NEW PHENOMENA IN JAPANESE YOUTH LANGUAGE: CONTRARY MEANING OF PIEN

Kinanti Kanya Niramaya
kinantikanya.n@gmail.com

Filia
filia@ui.ac.id

ABSTRACT

Youth language is a social dialect language variation that is used by certain age group, has linguistic processes such as significant borrowing, and morphological and semantic manipulation. In Japanese, youth language is called wakamono kotoba (wakamono 'youth', kotoba 'word', 'language'). There seems to be a new phenomenon in Japanese youth language, same word that have contrary meanings. Based on initial observation, in Japanese youth language, the word pien is a word that is used to describe ‘crying’. To approve the word pien has contrary meanings, this study explore the use of pien as a popular word among Japanese young people these days. How is the using of the word pien which has contrary meanings? In structure perspective, does the word pien come in the beginning of utterance or in the end of utterance. According to the data collected from Twitter, there are 2,474 utterances have the word pien in them. This research used the corpus method, with the help of Netlytic, a program that can automatically collect various data from social media. The result shows that the word pien can be used for 'the expression of sadness' and 'the expression of happiness', and is added to increase the emotive intensity of the utterance. For example, kyō gakkō okuret pien ‘I was late for school pien’, Takahashi-kun yasashii pien ‘Takahashi is so kind pien’. The result also shows that the word pien is more often used at the end of an utterance after (i) verbs, (ii) final particles, (iii) nouns, (iv) adjectives, and (v) copula.

KEYWORDS: youth language, pien, meaning, using, Japanese

INTRODUCTION

Youth language is one of a social dialect language variation. Social dialect is one of the most researched subjects in sociolinguistics, such as researches about homosexual languages by Kullick (2000), slang languages by Sahertian (2002), children languages by Yulia (2013), and many more. Youth language is known as wakamono kotoba in Japanese. Wakamono kotoba is often used by young people who are in junior high school to adults who are approximately 30 years old (Yonekawa, 2006: 20 quoted from Inoue, 2017: 4). Yonekawa also mentioned that wakamono kotoba is used by peers to make the conversation atmosphere more relaxed, fun, intimate, secretive, and communicative. Wakamono kotoba are generally found more in lexical items. For example sugē kakko ō ‘so cool’, the word sugē is a form of wakamono kotoba that comes from the word sugoi, which means 'great' or 'cool'. Lexical item is a single word or words that are grouped
in a language’s lexicon. Although lexical items are not limited to single words, they commonly have one single meaning. For example the words “door”, “air conditioner”, “get well soon”, etc. Research on wakamono kotoba that has lexical items in it has been carried out by Naufan Pautan Rizal (2011) in his thesis New Meaning of Yabai. He re-examined one of the wakamono kotoba that had an expansion of meaning, namely the word yabai. The word yabai which initially had a negative meaning underwent an expansion of a new positive meaning. However, the study only focused on the word yabai. So in his research, other forms of wakamono kotoba were not discussed, such as the onomatopoeic forms of wakamono kotoba.

The wakamono kotoba that gained popularity in 2019-2020, which is the word pien, is also a lexical item. The word pien is a buzzword that won first place in the "JC/JK Buzzword Award 2019 (Word Category)" contest organized by a marketing company called AMF. The Petrel website also awarded the word pien (pien koete paon) at the “Buzzword Instagram Award 2020 (Buzzword Category)” as the number one word most used by young Japanese people on Instagram. According to an article on a website called Ferret, the word pien itself is a word used to describe crying. The word pien is added to an utterance when someone is compelled to cry when they want to say something, regardless of feeling happy or sad. The word pien is often associated with the Pleading Face emoji. So in its use, pien is often followed by that emoji. The word pien has an expanded form which is pien koete paon. Pien koete paon is used when the speaker feels more impressed than pien.

Wakamono kotoba, like the word pien, came from the creativity of young Japanese people, which neither adults nor foreigners can completely understand or use. Wakamono kotoba is also a rarely discussed topic in Japanese textbooks. Thus, further research is needed to find out the meaning of the word pien in Japanese wakamono kotoba.

This research’s problem is the meaning of the word pien in Japanese wakamono kotoba. The meaning of the word pien is also related to the realization of its use in an utterance. The word pien itself is an onomatopoeia of the sound of crying, but it seems that the word pien in wakamono kotoba utterances have contrary meanings according to the expression that the speaker wants to show. Based on the formulation of the problem, there are two sub-problems that can be outlined, which are: How is the realization of the word pien in an utterance? What is the meaning of the word pien in an utterance? This research aims to show the realization of the word pien and explain its meaning in wakamono kotoba utterances, by studying the word pien that collocates with verbs, nouns, adjectives, and so on.

The data source of this research is the word pien contained in wakamono kotoba utterances written by native Japanese speakers on social media, Twitter. Twitter is one of the most frequently used social media by young Japanese, so they often use wakamono kotoba on Twitter. This research was also assisted by the Netlytic program to collect data from Twitter. The data collected by the Netlytic program are utterances that have the word pien in it. However, this study only discusses the words pien and pien koete paon, so other variations such as pien koete paon koete... are not discussed in this study. This research uses the theory of language variation by Holmes (2013) and by H. Tanaka & S. Tanaka (2000), as well as the theory of wakamono kotoba by Yamaguchi (2007).

There are many types of research about youth languages. One of them is research by Nortier (2018). In her paper, Nortier mentioned that there are two types of youth languages: (1)
'effected' and 'defined' by multilingualism. Some youth languages emerge in a multilingual and multi-ethnic environment. (2) youth languages that are not associated with ethnic diversity but it is used to express and construct identities. Youth language has a lot of varieties, and it always depends on the context where it is used and its speakers. One thing for sure is that youth languages are used by young people. However, it is not restricted to young people nowadays. Youth languages are also used on the internet or in Computer-Mediated Communication (CMC), such as Facebook, Twitter, YouTube discussions, and many more. Yet on CMC, the speakers can play with identities. In her paper, Nortier gave an example of a middle-aged Dutch woman who pretends to be a 15 years old Moroccan-Dutch boy by adjusting her nickname and carefully chooses her words. These new insights in practices of identity work are impossible in oral communication and only found on the internet. Thus the internet is a rich source for analyzing the youth languages.

As mentioned before, youth language in Japanese is known as wakamono kotoba. Research on wakamono kotoba has been conducted by Matsumoto et al. (2011) entitled Analysis of Wakamono Kotoba Emotion Corpus and its Application in Emotion Estimation. In their research, Matsumoto et al. (2011) proposed a method for estimating the emotion of a word in wakamono kotoba utterances. The study uses the corpus method by searching for articles containing wakamono kotoba words in Weblogs written by young Japanese. Some semantically correct wakamono kotoba utterances are chosen from the Weblogs to make a corpus. After that, the writers add an emotion tag to each wakamono kotoba word in the collected corpus. The results of collecting and tagging wakamono kotoba words show that four emotions are most commonly associated with wakamono kotoba, namely anger, hate, joy, and hope. Their research method is similar to this research method, which is the wakamono kotoba utterances corpus.

There is also another study on wakamono kotoba by Kusamoto (2017). Kusamoto researched the modern wakamono kotoba and the characteristics of teenagers who use it. She distributed questionnaires to 60 Nagoya University students who were in their late teens to late 20s (15 to 25 years old). In her questionnaire, she described seven examples of wakamono kotoba that young people often use on social media, which are (i) āne!, (ii) agepoyo, (iii) torima, (iv) rì, (v) ma, (vi) sorena, (vii) furorida. Based on the questionnaire result, most young people know the seven wakamono kotoba word examples. They use wakamono kotoba because it's easy to use, and it makes conversation smoother. The younger generation uses wakamono kotoba a lot to express ambiguous or unclear nuances. The use of smartphones is one of the main factors why young people use wakamono kotoba on social media. Young people who use LINE and Twitter as communication tools feel that they are trying to communicate by speaking in a shorter time. This behavior shows the characteristics of modern Japanese youth who are more individualistic and less obsessed with human relations. So when communicating with other people, they tend to want to end the conversation quickly. Therefore, the wakamono kotoba that is developing now are short forms of words. The research conducted by Kusamoto also has similarities with this study because both examine wakamono kotoba words used by young people on social media.

As previously described, there are many research on wakamono kotoba. However, there has been no research on wakamono kotoba regarding the word pien. Thus, this study was conducted to examine the meaning of the word pien in wakamono kotoba utterances.
THEORY AND RESEARCH METHOD

Analysis of the meaning of the word pien in Japanese wakamono kotoba was carried out based on the theory of language variation and wakamono kotoba. According to Holmes (2013: 131), humans use language to show their membership in certain groups and build aspects of their social identity. A person's social status, gender, age, ethnicity, and social network are valued identities in many communities. A community can have its speaking characteristics to distinguish it from other communities. Thus, language variations were born. Holmes (2013: 138) argues that language variations according to the users are divided into: (i) regional and social dialects, (ii) gender and age, (iii) ethnicity and social networks, and (iv) language change. According to her, language is not a pure linguistic entity but also has a social function. One language is considered a collection of dialects that usually have linguistic similarities, which are used by different social groups. Holmes (2013) says that “Dialects are linguistics varieties which are distinguishable by their vocabulary, grammar, and pronunciation; the speech of people from different social, as well as regional, groups, may differ in these ways” (p. 140). Not all language variations are stable over time. Language variations are used as indicators of ongoing language changes. New linguistic forms will spread gradually from person to person and from group to group. One such group is the age group. In language, there is social dialect variation based on age groups.

According to H. Tanaka and S. Tanaka (2000: 84), young people are the main pioneers in creating new and popular words. The words created by young people are referred to as slang. Slang has its characteristics and only certain groups, such as young people and students, use them. Thus, even though the words created by young Japanese people are also included in the Japanese language, older Japanese people have difficulty understanding these words.

Japanese slang is known as wakamono kotoba. Wakamono kotoba is a social dialect language variation based on age used by young Japanese. In her Wakamono Kotoba ni Mimi wo Sumaseba book, Yamaguchi (2007: 151) explains the purpose of Japanese youth using wakamono kotoba, which are: (i) wanting to be seen or recognized as a friend by their peers, (ii) wanting to convey their feelings, (iii) because some feelings cannot be expressed with ordinary words, (iv) want to play with words, (v) so that the people around them can laugh, (vi) want to look cool, and (vii) to not hurt other people's feelings when speaking. According to Yamaguchi (2007: 70), one of the types in wakamono kotoba is onomatopoeia. In Japanese, onomatopoeia is divided into giongo and gitaigo. Giongo is an onomatopoeia that imitates the original sound, for example, the sound of a bell. Meanwhile, gitaigo is an onomatopoeia that imitates the sound of the state of an object or a person, for example, the sound of wind blowing through a window. Both onomatopoeia aim to provide sensation in spoken and written conversations. In her research, Yamaguchi distributed questionnaire to Saitama University students about using onomatopoeia when talking to their peers. Based on the questionnaire, Yamaguchi found characteristics of onomatopoeia used in wakamono kotoba, that are: (i) to describe the sound of objects, (ii) to describe a condition, (ii) to describe a feeling.

This research focuses on the collection and observation of the word pien in wakamono kotoba utterances written by native Japanese speakers on Twitter. This research used the Netlytic program to collect data, which is a program that can automatically collect various data from social media such as Twitter. The collecting of data was carried out 4 times, which was on October 3,
October 7, October 9, and October 13, 2020. Based on the data collection, 2,474 utterances have the word *pien* in them. The collected data is then given an expression tag and a criteria tag to form a corpus. With this corpus method, an analysis of the meaning of the word *pien* in *wakamono kotoba* utterances is executed.

Netlytic program is a data search program that can be accessed via the internet. The first thing to do in this program is to determine the Dataset Name, which is the title of the research that will be used. Then enter the keywords that will be searched on Twitter. So the Dataset Name of this research is “pien”, and the keyword that will be searched on Twitter is “ぴえん”.

![Figure 1. Entering Keywords into the Netlytic Program](image)

(1) Data in Netlytic Tabulation

Based on the entered keywords, this program automatically collects 2,474 utterances from Twitter that contain the word “ぴえん” (*pien*) in them. The 2,474 utterances are the result of the collected data on October 3, 2020, October 7, 2020, October 9, 2020, and October 13, 2020. The first attempt was to see if Netlytic could actually pick up the word “ぴえん” (*pien*) from Twitter or not, considering the word is in Japanese language and the program is in English. The data accumulated from the first attempt was not enough to fill in this research’s corpus, so a second attempt was carried out.
From the first and second attempt (refer to Figure 2 and Figure 3), the program picked up a lot of incomplete and repeated utterances that couldn’t be analyzed. Thus, a third and fourth attempt were executed.

(2) Data in Excel Tabulation

Several utterances that can be analyzed are selected from the collected data and then entered into Excel. The selected utterances are then tagged with the appropriate criteria and expression tags. This tagging helps the analysis of the word *pien* in *wakamono kotoba* utterances.
On the right of the utterances’ column (as in Table 1. and Table 2.), there is a “criteria tag.” This tag is added to see the criteria of the utterance, for example, is the word pien placed after noun, adjective, or final particle? is the word pien found in front of an utterance or after it? and so on. Next to it is the “expression tag.” This tag is included to make it easier to see what expression the speaker want to convey in the utterance, is it sad or happy.

(3) Data in Research

After giving the expression and the criteria tags on the data in the Excel tabulation, one of the data based on these tags is selected and analyzed in this research with the following format and example:
Based on 2,474 data that have been collected through the Netlytic program, the first thing to do is select utterances that could be analyzed. Then, the selected utterances are given criteria tags and expression tags. The expression tags of this research are the expression of sadness and happiness. There are various criteria found in the corpus of this research, however, the most common criteria found and will be used as tags are the word pien at the end of the utterance after (i) adjective, (ii) verb, (iii) noun, (iv) copula, (v) final particle, and the word pien in the form (vi) pien koete paon.

The tagged data is then selected one of each suitable tag for analysis. Then the data is rewritten with the "data in research" format. The first thing to write is the data number, then the context of the utterance. The context of the utterance is obtained by searching directly for the original text on Twitter. After finding the original text on Twitter, the utterance is then observed starting from pictures that were uploaded along with the utterance, other related text, to the account that wrote the utterance. After understanding the context of the utterance, aliases for the speaker's name, data with kanji, and data with romaji are written below the context. At the bottom of the data in romaji, word-for-word translation is written using glossing code. Interjection words, such as The word pien and others are given "INT" as its glossing code. After writing the word-for-word translation, the next step is to write a communicative translation of the utterance. The last thing to do is to analyze the whole utterance.

**RESULT AND ANALYSIS**

The 2,474 data contained in the corpus of this study were observed, before analyzing the meaning of the word pien in Japanese wakamono kotoba utterances. Based on observations, it turns out that 2,474 data collected using the Netlytic program has a weakness. There is a lot of repeated data, and some of it is an incomplete utterances. Many speakers only write the word pien without any continuation. So there are 1,674 invalid data.
According to the corpus data observations, Japanese youths use the word *pien* at the end of their utterances more often than at the beginning. In the corpus of this study, 704 data used the word *pien* at the end of an utterance, and 96 data that used the word *pien* at the beginning of an utterance. This is contradictory to the characteristics of interjection words in Indonesian, which are more often used at the beginning of the utterance.

Table 3.
The Use of The Word *Pien*

<table>
<thead>
<tr>
<th></th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>end of an utterance</td>
<td>704</td>
</tr>
<tr>
<td>beginning of an utterance</td>
<td>96</td>
</tr>
</tbody>
</table>

After observing the corpus data of this research, there are criteria for using the word *pien* in *wakamono kotoba* used by young Japanese on Twitter social media. The word *pien* is most often used at the end of an utterance after (i) verb, (ii) final particle, (iii) noun, (iv) adjective, and (v) copula. There are also other criteria such as the use of the word *pien* at the end of an utterance after conjunction, interrogative particles, adverbs, and others, but not as many as five criteria that will be discussed in this study.

In the corpus data of this study, 259 utterances have the word *pien* at the end after a verb. The Japanese language generally ends with *masu/mashita* or its dictionary form, *ru/ta*, for example, "Sakana wo tabemashita". The second criterion found in the corpus is the word *pien* at the end of an utterance after a final particle, which is 74 utterances. The word *pien* is a form of *wakamono kotoba*, so young people often use the word *pien* in a non-formal speech, which is usually followed by a final particle such as *yo, na, wa*, and others. There are also 67 utterances with the word *pien* at the end after a noun. However, based on the corpus of this research, the word *pien* at the end of the utterance after a noun for the expression of happiness could not be found. This is because the nouns that are most often used together with the word *pien* are words related to work, pain, time, school, and others. 64 utterances that have the word *pien* at the end of the utterance after an adjective was also found in the corpus of this study. Examples of adjectives used are *ureshii, sabishii, suteki*, and others. Finally, 42 utterances contained the word *pien* at the end of the
utterance after a copula. Examples of a copula in Japanese are desu, da, de, and others. Japanese people commonly use a copula as a closing speech, for example, "Kyō wa samui desu".

Table 4.
The Word Pien at The End of an Utterance

According to the corpus of this research, the word pien is most commonly found at the end of an utterance as an onomatopoeic interjection, which is a word that expresses the speaker's feelings or a word that describes a sound imitation. The word pien is most often associated with expressions of sadness and expressions of happiness. The word pien at the end of the utterance that is found the most is the word pien after (i) adjective, (ii) verb, (iii) noun, (iv) copula, and (v) final particle. However, the word pien after a noun for the expression of happiness cannot be found in the corpus of this study, so it will not be discussed in the analysis section. In addition, the expansion of the word pien, namely the word pien koete paon is also found in the corpus of this research. The word pien koete paon will also be analyzed in each sub-chapter.

The Word Pien as an Expression of Sadness

The Word Pien ‘as an expression of sadness’ at The End of an Utterance

(1)
{The speaker is looking at a Korean idol group online live show voucher information.}
JN: IQ3 しかない頭では理解できなかったぴえん
IQ3 shika nai atama de wa rikai ぴえん
IQ3 only not head COP TOP understand
Dekinakatta **pien**

Couldn’t  INT

‘I couldn’t understand it with only IQ 3’(@j_namseok)

The word *pien* as an expression of sadness is located at the end of the utterance. It can be seen in data number (1). In data (1) the word *pien* is realized after the word *dekinakatta*. The word *dekinakatta* is the past tense of the word *dekinai* which means ‘cannot’. In this utterance, the speaker made a joke that their IQ score is only 3 because they cannot understand the information in a voucher for a Korean idol group online live show. The word *pien* in data (1) illustrates that the speaker feels sad because their lack of ability to understand the voucher. Based on the theory of **wakamono kotoba** Yamaguchi (2007), the word *pien* in data (1) is a **gitaigo** onomatopoeia because the word *pien* is used to imitate the sound of a person's state, namely the state of wanting to cry.

(2)

{The speaker wants to buy a beauty product, but they can’t find a place that sells them}

IC: 2ヶ所大きめのドラッグストアまわったけど無かったよ…ぴえん！

2-kasho ōkime no doraggusutoa mawatta kedo... **ぴえん**!

Wasn’t there FP… INT!

‘I’ve been to two big drugstores, but it wasn’t there…’(@ichigo-chan_KKK)

In the Japanese language, Japanese people often use final particles. Especially young people who use final particles in an informal speech. This can be seen in data (2). The Speaker uses the word *pien* at the end of a non-formal speech, after the final particle *yo*. The speaker uses the word *pien* in data (2) to show sadness because they cannot find the beauty product they want, even though they have gone to two big drugstores. The word *pien* in data (2) is also an onomatopoeic **gitaigo** which describes the sound of wanting to cry because of sadness.

(3)

{The speaker found a good product, but they don’t have any money.}

JK: とっても良いけどお高め…!金欠〜 **ぴえん**

**Tottemo** yoi kedo otakame...!

Very good but expensive…!

Kinketsu~ **pien**

No money~ INT

‘This is very good but expensive…! I have no money~’ (@just2013kiss421)
The word *pien* at the end of an utterance after a noun is one of the most common criteria for using the word *pien*. However, the word *pien* at the end of an utterance after a noun that can be found is only the one that means 'an expression of sadness'. This is because the nouns used together with the word *pien* are nouns related to unpleasant circumstances. As in data (3), it can be seen that The speaker uses the word *pien* at the end of the utterance, after the noun *kinketsu* which means 'no money' or 'lack of money'. The word *pien* in data (3) shows that the speaker feels sad because there is a good product that they want to buy, but they don't have enough money. The word *pien* in data (3) is also a *gitaigo* onomatopoeia.

(4)
{The speaker wakes up early for filming.}

MM: 今日は早朝から撮影でした！朝早すぎて目赤くてぴぇん

明日からまた沙也可の稽古(.)頑張りましょう～！

*Kyō wa sōchō kara satsuei deshita!*

Today TOP early morning from filming PAST

Asa haya sugite me akakute pien

Morning early too eyes red INT

Ashita kara mata Sayaga no keiko(.)

Tomorrow from again Sayaga VN training(.)

Ganbarimasho~!

Let’s do our best~!

‘Today I did filming from early morning! It’s still too early and my eyes are red. I’ll start practicing Sayaga again tomorrow. So Let’s do our best~!’ (@MinaMizushima_)

In data (4), it can be seen that the speaker uses the word *pien* at the end of the utterance, after the adjective *akakute*, which comes from the word *akai*, which means 'red'. The speaker is feeling sad. Their eyes are red because they have to get up early for filming. Therefore, the speaker uses the onomatopoeia *gitaigo*, namely the word *pien* to express their sadness. The use of the word *pien* to express sadness resembles the English onomatopoeia for the sound of sobbing, which is "sob". So, if translated into English, the word *pien* in data (4) can be translated as "It's still too early and my eyes are red, sob". The word *Sayaga* is a movie title. This is known based on the movie pamphlet that was uploaded together with the original utterance on Twitter.

(5)
{The Speaker just woke up.}

WH: おはようございます(.)嫌な夢見てちょっと気分悪いですぴえん

*Ohayougozaimasu(.) iya-na yume mite*

Good morning(.) unpleasant dream see

484
In Japanese, in addition to ending utterances with *masu/mashita* or *ru/ta* verbs, Japanese utterances, in general, are often closed with copulas. For example, in data (5), it can be seen that the speaker uses the word *pien* at the end of the utterance, after the copula *desu*. *Desu* as a copula is the most commonly used copula because it is an important element in formal speech. So even though the utterance in data (5) is a *wakamono kotoba* utterance written by young people, the speaker still wants to show the distance between them and the reader. The word *pien* in data (5) shows that the speaker feels sad. They don't feel good because they had a bad dream. The word *pien* in data (5) is also a *gitaigo* onomatopoeia.

(6)
{The speaker cannot meet their acquaintances.}

EZ: みぞれもちこちゃんもイチもみんないないの寂しい(．)

ぴえん超えてぱおん

Mizore mo Chiko chan mo Ichi mo minna

Mizore too Chiko SUF too ICHI too everybody

Not present VN lonely(.) INT more INT

‘I’m lonely because Mizore, Chiko, and Ichi are not here.’ (@endless_0_zero)

The word *pien* has expanded into the word *pien koete paon*. The word *paon* itself is an onomatopoeic sound of an elephant crying. The word *pien koete paon* is used when the speaker feels sadder or happier than when the speaker uses the word *pien*. Thus, the word *pien koete paon* in data (6) shows that the speaker feels very sad because they cannot meet their acquaintances. The speaker in data (6) uses the word *pien koete paon* at the end of the utterance. The use of the word *pien koete paon* is no different from the word *pien*. So the word *pien koete paon* can also be used at the end of an utterance after verbs, final particles, nouns, adjectives, and others. In data (6) the speaker uses the word *pien koete paon* after the adjective *sabishii*, which can mean 'lonely'.

The Word *Pien* ‘as an expression of sadness’ at The Beginning of an Utterance

(7)
{The speaker’s acquaintance is currently sick.}

OS: ぴえん(.)お大事に…カルシウムカルシウム沢山取ってね

Pien(.) odaiji ni... karushiumu

INT(.) get well soon P calcium
‘Get well soon… Take a lot of calcium, okay?’ (@ooaassii)

Although the word pien is mostly used at the end of an utterance, there are also Japanese youth who use the word pien at the beginning of an utterance. This is realized in data (7). The speaker uses the word pien at the beginning of the utterance before the expression odaiji, which in English is 'hope you get well soon'. In data (7) the speaker uses the word pien to express their sadness or worry because their acquaintance is sick. Even though the word pien is at the beginning of the utterance, it does not change its position as a gitaigo onomatopoeia because the word pien is still used to imitate the sound of a person’s state, in the context of data (7) namely the state of wanting to cry because of sadness.

The Word Pien as an Expression of Happiness

The Word Pien ‘as an expression of happiness’ at The End of an Utterance

(8)
{The speaker finished makeup.}
NM: とみさん（@uratominiki)にメイクしてもらったよ〜!!
地雷系女子になってみた(.)ぴえん
Tomi san ni meikushite moratta yo~!!
Tomi SUF P makeup received FP~!!

Jirai kei joshi ni natte mita(.) pien
Jirai style girl P become try(.) INT

‘I got my makeup done by Tomi~! I tried to be a Jirai-style girl.’(@nagisa_micky)

In addition to the word pien which means 'an expression of sadness', the word pien can also be used to express happiness. This can be seen in data (8), where the speaker uses the word pien at the end of the utterance, after the verb mita which is the past tense form for the word miru which means 'to try'. The word pien as an expression of happiness is also an onomatopoeia of gitaigo. In data (8), the speaker feels happy after they get their makeup done like a jirai-style girl. The jirai-style is a style of makeup and clothing that is currently popular among Japanese women, especially in social media1. The word pien as an expression of happiness can also be interpreted as feeling flattered. So the utterance in data (8) can also be understood that the speaker feels flattered because they got their makeup done by their acquaintance.

1 https://realsound.jp/tech/2020/06/post-564939.html
The word *pien*, which means an expression of happiness, can also be used at the end of an utterance after a final particle, as in data (9). The speaker uses the word *pien* at the end of the utterance, after the final particle *wa*. The word *pien* is often used after a final particle because in Japanese, especially in non-formal utterances, young people often end their utterances with a final particle. The word *pien* in data (9) is also an onomatopoeia of *gitaigo*, which describes the sound of wanting to cry because of happiness. The word *pien* in data (9) is used by the speaker because they felt happy after getting the character they want in a game.

Based on the corpus of this research, the word *pien* is also often found after an adjective, as is the case with data (10). According to data (10), even if the word *pien* is not included in the utterance, we can still understand that the speaker feels happy. This is supported by the use of the adjective *ureshii* which means 'happy'. However, the speaker chooses to use the word *pien* to increase the emotive intensity of the utterance. Therefore, the word *pien* in data (10) shows that the speaker feels happy because the tweet they wrote on Twitter got RT (re-tweeted) by a cosplayer that they like. The word *pien* for the expression of happiness is also included in the onomatopoeia of *gitaigo*, which is used when the speaker wants to express something that makes them want to cry. Therefore, in the context of data (10), the meaning of the word *pien* here means that the speaker feels 'happy to the point of wanting to cry'.

{The speaker is currently playing a game and got the character that they want.}

---

487
The word *pien*, which means an expression of happiness, can also be used after a copula. In data (11), it can be seen that the speaker uses the word *pien* at the end of the utterance, after the copula *da*, which is the plain form for the word *desu*. The speaker uses the copula *da* to give the impression of being familiar or friendly with the reader of the utterance. If we observe the utterance in the data (11), the word *yatto da* already has an inner structure that means *'happy'*. The word *yatto* itself has a positive meaning. When translated into English, it becomes *'finally'* with the nuance of happiness. So the word *pien* used in data (11) is to increase the emotive intensity of the utterance. The word *pien* in data (11) describes the speaker's feelings, who are happy because they got the character they want in a game. The word *pien* in data (11) is also an onomatopoeia of *gitaigo*, which describes the sound of wanting to cry because of happiness. In this case, data (9) and data (11) have a similar context. The meaning of the word *pien* in the two data is also the same because it is used to describe a feeling, namely happiness.

(12) {The speaker is watching their favorite idol group’s video.}

TA: タキくん大好き(.)ぴえん超えてぱおん(.)おやすみ

*Oyasumi*

‘I really like Taki. Good night’(@takitaki_ANA_24)

The utterance in data (12), shows that the speaker uses the word *pien koete paon* at the end of the utterance after the adjective *daisuki*, which means *'really like'*. The way to use the word *pien koete paon* is the same as the word *pien*, which is used when you want to cry because you feel sad or happy. However, because the word *pien koete paon* is used when the speaker feels more moved than the word *pien*, the word *pien koete paon* in data (12) shows that the speaker feels very happy after seeing the idol they like in a video. In addition, data (12) can also be given the meaning that the speaker is *'very happy to the point of wanting to cry'*. The Word *Pien* ‘as an expression of happiness’ at The Beginning of an Utterance

(13) {The speaker replied to the video uploaded by the idol they like.}

SL: ぴえん待ってました(.)うぽつです！ありがとうございます！

*Arigatou gozaimasu!*

Thank you!
‘I’ve been waiting. Thank you for uploading the video!’ (@Sa10_love)

The word *pien* at the beginning of an utterance can also mean 'an expression of happiness'. In data (13) the word *pien* is followed by the verb *mattemashita*. *Mattemahsita* is the past tense form of the word *mattemasu*, which means 'to wait'. So if translated into English, the word *mattemashita* becomes 'been waiting'. The word *upotsu* in the utterance is also a *wakamono kotoba* word. The word *upotsu* comes from the words "UP" and "Otsu (otsukare sama desu)". If the two words are combined, it means 'thank you for uploading the video'. So the context of the utterance in data (13) is that the speaker has been waiting for a video. Then, they thank their idol for uploading that video. Based on this context, the word *pien* in data (13) is a *gitaigo* onomatopoeia for expressing happiness.

**CONCLUDING REMARKS**

The analysis of this study shows that the word *pien* is an interjection word in the form of an onomatopoeic *gitaigo*, which is used to indicate “a state of wanting to cry”. In its use, the word *pien* have a contrary meaning. It can be added to an utterance as an ‘expression of sadness’ or 'expression of happiness'. Based on the corpus data of this study, the word *pien* was used more at the end of an utterance (n= 704), rather than at the beginning of an utterance (n= 96). According to the 704 data, the word *pien* used at the end of an utterance has five dominant criteria. Those five criteria are; the word *pien* at the end of an utterance is often used after (i) verbs, (ii) final particles, (iii) nouns, (iv) adjectives, and (v) copulas. However, the word *pien* at the end of the utterance after a noun, for ‘the expression of happiness’ cannot be found in the corpus of this study. That is because Japanese youths are more often to use the word *pien* with a noun that refers to ‘the expression of sadness’. The word *pien* also experienced an expansion of form, which is the word *pien koete paon*. The use of the word *pien koete paon* is no different from the word *pien*, but its meaning extends to 'very sad' and 'very happy'. Because the use of the word *pien koete paon* is not different from the word *pien*, the word *pien koete paon* is also a *gitaigo* onomatopoeia, that can be used at the end of an utterance after verbs, final particles, nouns, adjectives, copulas, and others, or at the beginning of an utterance. In addition, the word *pien* and the word *pien koete paon* is added to an utterance to increase the emotive intensity of the utterance.

**REFERENCES**

Books:

2 https://www.weblio.jp/content/うぽつ

**Journal and Articles:**

**Web Sources:**