

The Meanings of *Haru, Natsu, Aki, Fuyu* in *Kotowaza*

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Abstract

This research aims to decipher the association meanings of the words haru, natsu, aki and fuyu contained in kotowaza. In this case, kotowaza is obtained in Kotowaza Android application, Yoji jukugo – Nandoku Kanji version 3.6.9. The selection of dictionaries in this android application is because this Android dictionary is increasingly used by Japanese learners. The words haru, natsu, aki and fuyu are words that are very inherent in the daily lives of Japanese people. These words in addition to having the meaning of the seasons, also have the association of meaning as well as the nature and circumstances of the season. Thus, research on the meaning of haru, natsu, aki and fuyu word associations will be beneficial for Japanese learners in improving the language of Japanese, especially the meaning of season words.

Keywords: *kotowaza, android dictionary, season*

INTRODUCTION

The natural representation of Japan is embodied in the term *kachou fuugetsu* (flower, bird, wind and moon) which is used as a reference in Japanese literature to describe the natural beauty of Japan. Mini-beauty representations also shape the mindset and norms of Japanese life. Many works of literature in Japan depict the beauty of nature in each season in which there is a certain message or purpose in symbolizing the mindset and values of Japanese life (Kodansha, 1994: 25-26). Therefore, the four seasons, *haru* (Spring), *natsu* (summer), *aki* (autumn) and *fuyu* (winter), are not only used to communicate about the season itself, but inform the circumstances, habits and associations of one's mood.

The meaning of the words *haru, natsu, aki* and *fuyu* becomes more profound when used in proverbs or *kotowaza*. Because *kotowaza* itself has a very deep message delivery function. *Kotowaza* is a series of short words or phrases containing sarcasm, innuendo, indirect speech, advice, warnings, and so on delivered from ancient times (Japanese Dictionary, 1986:960).

This research aims to describe what meaning is associated with the words *haru, natsu, aki* and *fuyu* in *kotowaza* contained in the android dictionary *Kotowaza-Yoji jukugo-Nandoku Kanji* version 3.6.9. This research also has a relationship with previous research, namely research on *kotowaza*.

The first research was conducted by Aa Saputra, Noviyanti Aneros and Herniwati Herniwati with the title *Analysis of the Meaning of Japanese Kotowaza (Proverb) in JUNJOU*

ROMANTICA Anime 1 and 2. This study describes the conotative and denotative meanings contained in the kotowaza contained in the Junjou Romantica 1 and 2 anime and classifies the kotowaza category. In addition, this study looked for proverbial equivalents in Indonesian. When compared to the research of Aa Saputra et al, then the difference of this study is on the focus of the meaning of the words haru, natsu, aki fuyu in kotowaza which is specifically found in the Android dictionary Kotowaza, Yoji jukugo, Nandoku Kanji version 3.6.9. The study also did not look for proverbial equivalents in Indonesian.

The second study was conducted by Mia Kharina, Sudjianto, Neneng Sutjiati. Title Analysis The Meaning of Kotowaza Associated with Kanji Season and its Relevance to Japanese Culture. In this study, it explained the meaning of the proverb and its relevance to Japanese culture. Researchers limit the use of proverbs related to the kanji of the seasons (*haru, natsu, aki, fuyu*). The focus of this research is on the meaning of kotowaza related to the kanji seasons (*haru, natsu, aki, fuyu*) in Indonesian, as well as the cultural relevance implied in the *kotowaza*.

The methods used in this research are descriptive and qualitative research methods. The results of this study, found 20 proverbs related to the kanji seasons (*haru, natsu, aki, fuyu*) and 12 of them have relevance to Japanese culture based on seasons. Thus, it can be concluded that there is a correlation between the state of the environment or culture based on the seasons affecting the formation of proverbs in Japan. If in the study Mia et al discussed the cultural relevance implied in related to the kanji of *haru* season, *natsu, aki, fuyu*, then this study focuses more on studying the meaning of the association of the words haru, natsu, aki, fuyu in the proverb. Similarly, if in previous research obtained from various sources, in this study kotowaza obtained from the Android dictionary Kotowaza, Yoji jukugo, Nandoku Kanji version 3.6.9.

THEORETICAL FRAMEWORK

Proverbs are concise, dense expressions or sentences, containing comparisons, parables, advice, principles of life or rules of conduct (KBBI, 2005: 755). Therefore, it is natural in proverbs that there is an associate meaning, which is the meaning of a word that describes other circumstances or objects that have similar properties. The words *haru, natsu, aki, fuyu* which contain Japanese proverbs or *kotowaza*, have denotative meanings and original meanings, and have an associate meaning.

Meaning has a type that is divided into several criteria and viewpoints. Based on the type of semantics, it can be distinguished between lexical and grammatical meanings, based on the presence or absence of references to a word or lesem according to Harimurti (2013: 31) can be distinguished into referential meaning and nonreferential meaning, based on the presence or absence of taste value in a word or leksem, can be distinguished into denotative meaning and

conotative meaning, based on the accuracy of the meaning, known for the meaning of the word and the meaning of the term or general meaning and special meaning. Then based on other criteria or viewpoints, it can be mentioned the existence of associate meanings, coercive, reflective, idiomatic, and so on (Chaer, 2013: 59).

Meaning of Association

The meaning of this association is based on the or absence of a relationship (association, reflection) meaning of a word with another meaning. The meaning of this association includes the whole relationship of meaning with reason outside of language. It relates to society, personal, feelings, values of language users and the development of words according to the will of language users. This meaning relates to the moral values and outlook on life of the language wearer.

Haru (Spring) takes place in March, April, and May. As winter was about to end, winds blowing from the north toward the Plains of Japan began to weaken. This wind becomes a warm wind that is preferred by Japanese people and has a happy impression. In early spring, plum flowers will bloom followed by peach blossoms. For the last ten days or so of March, cherry blossoms will bloom in Japan and The Japanese love it even if it blooms not long. Cherry blossoms are a symbol of spring in Japan (<http://web-japan.org/>).

Natsu (Summer) takes place in June, July, until mid-August the hot temperatures persist (Kodansha, 1994:5). This hot air increases to more than 30 degrees Celsius. In the summer, agricultural communities are very busy moving crops for living supplies until the next Spring.

Aki (autumn) takes place in September, October and November. In early spring, plum flowers will bloom followed by peach blossoms. For the last ten days or so of March, cherry blossoms will bloom in Japan and The Japanese love it even if it blooms not long. Cherry blossoms are a symbol of spring in Japan (<http://web-japan.org/>). From late summer to early September, Japan is often hit by hurricanes. After the middle or end of October, Then Japan gets brighter weather, not too cold and hot. In November, many trees whose colors began to blush as a sign of autumn had come. Autumn in Japan is a season with beautiful natural scenery like spring in Japan. Colorful foliage became a symbol throughout Japan (<http://web-japan.org/>).

Fuyu (winter) runs from December to February. Winds from the north bring snow to mountains and plains on the Sea side of Japan and dry winds blow across the Pacific ocean. The peak of winter comes around January 25 (Kodansha, 1994:5). The Hokuriku region overlooks the Sea of Japan and is separated by mountains in the central part of the country that will get much chance of snowfall and cooler temperatures than southern Japan. There are not many

farming efforts that can be done traditionally in the winter. Therefore, people store and consume food supplies to survive this winter.

The meaning of *haru*, *natsu*, *aki* and *fuyu* is what has makna association in *kotowaza*. The association of meaning can be a picture of activity, feelings or mood and human nature.

METHODS

The method used in this study is a method of language analysis with a qualitative descriptive method approach. According to Sudaryanto, descriptive method is a research method that is done based on existing language facts or phenomena that empirically live on speakers. The purpose of this method is to create a picture of the phenomenon that is investigated systematically, factually and accurately based on facts and relationships between the phenomena being investigated (1993: 62).

The study began by collecting *kotowaza* containing the words *haru*, *natsu*, *aki* and *fuyu*, both appearing as *kun-yomi* and *on-yomi*. Next, learn the meaning of each *kotowaza*. It is then analyzed and described the meaning of the associations contained in each word *haru*, *natsu*, *aki* and *fuyu*.

RESULT AND DISCUSSION

The Meaning of HARU

- 1.) *Keiko shunjuu wo shirazu* (けい 蝸 春秋を知らず) = *Keiko not knowing the spring and autumn.*

ひぐらしは夏の間だけ生きている短い命だから、春や秋の季節を知らないということから、生命のきわめて短いことのたとえ。また、世間知らずのたとえ。けいこは夏ぜみ、むぎわらせみ。ひぐらし。(ことわざ・四字熟語・難読漢字 ver3.6.9)

Because *Keiko* (evening cicada) has a short life which lives only during summer, it is parable of extremely short of the life because it does not know the season of spring and autumn. Also, the parable of naïve. Mushrooms are summer and mingwaraze. Ni. (Proverbs, 4-character idioms, difficult-to-read kanji ver3.6.9)

The above proverb grammatically means *keiko* who does not know spring and autumn (Miyakoshi, 1983), while the lexical meaning of *keiko* is a summer insect that can only live during the summer. According to the meaning of the proverb *keiko* who do not know spring and autumn that air in spring and autumn is so tasty, not too hot and not too cold (Kodansha, 1994), described as a person who does not know the world (Miyakoshi, 1983). Based on this explanation, the meaning of the *haru* word association in this proverb is spring which represents the enjoyment of a world where the temperature is not too hot and cold (and the natural beauty in which flowers and plants begin to bud and develop.

2.) *Shunjuu ni tomu* (春秋に富む) = Rich in spring and autumn

年が若く、将来性があるたとえ。「春秋」は歳月、年齢 の意 「春秋」は歳月、年齢 の意 (Myakoshi,1983:194).

A young and future-like analogy. "*Shunju*" means years and "spring and autumn" means years and ages (Myakoshi, 1983:194).

In the above proverb grammatically interpreted at a young age has prospered his life (Matsumura, 1995). While the lexical meaning *shunjuu* can be interpreted as spring which represents the beginning of life and autumn which represents the time nearing the end of life so that it is interpreted as the age / lifetime of a person (Miyakoshi, 1983: 195). The meaning of this proverb is a young age that is generally depicted with people who are still busy studying, pursuing a career and or having fun, but the meaning of the proverb means a prosperous life at a young age (Miyakoshi, 1983).

The meaning of the association of the word *haru* in this *kotowaza* is spring, the season that represents the symbol of natality where the natural state begins to sprout, and the *aki* / autumn that represents mortality where the leaves are dry and fall, so it is interpreted associationally as a term of age. In this proverb, the word *haru* does not stand alone as a single word, but joins the word *aki* which means autumn so that it forms a word that is *shunjuu* which means spring and autumn and or means time or age (Kindaichi, 1994).

The Meaning of *NATSU*1.) *Karotousen* (夏炉冬扇) = Summer furnace winter fan.

夏の囲炉裏、冬の扇は時期外れで、やくに立たないものであるという意味から、時期に合わない無用のものたたとえ〔無益な才能や言論の意味でも用いられる〕 (Myakoshi,1983:113).

The summer hearth and winter fans are out of time and unstood, so the parable of useless things that do not meet at the time [also used in the sense of useless talent and speech] (Myakoshi, 1983:113).

Grammatically, the *kotowaza* has the meaning of a fireplace in summer and a folding fan in winter. Lexically the fireplace is generally a place where it is used to burn firewood to warm itself when the air becomes cold (Matsumura, 1995). When summer comes and the air temperature rise, people no longer burn firewood in the fireplace because of the hot air temperature. So that fireplaces for the warm season are no longer used (Matsumura, 1995). While the folding fan lexically is an object used to cool the body by fanning our body when the air temperature is hot (Matsumura, 1995). Fans in winter are not used because the air

temperature in winter is generally low so in winter the fan is an unused item. Both describe useful items. Goods / things whose use is not in time, become useless (Miyakoshi, 1983).

The associate meaning of the word *natsu*, in this proverb does not stand alone as a single word, but joins the word *ro / irori* which means fireplace so that it forms a word that is *karo* which means summer fireplace (Nelson, 2011), is summer, a high-temperature summer, so that people no longer use body warmers (such as fireplaces).

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- 2.) *Shigoto yuurei meishi benkei, sono kuse natsu yase kanbosori, tamatama koyureba hare yamai* (仕事幽霊飯弁慶、その癖夏痩せ寒細り、たまたま肥ゆれば腫れ病) = Work ghost Ibenkei, that habit summer slimming cold thinness, swelling disease if you happen to fatten.

仕事はろくにしないのに飯だけは山のように食べ、そのくせ夏も冬もやせっぼちで、たまに太ったなど思えば、病気にかっている。怠け者の大食多病をあざけるもの。(ことわざ・四字熟語・難読漢字 ver3.6.9)

Only rice is eaten like the mountain, and it is sick if it thinks that it is so thick in summer and winter, and it is fat occasionally even if work is not made a waste. It mocks the eating disease of lazy people. (Proverbs, 4-character idioms, difficult-to-read kanji ver3.6.9)

The above proverb grammatically means work like a ghost, strong eating a lot but only eating rice, such bad habits make thin in the summer, shrink exposed to cold, if continuously nurtured, will be a swollen pain (Miyakoshi, 1983).

Lexically ghosts are something that many people fear (Kindaichi, 1994). Considering work is like a ghost, meaning people who do not like to do work. Then just eat a lot of rice. Lack of activities, and only the meaning of rice is very much, will make him sick because he hoards a lot of fat but does not process it by doing the work of making the body a hotbed of disease (Miyakoshi, 1983).

The meaning of the association of the word *natsu*, in this proverb is the atmosphere of summer, where because of the high temperature, so people feel lazy to move a lot (Miyakoshi, 1983).

The Meaning of AKI

1.) *Aki are hansaku* (秋荒れ半作). = half-work in autumn.

秋の収穫期に天候が荒れると、作物の収穫は半減するということ。(ことわざ・四字熟語・難読漢字 ver3.1)

If the weather is rough during the autumn harvest season, the crop harvest will be halved. (Proverbs, 4-character idioms, difficult reading kanji ver3.1)

The above proverb grammatically means that the storm in the autumn makes the crop in half. From late summer to early September, Japan is often hit by hurricanes (Kodansha, 1994). Typhoons originate from the air of the North Pacific ocean at latitudes between 5 and 20 degrees whose pressure is low but large in mass. When the typhoon begins to form, it will gradually move towards the north of Japan. Every year, in this period, about 30 typhoons are formed and at least four of them reach Japan (Kodansha, 1994). These typhoons can cause major damage (<http://web-japan.org/>). The damage also includes damaging plantation land so as to make the crop yield is not maximal.

The meaning of the association of the word aki in this proverb is autumn in which there is a hurricane that can damage anything it passes (Kodansha, 1994).

2.) *Aki kaze ga tatsu* (秋風が立つ) = The autumn wind stands.

男女の間の愛情が薄れて相手に嫌気がさすのたとえ。秋に「飽き」の意味を掛けた表現。(Myakoshi, 1983:21)

The parable of the love between the man and woman fades and it is disgusting to the other party. An expression multiplied by the meaning of "tiredness" in autumn. (Myakoshi, 1983:21)

The above proverb grammatically means that spring winds blowing in autumn tend to be cold, especially as winter approaches (Miyakoshi, 1983). The cold wind gives the impression of sadness because it symbolizes the end of warm and pleasant seasons and the arrival of freezing and dark winters (Miyakoshi, 1983). The word aki (秋) meaning this fall (Kindaichi, 1994) is likened to the word aki (飽き) meaning emptiness or saturation (Kindaichi, 1994). The wind is cold in autumn and the saturation is symbolized in this proverb with aki kaze, which means saturation to a relationship (romance). Feelings that have changed/faded (Miyakoshi, 1983).

Based on this explanation, the meaning of the association of the word aki in this proverb is autumn or can shift meaning with another aki word (飽き) which means saturation that causes a dramatic impression this season (Kindaichi, 1994).

The Meaning of *FUYU*

1.) *Touji fuyu naka fuyu hajime* (冬至冬中冬初め) = Winter solstice early winter.

冬至は暦の上では冬の真ん中であるが実際には、寒さの厳しい冬の始まりであるということ。(Myakoshi, 1983:266)

The winter solstice is the middle of winter on the calendar, but in fact it is the beginning of a cold winter. (Myakoshi, 1983:266)

The above proverb grammatically means the winter solstice, midwinter and early winter. The touji/winter solstice is one of the 24 circumstances that cause seasonal changes in Japan (Kindaichi, 1994). The longitude of the sun's orbit is 270 degrees, the Northern Hemisphere in one year is the lowest, and daylight is very short. The solar calendar occurs on december 22nd (Matsumura, 1995).

The associate meaning of the word fuyu in this proverb is winter, season with low temperatures from the beginning of the season to most of the season (Miyakoshi, 1983).

2.) *Fuyu no koori uri* (冬の氷売り) = selling ice on winter.

冬に氷売りを始めてもうれないように、時機のよろしくないことのととえ (ことわざ・四字熟語・難読漢字 ver3.1).

The parable of not having the right time so as not to start selling ice in winter (Miyakoshi, 1983).

Since people feel very cold air, it doesn't need ice. In winter there is generally a lot of ice, especially in the northern regions (so selling ice in winter is not appropriate. So the meaning of this proverb is that selling goods that are abundant around us is not a good business.

In this proverb the associate meaning of the word fuyu in this proverb is winter, a season of low temperatures.

3.) *Fuyu no yuki uri* (冬の雪売り) = selling winters snow.

そこらじゅうにあり余るほどあるものを売っても、買い手がないというたとえ (Myakoshi, 1983:348).

The parable that there is no buyer even if you sell something too much all over the place (Myakoshi, 1983:348).

The above proverb grammatically means selling snow in winter. In Japan, especially in the mountains, there will be a lot of snow (Kodansha, 1994), so selling it is useless, because in addition to snow there is a lot and can be taken for free, in winter low temperatures, cold, so people will tend to buy something warm (Kodansha, 1994).

The associate meaning of the word fuyu in this proverb is winter, a season of low temperatures so that people do not want anything cold anyway (Miyakoshi, 1983).

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