

Study of Syntactic Features and Meaning of The Limitative Expression “*saja*” in Indonesian and The Application in Japanese Translation

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Abstract

Indonesian is the word order of SVO. The limitative expression in Indonesian generally functions as an adverb in the sentence. Adverbs to express limitative expression in Indonesian are classified in some variations. In this paper, the researcher clarified the structure and meaning of limitative expression saja in Indonesian. Referring to the term used by Alwi (1998), Chaer (2009) and Sneddon (2010) saja appears to the right of nouns and verbs. Sneddon (2006) uses the word ‘limiter’ to show the meaning of saja. The research methodology used descriptive using actual data. Data analysis was conducted using theory, as stated by Alwi (1998), Sneddon (2010, 2006), and Chaer (2009). When translated into Japanese, it can convert the meaning of saja into various particles. The definition of each of the particles that express the limitation is considered based on the theory of Sawada (2007), Numata (2009), and Nitta (2009). Because of the similarity of use with several toritatejoshi, the authors see the meaning of saja regarding the meaning of toritatejoshi. The results of the research are, saja can be classified into five categories; uniqueness, multiplicity, continuity, the minimum limit, and extremity. In Japanese, each meaning can be translated into toritatejoshi dake, bakari, and sae.

Keywords: *Adverb; Limitative; Meaning; Syntactic; Toritatejoshi*

1. Introduction

In general, Indonesian is an isolated word type that has no inflectional system. In Indonesian, the word order is SVO has a preposition, and the auxiliary verb is placed before the verb. When adverbs appear in sentences, they are arranged in order of place, manner, and time. However, the adverb that modifies a word, phrase, or clause, depending on the element to be changed, there may appear before and after. Indonesian adverbs are categorized in various ways by linguists, and among them are adverbs that indicate limitations. In Indonesian limitative modifiers show the limitative expressions (Sugono, 2011). There are some limitative adverbs in Indonesian such as *hanya*, *saja*, *sekadar*, etc.

As a description of Indonesian limitative expressions, Alwi (1998), Chaer (2009), and Sneddon (2010) are discussed here. There are three types of Indonesian

limitation phrases: *saja*, *hanya*, and *sekadar* (Alwi, 1998). Then Chaer (2009) states that there are four types of Indonesian Limited expressions: *hanya*, *cuma*, *saja*, and *sekadar*. Sneddon (2010) uses the term limiter to denote a limitative expression. A definition of limiter, according to Sneddon (2010), is limiters restrict what it said to the part of the clause on which attention is focused. The focused item can vary depending on which word is given stress. (Novella, 2017) has been researched on these limitative adverbs about the similarities and differences of *hanya*, *cuma*, *saja* dan *sekadar*. This research focuses on the characteristic structure and meaning of *saja* in the sentence regarding actual data and more focused on a proper translation into Japanese. Uses *saja* are found mostly in oral or written sentences, but when examined further each use *saja* has

different characteristics and nuances of meaning.

Limitative adverb *saja* structurally appears behind the word, phrase, clause that is limited, and distribution in the sentence is entirely free. In analyzing the semantic usage of the limitative, the author will consider the Japanese particle *dake*, *bakari*, *sae*, because lexically these words many translated with *saja*. In Indonesian usage, *saja* is only mentioned as a limiter in general. However, the limiter characteristics that shows the limitative meaning contained in *saja* have not been discussed further. The use of *saja* is similar to some of the meanings of Japanese particle *dake*, *bakari*, and *sae*. The author will see the characteristics of meaning *saja* by using the theory of *dake*, *bakari*, and *sae*. However, in Japanese, these words are put in the particle category, not in the adverb classification. In Japanese *dake*, *bakari*, *sae* are a type of *toritatejoshi*. A definition of *toritatejoshi*, according to Nitta (2009), Sekiyama & Yamada (2011), is as follows:

Toritate particle means taking a particular element of a sentence, indicating that the component is the only one, and expressing the meaning of the limitation of excluding others of the same kind. Included in this particle are dake, shika, bakari, sae.

In this study, *saja* will clarify what the meaning of the limitation is and what means will be used to emphasize the purpose of the limitation in the text. The data also shows other semantic usages of *saja*, and the author will also investigate in detail what grammatical usages are used and in what situations. And it is necessary to consider how to translate each meaning of *saja* in Japanese. Since *saja* often follows nouns (phrases) and verbs (phrases), the research target is limited to those where nouns (phrases) and verbs

(phrases) are limited. An example is the use of *saja* in a sentence is shown below.

- 1) Kami dirumah saja selama liburan ini. (Alwi, 1998)
Watashitachi/ ni/ ie/ Limitative Particle/ aida/ yasumi/ kono
(Watashitachi wa yasumi no aida ni ie ni dake iru.)
 「私たちは休みの間に家にだけいる」
 We just stayed at home during this holiday.

Form a fundamental point of view of *saja*, Alwi (1998), Chaer (2009), and Sneddon (2010) state that, while many limiters precede the limiting element, *saja* follows the aspect of focus in the text and *saja* appears to the right of nouns and verbs. It can appear between two clauses, as in the examples above. These theories are the basis for seeing syntactic characteristics in *saja*. Also, the meaning of *saja* can be translated into a variety of limitative particles into Japanese. The meaning of each particle in the definition is considered based on the theory of Sawada (2007), Numata (2009), and Nitta (2009). This study will see the characteristics of meaning *saja* by using the theory of *toritatejoshi dake*, *bakari*, and *sae*. Then analyze the meaning of what might potentially appear in the adverb *saja* by looking at the syntactic characteristics that exist in the sentence contained *saja* in it.

2. Methods

The method used in this research is analysis descriptive by collecting the data from various reading sources by searching one by one the sentence contained a word *saja*, and then classified according to its characteristics. Then search for words *saja* on SLI corpus online. The data used in Southeast Asian Languages (SEALang) Library Indonesian Lexicography (SLI corpus). The SLI corpus was created in 2010. This corpus

contains examples from various Internet articles. In addition to SLI corpus, Indonesian magazines, newspapers, novels, and Indonesian textbooks are used as data. The descriptive method is research that describes a phenomenon that occurs today by using scientific procedures to answer the problem. After classifying the data, the data then would be analyzed with the grounded theory methodology. According to Yusuf (2014), grounded theory methodology is a general methodology used to develop a new theory through the qualitative research that was done both systematically and fundamentally. Obviously, in this study, the first time collecting *saja* around three hundred data, then identifying and grouping them into similar structures and meaning. The second step analyzes the phenomena contained in the data. Then based on this phenomenon, see the right equivalent to be translated into Japanese limitative particles.

3. Result And Discussion

In conversation, the words *aja* and *doang* are used instead of *saja*. It is thought that *doang* is derived initially from a local language¹. *aja* is colloquial, but it is used not only by young people but also by a large number of people in formal situations. *Doang* is originally Jakartan and has a more spoken character than *aja* and is used only in spoken language (Senddon, 2006: 82).

In principle, *saja* has the function of adding a limitative meaning in sentences. The elements restricted to *saja* are focused and have the premise that they are the only method and thing, and are considered to represent the meaning of the restriction of eliminating any other element that is being contrasted. In short, for a speaker, using *saja* also indicates that the

speaker focuses on one and only one method/thing, and as an implication, not on the other elements to be contrasted. In other words, it means that only one method/thing is sufficient.

Therefore, a sub-classification is needed to make the meaning of *saja*, which expresses limitation, easier to understand. In Japanese, some particles represent the limitation, and among them, there is a particle that is equivalent to *saja*.

3.1 Uniqueness (唯一性/ Yuuitsuisei)

Saja restricts nouns (phrases) or verbs (phrases) and indicates that it is the only thing or method. The characteristics of using *saja*, besides exclude the presence of other contrasting elements, *saja* focuses on the only ways and objects.

a. N/NP

Syntactic features:

N/NP + *saja* (Indonesia)

N/NP + *dake* (Japanese)

2) Tuan Hartono *saja* pergi ke sana. (SLI Corpus, 2010)

Hartono San/ Limitative Particle/ iku/ni/asoko.

(Hartono San dake asoko ni iku).

「ハルトノさんだけあそこに行く」

Only Mr. Hartono go there.

In data (2), *saja* follows the noun, and "Tuan Hartono" is the "limitative element." The sentence above assumed that Mr. Hartono, as the only person, would go there, and at the same time, includes the implication of other people not going there except Mr. Hartono. Nobody except Hartono appears in the context, but there are always some others on the spot. However, those who do not go are excluded, and only those who go are noted. Such a sentence is equivalent to *dake* in the Japanese translation. *Dake* takes a particular element in a sentence, the aspect is unique and expresses the limitation of excluding others of the same kind (Nitta,

¹. There are 746 local languages in Indonesia, and the words *aja* and *doang* are derived from the Jakarta dialect. *Aja* is used nationwide, while *doang* is used only in Jakarta. James (2006: 82) calls these words Colloquial Jakarta Indonesia (CJI).

2009). Similarly, *saja* focuses only on those elements that are restricted in the sentence and excludes other features that are contrasting.

b. V/VP

Syntactic features:

Affirmative V/VP + *saja* (Indonesia)

Affirmative V/VP + *dake* (Japanese)

3) Dia minum kopi doang (*saja*),
(Sneddon, 2010)

Kare/nomu/ko-hi-/Limitative Particle

(*Kare wa ko-hi- dake nomu.*)

「彼/彼女はレストランでコーヒー
だけ飲む」。

He just drinks coffee.

In colloquial form, *saja* replaces *doang*. Appear after Verb Phrase (VP), and 'minum kopi' is the limitative element and noted as the only action and excludes the other activities that are contrasting. The word *doang*, as described by Sneddon (2006:82), is called Colloquial Jakarta Indonesia (CJI) and is commonly used among young people. However, *doang* is only used in the sense of uniqueness instead of *saja*. In Japanese translation, equal to "*dake*."

c. Quantifier

In many cases, *the quantifier* is followed *saja*, as shown in data 4 below.

4) Saya akan memesan bahan batik 2-meter saja. (Alwi, 1998)

Watashi/yoyakusuru/nuno/batik/2 me-toru/Limitative Adverb

(*Watashi wa 2 me-toru dake batik no nuno wo yoyakusuru.*)

「私はバティックの布を 2 メートルだけ予約する。」

I will order batik only 2 meters

The nuance of the meaning is different from the case of a collective noun when it follows a quantifier. *Saja* attached to the quantifier means that there is no number beyond the limited element. Or, it means that the amount or value represented

by the number is small, but at the same time, it indicates that the number is enough for the speaker. Previously (Novella 2011), research on meaning *dake* which states that *dake* shows a neutral meaning for a thing and shows sufficient sense for numbers. Previous research supports the meaning that *dake* in Indonesian can be translated with *saja*.

3.2 Multiplicity (多数性/Tasusei)

When *sajaco*-occurs with a particular adverb, the meaning of multiplicity appears that there are many actions of the same type.

Syntactic features:

N/NP + *saja* + V (Indonesia)

N/NP + *bakari* + V (Japanese)

5) Aku saja yang sering kamu puji.

Watashi/Limitative Adverb/Relative Pronoun/yoku/anata/hometeiru.

(*Watashi bakari yoku hometeiru*)

「私ばかりよく褒めている」

I'm the one you often praise.

Data 5 means that the limited element (I) as the only person was "praised" many times. However, it includes nuances that are not very good at meaning. For the speaker, the other person's praise is uncomfortable. To emphasize the meaning of multiplicity, *saja* often occurs with word of noun repetition or adverb of frequency or quantity. On the other hand, in conversation, even without these adverbs or repetitive words, the meaning of multiplicity can be determined by intonation, depending on the scene. When the limited element is pronounced for a long time, the sense of the multiplicity can be expressed. In conversation using limitative expression, sentence focus may be indicated by intonation, and intonation can divide the sentence into one or more tone groups (König, 1991)

When translated into Japanese, *saja* can be seen that it is equivalent to the *toritate* particle *bakari*. According to

Sawada (2007) and Nita (2009), *toritatejoshi bakari* is a particle that indicates that a situation involving the element is repeated many times, and that situation "many". He points out that the word *bakari* itself represents the meaning of the multiplicity. On the other hand, in written language, *saja* has a weak meaning of multiplicity and a strong sense of uniqueness. However, in combination with certain words or certain adverbs like *sering* (*yoku*), *selalu* (*itsumo*), and there are also indicators shown by word repetition (*hanpukugo*) named noun repetition so on. the significance of the limitation of multiplicity becomes stronger. Conversely, omitting *saja* would not mean limiting the multiplicity. In spoken language, the meaning of the limitation of the multitude can be determined only by intonation even without the appearance of adverbs.

3.3 Continuity (継続性/Keizokusei)

Limitative adverb *saja* co-occurs with a particular adverb, the meaning of continuation of the action appears.

Syntactic features:

V/VP + *saja* (Indonesia)

Vte Form + *bakari* (Japanese)

Limitative adverb *saja*, which shows continuity, meaning the same with *saja* which shows multiplicity, just followed with different word classes.

- 6) Mengapa *semalaman* anak-mu menangis saja? (SLI Corpus, 2010)

Naze/hitobanjuu/kodomo/anata/naku/L imitative adverb

(*Naze hitobanjuu anatano kodomo naite bakariitano*)

「なぜ一晩中あなたの子供泣いてばかりいたの。」

Why did your child cry all night long?

In data 6 verb "cry" shows that repeated activity. The child repeats the

action of "crying," which is interpreted as "continuity." Also, in this data, the meaning of continuity is further accentuated by the appearance of the adverb *semalaman* (all night long) "overnight." As in data 2, *saja* followed by a verb, and when translated into Japanese, *saja* equivalent to *~tebakari* form. Example in Japanese sentences² shown in the data below:

- 7) この迷子の子はさっきからずっと泣いてばかりいる。 (Nitta, 2009)

Kono/maigo/no/ko/wa/sakki/kara/zutto/naite/bakari/iru

this/lost/particle/child/particle/earlier/from/keep/cry/Limitative Particle

(Anak yang tersesat ini, dari tadi menangis saja.)

This lost child just has cried.

Sawada (2007) and Nitta (2009) point out that limited interpretation can be obtained as a result of describing repeated development rather than intentionally limiting the category in question. In this data, the emergence of *~te bakari* further emphasizes the meaning of continuity.

3.4 Minimum Limit (最低限性/Saiteigensei)

Limitative adverb *saja*, which shows the lowest limit, appears in the conditional clause using *kalau* and *asalkan*. It means that the minimum and most important conditions for a specific situation to be established are presented. It is essential to meet that condition, and everything else is irrelevant.

Syntactic features:

Assumption clause (*kalau*, *asalkan*) + VP + *saja*, ~ (Indonesia)

N / NP + *sae* + V + conditional clause (*ba*), ~ (Japanese)

- 8) Kalau ada air saja, kita bisa hidup.

²In this paper, comparison examples of Japanese language are used to see the Japanese translation directly into Indonesian which has not shifted too much meaning. Thus the translation equivalent is clearer.

(SLI Corpus, 2010)

~ba/ aru/ mizu/ Limitative Adverb/
wareware/ dekuru/ ikiru.

(Mizu sae areba, wareware wa
ikrareru)

「水さえあれば、我々は生きられ
る。」

If there is water, we can live.

In data (8), the conditions under which we can live are "there is water." There are other Indonesian conditional clauses; they often co-occur with the words 'kalau', 'asal.' *Saja* appearing in the conditional clause is often seen in the data, but it has not been explained in previous studies, including dictionaries and textbooks. In Japanese, we can also see the usage of the combination between *toritate* particle and conditional clauses. In Japanese translation of data(8), *kalau* ~ *saja* form can be translated to *sae*-*ba* form. This form means that raising the lowest level of things and assumptions about another thing. And, like *saja*, *sae* indicates a hypothetical condition, and if the condition is satisfied, nothing else is irrelevant.

3.5 Extremity (極限性/Kyokugensei)

The usage of extremity *saja* indicates that it is unlikely to happen and that the condition is surprising. In other words, it means that something is an extreme situation.

Syntactic features:

NP + *saja* + VP (Indonesia)

NP + *sae* + VP (Japanese)

- 9) Jangankan kamu, aku saja tidak bisa menghubunginya akhir-akhir ini. (Poerwadarminta, 1961)

*Mashite/ anata/ watashi/ Limitative
Adverb/ nai/ dekuru/ renrakusur/ kare/
saikin*

(*Anata wa mochiron no koto,
watashi de sae saikin kare wo
renrakudekinai.*)

「あなたはもちろんのこと、私でさ
え最近彼/彼女に連絡することがで
きない。」

I just can't contact him lately, of course,
you can't too.

Data (9) can be interpreted as follows:

- I cannot contact him.
- No one (you) can contact him.
- The inability of me to contact him represents extremity. Naturally, you cannot reach him.

The element limited by *saja* indicates that *the speaker (I)* the only person can contact him, and I think he should be the best person and easy to reach, but in fact, I cannot touch him. In this case, this is an extreme situation for the speaker. It's no wonder that you can't reach him because the speaker thinks the person isn't as right of him as she is. In consideration of data, the meaning of "extremity" often represents a negative implication. In Indonesian, based on data, the definition of the extremity is mostly found in sentences that contain the negative word *jangan* (or even better).

In Japanese, *toritatejoshi sae* has the meaning of extremity. *Toritate* particle *sae* has two meanings, "minimum condition" and "unexpectedness." Nitta (2009) and Numata (2009) points out that *sae* indicates the extreme as the listener thinks "it wouldn't happen," and that the situation is surprising. The data (9) shows unexpected things. Example in Japanese sentences shown in data below:

- 10) ベテラン俳優でさえ自分のせり
ふを思い出せないことがある。

(Nitta, 2009)

*Beteran/haiyu/de/sae/jibun/no/serifu
/wo/omoidasenai/koto/ga/aru*

Veteran/artist/particle/toritateparticle
/myself/particle/dialogue/particle/can
not remember/thing/

(Jangankan aktor amatiran) aktor
veteran *saja*, ada yang tidak bisa
mengingat dialog sendiri.)

Even veteran actors sometimes can't
remember their lines.

The use of *sae* in the sentence
above, if translated into Indonesian, is

equivalent to *saja*. It shows that
naturally, the speaker cannot memorize
dialogue because he is not an actor,
whereas actors who are veterans
sometimes forget the conversation.

Analysis of the use of limited
adverbs *saja* in Indonesian and suitable
translations in Japanese can be
summarized below:

Table 1. Limitative Expression *saja* usage and Japanese Translation

Meaning	Syntactic features	Translation
Uniqueness (<i>Yuuitsusei</i>)	1. N/NP N/NP + <i>saja</i>	1. N/NP N/NP + <i>dake</i>
	2. V/VP affirmative/VP + <i>saja</i>	2. V/VP affirmative/VP + <i>dake</i>
	3. Quantifier Amount / number + <i>saja</i>	3. Quantifier Amount / number + <i>dake</i>
Multiplicity (<i>Tasuusei</i>)	N/NP + <i>saja</i> + V / VP	N/NP + <i>bakari</i> + V / VP
Continuity (<i>Keizokusei</i>)	V/VP + <i>saja</i>	Vte Form + <i>bakari</i>
Minimum Limit (<i>Saiteigensei</i>)	Assumption clause (<i>kalau, asalkan</i>) + V / VP + <i>saja</i> , ~	N/NP + <i>sae</i> + V + conditional clause (<i>ba</i>), ~
Extremity (<i>Kyokugensei</i>)	N / NP + <i>saja</i> + V / VP	N / NP + <i>sae</i> + V / VP

N: Noun, NP: Noun Phrase, V: Verb, VP: Verb Phrase

4. Conclusion

Based on this research, it can be
concluded that limitative adverbs *saja*
with syntactic characteristics appear to
the right of nouns and verbs. Although it
looks similar in terms of syntax has
specific characteristics, and based on
these characteristics gives a different
nuance of meaning.

In terms of meaning, based on the
theory of Sawada (2007), Numata
(2009), and Nitta (2009), the
author grouped characteristics of *saja*
meaning into 5 meanings, namely
uniqueness, multiplicity, continuity, the
minimum limit, and extremity. In
Japanese, each meaning can be
translated into *toritatejoshi dake, bakari,*

and *sae*. Likewise, in translating into
Japanese, this research makes it easier to
find an appropriate grammar equivalent
in Japanese. Because, as we know,
Japanese is a particular language, this is
proven by words *saja* can produce
various meanings

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