

## Danseigo By Male Lead Characters in Honobu Yonezawa's Comic Hyouka Volume 13

Aprilia Wulan Anjarsari<sup>1</sup>, Teguh Santoso<sup>2</sup>  
aprlwulan1504@gmail.com , teguh.santoso@unw.ac.id  
Universitas Ngudi Waluyo<sup>1,2</sup>  
Email Correspondence : aristacandrainawati@unw.ac.id

**Abstract.** In Japanese language there are various languages based on gender namely the male language variety (danseigo) and the female language variety (joseigo). This study is intended to explore the variant of male language (danseigo). The problem of this study is use of various language danseigo and the factor influencing the use of language varieties danseigo. The study method used is descriptive qualitative. The source of data used in the analysis of this study is a written source, namely the Hyouka comics volume 13 by Honobu Yonezawa. Based on the result of the study it was found that the use of language varieties danseigo was marked by shuujoshi (final particles), kandoushi (interjections), and ninshou daimeishi (personal pronoun). Shuujoshi include na, yo and zo. Kandoushi include iya. Ninshou daimeishi include ore, oretaci, jibun, and omae. Unfortunately the factor influencing the use of language varieties danseigo is factor of age, uchi concept, social status, and situation. The result of the analysis shows that factor of age in the dominant factors influencing the use of language varieties danseigo.

**Keywords :** Danseigo, Factor the use, Hyouka comics volume 13.

### Introduction

Along with the increasing number of enthusiasts and students of Japanese language and culture in Indonesia, Japanese comics, anime, and films and dramas enter Indonesia. Starting from Japanese culture and language, it can be easily found in electronic media. The existence of these facilities indirectly absorbs knowledge of Japanese culture and language becomes easier. Japanese is a language that has its own characteristics in its variety of languages. One of them is the variety of language based on the speakers, namely the variety of male language (danseigo) and the variety of female language (joseigo). Both of these languages are still used in everyday life. Usually used in informal events or when having an intimate relationship between the speaker and the addressee. Danseigo and joseigo are also often found in comics, anime, and so on.

Variety of male language or in Japanese, namely danseigo is used to show the masculine side of a man. Danseigo can be seen in its linguistic aspects, namely in shuujoshi (final particle), kandoushi (interjection), ninshou daimeishi (personal pronoun). Shuujoshi is a particle located at the end of a sentence, used to show feelings, clarify the meaning of a statement, and emphasize the utterances that are spoken. Examples of shuujoshi in danseigo are na, yo, sa, zo, ze, and others. Kandoushi or interjection is a sudden utterance or short expression that is used to express the feeling that the speaker is feeling at that moment. Examples of kandoushi used in danseigo are oo, iya, oi and others. Ninshou daimeishi or personal pronouns are words used to show people (Nimas and Teguh, 2016). Examples of ninshou daimeishi used in danseigo are ore, jibun, kimi, koitsu, omae, and others.

Motohashi (in Sudjianto, 2004) gives an example of using danseigo and joseigo as follows:

ぼくがいくよ。

boku ga iku yo.

I will go.

The use of ninshou daimeishi or personal pronouns and shuujoshi or final particles indicates that the sentence is the use of danseigo. The ninshou daimeishi used is boku, and the shuujoshi used is shuujoshi yo. Boku means 'I' which is more often used by men in intimate situations. Shuujoshi yo in the example is used to emphasize spoken sentences.

According to Chino (2008) the use of shuujoshi in danseigo, namely shuujoshi na according to Chino (2008) is used to ask for other people's approval, refine requests, and is used to show feelings. According to Sudjianto (2000) shuujoshi yo is used to express firmness, notification, or warning to the interlocutor. Chino (2008) also stated that shuujoshi zo is used to grab the opponent's attention and to strengthen the tone of speech to strengthen sentences to make them appear firmer.

Shuujoshi zo is worn by men who are closely related or of lesser rank. In using kandoushi yes according to Sugawara (2008) it is used to express answers, reactions, or responses that express disapproval or rejection. Iya in respectful language (keigo), namely iie.

The use of ninshou daimeishi, namely ore, is the most widely used to designate oneself in danseigo, and the one that has the same function is jibun, but is only used in intimate relationships. Oretachi is the plural of ore which means 'we'. There was also a second person pronoun, namely omae which can be interpreted as 'you' (Sudjianto, 2004).

Taisho (1997) states that factors that can influence the use of danseigo include regional dialect, social status, age, uchi, and situation. Regional dialect or in Japanese is called hoogen, which is the language used every day by people in each region (Sudjianto, 2004). Each region or region has a dialect with different characteristics which can be seen in terms of vocabulary, sound, and so on. Japan is famous for its seniority relationship at work and school. The use of various languages is also influenced by the position of society or the social status of the community. The higher the position in society, the more diverse the use of language varieties. For example senpai uses a variety of disrespectful language to kohai, while kohai uses a variety of respectful language to senpai. The age difference of Japanese speakers also influences the use of various languages. The Japanese are famous for their attitude that is less open to other people except for those closest to them, for example, uchi (family) members or friends. The use of various languages can change depending on the situation and conditions of speakers and interlocutors, besides that situational factors are also influenced by the purpose of the conversation, the topic of conversation, or the atmosphere of the conversation (Mizutani, 1987).

The variety of danseigo languages is still used in everyday society. Usually used in events that are not formal. Danseigo is only used when the speaker and hearer are in a close relationship. If Japanese language learners do not understand the use of various languages, especially danseigo, it will result in errors in Japanese. This research is expected to provide understanding to Japanese language learners to be able to understand the use of danseigo and the factors that influence the use of danseigo.

## Method

This study uses a qualitative description method. The qualitative descriptive method is research that intends to understand the phenomenon of what is experienced by the research subject (Moleong, 2016). This study uses the data source of Hyouka comic volume 13 which consists of 9 chapters, 155 pages. The object of this research is in the form of words, phrases, and sentences that contain elements of danseigo and are expressed by the main male character in Hyouka comic volume 13. The instrument of this research is the researcher herself. The researcher directly read, understood, identified, and recorded things related to the expression danseigo by the main male character in Hyouka comic volume 13. The data collection technique in this study used library research. The stages of the research were reading the Hyouka comic volume 13, marking the expressions of the main male character which contain elements of danseigo, classifying and recording danseigo expressions based on the categories of shuujoshi, kandoushi, and ninshou daimeishi, analyzing the use of danseigo and the factors behind the use of danseigo, making discussions, and finally draw a conclusion.

## Results and Discussion

Based on the data collected and categorized by the researchers, it was found that the main male characters in the Hyouka comic volume 13 used danseigo, namely shuujoshi, kandoushi, and ninshou daimeishi. The use of shuujoshi found by researchers is shuujoshi na, yo, and zo. The use of kandpushi that the researcher found was kandoushi *iya*, while the ninsou daimeishi that the researcher found was jishou (first person pronoun) in the form of ore, oretachi, and jibun, and tahishou (second person pronoun) in the form of omae.

### I. USE OF DANSEIGO

#### a. The use of shuujoshi na

Chitanda: どういうことでしょうか？

Do iu kotodeshou?

What do you mean ?

Oreki : 新勧祭の暇つぶしだと思ったからつきあったのに

Shinkansai no himatsubashidato omottakara tsukiatta no ni

I think this is a good way to pass the time

**まさか長く尾を引いたりしないだろうな**

Masaka nagaku o o hii tari shinaidarou na

But who would have thought it would end like this

(HYOUKA VOL 13, HAL 83)

Shuujoshi na is used to ask others to agree, refine requests, and to show flavors which are used more by men (Chino, 2008). The Shuujoshi na spoken by Oreki is used to show the feelings he was feeling at that time. Oreki expressed surprise or disbelief that their chat about the weirdness of the candy research club stand could be used to pass the time while manning the classic literacy club stand which was empty of fans.

b. The use of shuujoshi yo

Tomoe: **好きでしょ?**

Suki deshyo?

You like that, right?

Oreki: **いつの話だよ**

Itsu no hanashi dayo

Since when ?

ただ姉貴が今日のことを忘れていないということはわかった。

tada aneki ga kyou no koto o wasureteinai toiukoto wa wakatta

But I'm sure that she won't forget what happened today

(HYOUKA VOL 13, HAL 138)

Shuujoshi yo can actually be used for both women and men depending on the situation. The difference is usually in shuujoshi yo on danseigo there is an addition to dayo. Shuujoshi yo is used to show statements to confirm and to show scolding or insults (Chino, 2008). Shuujoshi yo spoken by Oreki is used to show a statement to confirm something. Oreki confirmed his brother's statement that Oreki likes to blow out the candles on his birthday.

c. The use of shuujoshi zo

Chitanda: **欲しくないと言えば嘘になります。**

Hoshikunai to ieba usoninarimasu

I'd be lying if I said I didn't want it

Oreki : **行ってきてもいいぞ**

Ittekitemoiizo

You can go if you want

Chitanda: **ありがとうございます。。。いえ**

Arigatou gozaimasu.....ie

Thank you but that's okay

(HYOUKA VOL 13, HAL 59)

Shuujoshi zo according to Chino (2008) is used to grab the other person's attention or emphasize the tone of speech. Shuujoshi zo also strengthens sentences to make them firmer and more masculine. The Shuujoshi zo uttered by Oreki conveys the meaning of attracting the opponent's attention. Oreki offers for Chitanda to go to the candy research club stand which seems to catch Chitanda's attention.

d. The use of kandoushi iya

Oreki: **ミスだろうか?**

Misudarouka?

Was it just a glitch

**いや そんなことはないだろう**

Iya sonnakoto wa naidarou

No, I don't think so

あんな幟をるほど新勧祭に熱を入れていて。

An'na nobori oru hodo shinkan-sai ni netsu o irete ite

They were so excited that they made banners like that

(HYOUKA VOL 13, HAL 100)

Kandoushi or interjection in Japanese is a speech or expression of feelings that the speaker immediately feels (Sugawara in Nasihin, 2008). Kandoushi iya belongs to the ootoo group

which states answers, responses, or reactions. Yes in the form of respectful language, namely *ie* which expresses disagreement or rejection. *Kandoushi* (interjection) yes, showing Oreki's response to disapproval of Chitanda's opinion about the placement of pumpkins on the stand table of the candy research club which he found strange.

e. The use of *ninshou daimeishi ore*

Oreki : 何を見たんだ

*Nani o mitanda*

What do you see

Chitanda: 折木さんが見ているのと同じものですよ。

Oreki san ga miteiru noto onaji mono desuyo

That's what you can see too Oreki-san

Oreki : それは俺に対する挑戦だな？

Sore wa ore ni taisuru chousendana?

Is that a challenge for me?

(HYOUKA VOLUME 13, HALAMAN 78)

*Ninshou daimeishi* which is spoken by the main male character, namely *ore*. The word *Ore* is often used by men, this word is harsher than *boku*. *Ore* is the first person pronoun which means declaring himself to his interlocutor who has a close relationship with the speaker. The word *ore* is spoken by Oreki which can be interpreted as 'I'.

f. Penggunaan *ninshou daimeishi oretachi*

Chitanda: えっ、窮屈でしたか？

Ee, kyuukutsu deshita ka?

Uh, does this feel cramped?

Oreki : やっぱりそう思ってなかったのか

Yappari sou omotte nakatta noka

As expected, he didn't feel that way

製菓研が使っているテーブルは俺達のものより大きいんだ。

Seikaken ga sukatte iru teburu wa oretachi no monoyori ookinda

Their table is bigger than ours

(HYOUKA VOL 13, HAL 68)

*Oretachi* is the plural form of *ore* which is the first person pronoun. *Ninshou daimeshi oretachi* spoken by Oreki which means 'we' refers to Oreki and Chitanda. Which is discussing the differences between classic literacy club tables and candy research clubs.

g. Penggunaan *ninshou daimeishi jibun*

Oreki: 押せる材料がおるなら千反田のやり方も生きるのだろうか

Oseru zairyō ga orunara sen Tanda no yarikata mo ikiru nodarouga

If we have anything to add to it, his way of doing things might actually be profitable.

とはいえ伊原の言う通り俺は自分のことを棚に上げたいざとなれば

to wa ie Ibara no iutoori ore wa jibun no koto wo tana ni agetaiza to nareba

however what Ibara said about me playing around was true, if I did.

(HYOUKA VOL 13, HAL 42)

According to Terada (in Sudjianto 2007) states that *jibun* is included in the *Jishoo Daimeishi* group or first person pronoun. The speaker, namely Oreki, uses the word *jibun* which is the first person pronoun used to express oneself or 'I'. *Jibun* is more often used by male speakers. Oreki uses the word *jibun* which means 'I' which is spoken in informal situations.

h. Penggunaan *ninshou daimeishi omae*

Chitanda: : えっ、どこがおかしいんですか

ee, doko ga okashin desuka

Eh, where do you feel weird?

Oreki : お前が言ったんだらうおかしいって

Omae ga ittandarou okashiitte

It's not you who said that

Chitanda: そうなんですが実はさっきから

Sounandesu ga jitsu wa sakkkara  
That's right, but

(HYOUKA VOL 13, HAL 60)

Omae is included in the taishou daimeishi classification, which is the second person pronoun used to designate the other person (Terada in Sudjianto, 2007). Sudjianto (2007) revealed that the word omae is used more often by men than by women even though both can use it. The word omae is used by men in informal situations to make it look more familiar and not in a harsh category (Sudjianto, 2010). Oreki is the speaker and Chitanda is the speaker or interlocutor. So it can be interpreted that the word omae is addressed to Chitanda, who is Oreki's opponent.

## II. DANSEIGO USE FACTORS

### a. Age factor

Oreki : なにしろ誰も立ち止まらない  
Nanishiro dare mo tachidomaranai  
No one stopped by  
どうすれば新入生を捕まえられるんだろうな  
Dousureba sinnyuusei o tsukamae rarerundarouna  
What should we do to get their attention

Chitanda: 鳥もちがれば便利だったんですが  
Torimochiga areba benri dattandesuga  
If only we had some kind of bird's chalk or something else to hold it in

(HYOUKA VOL 13, HAL 52)

The use of danseigo is indicated by the presence of shuujooshi na. shuujooshi na is more commonly used by men who are used to show taste, ask other people to agree, and soften a request (Chino, 2008). The factor behind the use of danseigo shuujooshi na is the age factor. Oreki as a speaker and Chitanda as a speaker are the same age, so Oreki prefers to use a variety of danseigo languages to make him look more intimate and relaxed.

### b. Social status factor

Oohinata: で祝われて悪い気がする人はいません  
De iwawa rete warui ki ga suru hito wa imasen  
And I don't think anyone would be against that  
Oreki : 迷いが無いな  
mayoiganaina  
he didn't hesitate at all  
そう言い切られるとそんなような気もしてくるが  
Sou ii kirareruto sonnayouna kimoshi tekuruga  
It did feel like that when he said it directly but...

(HYOUKA VOL 13, HAL 147-148)

Danseigo is indicated by shuujooshi na, which is used to show taste, seek approval, and soften requests. Shuujooshi na is mostly used by men (Chino, 2008). As for the background of the use of shuujooshi na is the social status factor. Oreki is a sophomore while Oohinata is a sophomore. The existence of a senpai-kohai relationship results in the use of a variety of language, usually the kohai will use respectful language and the senpai will use a variety of disrespectful language.

### c. Factor uchi

Tomoe: あんたの生涯移動距離ってどのぐらいなんだろうね。  
Anta no shōgai idō kyori tte dono guraina ndarou ne  
I wonder how far you've traveled in your lifetime?

Oreki : 姉弟でバランス取ってるんだよ  
Kyoudai de baransu totterundayo  
The brothers had to balance each other

Tomoe : あたしの分を埋め合わせしてくれてるっての？親切じゃない  
Atashi no bun o umeawase shitekureterutteno?  
So you mean it's to penetrate me? you are so kind

**(HYOUKA VOL 13, HAL 137)**

Shuujoshi yo is a form of danseigo which is used to show affirmative statements and to show scolding or insults (Chino, 2008). The factor behind the use of danseigo is the uchi factor. This was because Oreki's opponent was his own older brother, Tomoe Houtarou. The existence of biological family relationships indicates that speakers and speakers are included in the scope of uchi. This makes speakers feel more open to speakers, one of which is the use of various languages.

d. Situational factors

Oreki: ただ残念なことにまだ誰もおめでとうと言ってくれていない。

Tada zan'nen'nakotoni mada dare mo omedetō to itte kurete inai  
Unfortunately no one has said happy birthday yet

**それにしてもよく全員集まったな**

Soreni shiteyoku zenin atsumattana  
But still I was amazed everything came

Ibara : 夕方から映画を見に行くからついでにね。

Yuugata kara eiga o mi ni iku kara tsuitdenine  
I'm going to see a movie tonight, so I might as well stop by

**(HYOUKA VOL 13, HAL 148)**

The variety of male language or danseigo is shown by shuujoshi na, which is mostly used by men to show feelings, soften requests, and seek approval (Chino, 2008). Oreki uses shuujoshi na to show how happy and touched he is because all the members of the classic literacy club have come to his house to celebrate his birthday. Especially with Ibara who always quarreled with Oreki whenever she met him. So the factor behind the use of danseigo shuujoshi na is a situational factor.

**Conclusion**

Based on the results of data collection, the researcher found the form of the use of various languages of danseigo by the main male character in the Hyouka comic volume 13, namely, shuujoshi na which is used to show feelings, ask for approval, and soften a request. Shuujoshi yo is used to confirm something with a statement, and to emphasize sentences. Shuujoshi zo is used to attract the attention of the other person and reinforce the speech. It was also found that kandoushi yes is used to show disapproval. Researchers found ninshou daimeishi or personal pronouns, among others, first person pronouns namely ore which refers to oneself (me), oretachi refers to oneself and others (us), jibun refers to oneself (me) whose language is more coarse than ore. And the second person pronoun refers to the other person (you).

The factors behind the use of various languages of danseigo by the main male character in Hyouka comic volume 13 are age factor, uchi factor, social status factor, situation factor. From the data that has been analyzed, the age factor is the factor that most influences the use of the various languages of danseigo by the main male character in Hyouka comic volume 13. Due to the age equation between the characters and the informal situation, the use of various languages of danseigo is more widely used by the main male character.

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