

# Direction of Action in Translating the *Yari-Morai* Expression

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**Abstract.** This research is descriptive qualitative research using case study on Japan's manga translation by Japanese Student in Diponegoro University. The study aims to determine how students' understanding of the concept of *shiten* with the results of student translations of the expression of *yari-morai*. The subject of research are Japanese students at Diponegoro University whom already joining the translation class. The data sources of this study are Japanese *manga* documents and their translations, and questionnaires that contain the results of translation of *yari-morai* sentences. Data collection method used in this study was structured interviews through questionnaires. Based on the results of the questionnaire, it is known that several students have sufficiently understood the direction of action which contains the activities of giving and taking on *~teyaru* and *~teageru* expressions, but not on *~tekureru* and *~temorau* expressions, and general students' understanding of the direction of action in the *yari-morai* expression does not match their ability to translate this expression.

## 1 Introduction

Translation is commonly understood as transforming a text written in one language into an equivalent text in a different language (Hasegawa, 2012). Therefore, when someone is involved in the field of translation, in addition to knowledge of the culture of source language and target language, he needs to equip himself with good language skills as an important factor in the accuracy of the translation. One example of the difficulties faced by a translator is due to differences in language systems, such as differences in structure, meaning, and socio-culture between Source language and target language. Therefore, mastery of Source language and Target language or linguistic competencies, such as morphological, lexical, and grammatical systems are requirements that must be fulfilled by a translator.

A translator also plays a vital role in determining the meaning of sentences. The meaning of the sentence specified by the translator will give the reader an idea of interpreting a translation. In contrast to oral communication, in written language, confirmation of the contents of a message cannot always be done directly by the recipient of the message to the sender of the message. This is one of the difficulties in translating

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written language. This paper tries to analyze the translation of speech containing the verb *yari-morai* which acts as a supplementary verb (*hojodoushi*) and is used to express the activities/actions of giving and receiving services that contain the meaning of goodness, profit, gratitude, etc. Therefore, in the give-receive activity, a direction is drawn from whom to whom an action (which implies goodness, profit, gratitude) is carried out. Unlike the Japanese language, the Indonesian language itself is not clearly drawn the direction of action and to whom an action is done. The difference between the concepts of 'giving' and 'receiving' in Japanese and Indonesian is one of the difficulties when translating speech that contains this *yari-morai* expression. Therefore, in this article, the writer is interested in raising the issue of the direction of action of activities or actions in translating speech that contains the *yari-morai* expressions to find out whether the respondent's understanding. As source of the data, this article uses manga or Japanese comic and supported by a list of questions that support analysis to answer the problem formulation.

Theories that the writer uses as a reference or basis, including the following. The theory about *shiten* or point of view put forward by Iori et al. (2001) and Kuno (1996:129) which basically states that expressions with the verb give-and-take always describe events from the perspective of the speaker. In sentences using *kureru* auxiliary verb, the subject is definitely not a speaker.

Kuno (1996) states that the *kureru* auxiliary verb is only used in the case that the speaker's perspective is directed towards the non-subject (*pasientif*) rather than the subject (actor). Conversely, for *yaru* (*ageru*) auxiliary verb is used in terms of the perspective of the speaker more directed to the subject (actor) rather than non-subject (*pasientif*). Kuno's statement in the context of the speaker stands as a party that is not directly involved in actions involving meaningful *yari-morai* activities

## 2 Method

In this study, a questionnaire method was used involving respondents, namely 20 Japanese Faculty of Humanities students who had passed in the translation course. Meanwhile, secondary data was obtained through relevant literature reference studies to support the accuracy of primary data. Data were analyzed using descriptive methods and the theories of Iori et al. (2001) and Kuno (1996). Regarding the problem formulation, a column in the questionnaire is requested that asks students to translate and a choice column about the direction of movement from whom to/for whom. Examples are as follows:

Based on the direction of the speaker's perspective, the direction of speech acts:

おじさん <sup>たち</sup> ; 達も <sup>と</sup> ; 撮ってあげるよ can be described as:

a. A → B	b. A → C	c. A → BC	d. BC → A
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From the results of both, then analyzed to find out whether the ability of students in answering the direction of action based on the concept of *shiten* (point of view) in accordance with their ability to translate speech containing *yari-morai* which is measured by using the level of accuracy and acceptance based on Nababan et al.' (2012) theory.

### 3 Results and Discussion

The point of view or *shiten* becomes the reference from the position where we see an object or target. In Japanese, the viewpoint is expressed from the speaker, and this can be seen from the forms *~temorau* and *~tekureru*. In *~temoraubun* (sentences with the auxiliary verb *morau*), the speaker is placed as subject. Meanwhile, in *~tekureru*, the direction of action is always towards the speaker without placing the speaker as the subject (Kuno, 1996; Iori 2001). The following is a description of the students' understanding of the direction of the action that contains the activities of giving and taking based on the concept of *shiten* in the translation of the phrase *yari-morai* along with the results of the translation.

#### 3.1 The Direction of Action in Translating the *~teageru* and *~teyaru* expressions

From the analysis of data based on the incoming questionnaire, it is known that the ability of students to answer questions about the direction of the actions or activities depicted in the speech is sufficient in accordance with their ability to translate speech that contains the expressions *~teageru* and *~teyaru*. The following is the speech data of *~teageru* and *~teyaru*:

Data 1.

おじさん達も撮ってあげるよ

*Ojisantachimo totteageruyo*

'I photographed Uncles too'.

Data 2.

わる ひと ねえ  
よし ;悪い ;人はお ;姉さんがやっつけてあげよう

*Yoshiwaruihitowa oneesanga yattsuketeageyoo*

'He is a bad guy, leave him to me'

Data 3.

しー しんいち す  
;新一! ワッ、まあいい...しばらくこいつの ;好きにさせてやるか。

*Shi..Shinichi..!Waa, maa ii...shibaraku koitsunosukini saseteyaru*

'Shi..Shinichi ! Huft.. Let it be .. Just follow first what he wants.

Data 4.

だいじょうぶだ。よつばが教えてやる。

*Daijoobuda. Yotsuba ga oshieteyarui.*

'Take it easy. Yotsuba will teach'.

Based on the questions in the questionnaire about the perspective of the verb *~teageru* in data 1, it is known that 100% of students answered the questions correctly. In data 1, the direction of movement which involves the give-receive activity is from me (the speaker) to the uncles (interlocutors). These results are directly proportional to the results of the translation because almost students have translated correctly and in terms of quality

including accurate and acceptable translations. Whereas in data 2, it is known that only 30% of students answered the questions correctly the direction of the movement involving the give-receive activity, namely Brother (speaker) to B (interlocutor/sister). In general, students respond from speakers to O3 (bad guy). However, this result is inversely proportional to the results of the translation because about 90% of students have translated it quite well, although in terms of quality there are still translations that are less accurate and less acceptable. For example: *Yes, Brother will defeat the bad guy.* Furthermore, data 3 found that 70% of students answered the questions correctly. In this data 3, based on the point of view, the direction is from A (speaker) and B (interlocutor) to O3 (Shinichi). This result is directly proportional to the translation produced, because 80% of students have translated it quite well, although in terms of quality there are results that are less accurate and less acceptable. For example: *Shi... Shinichi! Oh well... Do we let him do the thing he likes?* In data 4, it is known that 100% of respondents answered the direction of the action was from Yotsuba (speaker) to O2 (interlocutor), but only 50% of students were able to translate quite well.

Example: It's OK. Yotsuba will teach.

### 3.2 The Direction of Action in Translating the *~temorau* expression

From the analysis of data obtained, it is known that the ability of students to answer questions about the direction of the action or activity illustrated in the speech is not in accordance with their ability to translate speech that contains expressions *~temorau*. The following explanation

Data 1.

テレビ 持って行ってもらうの

*Terebi motteitemorauno*

'Should we ask the one who helps bring the television?'

In data 1, the direction of movement which involves the give-receive based on the speaker's point of view is from O3 to B (speaker) and A (interlocutor of B). From the questions in the questionnaire above, it is known that 50% of students answered the questions correctly. While the results of the translation show that 70% of students translate correctly.

### 3.3 The Direction of Action in Translating the *~tekureru* expression

From the analysis of data obtained, it is known that most students still make mistakes in answering questions about the direction of the action or activity depicted in the speech and this correlates with their ability to translate speech that contains the *~tekureru* expression. Following is the speech data of *~teageru* and *~teyaru*:

Data 1.

それです <sup>はたら</sup> ;働いてくれます?

*Sorede itsuhataraitekuremasu?*

Then, when can you start working?



#### Data 2.

あれだけいれば、話を聞いてくれる死霊がいるかも！

*Aredakeireba, hanashio kiitekureru shiryoo ga irukamo*

‘If there is that much, maybe there is a Soul who wants to listen to my story!’

Based on the questions in the questionnaire, it is known that only 40% of students answer questions correctly about the direction of the give-receive. From the point of view, the direction is from B (interlocutor) to A (speaker). Likewise from the translation results, it is known that only 50% percent of students are able to translate quite well, and in terms of quality, there are still inaccurate translations, one of which is the example: *When did you work for me?*

Meanwhile, in data 2 it is known that only 30% of students answered questions correctly about the direction of the give-receive movement based on the point of view, from *shiryoo* (spirit) to A (speaker). This correlates with the translation results because only 20% of students can translate correctly.

## 4 Conclusion

Based on the results of the questionnaire, it is known that most students have sufficiently understood the direction of the action which contains the give-and-take activity based on the concept of *shiten* on the expression of *~teyaru* and *~teageru*, and this is in accordance with the ability of students to translate these expressions. On the contrary, students’ understanding of the direction of action on the expression of *~tekureru* and *~temorau* is still not good, and this is not in accordance with the ability of students to translate these two expressions, because most students are able to translate it quite well. Thus, students’ general understanding of the direction of action in the *yari-morai* expression is not in accordance with their ability to translate these expressions.

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