

# Analysis of the Meaning of Japanese Idioms Using “Te” in Cognitive Linguistic Perspective

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## ABSTRACT

In Japanese, idioms are constructed from many words such as meanings, body parts, numbers, colors, natural objects, animals and plants. This study aims to analyze the meaning of the Japanese idiom *te* based on the construction pattern, to analyze the classification of the meaning of the *kanyouku te*, and to describe the relationship between the lexical meaning and the idiomatic meaning *kanyouku te*, and to analyze idiom *te* which has more than one idiomatic meaning in term of cognitive linguistic perspective. The method used in this study is descriptive analysis and is divided into three stages, namely data collection, data analysis, and final presentation of data analysis in the form of drawing conclusions. The theory used in this study is Miharu's theory of idiom analysis based on construction patterns, Inoue's theory of idiom analysis based on meaning classification and Momiyama's theory of idiom analysis based on the relationship between meanings. There are 16 *kanyouku* studied in this study, which consists of three *keiyoudoushi kanyouku* and fourteen *doushi kanyouku*. However, it can be concluded that there are one *kanyouku* which relate to body, character, and attitude, six *kanyouku* which indicate action or activity, nine *kanyouku* which indicate circumstances, degree, or grade level. Besides that, seven *kanyouku* have more than one idiomatic meaning. From this study it can be said that sixteen *kanyouku* have been studied using the extension of metaphorical meaning, metonym, and synecdoche.

**Keywords:** *Kanyouku, Te, Meaning, Cognitive Linguistic*

## INTRODUCTION

Learning idioms, especially for Japanese learners is very difficult. Idioms are language expressions whose meaning cannot be understood only by the lexical meaning of each idiom formation pattern. The combination of each formation pattern of the idiom gives rise to another meaning. Often Japanese language learners feel incomprehensible because it is so difficult to understand the meaning and connect the lexical meaning of each idiom formation pattern with idiomatic meaning. The formation of idioms is much influenced by the perception, experience, and reasoning of native speakers of the language.

Morita (1966) conducted a survey on understanding of Japanese idioms and reported that misunderstanding rate of international students was 79.26% and in Japanese students was 14.15%. In addition, Dani-Min · Sano (2001) in Han (2015) investigated how international students from 24 countries understand of 20 idioms, and the average level of understanding is 52%.

According to Chaer (1995) idioms are linguistic units in the form of words, phrases or sentences whose meaning cannot be drawn from the general grammatical rules that apply in the language, and cannot be predicted from the lexical meaning of its components. As stated by Kuramochi (1987) about *kanyouku* (Japanese idiom), *kanyouku* is a term to express another meaning from a combination of two or more words that have been determined, even though they are connected, it is difficult to understand the meaning of each word. Research on idioms is one of the studies in cognitive linguistics, which uses language style to explain the meaning interpretation of words or sentences. Metaphor, metonymy, and synecdoche can be used to interpret the meaning of words, phrases, or sentences, and can also be used to interpret the meaning of idioms.

In communication, idiom is mostly used by Japanese native speakers, because they are considered that using idiom is easier and more practical in conveying meaning. Therefore, Japanese language learners are required to memorize and understand the meaning of each idiom used, without knowing the reason or cause for the emergence of idiom meanings which are often different from the basic meaning. Meanwhile, there are lexical meaning and idiomatic meaning, and the interrelationships between the meanings themselves in idiom. In Japanese there are many idioms that using the name of body part as their constituents. One of the unique anatomy or organs of the human body is the hand. Hands have a very vital function to support human activities in daily life, such as carrying things, holding objects, writing, typing, working and so on. For the Japanese people, the function of the hand is very influential on various jobs and activities.

One example of *kanyouku* that using “*Te*” is “*Te ga denai*”. The idiom lexically consists of “*Te*” which means 'hand' and “*denai*” which means 'not to come out'. However, the expression “*Te ga denai*” is not translated as 'the hand does not come out', but has the following idiomatic meaning 'there is no ability to do something'. So, it can be seen that the idiom “*Te ga denai*” does not directly refer to part of the body *te* (hand), but used to express the ability. This will difficult for Japanese language learners, especially beginners because a sentence or an expression has more than one meaning. Therefore, hopefully with this study, can help to understand the meaning of *kanyouku*, especially in the body part 'hand'. Besides that, the result of this study hopefully can enrich the treasure of Japanese idiom, and can be used for learning Japanese purposes.

Previous studies on idiom was conducted by Permatasari (2017) who used idiom data of animal names and analyzed it in the focus of idiomatic meaning. Then, Widiyani (2016) who examined the meaning of idioms related to the *hana* (nose). Saifudin (2018) discussed the conceptualization of the stomach in Japanese idiom. However, there are few previous studies that discuss the idiom of *te*. An example of a study that discussed the idiom *te* in Japanese was a study conducted by Fitriana (2014) entitled "Semantic analysis in Japanese idiom on hand lexeme", which explained the relation between the lexical meaning of Japanese idiom that use the name of the body part of the hand with the meaning figuratively speaking, the change in the meaning of “hand/*te*” is used in the formation of Japanese idiom. In that study, only analyzing idiom with a syntactic structure of *Te+ga+Adjective*. Then, Rachmawati (2019) has discussed the metaphor of hand in Japanese idiom based on conceptual metaphor theory. In that study, the analysis of metaphor in *te* idiom is based on George and Lakoff's conceptual metaphor theory, not analyzing based on construction. Meanwhile, the novelty of this study from previous studies is that apart from describing the relation between meanings in the idiom *te* in terms of cognitive linguistics, it also analyzes the construction pattern and classification of meanings of the idiom *te*. In addition, this study also discusses the idiom *te* which has more than one idiomatic meaning

## THEORETICAL FRAMEWORK

### Idiom

Idiom is a phrase which something different from the meanings of the separate words from which it formed (Longman, 2003, p.741). Sometimes idioms are equated with the meaning of proverbs. Actually, the understanding of idioms is broader than proverbs, namely structural patterns that deviate from general language rules, usually in the form of phrases, while their meanings cannot be explained logically or grammatically, by relying on the meaning of the words that make them up (Gorys Keraf, 2008, p.109).

A general common understanding is that idiom is a concatenation of two or more words, the connection of which is relatively solid, and the word has a fixed meaning as a whole (Miyaji Yutaka, 1984, 238). As Sakata Yukiko (1995: 214) said that idiom connects two or more words and represents a different meaning rather than their own meaning.

Previous research related to Japanese idioms was conducted by Inoue (1992) whose research results explained that idiom in Japanese can be seen based on two things, namely the meaning of the stated meaning and from the types of words that form them. From the meaning, there are 5 types of idioms into this category, namely: (a) *kankaku/kanjou o arawasu kanyouku*, namely idioms that show meaning related to feelings); (b) *karada/seikaku/taido o arawasu kanyouku*, namely idioms that show meanings related to

human body, nature and attitude; (c) *koui/dousa/koudou o arawasu kanyouku* are idioms that show meanings related to actions, movements and activities; (d) *joutai/teido/kachi o arawasu kanyouku*, namely idioms that show meaning related to the situation, level and value of an object or work; (e) *shakai/bunka/seikatsu o arawasu kanyouku* are idioms that show meanings related to society, culture and human life (Inoue, 1992). In this study, used Inoue's theory to classify the meaning of the idiom "te" based on these five categories.

Then, research on *kanyouku* by Miharu (2003) which divides Japanese idioms based on the structure of their forming patterns, according to him there are three patterns of *kanyouku* construction, namely: (a) *doushi kanyouku*, which is an idiom with the construction pattern being noun+verb. For example: *kubi ga tobu*, the lexical meaning of *kubi ga tobu* is flying neck and the idiomatic meaning of "kubi ga tobu" is 'dismissal'; (b) *keiyoudoushi kanyouku* is an idiom whose construction pattern is noun+adjective. For example: *me ga takai*, the lexical meaning of *me ga takai*, namely expensive eyes and the idiomatic meaning of "me ga takai", namely the 'ability to judge people's behavior'; (c) *meishi kanyouku* is idiom with the construction pattern being noun+noun. For example: *me no doku*, the lexical meaning of *me no doku* is 'eye poison', and the idiomatic meaning of *me no doku*, which is the only one desired. The author also used Miharu's classification theory to classify idiom of "te" based on their construction patterns.

In addition, Sutedi et al (2016) conducted research on Japanese idioms that use part of body and classified the relation between lexical meaning and idiomatic meaning based on theory (metaphor, metonymy, synecdoche). In this study, the author analyzes the relation between meanings by using this theory.

### **Cognitive Linguistic**

In Sutedi (2016), cognitive linguistic (*ninchi gengogaku*) is study in describing language, by using language styles in relationships between meanings, both metaphor, metonymy, and synecdoche. Humans in understanding something new that unknown, is usually done through various associations with things they already know. Association done to make it easier to understand and strengthen in memory. For example, by comparing the similarities or similarities between one thing and another thing that is already known or through categorization, connecting closeness, both in space and time, between one thing and another. These are applied in describing word. For example, by using language styles (metaphor, metonymy, synecdoche) in describing polysemous words, as well as idiom.

### **Figure of Speech (Hiyu) in Cognitive Linguistic**

The linguist such as Momiyama, Honda, Kashino and others argue that in describing the expansion of meaning can be represented by three kinds of language styles, namely metaphor, metonymy, and synecdoche. However, there are so many limitations about the three styles of language, what are the limits of the actual metaphor. Even it is still difficult to distinguish which is a metonymy and which is a synecdoche.

### **Metaphor**

In Sutedi (2016), metaphor is known as *inyu*, which is a style of language used to compare one thing (A) with another thing (B), because of the similarities. In *Hiyu Jiten*, metaphor is explained as follow. 'Metaphor which in English is called metaphor, in contrast to simile, metaphor is a direct figure of speech. Therefore, it is not indicated by the words *marude*, *youna*, and the compared word cannot be distinguished, the two are melted into one.

### **Metonymy**

In Sutedi (2016), Metonymy (*kanyu*) is a style of language used to compare one thing (A) with another thing (B), because of the proximity or the existence of a relationship both in space and time. Momiyama (1998:73) defines metonymy as follow. 'Metonymy is a style of language based on the relationship between 2 things in the world, besides that it is also based on the relationship between objects and concepts in 2 things, in one part it describes the original concept form, while in the other it describes the figure of speech'.

## Synecdoche

Synecdoche (*teiyu*) is a style of language used to compare something general (A) to something more specific (B), or conversely something specific (B) is likened to a general thing (A) (Sutedi: 2016).

Synecdoche is a figure of speech that uses the name of a small part instead of the whole. The synecdoche is divided into 2, namely *pars pro toto* and *totum pro parte*. There is only one kind of relationship in the synecdoche style, namely something that is generally used to express something more specific, or vice versa. For example, the more general word egg (which includes bird egg, duck egg, turtle egg, crocodile egg etc.), is used to specifically describe chicken egg. Another example in Japanese, the word *hana* is generally used to describe cherry blossoms that are more specific, such as the word *hana-mi*.

## METHODS

The method used in this study is descriptive qualitative analysis approach. Descriptive qualitative analysis approach is research conducted to describe current phenomenon by using scientific procedures to answer actual problems (Sutedi, 2011, p. 48).

The data used in this study is sentences containing Japanese idiom that using 'hand'.

In this study, the author analyzes idiom based on their constituent constructions, as proposed by Miharu (2003). Then classified idiom of "te" based on Inoue's theory (1992) of classifying idiom based on the meaning. In addition, also analyzing the relation between lexical and idiomatic meanings in the idiom "te" from the cognitive linguistics perspective based on the theory of three figures of speech (Sutedi et al, 2016).

## RESULTS AND DISCUSSION

### The Analysis Result of *Kanyouku Te*

There are 16 Japanese *Kanyouku Te* discussed in this study, which are classified based on the construction pattern, the classification of idiom based on meaning, and the relation between meanings. The following are discussion about *Kanyouku Te*.

#### *Te ga hayai*

This idiom belongs to the *keiyoudoushi kanyouku* (Noun+Adjective). Because it consists of noun *te* (hand) followed by the adjective *hayai* (fast), with the particle *ga* inserted. So, the lexical meaning of this *kanyouku* is fast hand. Meanwhile, the idiomatic meaning is; fast at work, easy to attract women, easy to hit. This idiom is symbol of a person's attitude or character. So, this idiom is included in *karada/seikaku/taido o arawasu kanyouku*.

The following is explanation of the relation between the meanings of *kanyouku te ga hayai* which has three idiomatic meanings:

#### a. Fast at work

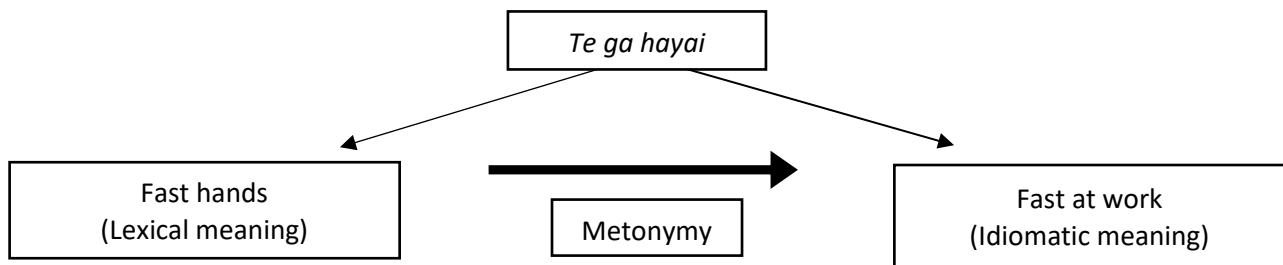
*Te* (hand) means tool and technique or method used to do something. Meanwhile, the word *hayai* (fast) has the following meanings; doesn't take much time, easy, the time is earlier than the standard.

The following is example of sentence used *kanyouku te ga hayai*:

(1) *Kare wa shigoto no te ga hayai.* (<https://proverb-encyclopedia.com>)

'He is fast at work'

From lexical meaning and idiomatic meaning that have been mentioned, the relation between the meanings is a causal relation (metonymy), because it has close relation in time. People with fast hands can easily move or do something quickly too. The relation between lexical meaning and idiomatic meaning of *kanyouku te ga hayai* can be illustrated by the following chart:



The 1<sup>st</sup> chart: The relation between *te ga hayai* 'fast hands' and 'fast at work'

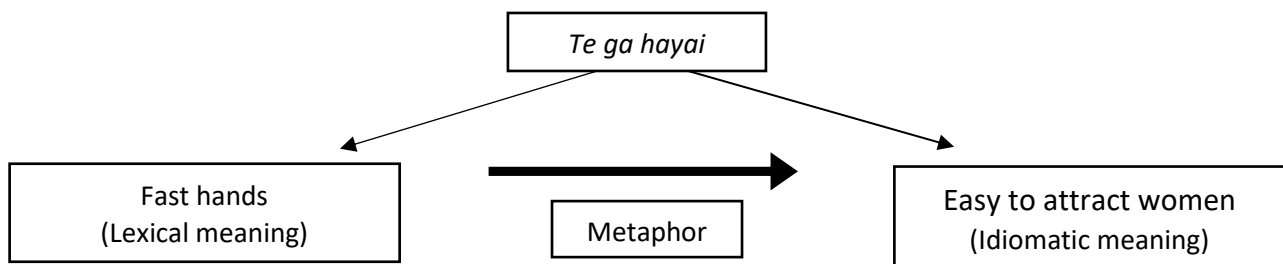
b. Easy to attract women

The example of sentence as follow:

(2) *Soreni, Ishiguro san wa, onna ni te ga hayai hito denee.* (<https://nlb.ninjal.ac.jp>)

'Besides, Mr. Ishiguro is a person who quick to attract women'.

The relation between the meanings of this idiom is a metaphor, because a person with fast hands is a parable of a man who easily gets women. The fast hands person likened to have a certain way to easily melt the heart of the woman he wants.



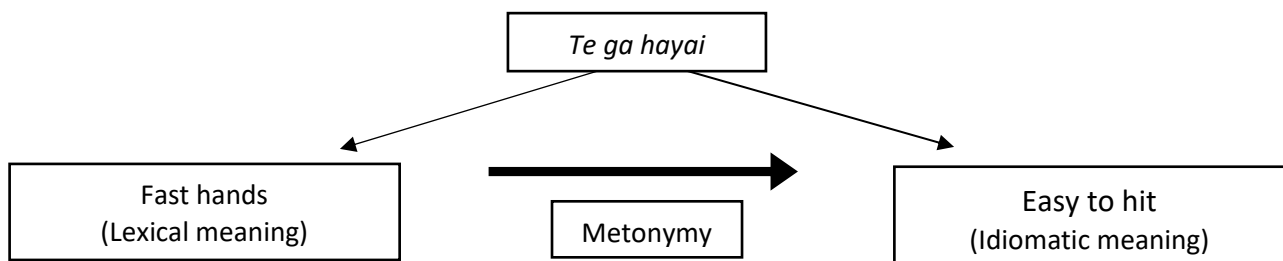
The 2<sup>nd</sup> chart: The relation between *te ga hayai* 'fast hands' and 'easy to attract women'

c. Easy to hit

(3) *Kare wa ki ga mijikaku te ga hayainode, doko demo suguni kenka ni narunode chuui shinakutewa.* (<https://imidias.jp>)

'He's bad tempered and easy to hit, be careful because anywhere can get into a fight'

Te (hand) means a tool or weapon to injure. The relation between the meanings is a causal relation (metonymy), because it has a close relation in time. People with fast hands can easily move their hands at will, including hitting other people.



The 3<sup>rd</sup> chart: The relation between *te ga hayai* 'fast hands' and 'easy to hit'

### **Te ga warui**

This idiom is *keiyoudoushi kanyouku*, which is idiom with the construction pattern of noun *te* (hand) and adjective *warui* (bad/ugly), with particle *ga* inserted. So the lexical meaning of this *kanyouku* is bad hands. Meanwhile, the idiomatic meaning of *kanyouku te ga warui* is; bad method of handling and poor ability. *Kanyouku* describes the situation, level and value of something. So *kanyouku 'te ga warui'* is included in *joutai/teido/kachi o arawasu kanyouku*.

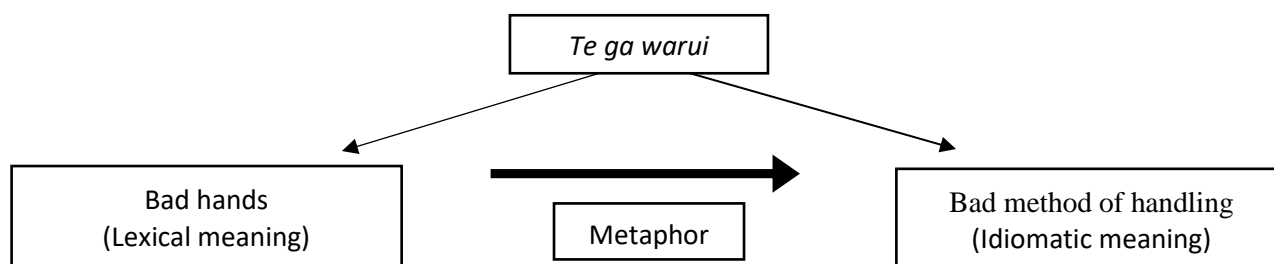
The following is explanation of the relation between the meanings of *kanyouku te ga warui* which has two idiomatic meanings:

a) Bad method of handling

(4) *Konkai no purojekkuto wa shippai ni owatta. Riyuu wa sekininsha wo hajimekakawatta hitotachi no te ga warukatta karada.* (Journal of Izumi: 2014, in Sutedi et al: 2016)

'The project this time ended in failure. The reason is the poor handling of the person in charge and the people involved in this project from the start'

From the example above, we can see that person with bad hands is a parable of someone who has no way/method of handling a job. So, the relation between 'bad hands' and 'bad method of handling' is metaphor.



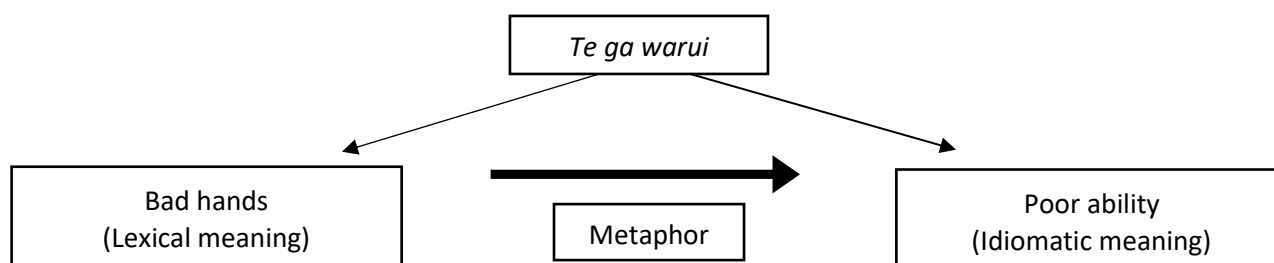
The 4<sup>th</sup> chart: The relation between *te ga warui* 'bad hands' and 'bad method of handling'

b) Poor ability

(5) *Watashi wa ji wo kirei ni kaku no wa te ga warui.* (Journal of Izumi: 2014, in Sutedi et al: 2016)

'I can't write letters well and beautifully'.

Bad hand is parable of someone who can't write beautifully. So, the relation between bad hand and poor skill is metaphor form.



The 5<sup>th</sup> chart: The relation between *te ga warui* 'bad hands' and 'poor ability'

### ***Te ga nai***

This is idiom that belongs to *keiyoushi kanyouku*, which is idiom with the construction pattern noun *te* (hand) and adjective *nai* (none), with particle *ga* inserted. So the lexical meaning is no hands. Meanwhile, the idiomatic meaning is 'there is no other way/better option' and 'shortage of people'. *Kanyouku* describes a situation, so it's included in *joutai/teido/kachi o arawasau kanyouku*.

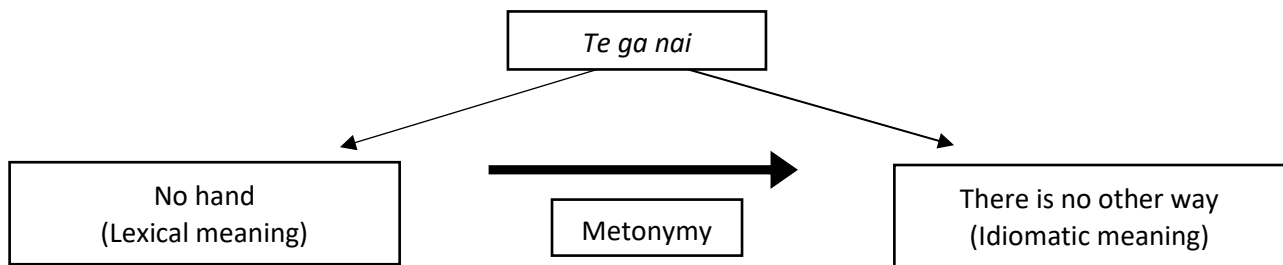
The following is explanation of the relation between the meanings of *kanyouku te ga nai* which has two idiomatic meaning:

a) There is no other way/better option

(6) *Dakara kaze wo hiitemo geri wo shitemo isha ni itte kusuri wo chougou shite morau yori te ga nai.* (<https://nlb.ninjal.ac.jp>)

'So, whether it's cold or diarrhea, there is no better choice than to go to the doctor for treatment'.

Word *te* in idiom means 'way'. In this *kanyouku*, 'no hand' with 'no better way/choice' is a causal relation. So, the relation between them is metonymy.



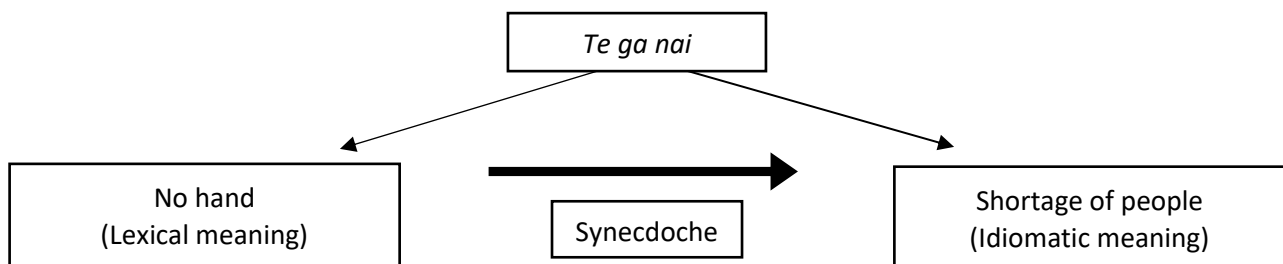
The 6<sup>th</sup> chart: The relation between *te ga nai* 'no hand' and 'there is no other way'

b) Shortage of people

(7) *Te ga nakute, chuumon ni sabakenai.* (<https://dictionary.goo.ne.jp>)

'Couldn't handle orders due to shortage of worker'.

*Te* (hand) means personnel or worker. So, in this *kanyouku*, the absence of hand with shortage of personnel or people is special and general relation, which means the *kanyouku* used synecdoche figure of speech as an extension of its meaning.



The 7<sup>th</sup> chart: The relation between *te ga nai* 'no hand' and 'shortage of people'

**Te ga aku**

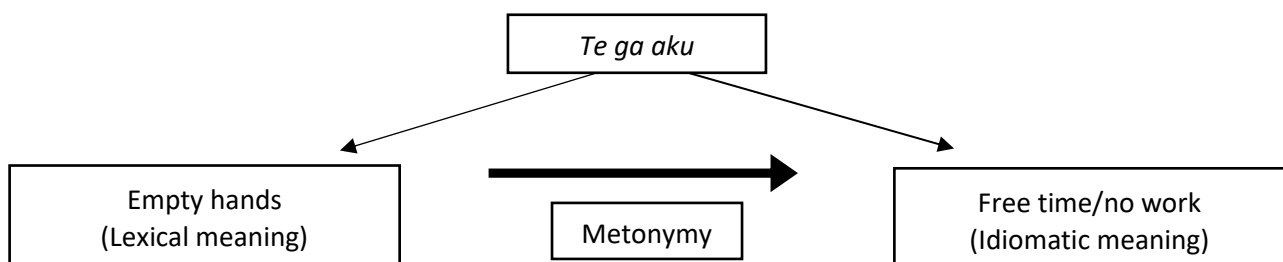
This idiom is *doushi kanyouku*, which is idiom with the construction pattern noun *te* (hand) and intransitive verb *aku* (empty), with the particle *ga* inserted. So, the lexical meaning of this *kanyouku* is empty hands. While the idiomatic meaning of *kanyouku te ga aku* is free time/no work. This idiom describes the situation, so it is included in the *joutai/teido/kachi wo arawasu kanyouku*. The word of *te* in this idiom means 'work'.

(8) *Jibun no yaranakereba naranai sagyou mo atta node, te ga aitara araiba ni itte kureru?*

(<https://nlb.ninjal.ac.jp>)

'I had to do some work, so can you go to the washing place when you have a free time?'

*Kanyouku te ga aku* means free time and shows the time when someone has no work on the sidelines of his work. The relation between 'empty hands' and 'free time/no work' is a causal relation. Empty hands mean that no holding anything, while having free time/no work is the result which is considered close in terms of time, so the relation is a metonymy form.



The 8<sup>th</sup> chart: The relation between *te ga aku* 'empty hands' and 'there is no other way'

**Te ga agaru**

This is an idiom that includes *doushi kanyouku*, which is idiom with the construction pattern noun *te* (hand) and the intransitive verb *agaru* (up), with the particle *ga* inserted. So, the lexical meaning is 'hands up'. While the idiomatic meaning of *kanyouku te ga agaru* is; become proficient/ability increased and become drinking

frequently. This *kanyouku* is included in the *joutai/teido/kachi wo arawasu kanyouku* which is related to the situation, level and value of something.

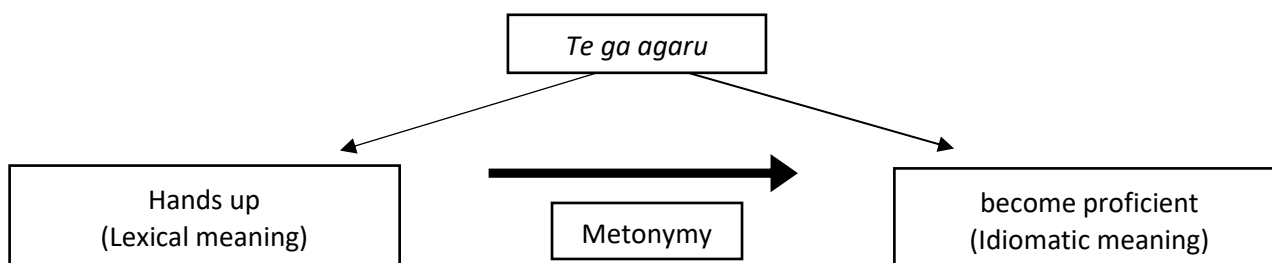
a) Become proficient/ability increased

Example:

(9) *Sannen mo shodou wo yatteinode, musume no te ga agatte, kondo tenrankai ni shuppin surundesu.* (<https://imidas.jp>)

'My daughter has studied calligraphy for three years, she has become proficient and will take part in a competition exhibition later'.

*Te* (hand) means ability to do something. While the word *agaru* (up) means a position that moves from low to high place. Person's ability is something in the hands of that person. The relation between 'hand' and 'ability' are 'part' and 'whole'. So, it can be said that the extended meaning of this idiom is metonymy.



The 9<sup>th</sup> chart: The relation between *te ga agaru* 'hands up' and 'become proficient'

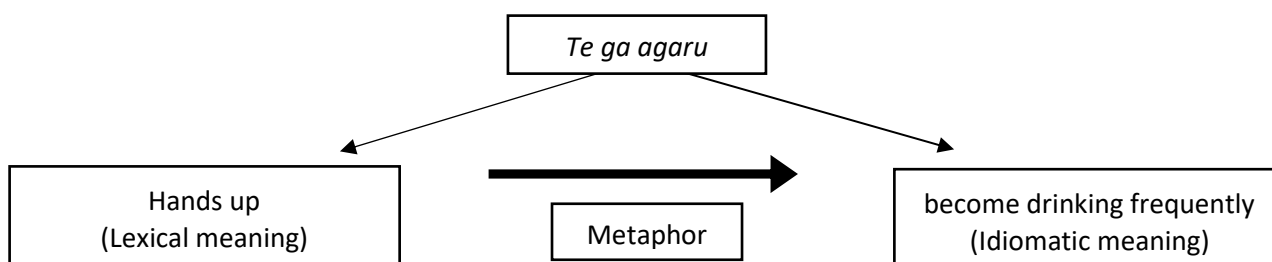
b) Become drinking frequently

Example:

(10) *Maiban no settai de, kono tokoro sukkari te ga agatte ne.* (<https://imidas.jp>)

'Because every night I go to nightclub, lately I've been drinking a lot'.

From the example above, it can be seen that 'hand up' with 'become drinking frequently' has a point of similarity that indicate a change, a person who becomes frequently drinking is likened to hands up. So, it has extended meaning of metaphorical form.



The 10<sup>th</sup> chart: The relation between *te ga agaru* 'hands up' and 'become drinking frequently'

### ***Te ga denai***

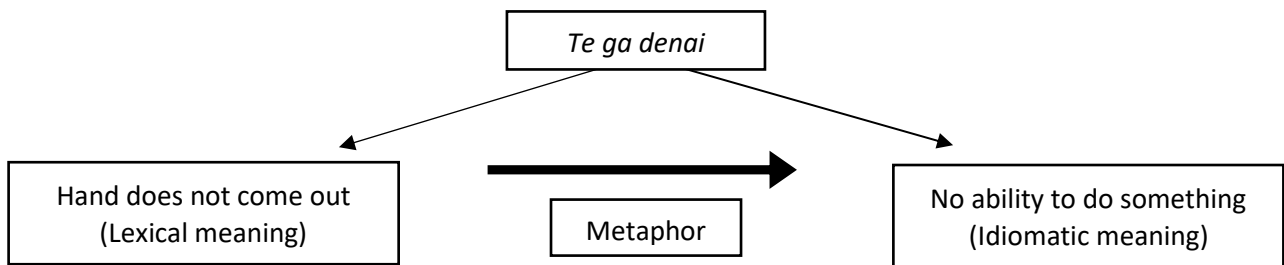
This idiom included *doushi kanyouku*, which is idiom with construction pattern noun *te* (hand) and the intransitive verb *deru* (out) in its negative form *denai* (not coming out), with the particle *ga* inserted. So, the lexical meaning of this *kanyouku* is 'hand does not come out'. While the idiomatic meaning is 'no ability to do something'. *Kanyouku* describes a condition, so it is included in *joutai/teido/kachi wo arawasu kanyouku*, which related to the situation, level and value of something. *Te* (hand) denotes ability and range.

Example:

(11) *Oishii sakana de suki nan dakedo te ga denai kurai takaku nacchaimashita.* (<https://nlb.ninjal.ac.jp>)

'Delicious fish and I like it, but it's too expensive and I can't buy.'

*Kanyouku 'te ga denai'* which means hand does not come out, in example (11) stated that there was no ability to buy. The relation between hand does not come out and no ability to do something is a parable, because there is similarity, both of two show limitation. Therefore, the relation between the meanings is a form of metaphorical figure of speech.



The 11<sup>th</sup> chart: The relation between *te ga denai* ‘hand does not come out’ and ‘no ability to do something’

**Te ga todoku**

This idiom is *doushi kanyouku*, which is idiom with construction pattern of noun *te* (hand) and intransitive verb *todoku* (reach), with the particle *ga* inserted. So, the lexical meaning is ‘hands reach’. While the idiomatic meanings include; within the range of ability, attentive/detail in doing something, will soon reach a certain age/time. The following are the relation between meanings of *kanyouku te ga todoku* at three idiomatic meanings:

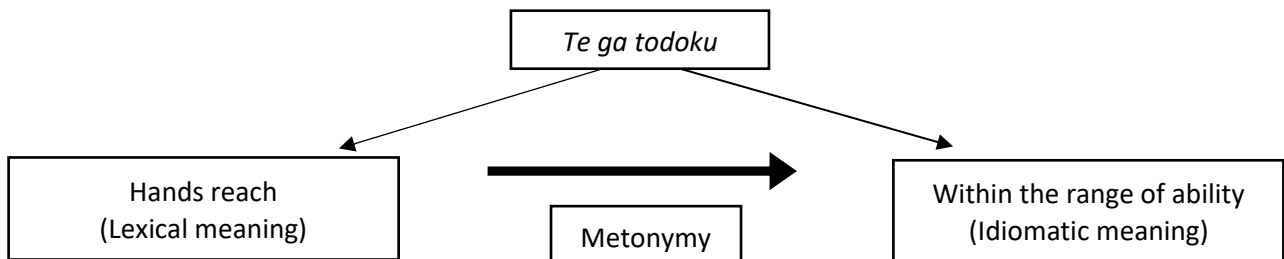
a) Within the range of ability

Example:

(12) *Koukyuusha ni wa totemo te ga todokanai.* (<https://kotobank.jp>)

‘I really can't afford a luxury car’.

This idiom describes a condition. So, included in *joutai/teido/kachi wo arawasu kanyouku*, that show meaning related to the situation, level and value of something. Person's ability in something in that person's hands. The relation between hand and ability are two things that close spatially, and show the relation of part and whole. So, the relation between the meanings is form of metonymy.



The 12<sup>th</sup> chart: The relation between *te ga todoku* ‘hands reach’ and ‘within the range of ability’

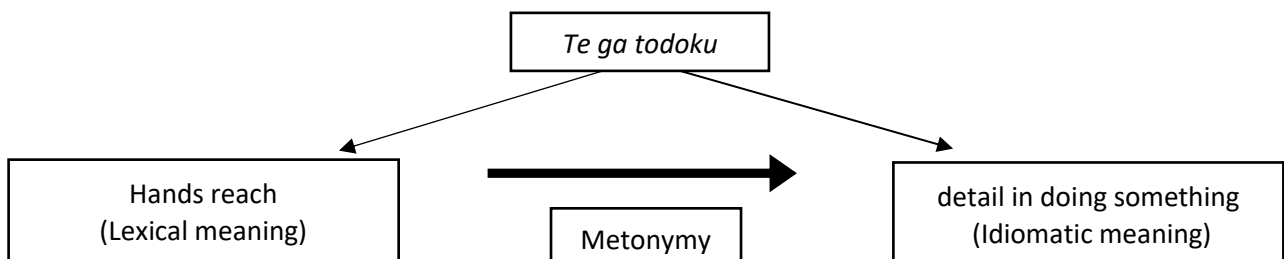
b) Attentive/detail in doing something

(13) *Kanojo no ie wa, niwa no sumizumi made te ga todoite ite, nakanaka rippa na otaku datta.* (RKJ: 495 in Sutedi et al:2016)

‘Her house was a nice house, within well cared in every corner of the garden’.

This idiom describes a character of person, according to its idiomatic meaning, detail in doing something. So, this *kanyouku* is included in *karada/seikaku/taido o arawasu kanyouku*.

*Te* (hand) means the ability in someone. The relation between hands and ability are close spatially. So, the extended meaning is metonymy form.



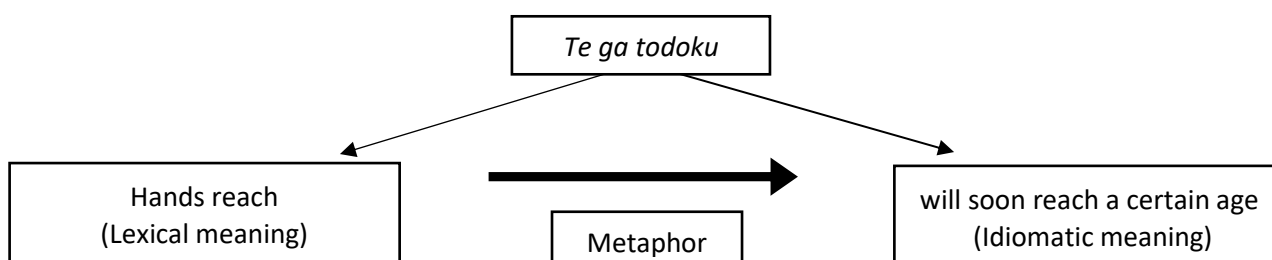
The 13<sup>th</sup> chart: The relation between *te ga todoku* ‘hands reach’ and ‘detail in doing something’

c) Will soon reach a certain age/time

(14) *Mousugu gojuu ni te ga todoku nenrei desuga, ijou dewanai deshouka?* (<https://nlb.ninjal.ac.jp>)

'It will soon be 50 years old, but isn't that unnatural?'

This *kanyouku* describes a condition and included in *joutai/teido/kachi wo arawasu kanyouku*, which related to the situation, level and value of something. *Te* (hand) means direction. While *todoku* (reach) means reaching a certain place or time. The relation between the meanings of this idiom is metaphorical forms, because the relation between 'hands reach' and 'will reach a certain age' has similarity, namely both will reach one point, in this case reach a certain time.



The 14<sup>th</sup> chart: The relation between *te ga todoku* 'hands reach' and 'will soon reach a certain age'

### ***Te ga hanasenai***

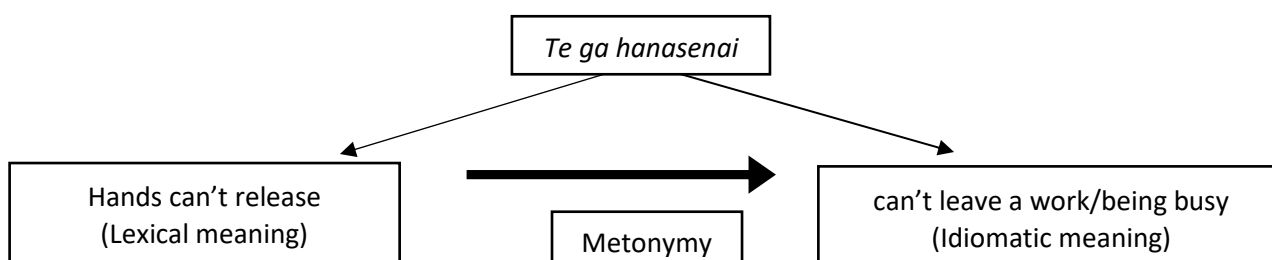
This *kanyouku* included *doushi kanyouku*, with a construction pattern of noun *te* (hand) and followed by the transitive verb *hanasu* (release) in its negative potential form, namely *hanasenai* which literally means unable to release, and inserted the particle *ga*. So, the lexical meaning is hands unable to let go. While the idiomatic meaning is can't leave a work (being busy). This *Kanyouku* is a description of a condition. So, it included in *joutai/teido/kachi wo arawasu kanyouku*.

(15) *Shigotochuude te ga hanasenai kara, soko no sofa ni suwatte, sukoshi matteite kurenaika.*

(<https://proverb-encyclopedia.com>)

'I'm working now, i can't leave of my work, so can't you sit on the sofa there and wait for a while?'

The relation between 'hands can't release' and 'can't leave a work' are two things that are close in time. In the sentence it's stated that the hand can't release, but the meaning of *te* in this idiom is work. That person as a whole can't leave of the work he is doing. So, the relation between the meanings is metonymy.



The 15<sup>th</sup> chart: The relation between *te ga hanasenai* 'hands can't release' and 'can't leave a work'

### ***Te wo ageru***

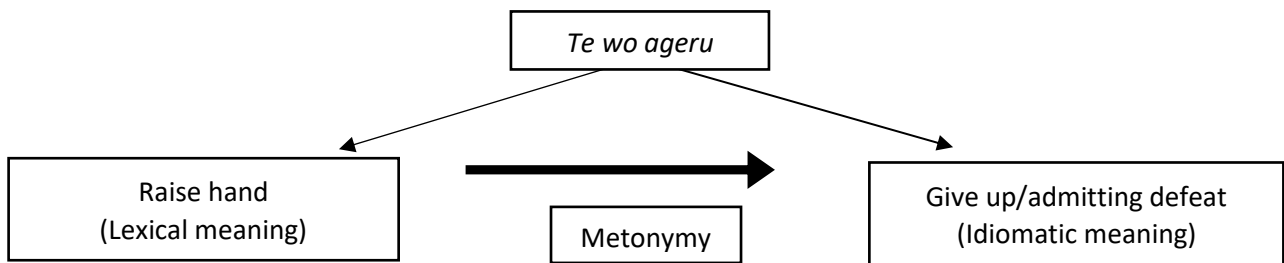
This *kanyouku* included *doushi kanyouku*, with a construction pattern of noun *te* (hand) and followed by the transitive verb *ageru* (raise), and inserted the particle *wo*. So, the lexical meaning is raise hand. While the idiomatic meaning include; give up/admit defeat and try to attack/hit. This *kanyouku* describes an action/movement. So, included in *koui/dousa/koudou wo arawasu kanyouku*, idiom that show meaning related to action, movement and activity.

a) Give up/admitting defeat

(16) *Tomoko chan to dochira ga tesuto no seiseki ga ue ka kisoiatanodaga, maikai, boku ga makete, te wo ageru koto ni natta.* (<https://proverb-encyclopedia.com>)

'I competed with Tomoko to see which one had the better test results, but every time I lost, I gave up'.

The act of raising hand with intension 'surrendering or admitting defeat' is a form of relation between mean/way and purpose. The activity of raising hand is a way, while giving up/admitting defeat is the goal/intention. So the relation between raise hand and admitting defeat is metonymy.



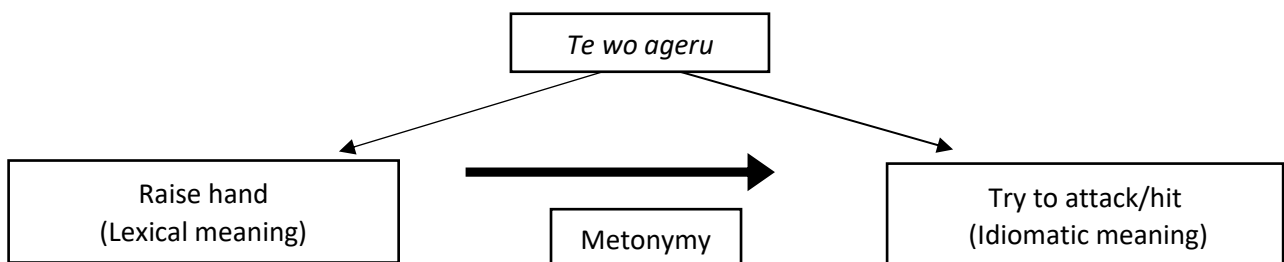
The 16<sup>th</sup> chart: The relation between *te wo ageru* 'raise hand' and 'give up/admitting defeat'

b) Try to attack/hit

(17) *Konna chiisai ko ni te wo ageru nante hidoi wa.* (<https://proverb-encyclopedia.com>)

'How dare you hit such a small child'.

The act of raising the hand with the intention of trying to hit or attack is a form of relations between way and goal. The activity of raising the hand is the way, while trying to hit is the goal. So, the relation between lexical meaning and idiomatic meaning is metonymy figure of speech.



The 16<sup>th</sup> chart: The relation between *te wo ageru* 'raise hand' and 'give up/admitting defeat'

### ***Te wo dasu***

This is an idiom that included *doushi kanyouku*, with construction pattern noun *te* (hand) and transitive verb *dasu* (put out), with the particle *wo* inserted. So, the lexical meaning of this *kanyouku* is 'put out hand'. While the idiomatic meanings are included; interfere in other's affair, commit act of violence, seizing the others belongs, doing many things, have relationships with many women.

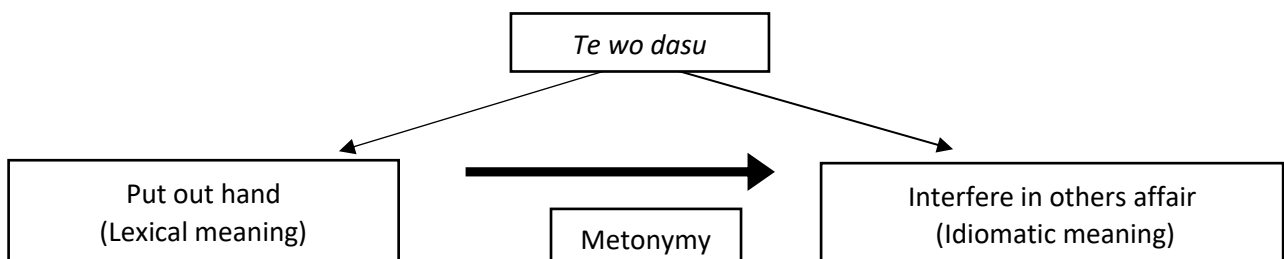
This *Kanyouku* describes an action, and included in *koui/dousa/koudou wo arawasu kanyouku*, which shows meaning related to action, movement and activity. The following are the relations of meanings of *kanyouku te wo dasu*:

a) Interfere in others affair

(17) *Kodomo ga kenmei ni shukudai wo yatteinu dakara, oya ga te wo dashite wa ikenai.* (<https://imidas.jp>)

'Parents shouldn't interfere because their kids are doing their homework hard'.

The relation between 'put out hand' and interfere in other people affair is a causal relation. So, the relation between the meanings of *kanyouku* is metonymy.



The 17<sup>th</sup> chart: The relation between *te wo dasu* 'put out hand' and 'interfere in other people affair'

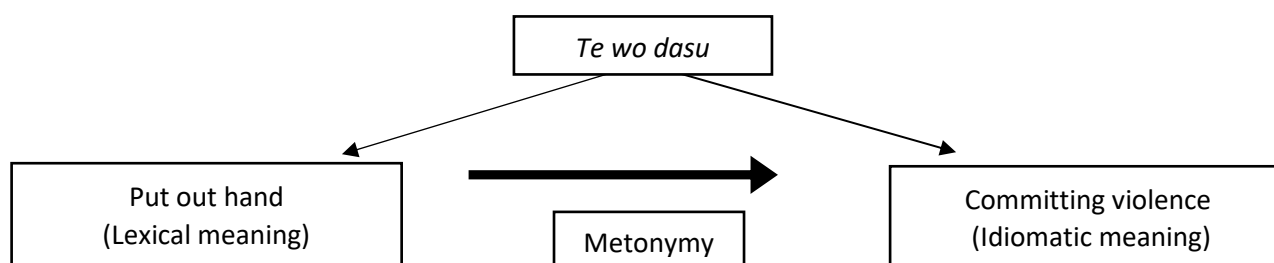
b) Commit act of violence

(<https://imidas.jp>)

(18) *Saki ni te wo dashita nowa kimi no hou dakara ayamare.* (<https://imidas.jp>)

'Because it was you who attacked first, so apologize'.

The relation between 'put out hand' and 'committing violence' is a relation between way and goal, so the relation between the meanings of *kanyouku* is metonymy.



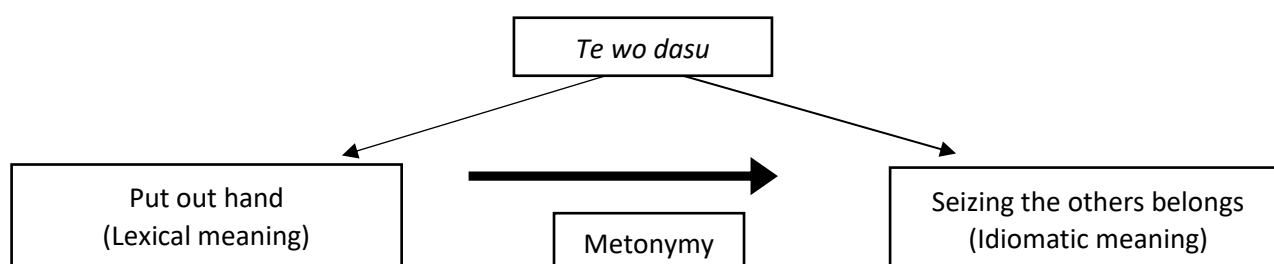
The 18<sup>th</sup> chart: The relation between *te wo dasu* 'put out hand' and 'committing violence'

c) Seizing the others belongs

(19) *Hito no kareshi ni te wo dasu nante dorobou mitaina onna!* (<https://nlb.ninjal.ac.jp>)

'You are a thief woman who steal others boyfriend!'

The relation between 'put out hand' and 'seizing the others belongs' is a relation of means/way and goals. 'Put out hand' is the way, 'seizing the others belongs' is the goal. So, the relation between the meanings of *kanyouku* is metonymy.



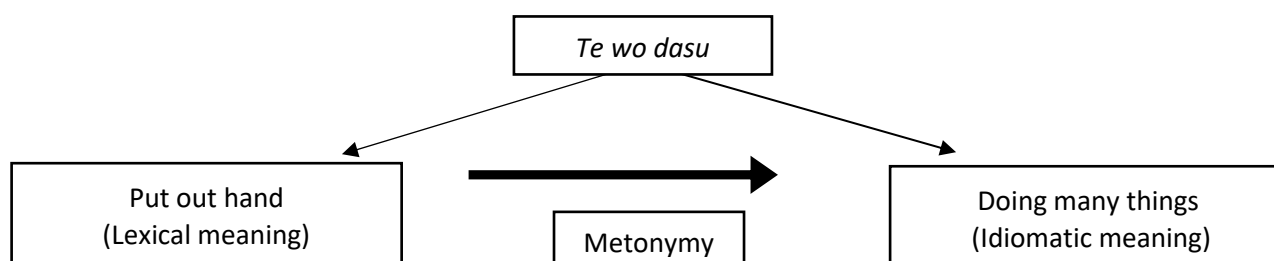
The 19<sup>th</sup> chart: The relation between *te wo dasu* 'put out hand' and 'Seizing the others belongs'

d) Doing many things

(20) *Ironna koto ni te wo dasu no wo yamete, karate ni sennen suru koto ni suru yo.* (<https://proverb-encyclopedia.com>)

'I'm going to stop trying to do a lot of things, and decide to focus on karate.'

The relation between 'put out hand' and 'doing many things' is a relation of means/way and goals. 'Put out hand' is the way, 'doing many things' is the goal. So, the relation between the meanings of *kanyouku* is metonymy.



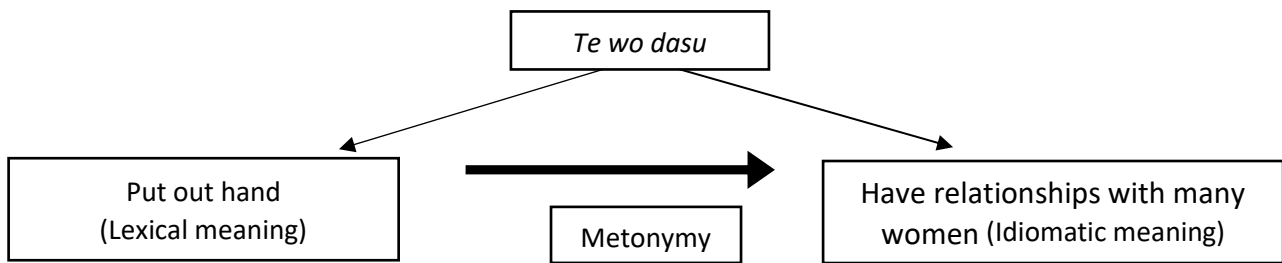
The 20<sup>th</sup> chart: The relation between *te wo dasu* 'put out hand' and 'doing many things'

e) Have relationships with many women

(21) *Kouhai no onnatachi ni te wo dasu youna otoko ni mieruka?* (<https://nlb.ninjal.ac.jp>)

'Do I look like a guy playing around with female juniors?'

The relation between 'put out hand' and 'have relationships with many women' is a relation of means/way and goals. 'Put out hand' is the way, 'have relationships with many women' is the goal. So, the relation between the meanings of *kanyouku* is metonymy.



The 21<sup>st</sup> chart: The relation between *te wo dasu* 'put out hand' and 'have relationships with many women'

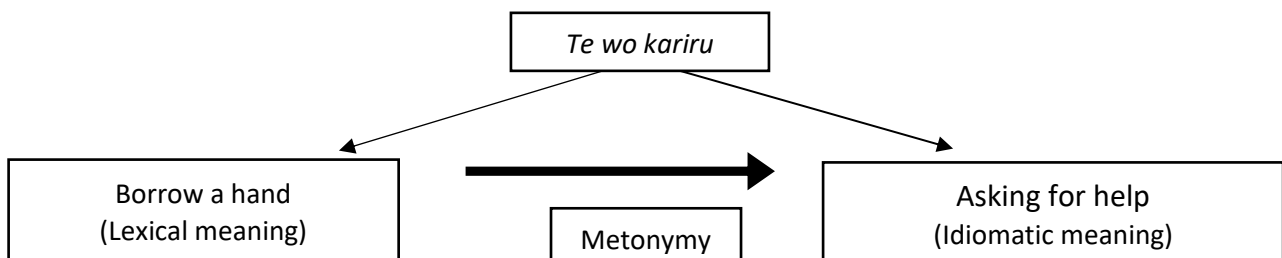
**Te wo kariru**

This is an idiom that belongs to *doushi kanyouku*, which is an idiom whose construction pattern is the noun *te* (hand) followed by the transitive verb *kariru* (borrow), with the particle *wo* inserted. So, the lexical meaning is 'borrow a hand'. While the idiomatic meaning is 'asking for help'. This is included in the *koui/dousa/koudou wo arawasu kanyouku*, that show meaning related to action, movement and activity.

(22) *Gojibun hitoride nayamazuni, shuui no hito ya puro no te wo kariru nomo ii to omoimasu.*  
(<https://nlb.ninjal.ac.jp>)

'Don't be confused yourself, I think it's also necessary to ask for help from people around or people who are professionals'.

Hand is part of the body that states something that can be used to help others, even though in reality what is asked to help is not only the hand, but the person as a whole, both material and non-material such as thoughts, suggestions, and others. So, it can be concluded that the relation between the meanings of *kanyouku* is metonymy.



The 22<sup>nd</sup> chart: The relation between *te wo kariru* 'borrow a hand' and 'asking for help'

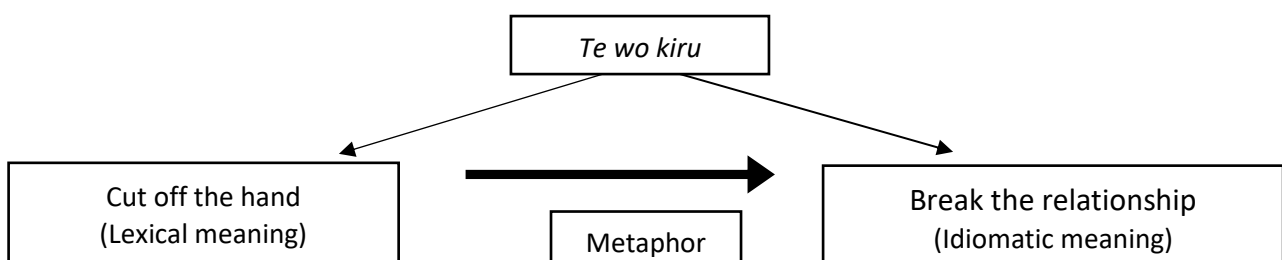
**Te wo kiru**

This is an idiom that included *doushi kanyouku*, with construction pattern is noun *te* (hand) followed by transitive verb *kiru* (cut), with the particle *wo* inserted. So the lexical meaning is 'cut off the hand'. While the idiomatic meaning is 'break the relationship'. This idiom is included in *koui/dousa/koudou wo arawasu kanyouku*, that shows meaning related to action, movement and activity.

(23) *Hantoshi mae ni kanojo to te wo kitte kara, ikkai mo kanojo ni atteinai.* (<https://proverb-encyclopedia.com>)

'After broke up with him half a year ago, I haven't seen him again'.

Hand is a parable that expresses a relationship of involvement with something or someone. Therefore, breaking a relationship is like cutting off a hand. So, it can be concluded that the relation between the meanings of *kanyouku* is metaphorical figure of speech.



The 23<sup>rd</sup> chart: The relation between *te wo kiru* 'cut off the hand' and 'break the relationship'

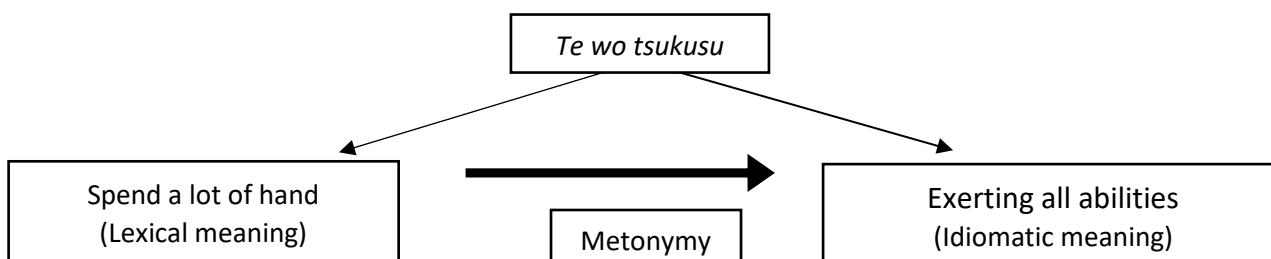
### **Te wo tsukusu**

This is an idiom that included *doushi kanyouku*, with construction pattern of noun *te* (hand) followed by transitive verb *tsukusu* (spend a lot), with particle *wo* inserted. So, the lexical meaning is 'spend a lot of hands'. Meanwhile, the idiomatic meaning is 'do the best by exerting all abilities'. *Kanyouku* is included in *koui/dousa/koudou wo arawasu kanyouku*, that show meaning related to action, movement and activity.

(24) *Oishasan mo juubunni te wo tsukushite kudasarinagaramo, iryou no genkai ni arukoto wo kanjiteiru to iu kotodesu.* (<https://nlb.ninjal.ac.jp>)

'The doctors are doing their best, but they feel that they are at the limit of medical treatment'.

The relation between 'spend a lot of hands' and 'exerting all abilities' is one that is considered spatially close. So, the relation between the meanings is form of metonymy.



The 24<sup>th</sup> chart: The relation between *te wo tsukusu* 'Spend a lot of hands' and 'exerting all abilities'

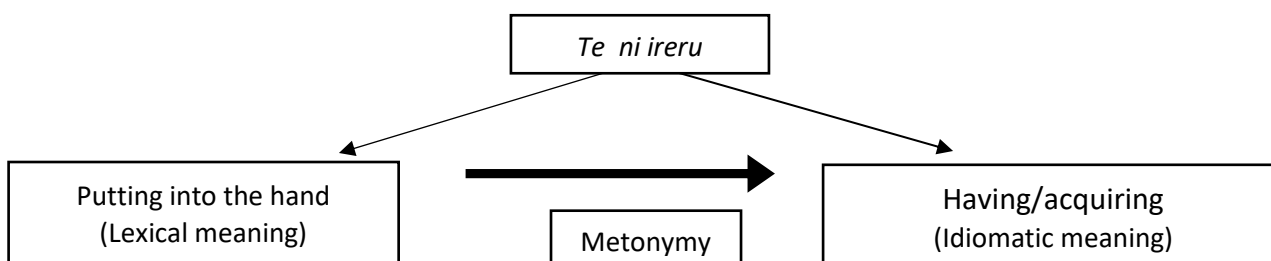
### **Te ni ireru**

This is an idiom that included *doushi kanyouku*, with construction pattern noun *te* (hand) followed by transitive verb *ireru* (put in), with particle *ni* inserted. So, the lexical meaning is put into the hand. While the idiomatic meaning is 'acquire/have'. This *kanyouku* is included in *koui/dousa/koudou o arawasu kanyouku* that shows meaning related to action, movement and activity.

(25) *Hantoshi hodo mae ni te ni ireta omocha da.* (<https://nlb.ninjal.ac.jp>)

'A toy I got about half a year ago.'

Illustration of the relation between the meanings of *kanyouku te ni ireru*, namely, when we get something, whether it's buying it ourselves or receiving a gift from someone, of course it is received first by hand. Therefore, the relation between putting into hand and having/getting are two things that are close in time. So, the relation between meanings is metonymy.



The 25<sup>th</sup> chart: The relation between *te ni ireru* 'putting into the hand' and 'Having/acquiring'

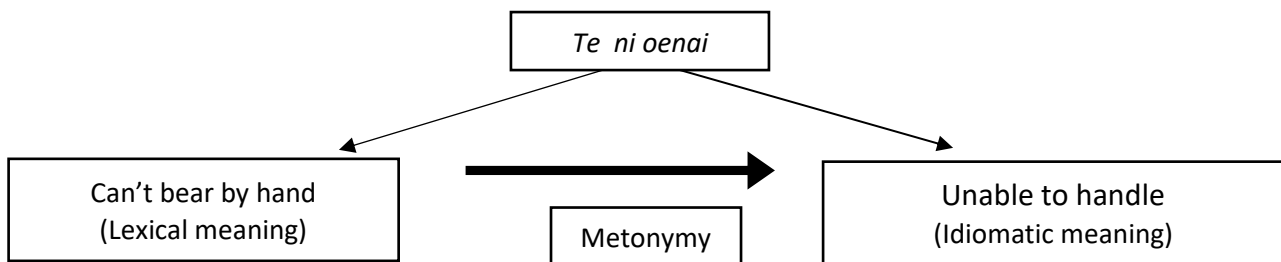
### **Te ni oenai**

This is an idiom that belongs to *doushi kanyouku*, with construction pattern is the noun *te* (hand) followed by transitive verb *ou* (bearing) in negative potential form *oenai* (can't bear), with particle *ni* inserted. So, the lexical meaning is 'can't bear by hand'. While the idiomatic meaning is 'unable to handle (no longer able)'. *Kanyouku* is included in *joutai/teido/kachi wo arawasu kanyouku*.

(26) *Yohodo te ni oenai toki dake, ouen wo tanondeita.* (<https://nlb.ninjal.ac.jp>)

'I ask for support only when I can't handle it'.

Hand that can't bear is a 'part of the whole self' which is in a situation of can't face a problem, doing work and so on. So, relation between the meanings is metonymy.



The 26<sup>th</sup> chart: The relation between *te ni oenai* 'can't bear by hand' and 'unable to handle'

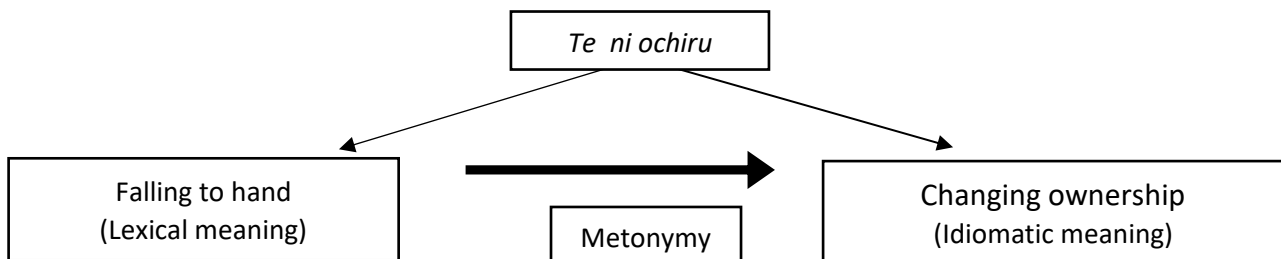
### ***Te ni ochiru***

This is an idiom that included *doushi kanyouku*, with the construction pattern noun *te* (hand) followed by intransitive verb *ochiru* (fall), with the particle *ni*. So, the lexical meaning is 'falling to hand'. Meanwhile, the idiomatic meaning is changing ownership/being under control. This is included in *joutai/teido/kachi wo arawasuru kanyouku* because it describes condition.

(27) *Keibai de gyousha no te ni ochiru*. (<https://nlb.ninjal.ac.jp>)

'Changing ownership of the trader at the auction'.

The relation between 'falling to hand' and 'changing ownership' is the relation between part and whole. So, the relation between the meanings is metonymy.



The 27<sup>th</sup> chart: The relation between *te ni ochiru* 'falling to hand' and 'changing ownership'

## **CONCLUSION**

Sixteen *kanyouku* in this study, consists of three *keiyoudoushi kanyouku* and fourteen *doushi kanyouku*. However, it can be concluded that there are one *kanyouku* which relate to body, character, and attitude, six *kanyouku* which indicate action or activity, nine *kanyouku* which indicate circumstances, degree, or grade level. Then, seven *kanyouku* have more than one idiomatic meaning, such as: *te ga hayai*, *te ga warui*, *te ga nai*, *te ga agaru*, *te ga todoku*, *te wo ageru*, *te wo dasu*. From this research it can be said that sixteen *kanyouku* have been studied using the extension of metaphorical meaning, metonym, and synecdoche. The meaning extension of "hand" that appear in idioms in Japanese is, "people", "tools", "means/methods", "ability/skill", "relationship", "owning", "helping" and "control".

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