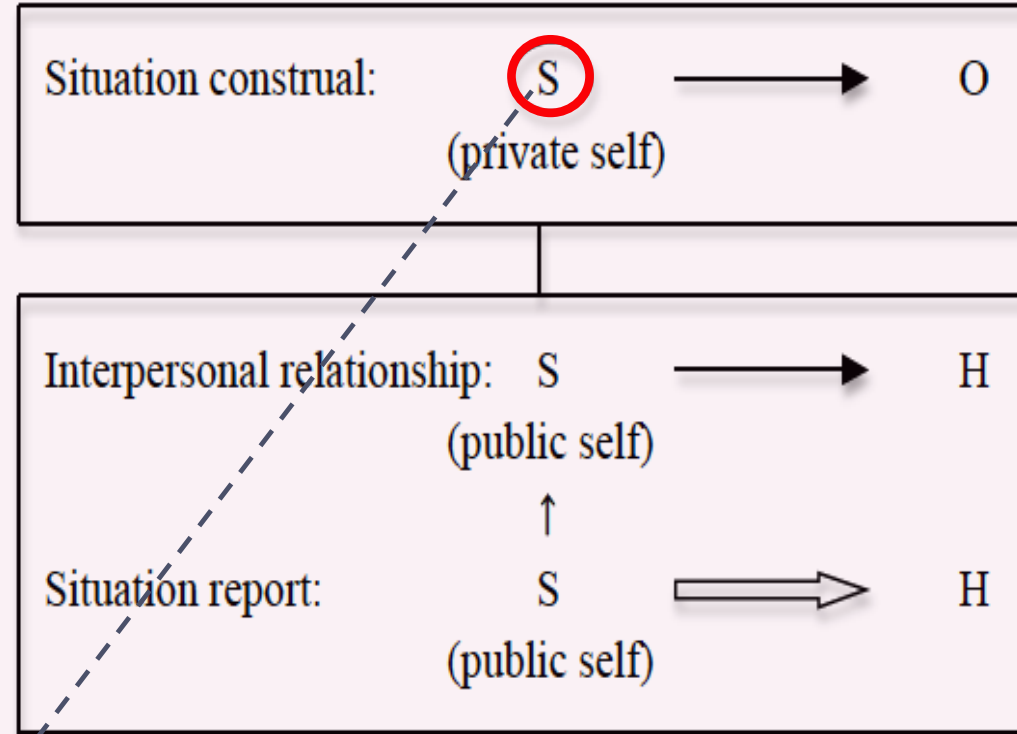
public-self-centered lg.

fewer ideophones

Discussion

- A Japanese speaker, whose deictic center is private self, may freely place him-/herself in a situation and sees it from the inside.
- Unmarked expressions:
 - private expressions
 - public expressions
- Unmarked expressions may be used in any context, while marked expressions are contextually restricted in use (Konno 2018).
- Ideophones are private expressions (cf. Haiman 1998).
 - He cried (*that) Yuk. (p. 116)

private-self-centered



Regardless of others, S can express a situation as s/he construes it.

Two marked modes

— Hasegawa (2017)

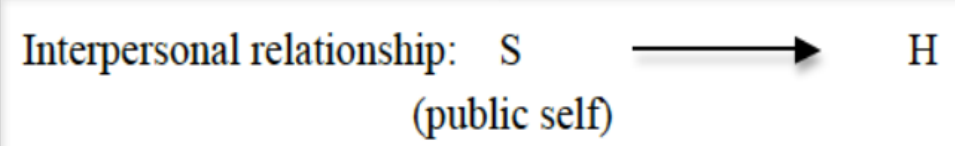
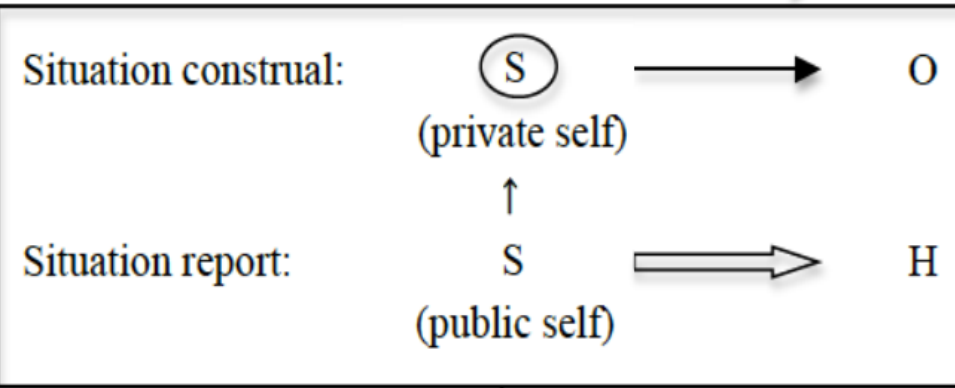
soliloquy mode



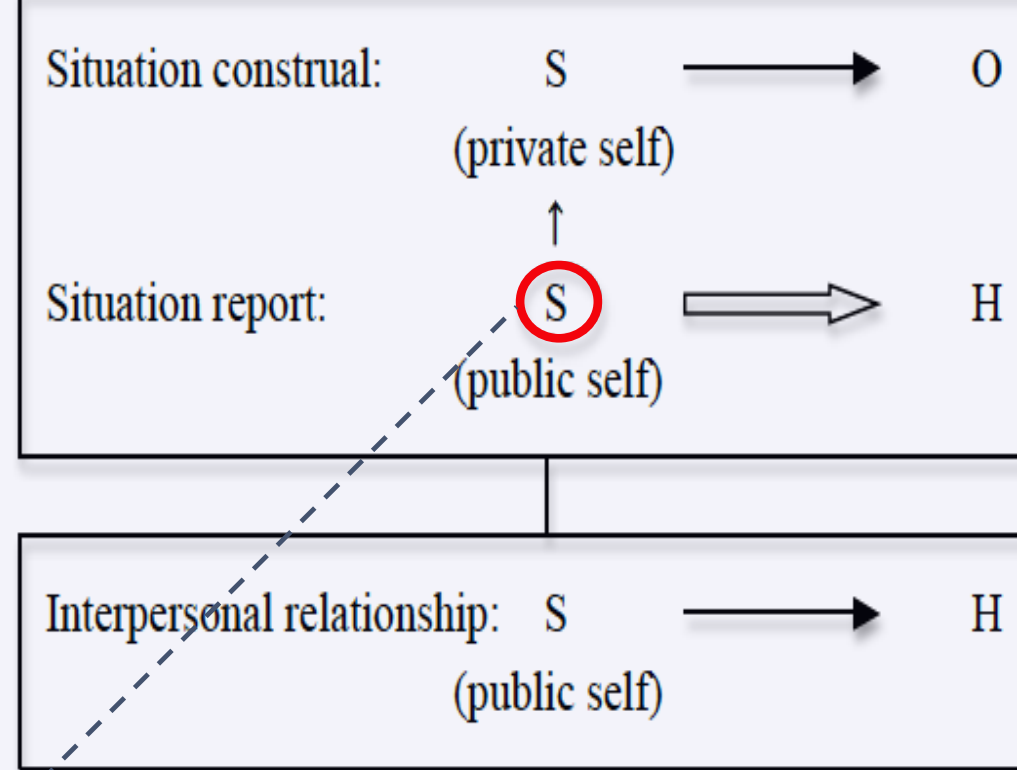
soliloquy

soliloquy-to-be-heard

presentation mode



public-self-centered



S is always conscious of H.

Legend

S: speaker/self
O: situation as object of construal
H: hearer/addressee
○ location of unmarked deictic center
→ process of construing
⇒ process of reporting

References

- Akita, K. (2017) “Gaikokugo nimo onomatope wa aruno? [Are there onomatopoeias in foreign languages too?],” H. Kubozono (ed.) *Onomatope no nazo*, Iwanami, Tokyo. / Dingemanse, M. & K. Akita (2016) “An inverse relation between expressiveness and grammatical integration: On the morphosyntactic typology of ideophones, with special reference to Japanese,” *J. of Linguistics* 53, 501-532. / Doke, C. M. (1935) *Bantu linguistic terminology*, Longmans, Green, London. / Haiman, J. (1989) *Talk is cheap*, OUP, Oxford. / Hasegawa, Y. (2017) “Sansoo moderu niyori hitorigoto no bunseki [An analysis of soliloquy based on the three-tier model],” Y. Hirose et al. (eds.) *Sansoo moderu de mietekuru gengo no kinoo to sikumi*, Kaitakusha, Tokyo. / Hirose, Y. (2015) “An overview of the three-tier model of language use,” *English Linguistics* 32, 120-138. / Konno, H. (2018) “English and Japanese constructions without hearer-orientation,” paper presented at the ISLE5, UCL. / Riidaazu Eiwa Ziten Hensyuubu (ed.) (2007) *Manga de tanosimu eigo giongo ziten* [A treasure-house of English Onomatopoeias], Kenkyusha, Tokyo. / Voeltz, F. K. E. & C. Kilian-Hatz (eds.) (2001) *Ideophones*, Benjamins, Amsterdam.