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Translation Methods of Directive Utterances Applied In Comic *Kimetsu no Yaiba* by Koyoharu Gotoge

Ni Luh Theresia Nia Monica[1], I Made Rajeg[2], I Made Netra[3]

Master Study of Linguistics, Faculty of Arts, Udayana University, Bali

Abstract

This research aims at finding out the function of directive utterances and translation methods applying bilingual comics. The data are taken from a comic entitled 'Kimetsu no Yaiba' by Koyoharu Gotoge. The data are collected by using library research and documentation method. The data are analyzed qualitatively by using the theory of directive speech act proposed by Rohmadi (2004) to find the function of directive utterances and the theory of translation method proposed by Newmark (1998). The analysis is presented descriptively. The result shows that from 55 data found, there are nine functions according to Rohmadi (2004) theory. Those functions are: requesting (3 data), Inviting (4 data), forcing (5 data), suggesting (5 data), Insisting (4 data), Instructing (21), ordering (8 data), begging (5 data). Translation methods are applied in the Comic related to the translation methods as follows; literal translation (11 data), Adaptation (10 data), Free translation (13 data), communicative translation (17 data).

  Keywords: directive; translation; translation methods

I. Introduction

There is a lot of languages in the world. Language is used to transfer information whether oral or written, through communication. For instance, in the form of text, people can transfer information through e-mails or social media. Some of the literature forms also can transfer information or idea from writers to readers such as novels, magazines, comics in digital form that can be accessed through the internet. When we talk about language form then, it refers to the word, phrases, clauses, and sentences. People can understand the idea conveyed because the language used in the writing is translated into their language.

The translation is a transfer of meaning, message and style form from one source language into the target language. According to Larson (1998) stated that there are two main kinds of translation, first is a form-based translation attempt to follow the form of the source language and are known as a literal translation, second is meaning-based translation that makes every effort to communicate the meaning of the source language text in the natural forms of the receptor language. We should know the process of translating regards procedures, methods and ideologies of translation to make an equivalent meaning. Translation methods related to the whole text, translation procedure are used in sentences and the smaller unit of language (Newmark, 1988) and the consideration that translates understand whether acceptable and readable is an ideology (Jayantini,2017).

Translating sentences especially utterance involves special attention as a massage or intended meaning is conveyed by the author to the reader. Some things are important such as the context of a situation, social level and the content of the utterance. One of those utterances is directive utterances. Rohmadi (2004) divided a group of directives that contains speech acts such as to *request, commands, suggesting, advancing, forbidding, challenging, begging, instructing, warning*, etc. The main goal is to make the hearer does something.

This study aims to analyze types of directive utterances is proposed by Rohmadi (2004), translation methods proposed by Newmark (1988). Besides, the author also reviews several relevant studies concerning translation methods and ideologies. Wahyuningsih et al. (2016) contributed to this study which is applied the methods of translation by Newmark (1998). The problem related to the background can be formulated into the following questions:

1. What types of directive utterances are found in the comic *Kimetsu no Yaiba?*
2. What translation methods are used in the comic *Kimetsu no Yaiba*

Theoretical Framework

A. Directive Speech Act.

A directive speech act is one of the illocutionary speech acts. The directive speech act is the speech that intended by the speaker so that the speech partner will act according to what the speaker says. The directive is also called implosive speech, which consists of function types. Rohmadi (2004:32) divided the function of directive speech act into eleven types, these functions are:

a) Requesting is the act of asking something to be given or done, especially as favor or courtesy.
b) Inviting is used to request the presence or participation of in a kindly, courteous, or complimentary way especially to request to come or go to someplace.
c) Forcing is used to compel, constrain, or oblige someone to do something.
d) Suggesting is used to mention or introduce an idea for consideration or possible action to the hearer.
e) Insisting is used to firm, resolute on some matter or desire.
f) Instructing is used to furnish with order or direction.
g) Claiming to issue to carry out promises such as statements and so on.

h)   Ordering is used to give an order; told to do something to the hearer.

i)   Begging is used to asking someone to do something politely.

j)   Resisting is used to reject the order, opinion or dismiss to do something.

k)   Give on cue is an act of someone who is directed at someone else to do what he wants. The signal can be in the form of a sign or and order.

B.   Translation Methods

Concerning the translation process, Newmark (1988: 45) in *A Textbook of Translation* introduces 8 (eight) methods with a diagram referred to as "V Diagram" to show the two different poles of translation method. The left pole pays attention to the SL system and culture, while the right pole highly appreciates the TL system and culture.
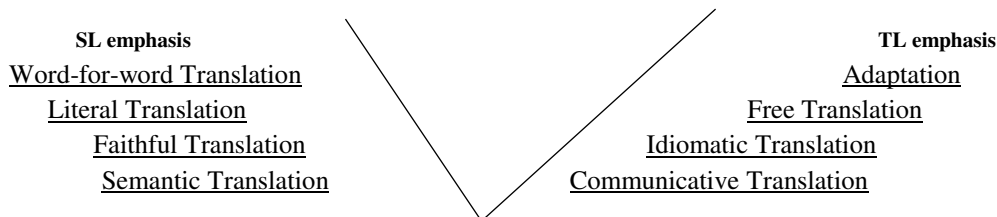
SL emphasis   **TL emphasis**

Word-for-word Translation   Adaptation

Literal Translation   Free Translation

Faithful Translation   Idiomatic Translation

Semantic Translation   Communicative Translation

Table 1. Translation methods by Newmark

a)   Word-for-word translation
This is often demonstrated as interlinear translation, with the TL immediately below the SL words. The SL. word-order is preserved and the words translated singly by their most common meanings, out of context. Cultural words are translated literally. The main use of word-for-word translation is either to understand the mechanics of the source language or to construe a difficult text as a pre-translation process.

b)   Literal Translation
The SL grammatical constructions are converted to their nearest TL equivalents but the lexical words are again translated singly, out of context. As a pre-translation process, this indicates the problems to be solved.

c)   Faithful Translation
A faithful translation attempts to reproduce the precise contextual meaning of the original within the constraints of the TL grammatical structures. It 'transfers' cultural words and preserves the degree of grammatical and lexical 'abnormality' (deviation from SL norms) in the translation. It attempts to be completely faithful to the intentions and the text- realization of the SL writer.

d)   Semantic Translation
Semantic translation differs from 'faithful translation' only in as far as it must take more account of the aesthetic value (that is, the beautiful and natural sound) of the SL text, compromising on 'meaning' where appropriate so that no assonance, word-play or repetition jars in the finished version. Further, it may translate less important cultural words by the culturally neutral third or functional terms but not by cultural equivalents - *une none repassant un corporal* may become 'a nun ironing a corporal cloth' - and it may make other small concessions to the readership. The distinction between 'faithful' and 'semantic' translation is that the first is uncompromising and dogmatic, while the second is more flexible, admits the creative exception to 100% fidelity and allows for the translator's intuitive empathy with the original.

e)   Adaptation
This is the 'freest' form of translation. It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem

translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays.

f) Free Translation

Free translation reproduces the matter without the manner or the content without the form of the original. Usually, it is a paraphrase much longer than the original a so-called 'intralingual translation', often prolix and pretentious, and not a translation at all.

g) Idiomatic Translation

Idiomatic transition reproduced the message' of the original but tends to distort nuances of meaning by preferring colloquialisms and idioms where these do not exist in the original. (Authorities as diverse as Seleskovitch and Stuart Gilbert tend to this form of lively, 'natural' translation.)

h) Communicative Translation

Communicative translation attempts to render the exact contextual meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership.

II. Methods

This research is conducted by using the qualitative research method. The research development debate requires the choice of (1) the main of the data source in the forms of concerning Japanese directive utterances, (2) methods and technique of collecting data, (3) method and technique of analyzing data, and (4) method and technique of presenting data.

The data source is taken from comics namely *Kimetsu no Yaiba by Koyoharu Gotoge*. The source language is written in Japanese and the target language is written in Indonesia volume 1. Japanese comic was published by Shueisha Inc. in Shonen Jump Weekly, Tokyo (2016), and the translation is taken from web Mangacan Blog. It tells about Tanjirō Kamado, a young boy who becomes a demon slayer after his entire family is slaughtered by a demon, except for his little sister Nezuko, who turns into a demon as well, vowing to find a way to make her human again. The Japanese comic is chosen as a data source because it contains many utterances especially directive utterances.

The data collecting of this research is done by using library research and documentation method. The following procedures are: 1) identify the SL data consist of Japanese directive utterances the underline them, 2) collect the directive utterances found in the comic, 3) Identify SL data consist of Japanese directive utterances as well as the TL with Indonesian translations and then underlining them to find out the translation method applied when translating directive utterances.

In analyzing the data, the researcher uses the following steps: identifies the utterances which are considered and categorized as directive utterances, then categorizing and analyzing them based on their types of directive functions using theory by Rohmadi (2004). Then, analyzing the translation method that occurs when translating directive utterance from Japanese into Indonesia based on Newmark's translation methods. Finally, concluding the analysis. The analysis data present in narrative text.

III. Findings and Discussion

1. Functions of Directive

There are 55 data found which indicates several functions of directive utterances in the comic *kimestu no yaiba* and is presented in the following table.

No	Functions of Directive Utterances	Frequency
1	Requesting	3
2	Inviting	4
3	Forcing	5
4	Suggesting	5
5	Insisting	4
6	Instructing	21
7	Ordering	8
9	Begging	5
Total		55

Table 2. The total frequency of directive utterance function

Based on the table above, the function of directive utterance are found in the comic *Kimestu no Yaiba* can be further discussed as follows:

   a) Requesting

Among three examples of requesting function of directive utterances found, one of them is stated in the sentence *"Netsuko o tanomu ne"*. The speech occurrs between Tanjiro and his mother. When Tanjiro's sister wants to be killed by the demon killer Giyu Tomiyoka, Tajiro fought back and fall. When falling, he dreams of his mother. His mother asks Tanjiro to look after his sister. Tanjiro's speech is directive speech act with a requesting function. In the Japanese language, *tanomu* is considered as a requesting which means to ask someone to do something. In the polite verb form tanomimasu the speaker will say " I plead with you/ I beg you"

   b) Inviting

One of the examples found in data is stated in the word *"ikou"*. The speech occurs between Tanjiro and Nezuko, when Tanjiro invites nezuko to go to a safer place for avoiding danger. The word *ikou* means let's go. Thus, the word ikou is defined into inviting function of directive utterances.

   c) Forcing

The example of this function can be described in the sentence *"koraeru ganbatte kure"* The speech occurs between Tanjiro and Nezuko, when Tanjiro tries to safe Nezuko's life from the devil. Tanjiro said *"koraeru ganbatte kure"* (fighting) to force Nezuko to do her best.The context of the situation makes the sentences *ganbatte kure* is defined into forcing function of directive utterances.

   d) Suggesting

Among five examples of the function of directive utterance is suggesting which one of them is stated in the sentence *"arukanakute ii".* The speech occurs between Tanjiro and Nezuko. Tanjiro suggesting Netsuko to do not walk after she gets hit by the demon. In the sentence *arukanakute ii* (means you don't have to walk) with refers to suggesting the function of directive utterances.

   e) Insisting

Insisting is a function of directive utterance which use to firm, resolute on some matter or desire. The example of this function can be seen in the sentence *"chisaku nare, nezuko".* The speech occurs between Tanjiro and Nezuko. Tanjiro insisting his sister to do something. The sentence *"chisaku nare, nezuko"*

(means you have to be smaller, nezuko). The context situation in that conversation makes Tanjiro insisting his sister to make her safe.

f) Instructing

Instructing is a function of directive utterance which is used to furnish the order or direction. The example of this types can be seen in the sentences *"ganbare, nezuko".* The speech occurs between Tanjiro and Nezuko. Tanjiro instructs his sister, nezuko to do her best. The word *"ganbare"* means the same thing as "ganbatte". It is the imperative form of "ganbatte". It is also often used to help motivate an equal or subordinate who is struggling in some way.

g) Ordering

Ordering is a function of directive utterance which is used to give the order and tells to do something to the hearer. The example of order can be described in the sentence *" kochi ni oide". (come here)* The speech occurs between Tanjiro and his mom. Tanjiro's mom wants Tanjiro to do something. The word "oide" means to come. It is used as an imperative tto children or one's inferiors. The context situation in that conversation makes Tanjiro's mom orders him to come to his mom.

h) Begging

Begging is a function of directive utterance which is used to ask someone to do something politely. The example of begging can be seen in this sentence *"kochi mo sumi o choudai "*(give me the charcoal here too, please). The speech occurs between Tanjiro and one of his neighbors. The word *"chodai"* refers to a directive utterance which means please. It is used to ask someone for doing something. One of Tanjiro's neighbors begs him to give them the charcoal

2. Translation Methods

   Based on the data, there are several methods used to translate comic *kimestu no Yaiba* and presented in the following table

No	Translation Methods	Frequency
1	Literal translation	11
2	Adaptation	10
3	Free translation	13
4	Communicative translation	17
Total		55

Table 3. The total frequency of translation methods

a) **Communicative Translation**

The communicative translation aims to make the exact meaning of the original in such a way that both content and language are readily acceptable and comprehensible to the readership (Newmark 1998:47).

> SL : Netsuko o *tanomu* ne
>   Netsuko/PAR/minta/SUF

> TL : *Jaga baik- baik* Netsuko

The speech occurrs between Tanjiro and his mother. When Tanjiro's sister wants to be killed by the demon killer Giyu Tomiyoka, Tajiro fought back and fell. When falling, he dreams of his mother. His mother

asks Tanjiro to look after his sister. Tanjiro's speech is directive speech act with a requesting function. The utterances is spoken by his mom to Tanjiro who is very worried about her daughter. In utterance above, the speaker requests something for her daughter. In this data, the utterances are translated using communicative translation. The translation has been translated in such a way into the contextual meaning of the original. The statement is supported by the context of the situation "Natsuko o tanomu ne" and " Jaga baik-baik Nezuko" uses communicative translation to preserve the target language value and make it acceptable to read.

b) Literal Translation

In literal translation methods, the source language grammatical constructions are converted to their nearest target language equivalent but the lexical words are again translated singly, out of context (Newmark 1988:46)

> SL   : Yamete *kudasai*
>   Hentikan/tolong
>
> TL   : *ku mohon* hentikan

The utterance occurs between Tanjiro and the tomiyoka giyu. Tanjiro meets the demon killer (giyu tomiyoka) who wants to kill Nezuko but Tanjiro begs him not to kill his sister. Tanjiro's speech towards nezuko is a directive speech with the requesting function. In this data, the utterance is translated using literal translation which it includes the conversion of SL grammatical constructions to their closest TL equivalents. The word kudasai is a form of the verb in Japanese. According to Makino and Tsutsui (1994: 209) the word kudasai is an auxiliary verb that shows requests politely in Japanese directly. tte kudasai patterns can mean commands by amplifying speech tones and have a suggestion meaning. The structure of Japanese and Indonesian phrases is different in this context. Therefore, the phrases "yamete kudasai" in the Indonesian language have been translated into "ku mohon hentikan".

c) Free Translation

Free translation reproduces the matter without the content, or the manner without the form of original (Newmark, 1988:48). Methods create the translation version text without form, style, or content of the original (Jayantini, 2016:38)

> SL   : *Ganbare*
>   berusahalah
>
> TL   : *Aku percaya kamu*

The speech occurs between Tanjiro and his younger sister, Nezuko, who suddenly turns into a devil. Tanjiro also tries to save Nezuko. Tanjiro encourages nezuko to escape the demon spirit. Tanjiro's speech towards nezuko is a directive speech with a command function. In this data, the utterance is translated using a free translation version that creates the meaning without the original content and the translator makes a paraphrase much longer than the original, it also occurs modification to translated the utterance. By comparing the SL text and TL text above, it can be seen that the form and the structure of the text are not similar to the original text. The translator seemes to use his/her preference and context of the situation in translating the text therefore, the SL text will become natural however, still conveying the same and equivalent meaning. Therefore, the word" Ganbare" in the Indonesian language has been translated into "aku percaya kamu".

d) Adaptation

This is the 'freest' form of translation. It is used mainly for plays (comedies) and poetry; the themes, characters, plots are usually preserved, the SL culture converted to the TL culture and the text rewritten. The deplorable practice of having a play or poem translated and then rewritten by an established dramatist or poet has produced many poor adaptations, but other adaptations have 'rescued' period plays.

SL   : *abunee   kara   yamero*
Berbahaya/ karena/ hentikan

TL   : *Jangan itu berbahaya*

The speech occurs between Tanjiro and his younger sister, Nezuko, Nezuko wants to do something dangerous. Tanjiro instructing Nezuko to not do it. In this data, the utterances are translated using adaptation in which this method occurs the SL culture is converted to the TL culture. Therefore, the sentence *" abunee kara yamero*" should be translated into *" karena berbahaya hentikanlah"*, however, the translator chooses adaptation to translate the sentences into " Jangan itu berbahaya" . it also a way to achieve equivalence which follows the culture of the target language and the opportunity to create a new term.

IV. Conclusion

After analyzing the data, some conclusions can be formulated and presented as follows: From 55 data are found which showed nine functions according to Rohmadi (2004) theory. Those functions are: requesting (3 data), Inviting (4 data), forcing (5 data), suggesting (5 data), Insisting (4 data), Instructing (21), ordering (8 data), begging (5 data). This indicates that in delivering his story which includes a lot of instructing and ordering. In relation to the translation methods, there are a literal translation (11 data), Adaptation (10 data), Free translation (13 data), communicative translation (17 data).

The present researcher hopes the next researcher can use the result of the current study to enrich their knowledge in translating not only directive utterances but also another speech act such as assertive, Representative, Commissive and etc.

V. Acknowledgments

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