

## Research Article

# The Formation of Dajare and Its Effects on Speech Partners in Anime Monogatari Series

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## Abstract

This study aims to describe the formation of dajare and examine the effects of dajare on speech partners. The data in this study were taken from the anime series entitled Monogatari Series. Data from the anime series were collected using the contextual analysis method. The results showed seven dajare formation processes: homophones, mora change, metathesis mora, combining phrases, dividing phrases, mixing foreign languages, and moving commas. It was found that the effect of dajare on speech partners was mainly positive.

**Keywords:** dajare; effect; formation; monogatari series

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## 1. Introduction

*Dajare* is a play on words that uses two words with the same or similar pronunciation. *Dajare* is often used in traditional and modern Japanese comedy arts such as *rakugo*, *manzai*, *owarai*. *Dajare* is used to tell jokes and is also widely used for other things such as advertising or product promotion as a unique slogan. *Dajare* is often found in pop culture such as anime or manga, especially those in the comedy genre. Also, *dajare* is used in daily conversations to break the ice. Therefore this study aims to describe the formation of *dajare* and examine the effects of *dajare* on speech partners.

Previous study by Hanina Zakiyyah (2014) entitled “Contrastive Analysis of Wordplays in Japanese and Indonesian” compared the Japanese wordplays *dajare*

and *nazonazo* to the Indonesian wordplays puns and riddles. Zakiyyah found that the formation of dajare and puns both use the homophone technique and the technique of using mora. On the other hand, *nazonazo* and riddles involve the use of false ideas and opposition in the elements of both questions. The difference between Zakiyyah’s research and this research is that this study focuses more on the effects of *dajare* on speech partners.

Previous research that examined *dajare* was the research of Kadek Dwi Chandra Sinta Dewi (2016) with the title “Translation of *Dajare* in Comic Kuroko no Basuke” by Fujimaki Tadatoshi.” From this research, it can be concluded that the Source Language *dajare* in the Kuroko no Basuke comic is mainly translated into non-*dajare* in the Target Language, which is 17 data, and the Source Language *dajare* which is

omitted in the Target Language is 4 data. The difference between this study and Dewi's is in the main problem where Dewi's research focuses on the translation of *dajare* studies. In contrast, this study focuses more on the formation of *dajare* and its effects on speech partners.

## 2. Methods

This research uses descriptive methods and qualitative approaches. This research was conducted in three stages: data collection, data analysis, and presentation of data results (Sudaryanto, 1993).

The method of collecting data in this study uses the observation method and uses advanced note-taking techniques. The data used in this study is an anime entitled Monogatari Series which contains *dajare* and affects speech partners.

The analysis in this study uses the contextual analysis method which then refers to the model of the speaking theory proposed by Hymes to determine the context in the conversation based on the data that has been obtained. Then the effect of *dajare* will be determined using the theory of the effect of Haryadi's speech.

An informal method will be used, which will be presented in ordinary words, to present the results of data analysis,

## 3. Result and Discussion

*Dajare* is a word game from Japan that usually uses a word with a similar or the same pronunciation used for joking. *Dajare* has been used since the 8th century in the poetry anthology *manyooshuu* (Nagashima, 1999:55). In Indonesian, *dajare* is commonly known as a *pun* that uses a different word from the original word. Whereas in English *dajare* is called *pun* or *paronomasia*.

For the formation of *dajare*, Dybala et al. classified the types of *dajare* into 12 categories in a paper they presented at the *International Conference on Asian*

*Language Processing* in 2012. Dybala et al. classified the types of *dajare* into 12 categories: homophones, change of mora, the addition of mora, subtraction of mora, metathesis of mora, metathesis of morpheme, changing kanji's pronunciation, combining phrases, split phrases, puzzle, foreign language mixing, and moving commas.

### 3.1 Establishment of the *Dajare*

From 12 categories of the *dajare* formation Dybala et al, has classified, there are seven types of *dajare* formation found in data.

#### 3.1.1 Homophones

In this category, *dajare* is formed using words with the same pronunciation without *mora*.

Example : *Kaeru ga kaeru* 'Toad come home'

Basic word : *kaeru* 'Toad'

*Dajare* : *kaeru* 'come home'

#### 3.1.2 Change of Mora

In this category, the basic word is changed by replacing one of the *mora* with another *mora*. This category is further divided into two subcategories, namely:

##### a. Consonant Change

Example : *Tomato wo taberu to tomadou*. 'I got confused after eating tomatoes'

Basic word : *tomato* 'tomato'

*Dajare* : *tomadou* 'confused'

*Mora* : change from *~t~* to *~d~*

\*Also added mora *~u* at the end of the sentence

##### b. Vocal Change

Example: *Mezurashii, mizurashii* 'Unusual, like water'

Basic word : *mezurashii* 'unusual'

*Dajare* : *mizurashii* 'like water'

*Mora* : change from *~e~* to *~i~*

#### 3.1.3 Metathesis of *Mora*

In this category, the basic words are rearranged between one *mora* and another.

Example: *Dajare wo iu no wa dare ja?* 'Who said the *dajare* earlier?'

Basic word : *dajare* 'dajare'

*Dajare* : *dare ja* 'who'  
Exchange of *mora* : *~ja~* exchanged for  
*~re~*

### 3.1.4 Combining Phrases

In this category, *dajare* is formed by mixing two phrases into one, in which the two phrases can still be known for their origin or meaning.

Example: *Oite wa koto wo shisonzuru*. 'if old will be a waste'

The *dajare* is a combination of two sentences: (1) *Oite wa ko ni shitagae* 'If old, follow the words of the child' and (2) *Seite wa koto wo shisonzuru* 'Doubt would be futile'.

### 3.1.5 Split Phrases

This category is the opposite of the previous formation. In this category, *dajare* is formed by turning one phrase into two phrases.

Example: *Yudetamago wo yudeta no wa mago*. 'The one who boils the eggs is the grandson'

Basic phrase : *yudetamago* 'boiled egg'

*Dajare* : *yudeta* 'boiled', *mago* 'grandson'

### 3.1.6 Foreign Language Mixing

In this category, *dajare* is formed by mixing *dajare* with a foreign language (usually English).

Example: *Souri daijin ga ayamatta*: "aimu souri" 'The prime minister apologizes: "I'm sorry"'

Basic word : *souri* 'prime minister'

*Dajare* : *souri* 'sorry'

### 3.1.7 Moving Commas

In this category, *dajare* is formed by moving the position of the comma that is in the base phrase

Example: *Kane wo kure, tanomu. kane wo kureta, nomu!*

'Loan me some money, please. Ok, you already lent me money, let's have a drink!'

Basic word : *kure, tanomu* 'please, lend'

*Dajare* : *kureta, nomu* 'you already gave me, I'm going to have a drink!'

## 3.2 Dajare Analysis

### 3.2.1 Homophones

Data 1  
斧乃木 : ああ、説明して欲しいんだよね。分かっている分かっている。鬼のお兄ちゃんの思考は幼女から童女まで、全部理解してる。

(1)

Ononoki : Oh, you want me to explain it right. Relax, I already know. I understand all your thoughts, devil sister, from little girls to children.

阿良々木 : そんな狭いレンジで理解するな。それは思考じゃなくて嗜好だろう。嗜好でもないしな!

(2)

Araragi : Don't say you understand me just from that. Also, what is true is not thought, but taste, right? But that doesn't mean my taste either!

(Zoku Owarimonogatari ep. 3, 12:58)

In data 1, *dajare* can be found in speech (1). The *dajare* is formed by using a word that has the same pronunciation, namely *Shikou*. The first word is *思考* (thought) and the second word is *嗜好* (taste).

## The Dajare Effect

### 1. Setting and Scene

Dialogue in data 1 takes place on a staircase in the city where Araragi lives when he and Ononoki are on their way to where Shinobu is. The two of them go out quietly at night so as not to worry Araragi's family.

### 2. Participants

The dialogue takes place between Araragi and Ononoki. They are both friends who help each other in overcoming the weirdness that usually happens to Araragi. Both of them were different people from the people they used to know before because Araragi entered a mirror world that was very different from his original world.

### 3. Ends

The point of Ononoki said that *dajare* in data 1 is to make the atmosphere more natural because he realizes that Araragi still sees himself as an Ononoki who comes from a different world from Araragi.

### 4. Act Sequence

*Dajare* in data 1 is found in speech (2) spoken by Araragi. However, in this case, if we pay attention to it, it is better. The one who says the *dajare* in the data is not Araragi, but Ononoki in speech (1). Araragi, in speech (2), realized that Ononoki was deliberately using the wrong word and then corrected this and denied it. Ononoki said that the *dajare* was because he knew that even though the Araragi in front of him was a different Araragi from the one he knew, they both had the same characteristics.

#### 5. Key

Ononoki uttered the speech in a monotone tone and without showing any expression. It is because he is not human and cannot show human expression. However, if it is seen from the repeated use of words in the utterance (1), it can be seen that Ononoki spoke with confidence.

*Ononoki spoke Dajare in data 1 in speech (1), which was later explained and refuted by Araragi in speech (2). Judging from the previous scenes, Araragi is still unfamiliar with the mirror world and his friends who have different traits, and he is a little nervous. Because Ononoki is an expert on oddities, he realized it and made the situation more natural, just like the world from which Araragi came. When viewed from Araragi's response to speech (2), he realized that Ononoki was throwing *dajare* at him. Araragi also answered with the usual response he gave to Ononoki in his home world.*

Based on this analysis, *dajare* in data 1 has a positive effect because it follows the speaker's intention, namely to dilute the atmosphere.

### 3.2.2 Mora's Changes

Data 2

扇 : ほら、制服を見れば分かるでしょ？私は阿良々木先輩の後輩なんだ、神原さんの後輩でもある。コーパイじゃないよ 後輩だよ、直江津高校の1年生だよ。(1)

Ougi : Look, you know this uniform, right? I am Araragi's underclassman and also Kanbaru's underclassman. Not a glass sister, yes, but an underclassman. I am a grade 1 student at Naoetsu High School.

千石 : . . . (2)

Sengoku : ...

扇 : ああ. . . ダメか。(3)

Ougi : Ah, you still can't.

(Monogatari Series Second Season ep. 12, 09:18)

In data 2, *dajare* can be found in speech (1). *Dajare* is formed with the basic word *kouhai* (後輩) which *mora* is changed, the *mora* that is changed is the consonant. The following is the process of forming *dajare* on data 2.

Basic word : *kouhai* (underclassman)

*Dajare* : *koupai* (glass sister)

*Mora* : change from *~ha~* to *~pa~*

### The *Dajare* Effect

#### 1. Setting and Scene

The dialogue in data 2 takes place in a park when Sengoku is on his way to school. Ougi suddenly came on a bicycle at high speed in the middle of the road and almost hit Sengoku.

#### 2. Participants

Dialog The dialogue takes place between Ougi and Sengoku. The two of them had never met before. Even so, Ougi already knows about Sengoku, because he never heard about it from Araragi's story and his uncle Meme; he immediately called Sengoku's name. However, Sengoku was scared because he was a timid child, and he rarely interacted with people, especially strangers.

#### 3. Ends

Ougi meant that *dajare* was to calm the terrified Sengoku, because he knew his name even though he had never met him before.

#### 4. Act Sequence

*Ougi spoke Dajare in data 2. He said the dajare was random because he just wanted to be funny so that Sengoku would not be afraid of him anymore.*

### 5. Key

The speech in data 2 is pronounced in a cheerful tone. It can be seen from the expressions and gestures that Ougi made when he spoke.

The dialogue in data 2 occurs when Ougi tries to convince Sengoku that he is not a dangerous person because he knows Sengoku's name even though they are meeting for the first time. Ougi meant that *dajare* had a positive effect because he said it was to calm the terrified Sengoku. However, because Sengoku is a child who is very shy and cautious of strangers, the intention is not conveyed, and it makes Sengoku even more afraid and does not respond with any words to his speech (2). Sengoku's gesture can also be seen, moving backward and finally answering in a terrified tone.

Based on this analysis, *dajare* in data 2 negatively affects the speaker's intention and makes the speech partner afraid.

### 3.2.3 Metathesis of Mora

#### Data 3

- 阿良々木 : だから、それはお前の財産が目当てだったんだ！(1)
- Araragi : I told you, I'm only aiming for your wealth!
- 羽川 : だから、私の家そんなお金持ちじゃないって。(2)
- Hanekawa : I also told you, my family is not that rich.
- 阿良々木 : じゃあお前のダカラが目当てだったんだよ。(3)
- Araragi : Then I'm only eyeing your *dakara*.
- 羽川 : のどが渇いてたなら...ちゃんとそう言って。(4)
- Hanekawa : If you're that thirsty... you should have said earlier.

- 阿良々木 : 違う！だから体が目当てだったんだ！(5)
- Araragi : No! I mean I'm aiming for your *body*!
- 羽川 : ダカラなのか体なのか、どっち！？(6)
- Hanekawa : So are you really targeting Dakara or my body!?
- 阿良々木 : 体だ！！(7)
- Araragi : Your body!!!  
(Kizumonogatari II Nekketsu Hen, 20:16)

In data 3, *dajare* can be found in speech (3). *Dajare* is formed by changing the arrangement of one mora with another mora found in the basic word, namely *karada* (体). The following is the process of forming *dajare* on data 3.

- Basic word : *karada* (body)
- Dajare* : *dakara* (bottled drink brand)
- Exchange of *mora* : ~*ra*~ exchanged for ~*da*~ and put in front

### The Dajare Effect

#### 1. Setting and Scene

The dialogue in data 3 takes place at the Naoetsu High School field. The dialogue occurred after Hanekawa saw Araragi fighting at night against a vampire hunter who was hunting Araragi because he was a vampire. At that time, Araragi was surprised because Hanekawa still approached him even though he had told him to leave.

#### 2. Participants

The dialogue in data 3 occurs between Araragi and Hanekawa. The two of them are classmates but have never spoken to each other before due to Araragi's principles. Their relationship was still not that close because they only met a few days ago during spring break.

#### 3. Ends

In speech (3), if we look at Araragi's following speech, namely speech (5), he accidentally throws the *dajare*, and then corrects it. However, the *dajare* indirectly had the intention of breaking the ice.

#### 4. Act Sequence

In data 3, *dajare* is spoken by Araragi in speech (3) even though he said it accidentally. Araragi accidentally threw a *dajare* because he was surprised to see Hanekawa, who still insisted on meeting him, even though he had said cruel things before.

#### 5. Key

Araragi pronounced *Dajare* in data 3 in a high tone because he was annoyed with Hanekawa.

In data 3, in the previous conversation between Araragi and Hanekawa, Hanekawa realized that Araragi deliberately said cruel things to him for some reason. Hanekawa knows that Araragi is not a person who usually does this, and in data 3, Araragi explains why he behaves this way. The *dajare* that Araragi accidentally brought up made the atmosphere change because previously, they discussed a serious topic. It can be seen in speech (4), in which Hanekawa was silent for a while after hearing this.

Based on this analysis, data 3 *dajare* has a positive effect because it can dilute the atmosphere even though it was told accidentally.

### 3.2.4 Combining Frasa

#### Data 4

|              |  |
|--------------|--|
| 阿良々木         | : ガハラさん ガハラさん。<br>(1)  |
| Araragi      | : Gahara-san Gahara-san.   |
| 戦場ヶ原         | : 何よちゅらら木君。(2)   |
| Senjougahara | : What's up Churaragi?   |
| 阿良々木         | : 人の名前を沖縄県の方言<br>みたいに呼ぶな。僕の名<br>前は阿良々木だ、ってそ<br>りゃ八九寺の芸風だろ<br>うが。(3)  |
| Araragi      | : Don't call my name like the<br>Okinawan dialect like that!<br>My name is Araragi, that's<br>Hachikuji's style of comedy. |
| 戦場ヶ原         | : 失礼 噛みました。(4)   |
| Senjougahara | : Sorry, <u>my tongue was bitten</u> .   |

|              |  |
|--------------|--|
| 阿良々木         | : 違う、わざとだ。(5)  |
| Araragi      | : No, it must be on purpose.                                 |
| 戦場ヶ原         | : 噛みま死ね。(6)  |
| Senjougahara | : <u>My tongue was bitten, and<br/>you, just go die.</u>     |
| 阿良々木         | : やっぱわざとだ。(7)  |
| Araragi      | : It was really on purpose!<br>(Nisemonogatari ep. 3, 11:15) |

In the 4 *dajare* data, it is found in speech (6). The *dajare* is formed from two phrases namely *kamimashita* (噛みました) and *shine* (死ね) which are then combined into one phrase. The following is the process of forming *dajare* on data 4.

*Kamimashita* + *Shine* → *Kamimashine*

### The *Dajare* Effect

#### 1. Setting and Scene

Dialogue in data 4 takes place at a city intersection. At that time, Araragi explained why he was outside to Senjougahara, where he should have been studying at home. Senjougahara ignored the excuse and intended to leave, then Araragi intended to chase him.

#### 2. Participants

The dialogue in data 4 takes place between Araragi and Senjougahara. At that time, they had been in a relationship as lovers for several months.

#### 3. Ends

The *dajare* that Senjougahara uttered in speech (6) was both a joke and his annoyance towards Araragi.

#### 4. Act Sequence

Senjougahara in speech (6) throws *dajare* because in speech (1) Araragi calls him by a name that is not usually used. Then Senjougahara started the joke that Araragi used to do with Hachikuji. Because he was still upset with Araragi, he also used the joke to vent his annoyance.

#### 5. Key

The speech was spoken in a sarcastic tone. It can be seen from the Senjougahara expression and also the vocabulary used.

Even though *Dajare* was spoken of as a joke, Senjougahara's real intention was to show his annoyance and frighten Araragi, making him afraid. It can be seen from the expression and intonation of Araragi, who is afraid of speech (4)

Based on this analysis, *dajare* in data 4 has a negative effect because it makes Araragi afraid.

### 3.2.5 Split Phrases

Data 5

阿良々木 : いや、ちょっと... 斧乃木ちゃん、真面目な話があるんだけど、いいかな？(1)

Araragi : No, it's just... Ononoki, I have serious things to talk about, can you?

斧乃木 : 僕はいつだって真面目だよ。真面目の話以外はしたことがない。真面目が高じてまんじがためと言われているよ。(2)

Ononoki : I'm always serious. I've never had a conversation that wasn't serious. I was so serious that I was called *manjigatame*.

(Owarimonogatari Season 2 ep 3, 07:25)

In data 5, *dajare* can be found in speech (2). The *dajare* is formed from the basic word *majime* (真面目) which is divided into the phrase *manjigatame* (まんじがため). The following is the process of forming *dajare* on data 5.

*Majime* → *Ma* +(n) *ji* +(gata) *me* →  
*Manjigatame*

### The *Dajare* Effect

#### 1. Setting and Scene

Dialogue on data 5 takes place in Araragi's room. At that time, Araragi had just returned home and met one of the Ononoki makers, Tadatsuru, in Avicii Hell. Before returning to the world, Tadatsuru had time to send greetings to Ononoki to Araragi, and Araragi also intended to convey it.

#### 2. Participants

Dialogue on data 5 occurs between Araragi and Ononoki. At that time, the two of them had become quite close. Ononoki, who usually travels to various places, stayed at Araragi's house because he was assigned to look after Araragi.

#### 3. Ends

Ononoki's point in saying *dajare* in data 5 is because he realized that Araragi looked a little nervous. After all, he wanted to talk about something serious, and he wanted to make him less nervous anymore.

#### 4. Act Sequence

In data 5, *dajare* is spoken by Ononoki in speech (2). Ononoki is a character who cannot show expression. That is why his face is always flat and always seems serious. Ononoki also threw the *dajare* because Araragi wanted to have a serious conversation with him.

#### 5. Key

The speech is pronounced in a monotonous tone because Ononoki cannot show human expression.

*Ononoki spoke Dajare in data 5 to make Araragi less nervous. It can be seen from Araragi's position when telling speech (1), namely by squatting in front of Ononoki and looking at him seriously. After Ononoki explained *dajare* in speech (2), Araragi's response was not shown because after the speech (2) the scene went straight to the next scene. However, in this scene, it can be seen that Araragi's position has changed to become more relaxed, namely by sitting on a chair casually.*

Based on this analysis, the *dajare* in data 5 has a positive effect because it makes Araragi not nervous by the intention of Ononoki to tell the *dajare*.

### 3.2.6 Foreign Language Mixing

Data 6

火憐 : ところでに兄ちゃん、「体が火照る」ってなんか響きがいやらしいと思わない。(1)

- Karen : By the way, do you think that “my body feels hot” sounds a little naughty?  
暦 : 思わねえよ。(2)  
Koyomi : Not at all!  
火憐 : だって「身体」が「ホテル」なんだよ。(3)  
Karen : It’s like “my body” is like in a “hotel”.  
暦 : お前は僕の後輩か！(4)  
Koyomi : What are you, my underclassman!?  
火憐 : 後輩、誰それ？(5)  
Karen : Underclassman, who is it?  
暦 : 僕が知る限り最高の変態だよ！(6)  
Koyomi : The most perverted person I’ve ever known!  
(Nisemonogatari ep. 7, 03:56)

In data 6, *dajare* can be found in speech (3). *Dajare* is formed from the basic word *hoteru* (火 照 る) which has the same pronunciation as a hotel in English; wherein Japanese is pronounced *hoteru*. The following is the process of forming *dajare* on data 6.

- Basic word : *hoteru* ‘feel hot’  
*Dajare* : *hoteru* ‘hotel’

### The *Dajare* Effect

#### 1. Setting and Scene

Dialogue on data 6 takes place on the street where Koyomi found Karen. At that time, the two were arguing and fighting because Karen was desperate to solve the problem even though she was sick. Koyomi scolded him and told him to go home, but Karen refused.

#### 2. Participants

Dialogue in data 6 occurs between Koyomi and Karen, brothers and sisters in the Araragi family.

#### 3. Ends

The intention of Karen throwing *dajare* in speech (3) was to tease her sister, who was cornered in an argument between the two of them.

#### 4. Act Sequence

Karen, in data 6 threw a *dajare* because she was in a state of illness, and if seen from the previous scene, she also said that her body felt hot as if she was on fire.

#### 5. Key

The speech was spoken in an excited tone. It can be seen from the intonation and expression on Karen’s face when she spoke.

*Dajare* in data 6 was thrown by Karen suddenly when she and Araragi were fighting. Araragi, who heard it became irritated, which can be seen in his response after hearing the *dajare*. It can be seen from Araragi’s high intonation.

Based on this analysis, *dajare* in data 6 has a negative effect because it annoys the other person.

### 3.2.7 Moving Commas

#### Data 7

- 阿良々木 : で、ひたぎさん、改めて聞くけど、聞かせてもらうけれど。お前どういうつもりなんだよ、何をたくらんでいるんだ。(1)  
Araragi : So, Hitagi, I’d like to ask you one more time, please tell me. What are you really planning?  
戦場ヶ原 : 何もたくらんでなんてないわよ。そんなことより阿良々木くん、黒岩涙香という高名な推理作家がいるんだけど、この人の名前、分解する“黒い悪い子”になるのよ。これってわざとやってるんだと思う？(2)  
Senjouhara : I didn’t plan anything. Instead of thinking about it, Araragi, there is a famous novelist named Kuroiwa Ruiko, if this person is divided into a “evil (黒い) and bad (悪い) child”. Do you think it was something that happened on purpose?

阿良々木 : どうでもいいよそんな話  
題！黒い子も悪い子もお  
前のことだ！(3)  
Araragi : I don't care about topics like  
that! The evil and bad boy is  
you!  
(Bakemonogatari ep. 12, 07:17)

The 7 *dajare* data can be found in speech (2). The *dajare* comprises two phrases with the same pronunciation but have different pauses when pronouncing them. The first phrase is *Kuroiwa Ruiko* (黒岩涙香) which is the name of a novelist, while the second phrase is *kuroi warui ko* (黒い悪い子) which means a bad and bad child. The following is the process of forming *dajare* on data 7.

Base phrase: *Kuroiwa | Ruiko* (黒岩涙香)  
*Dajare* : *kuroi |warui ko* (黒い悪い子)

## The *Dajare* Effect

### 1. *Setting and Scene*

The dialogue on data 7 took place in Senjougahara's father's car. At that time, Araragi and Senjougahara were having a conversation on their way to the place where they would have a date. Apart from the two of them, in the data, there was also Senjougahara's father who was driving the car, even though he did not talk, which made Araragi a little depressed.

### 2. *Participants*

The dialogue on the data took place between Araragi and Senjougahara. At that time, they were both in dating status.

### 3. *Ends*

The purpose of Senjougahara telling Araragi *dajare* is to break the ice because he saw Araragi a little depressed because there was also Senjougahara's father. It can be seen in speech (1) where Araragi changes the language he uses into a formal language.

### 4. *Act Sequence*

Senjougahara is a character who speaks *dajare* in data 7. Senjouharara tells *dajare*

to lure Araragi not to feel depressed anymore.

### 5. *Key*

The speech is pronounced in a cheerful tone. It can be seen from Senjougahara's smiling expression when he said it.

In data 7, *dajare* appears in speech (2) which Senjougahara spoke. Senjougahara meant that the *dajare* made Araragi not feel pressured because he was cheerful and talkative, but this is not the case in data 7. In speech (2) it can also be seen that Senjougahara spoke *dajare* to divert Araragi's serious questions. In utterance (3) even though Araragi said he did not care about this, Araragi provoked him and made him angry because of the *dajare* and responded with annoyance. In their conversation, it can also be seen that Araragi became silent and found it difficult to speak again because Senjougahara complained to his father about Araragi's taunts in the speech (3). Even so, Araragi knew Senjougahara was only joking about it.

Based on this analysis, *dajare* in data 7 has a negative effect because it makes Araragi upset and angry.

## 6. *Conclusion*

From the analysis described above, it can be concluded that there are seven types of *dajare* formation in the *Monogatari* Series anime: homophones, mora housing, metathesis mora, combining phrases, dividing phrases, mixing foreign languages, and moving commas. As for the effects of *dajare* on speech partners, there are two effects of speech: positive and negative. Not all effects of *dajare* on speech partners are revealed directly by the speech partners, such as responding directly to the *dajare*. However, it can be seen from other things such as the attitude of the speech partner or the speech situation *dajare* is spoken.

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