



**The Use of *Wo Tooshite/Tsuujite* and *Ni Watatte*
as Time Markers in Japanese Sentence**
An Overview of Grammatical Meaning

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ABSTRACT

This study aims to determine the similarities and differences in the use of *~ wo tooshite/tsuujite* and *~ ni watatte* based on its' grammatical meaning as time markers. However, eventhough both functioned as time markers, in terms of grammatical meaning, both have subtle differences. This study is a qualitative descriptive study with data taken from Twitter.com as the data source. After 25 data of each time markers collected, the data then analyzed based on the grammatical meaning and structures, including the word classes which come before (noun) and after (the predicate) *~ wo tooshite/tsuujite* and *~ ni watatte*. The results showed that the similarities of *~ wo tooshite/tsuujite* and *~ ni watatte* in terms of grammatical meaning were decided by the context of the sentence, which represent the period of the activity and the phenomena of the situation occurred. On the other hand, the difference between *~ wo tooshite/tsuujite* and *~ ni watatte* is that *~ wo tooshite/tsuujite* is used when mentioning natural phenomena that occur repeatedly and continuously, while *~ ni watatte* emphasizes the duration of the activity. Moreover, *~ ni watatte* is used to express a negative state because of the nuance that the time is very long, while to express a continuing state of hope such as 'can enjoy all year round', both time markers can be used.

KEYWORDS

Grammatical meaning; *Ni watatte*; Time marker; *Wo tooshite*; *Wo tsuujite*.

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INTRODUCTION

Grammar is a science that studies the rules that govern the use of language, which is part of the field of science that studies language, namely linguistics (Agustin, 2015). Grammar in it includes the study of syntax. Syntax is a branch of linguistics that deals with the arrangement of

words in a sentence. In syntax, the wording is already like that, meaning that it cannot be changed (Verhaar, 2016). For example, the sentence "He can't eat rice" cannot be translated into "Rice can't eat him". The grammatical differences between Indonesian and Japanese make it difficult for students to learn. In Indonesian, the sentence pattern is S (subject) – P (predicate) –

O (object) in general (Wigiati, 2012). Meanwhile, in Japanese, the pattern structure is S (subject) – O (object) – P (predicate) (Sudjianto & Dahidi, 2007).

In Japanese, there is an expression as a marker of time. The expressions *~kara ~made*, *~aida*, and also *~kara ~ni kakete* are examples of expressions that indicate the starting and ending time of activities at the basic level. At the intermediate level, there are the expressions *~wo tooshite/tsuujite* and *~ni watatte*, both of which when translated into Indonesian mean ‘along’ or ‘as long as’.

The following are examples of sentences that contain *~wo tooshite/tsuujite*, and *~ni watatte*.

エリツイン・ロシア大統領は二十八日夜、クリントン米大統領と四十五分にわたって電話で会談しボスニア問題で意見を交換した。

Eritsin · roshia daitouryou wa nijuu hachi nichi yoru, kurinton bei daitouryou to yonjuugo fun ni watatte denwa de kaidan shi bosunia mondai de iken o koukan shita.

“Russian President Yeltsin had a forty-five-minute telephone conversation with US President Clinton on the 28th evening to exchange views on the Bosnian issue.”

(Hanazono, 2003, p. 136)

あの地方は1年を通じて雨がが多い。

Ano chihou wa ichinen wo tsuujite ame ga ooi.

“In that area it rains heavily all year round.”

(Ajia Gakusei Bunka Kyokai, 1997, p. 44)

この駅前広場では年間を通じて／通して様々なイベントが催される。

Kono ekimae hirouba de wa nenkan wo tsuujite/tooshite samazamana ibento ga moyou sareru.

“In this station square, various kinds of events are held throughout the year.”

(Oyanagi, 2002, p. 141)

In the example above, the use of *~wo tooshite/tsuujite*, and *~ni watatte*, namely both can be translated into “as long as”. The use of those above showed the same meaning, which both explain the duration, period, or the length of time the activity occurs. Words that come before *~wo tooshite/tsuujite*, and *~ni watatte* are nouns associated with numbers such as 45 minutes, 2 months, 1 year, and so on. Because they have the same meaning, many Japanese learners have difficulty with these time markers.

However, although *~wo tooshite/tsuujite*, and *~ni watatte* both have meanings ‘as long as’, during a certain period an event or occurrence occurs,

there are differences between the two. Because of the subtle differences, it is very difficult to distinguish when one expression is used and another. The most obvious difference is that the word that comes before *~ni watatte* can be filled with a noun related to space, place, or area. Meanwhile, in *~wo tooshite/tsuujite*, cannot be entered before *~wo tooshite/tsuujite* as in the following sentence.

今度の台風は日本全域にわたって被害を及ぼした。

kondo no taifuu wa nippon zeniki ni watatte higai o oyoboshita.

“This typhoon has caused havoc across Japan.”

(Etsuko, Miyamoto, & Masako, 2007, p. 323)

However, are there any differences outside the grammatical aspects such as differences in semantics. In contrast to syntax, which deals with the grammatical structure between words in sentences, semantics is a branch of linguistics that deals with meaning. There are researches on Japanese markers in pragmatic fields (Morita & Kim, 2022; Obe & Haberland 2018), identity markers in Japanese music (Stanlaw, 2021), epistemic and evidential markers (Larm, 2018), and markers to express necessity such as ‘may’ and ‘must’, but those which analyse time markers is still limited. Hanazono (2003) in his research analyzed the use of *[N Wo Tooshite]* and *[N Wo Tsuujite]* but it does not discuss the differences in the meaning in detail. Hence, to fill these gaps, this study focuses on the use of *~wo tooshite/tsuujite* and *~ni watatte* based on the grammatical meaning, and aims to determine the similarities and differences in the use of *~wo tooshite/tsuujite* and *~ni watatte* based on its grammatical meaning.

LITERATURE REVIEW

Semantics and Grammatical Meaning

Language is an arbitrary sound symbol. This arbitrary word means that there is no mandatory connection between the language symbol with the concept or meaning intended by the symbol. An arbitrator has the meaning of arbitrary, which means that the language and its symbols are only based on agreement. Because language is arbitrary, language is related to meaning. The branch of linguistics that deals with meaning is semantics. In contrast to syntax which deals with grammatical

structures between words in sentences, semantics is a branch of linguistics that deals with meaning or meaning (Verhaar, 2016).

Semantics in Japanese is called *imiron*, which means the field of linguistics that studies the meaning of language, as opposed to phonology and grammar (Shigeru, 2009). The object of semantics studies is meaning. Meaning is divided into several parts. Chaer (2013) distinguishes meaning based on several criteria, from the type of semantic meaning divided into lexical and grammatical meaning. Then based on the presence or absence of referents of a word or lexeme, it is divided into referential and non-referential meanings. Based on the presence or absence of a sense of value in a word or lexeme, meaning is divided into denotative meaning and connotative meaning. Based on the accuracy of the meaning is divided into the meaning of the word and the meaning of the term. Finally, based on other criteria, it can be mentioned that there are associative, locative, reflective, idiomatic meanings, and so on.

The grammatical meaning according to Chaer (2013) is the meaning of language by emphasizing relationships at various grammatical levels. This meaning only emerged as a result of grammatical processes such as affixation, reduplication, and others. *~wo tooshite/tsuujite*, and *~ni watatte* are included in the grammatical meaning because these expressions do not have the real meaning of the word, both of which can have meaning if they are at the grammatical level.

Word Class in the Japanese Language

Talking about grammatical meaning certainly cannot be separated from sentence-forming elements, namely words, therefore the following will explain word classes in Japanese. class or what is called *hinshi bunrui* (品詞分類) is broadly classified into two, namely 「自立語」 *jiritsugo* and 「付属語」 *fuzokugo*. *Jiritsugo* is a group of word classes that can stand alone and can also form sentences without the help of other word classes. *Fuzokugo* is a word class that cannot stand alone, in the sense that this word class must be accompanied by another word class to form a sentence.

Sudjianto and Dahidi (2007) stated that the classification is further divided into ten types, namely (1) *doushi* or verbs, (2) *keiyoushi* or i-adjectives, (3) *keiyoudoushi* or na-adjectives, (4) *meishi* or noun, (5) *rentaishi* or prenoun (6) *fukushi*

or adverbial, (7) *kandoushi* or interjection (8) *setsuzokushi* or conjunction, (9) *jodoushi* or auxiliary verb, (10) *joshi* or particle. In this study, only a few classes of words will be discussed, according to the research focus.

In this study, the focus of the research is *~wo tooshite/tsuujite*, and *~ni watatte* when those two entered into sentences related to nouns, verbs, and adjectives. This research also discusses compound words (*fukugougo*) which are a combination of two classes of words, especially the type of *fukugou joshi*.

Fukugoujoshi

Fukugoujoshi is a compound auxiliary in which the auxiliary or particle joins another class of words, such as *doushi* or *joshi* itself. *Fukugoujoshi* consists of two words, namely *fukugou* which means a combination, and *joshi* which means auxiliary or particle.

Iori, Takanashi, Nakanishi, and Yamada (2001) suggest that *fukugoujoshi* is *kakujoshi* which shows the relationship between a noun phrase and a predicate is *ga, o, ni, e, to, kara, yori, made, and de, but forms like ni tsuite, ni yotte*, and so on show the relationship between the noun phrase and the predicate that replaces *kakujoshi*. This form of relationship is called *fukugoujoshi*. Meanwhile, according to Kridalaksana (2008), a predicate is part of a clause that marks what the speaker said about the subject. In the previous theory regarding word classes, the predicate in Japanese can be in the form of word classes *doushi* (verb), *keiyoushi* (adjective), *keiyoudoushi* (adjectival verb), and also *meishi* (noun). Meanwhile, *~wo tooshite/tsuujite* and *~ni watatte* are included in *fukugoujoshi* which is a combination of *joshi* (particle) and *doushi* (verb). *~Wo tooshite/tsuujite* and *~ni watatte* are generally used to express the relationship between a noun phrase and a predicate.

Fukugoujoshi ~Wo Tooshite/Tsuujite

In the discussion, the expression *~wo tooshite/tsuujite* has two functions. The first is used as a medium to express something that about to happen and the second is used as a time span. This study focuses on the second use, namely as a time marker.

Grammatically, *~wo tooshite/tsuujite* belongs to *fukugoujoshi*. As explained earlier, this serves to connect the noun with the predicate. According to Hanazono's Theory (2004, p. 22-23) the following nouns are nouns whose quantity is related to time

such as 一年 /*ichinen*/1 year, 一生 /*isshou*/ throughout life, 全体 /*zentai*/ overall, 学期 /*Gakki*/ semester, 季節 /*kisetsu*/season, ~時代 /*~jidai*/~age, 歴史 /*rekishi*/history, シーズン /*shiizun*/season, シリーズ /*shiriizu*/series. Then after it is followed by a predicate where this predicate is a class of *keiyoushi* and also words related to circumstances such as the word 暖かい /*ataakai*/ warm, 寒い /*samui*/ cold, 変わらない /*kawaranai*/unchanged, (に) 終わる /(*ni*) *owaru*/finish, 栄える /*sakaeru*/prosperous, 生き残ってくる /*ikinoko-ttekuru*/survive, 批判的だ /*hihantekida*/ critical, 惹かれています /*hikareteiru*/interested.

~*wo tooshite* and ~*wo tsuujite* have the same meaning and function for the second meaning and usage. The only difference is the writing, that is, one is ~*N wo tooshite* and the other is ~*N wo tsuujite*. According to Kouo An in Hanazono (2004) ~*wo tooshite/tsuujite* is an expression that represents a period or interval that means “always”. Etsuko, Miyamoto, and Masako (2007) also mentioned that ~*wo tooshite/tsuujite* is used when you want to say “the same state over and over again~”. Functionally there is no difference between the two, it’s just that ~*wo tooshite* (Guruupu Jamashii, 1998).

From the explanation of the functions of ~*wo tooshite* and ~*wo tsuujite* above, it can be concluded that this expression is used to express that within a certain period of time span, something happens or certain conditions occur. In that time span, said condition occurs continuously. Hence, basically ~*wo tooshite* has the same meaning as ~*wo tsuujite*, but ~*wo tooshite* is generally used for writing.

Fukugoujoshi ~Ni Watatte

Ni watatte as a *fukugoujoshi*, connects the noun with a predicate. Similar to ~*wo tooshite/tsuujite*, nouns before ~*ni watatte* are nouns whose quantity relates to time such as 10分 /*juppun*/10 minutes, 四時間 /*yojikan*/4 hours, 十日 /*touka*/10 days, 五夜 /*goya*/5 nights, 昼夜 /*icchuuya*/ day and night, 三週 /*sanshuu*/3 weeks, 生涯 /*shougai*/ a lifetime, 長年 /*naganen*/ a long time, 長期間 /*choukikan*/ long term. and others. Then followed by the predicate, namely the word class *doushi* types *ishidoushi* and *muishidoushi* such as 行う /*okonau*/ hold, 続ける /*tsudzukeru*/ continue, 会談する /*kaidansuru*/meeting, 開く /*hiraku*/open, 換金する /*kankinsuru*/ convert, 務める /*tsutomeru*/to

muster, 協議する /*kyougisuru*/discussion, 連載する /*rensaisuru*/ serialization, 開催する /*kaisaisuru*/to hold (competition, and others).

~*Ni watatte* comes from the verb *wataru* which means to expand; reach; pass; cross. When added *kakujoshi ~ni* the meaning would be “along; over a period of time...” in the sense of a continuous period of time or period. Morita and Matsuki in Hanazono (2003) stated that the function of ~*ni watatte* is an expression that shows that a place or period covers the entire range. Etsuko, Miyamoto, and Masako (2007) mention that ~*ni watatte* is used when you want to say that a condition spreads or continues over a certain period. The use of ~*ni watatte* can also be used to say a condition or condition that spreads throughout the world, a range, or an area. In its use, ~*ni watatte* also has the nuance of ‘a fairly long period of time’, there is a feeling that the time span or duration of the incident is very long (Uchiyama, n.d.). From this explanation, it can be concluded that ~*ni watatte* serves to express how much how big, how broad, how long a condition occurs. ~*Ni watatte* focuses on the time, area, and frequency that extends.

This research is relevant to research by Hanazono (2003) entitled [*N Ni Watatte*] *Ni Tsuite* and also Hanazono (2004) with the title [*N Wo Tooshite*] [*N Wo Tsuujite*]. This research examines ~*ni watatte*, ~*wo tooshite* and ~*wo tsuujite* in terms ofology, function, and syntax. The results of this study are used as a theory in the current study. What distinguishes the relevant research from the current research is that previous research did not analyze the differences between ~*wo tooshite*, ~*wo tsuujite*, and ~*ni watatte* so that the researcher intends to examine how these expressions differ in terms of grammatical meaning.

RESEARCH METHOD

In this study, the researcher used a qualitative descriptive method. This study uses a descriptive method that is used to analyze and describe the similarities and differences in the use of ~*wo tooshite/tsuujite*, and ~*ni watatte* based on the grammatical meaning described in the form of a description.

The data was obtained from the Twitter.com social media source in the form of tweets in 2020 which used the note-taking method. The use of note-taking technique is to record some data obtained from written sources (*jitsurei*) in Twitter

online media that are relevant to the research being conducted, namely the use of *~wo tooshite/tsujite*, and *~ni watatte*.

The data analysis technique in this study uses the *agih* technique, which is a technique where the determining tool is the language element itself (Muhammad, 2019). researcher analyzes based on the meaning of the use of *~wo tooshite/tsujite* and *~ni watatte* based on the theory. In addition, this study also uses an advanced technique, namely the dressing technique. The data that has been obtained are classified and analyzed using the substitution technique, namely by replacing *~wo tooshite/tsujite* with *~ni watatte*, and vice versa to find out whether the two have similarities.

To strengthen the results of the analysis that has been substituted, this study also uses data triangulation, namely exploring the truth of certain information through various methods and sources of data acquisition. Therefore, researchers also conducted a survey of native Japanese speakers by distributing questionnaires regarding the use of both *fukugojoshi* with substituted data with a total of 50 questions. The questionnaire data were collected for 5 days, from August 27, 2021, to August 31, 2021, through Google Form which was distributed to 15 respondents.

RESULTS DAN DISCUSSION

This study found 50 data with each expression, namely 25 *~wo tooshite/tsujite* data and 25 *~ni watatte* from Twitter.com sources taken from 2020 January to December. Data were collected and analyzed based on their grammatical meaning. The analysis is also supported by the results of the questionnaire, which described by ○ symbol if 'both could replace each other', △ symbol to showed an answer of 'yes or no depends on the context', and symbol ✕ for answers that 'they could not replace each other'. The following is the data analysis based on the context that has been concluded.

The State of Continuous Expectation

Data 1a

ぜひ1年を通して楽しんでいただけたら嬉しいです!

zēhi ichi nen wo tooshite tanoshinde itadaketara ureshiidesu!

"I'm happy if you can enjoy it all year round!"

Before the *~wo tooshite*, in Data 1a there is the word 「1年」 "*ichi nen*" (one year or a year) which belongs to the *meishi*. 'One year' is included in *futsuu meishi* is an abstract noun because one year is included in the time. After the pattern, there is the word which comes from the word which means 'to enjoy'. This kata belongs to the *doushi* which, when viewed from the presence or absence of the will, is included in the *ishidoushi* because it is desired. The word followed by 「いただけたら」 "*itadaketara*" which when combined will become 'if you can enjoy' because the form is conditional. The word is also a predicate in the clause.

~Wo tooshite in this data means 'along' because it is followed by *meishi* which relates to time. In Hanazono's theory (2004), *~wo tooshite* means that over a period of time the same thing happens continuously. In this data in the one-year time period, the situation is the same, namely that people can enjoy the work of user @shirahamakamome throughout the year. This situation continued for one year. Data 1b follows *~wo tooshite* which is substituted with *~ni watatte*.

Data 1b (△)

ぜひ1年にわたって楽しんでいただけたら嬉しいです!

Zēhi ichi nen ni watatte tanoshinde itadaketara ureshii desu!

"I'm happy if you can enjoy it for a year!"

In Data 1b, the *~ni watatte* can be interpreted as 'during'. Grammatically, this pattern is acceptable to use because before and after the pattern of word classes that follow is in accordance with Hanazono's (2003) theory, namely before the pattern of nouns that represent time and after the pattern, namely *ishidoushi*. The meaning is also acceptable, where this pattern emphasizes the time limit of the incident. If you use this pattern, then events will be limited to 1 year, user @shirahamakamome will be happy if people can enjoy his work for one year, which is not acceptable because what is expected is that the event continues without a 1-year limit. (△)

Results of the questionnaire with native speaker respondents obtained balanced results between yes and no, namely 7 people said they could replace each other (showed by ○ symbol), 1 person answered yes or no according to the context (showed by △ symbol), and 7 people answered that they could not replace (showed by symbol ✕).

Natural Weather Phenomena

Data 2a

．．．． 来週は 1 週間を通して全国的な寒さと日本海側の大雪に警戒が必要です。
...Raishu wa issuukan wo tooshite zenkoku tekina samusa to nihonkaigawa no ooyuki ni keikai ga hitsuyou desu.
“...next week we need to be on the lookout for cold and heavy snowfall nationwide on the sea side of Japan for one week.”

In Data 2a, before *fukugoujoshi* ~*wo tooshite* there is the word 1 週間 “*issuukan*” which means ‘a week’. This word belongs to the class of words *meishi* type *futsuu meishii* abstract nouns. Next, after ~*wo tooshite* there is the word which means ‘necessary’ or ‘important’. Then the meaning of ‘necessary’ here lies in the previous phrase which means it is necessary to beware of the cold and heavy snowfall. This word belongs to the *keiyoudoushi* which expresses the nature, which is the predicate of the sentence.

In this data, ~*wo tooshite* means that during one week, the same conditions, namely cold weather and heavy snowfall occur. Due to the forecasted bad weather for a week, the account @wni_jp urges Japanese citizens to be vigilant. So, what is a continuous condition is the weather. Here ~*wo tooshite* which is substituted with ~*ni watatte* in Data 2b.

Data 2b (○)

．．． 来週は 1 週間にわたって全国的な寒さと日本海側の大雪に警戒が必要です。
...Raishuu wa 1 shuukan ni watatte zenkokutekina samusa to nihonkaigawa no ooyuki ni keikai ga hitsuyou desu.
“...next week we need to be on the lookout for cold and heavy snowfall nationwide on the sea side of Japan for one week.”

The use of ~*ni watatte* in the sentence of Data 2b above means ‘during’ which means the cold weather and heavy snowfall lasted for one week. Grammatically, before ~*ni watatte* there are words that represent time but after that the word classes that appear do not match as in Hanazono’s (2003) theory. Meaning, the use of the ~*ni watatte* pattern can replace the ~*wo tooshite*, the use of this pattern emphasizes the duration of ‘need to watch out for cold weather and heavy snowfall’ is limited to 1 week ahead. Also, with the use of ~*ni watatte*, there is a feeling that the span of 1 week is very long, just

like Uchiyama’s theory. Therefore, in meaning both can replace each other (○) .

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 10 people said they could replace each other (○) , 3 people answered yes or no according to the context (△) and 2 people said they could not replace each other (×) .

Visible State Phenomena

Data 3a

化学肥料による食糧増産は、70 年にわたって戦争なしに国民を養い、．．．
Kagaku hiryou niyuru shokuryou zousan wa, nanajuunen ni watatte sensou nashi ni kokumin o yashinai.
“...support the people for 70 years without war”

In Data 3a, before ~*ni watatte* there is the word 70 年 “*nanajuunen*” which means 70 years. This word belongs to the class of *meishi*, a type of *futsuu meishi* is an abstract noun because it represents time. After that there is the word 「養い」 “*yashinai*” which means ‘to support’. Because it comes from the word 「養う」 *yashinai* it belongs to the *doushi* type *ishidoushi*, word class *keiyoushi*. This word is a predicate in the main sentence.

The use of ~*ni watatte* in this data means that during a certain period of time an event or activity occurred. Over the past 70 years, increased food production has supported the people without war. So, during that period, there were supporting activities, namely the people. Following data 3b is the use of ~*ni watatte* which is substituted with ~*wo tooshite/tsuujite*.

Data 3b (×)

化学肥料による食糧増産は、70 年を通して／通じて戦争なしに国民を養い、．．．
Kagaku hiryou niyuru shokuryou zousan wa , 70 nen wo tooshite/tsuujite sensou nashi ni kokumin o yashinai, ...
“Supporting the people for 70 years without war”

Grammatically, the use of ~*wo tooshite/tsuujite* is acceptable. Before ~*ni watatte* there is a word that represents time, namely 70 年 “*nanajuunen*” and after that there is a word 養い “*yashinai*” that represents a situation, namely which means to support. The meaning is also acceptable, because the same situation occurs continuously. Circumstances of support have always occurred

throughout the 70 years. Hence, the use of both can replace each other in such a context (○) .

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 8 people said they could replace each other (○) , 3 people answered yes or no according to the context (△) , and 4 people answered that they could not replace each other (×) .

Recurrent and Continuous Natural Phenomena

Data 4a

卵、幼虫、蛹、成虫と一生を通して毒針毛(どくしんもう)を身にまとう「チャドクガ」。

Tamago, youchuu, sanagi, seichuu to isshou wo tooshite doku hari ke (dokushin mou) o mi ni matou "chadokuga"

“Tea Tussock Moth wears itchy hairs on eggs, larvae, pupae, and adults throughout its life.”

In Data 4a, before ~*wo tooshite* there is the word 「一生」 “*isshou*” which means ‘all life’. This word belongs to the class of *meishi* words of the *futsuu meishi*, type an abstract noun because it belongs to time. Then after ~*wo tooshite* the predicate is word 「身にまとう」 which means ‘to wear’. In that context, ‘to wear’ here means to be covered or covered. This word belongs to the *doushi* which, if seen or not there is a human will, this word belongs to the *muishidoushi* which denotes natural phenomena. This word can also represent a situation.

The use of ~*wo tooshite* in the data means that over a certain period of time the same situation continues to occur. In the period of time i.e. throughout life from egg to adult, the Tea Tussock moth wears or is covered with itchy hairs. This condition it has been happening for a long time and continuously with the context of repeated and continuous natural phenomena. The following data 4b contains ~*wo tooshite* which is subst insert it with ~*ni watatte*.

Data 4b (×)

卵、幼虫、蛹、成虫と一生にわたって毒針毛(どくしんもう)を身にまとう「チャドクガ」。

Tamago, youchuu, sanagi, seichuu to isshou ni watatte doku hari ke (dokushin mou) o mi ni matou "chadokuga"

“Tea Tussock Moth wears itchy hairs on eggs, larvae, pupae, and adults throughout its life”.

In Data 4b, the use of ~*ni watatte* is grammatically acceptable because previously there

were words 「一生」 “*isshou*” which had a clear duration of time, from egg to adult. After that there were also words 「身にまとう」 “*mi ni matou*” which belonged to the *muishidoushi* (non-volitional verb). However, the meaning is not precise because the context in this data is a natural phenomenon that has been going on for a long period of time and has happened repeatedly (×) .

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 5 people said they could replace each other (○) , 4 people answered yes or no according to the context (△) , and 6 people answered that they could not replace each other (×) .

Time Range of Events

Data 5a

配信 10 日を通して、皆が、演劇が、愛しいと実感しました。

Haishin 10 nichi wo tooshite, mina ga, engeki ga, itoshii to jikkan shimashita.

“Throughout the 10 days of broadcast, everyone realized that theater was fun.”

In Data 5a, before ~*wo tooshite* there is the word 「10 日」 “*juunichi*” which means ‘10 days’. This word is followed by 「配信」 “*haishin*” which means ‘broadcast’ to clarify the word 10 days and this belongs to the class of words *meishi* (noun) is a type of *futsuu meishi* (regular noun), an abstract noun because it belongs to time. After that there is the word 「実感しました」 “*jikkan shimashita*” which means ‘to realize’. This word belongs to the *muishidoushi* because it is a verb that shows phenomena that exist in the human body.

Next use ~*wo tooshite* in data 5b means that throughout a certain period of time, 10 broadcast days, the same situation occurs continuously. The same situation in this data is a pleasant theater. Throughout 10 broadcast days, they realize that theater is always fun. Here ~*wo tooshite* substituted with ~*ni watatte*.

Data 5b (○)

配信 10 日にわたって、皆が、演劇が、愛しいと実感しました。

Haishin 10 nichi ni watatte, mina ga, engeki ga, itoshii to jikkan shimashita.

“Throughout the 10 days of broadcast, everyone realized that theater was fun.”

From a grammatical point of view, the use of ~*ni watatte* in this data is appropriate because both

before and after are in accordance with Hanazono's theory. The meaning of its use is acceptable, but what is emphasized is the duration of time which is 'for 10 days' and also the limitation of events that only occur for 10 days. So, from this context the two can replace each other. (○)

This is also reinforced by the results of a questionnaire with native speaker respondents, 7 people say they can replace each other (○), 2 people answer yes or no according to context (△), and 6 people answered that they cannot replace (×).

Duration of Activity

Data 6a

平成20年9月、台北のご自宅でお目にかかって3時間にわたって懇談し. . .
heisei nijuu nen kugatsu, taipei no gojitaku de ome ni kakatte sanjikan ni watatte kondan shi . . .
"In September 2008, I met him at his house in Taipei and talked for three hours, ..."

In Data 6a there is the word 「3時間」 "sanjikan" before *~ni watatte*. This word which means '3 hours', belongs to the class of words *meishi*, type of *futsuu meishi* is an abstract noun because it represents time after there is a word which means 'to talk'. This word belongs to the *doushi* type *ishidoushi* because its occurrence is desired, it is also a predicate in the sentence.

The use of *~ni watatte* in the data means that the event occurred during a certain period of time, where it emphasizes the duration of the event. For 3 hours the author of the tweet chatted with Dr. Lee Teng-hui, which means the length or duration of the conversation is 3 hours. In the following data 6b, *~ni watatte* is substituted with *~wo tooshite/tsuujite*.

Data 6b (×)

平成20年9月、台北のご自宅でお目にかかって3時間を通して/通じて懇談し. . .
Haishin 10 nichi ni tooshite/tsujitte, mina ga, engeki ga, itoshii to jikkan shimashita.
"Throughout the 10 days of broadcast, everyone realized that theater was fun."

In this data, the use of *~wo tooshite/tsuujite* is considered less acceptable even though previously there were words that represented time. 3 hours in this data emphasizes the length or duration of the

incident, namely talking, which is *~wo tooshite/tsuujite* it cannot be used under these conditions. (×)

This is also reinforced by the results of a questionnaire with native speaker respondents, 5 people say they can replace each other (○), 1 people answer yes or no according to context (△), and 9 people answered that they cannot replace (×).

Negative State (Existence of Very Long Feelings)

Data 7a

負傷ののち20年以上にわたってピアノを演奏することができなかった彼が. . .
Fushou no nochi 20 nen ijou ni watatte piano o ensou suru koto ga dekinakatta kare ga,...
"A performance when he couldn't play the piano for more than 20 years after his injury..."

In Data 7a, before *~ni watatte* there is the phrase 「20年以上」 "nijuunen ijou" which is included in the word representing time. The word consists of 「20年」 "nijuunen" dan 「以上」 "ijou" which means when combined to be 'more than 20 years'. Then there is the word 「できなかった」 "dekinakatta" which means 'can't'. This word is included in the *doushi* type of *muishidoushi* because its occurrence is not desired which is a predicate in the sentence. The word is also followed by 「ピアノを演奏すること」 "piano wo ensou suru koto" which means 'play the piano'. So, what is an 'can't' activity is 'playing the piano'.

The use of *~ni watatte* in this data means that during a certain period of time, events occur in the context of a very long negative state. The incident was that Brazilian pianist Joao Carlos Martin suffered an injury that left him unable to play the piano for more than 20 years. This use also has the nuance that 20 years feels very long, of course for a pianist who can no longer play the piano, 20 years feels very long. The existence of this very old nuance is in line with Uchiyama's theory. The following is data 7b containing *~ni watatte* substituted with *~wo tooshite/tsuujite*.

Data 7b (×)

負傷ののち20年以上を通して/通じてピアノを演奏することができなかった彼が. . .
Fushou no nochi 20 nen ijou wo tooshite/toojite piano o ensou suru koto ga dekinakatta kare ga,...
"A performance when he couldn't play the piano for more than 20 years after his injury..."

In Data 7b, the use of *~wo tooshite/tsuujite* is grammatically acceptable because before and after is followed by a word in accordance with Hanazono's theory (2004). In a sense, it is less acceptable because this data emphasizes on the duration of time, that is, for 20 years, also because of the nuances of a long time, then its use can not replace each other. (X)

This is also reinforced by the results of a questionnaire with native speaker respondents, namely 3 people said they can replace (O), 1 person answered yes or no according to the context (Δ), and 11 people answered can not replace (X).

Phrases for a Long Time (Used in Conjunction with the Word Nagaki)

Data 8a

... 長きにわたって、外交、防衛、経済等、日本を引っ張って頂き、...
...Nagaki *ni watatte*, gaikou, bouei, keizaitou, nippon o *hippatte itadaki*,...
“...has led Japan in diplomacy, defense, economics, etc. for a long time ...”

Before *~ni watatte*, in this data 8a there is the word 「長き」 “*nagaki*” which means ‘long distance or long time’. Because this word is used in conjunction with *~ni watatte* it means ‘for a long time’ where the word belongs to the *meishi* type *futsuu meishi* abstract noun because it represents a period of time. Then after *~ni watatte*, the predicate has the word 「引っ張って」 “*hippatte*” which means ‘to attract or lead’. However, in this data the word means ‘lead’ and this word is included in *ishidoushi* because the event is desired. The word 「引っ張って」 “*hippatte*” is followed by 「頂き」 “*itadaki*” which means ‘receive’ in the context that the giver is a person who is in a higher position than the recipient. This is a form of respect because Mr. Abe’s position is higher than that of the author.

~Ni watatte in this data means that during a certain period of time, an event or activity occurs. In data 8a, *~ni watatte* used in conjunction with 「長き」 “*nagaki*” means ‘for a long time’. The word 長き “*nagaki*” combined with *ni watatte* is an expression that means something that lasts for a long time. This expression is used in formal situations and is also commonly used to be grateful, according to the situation on this data.

Here *~ni watatte* substituted with *~wo tooshite/tsuujite*.

Data 8b (X)

... 長きを通して/通じて、外交、防衛、経済等、日本を引っ張って頂き、...
...Nagaki *wo tooshite/tsuujite*, gaikou, bouei, keizaitou, nippon o *hippatte itadaki*,...
“...has led Japan in diplomacy, defense, economics, etc. for a long time ...”

Use of *~wo tooshite/tsuujite* on this data it can be literally accepted that there is only a nuance of ‘always leading Japan’ in that period of time and indeed the fact that Prime Minister Abe continued to lead Japan for a long period of time. Grammatically it can also be accepted because 「長き」 “*nagaki*” can represent time and also 「引っ張って」 “*hippatte*” can also represent the state of leading Japan even though this word is more representative of action. However, to say ‘for a long time’ *nagaki* is used in conjunction with *~ni watatte* because this word represents the length of time (X).

Author conducted a search on Twitter but found no use of *nagaki* in conjunction with *~wo tooshite/tsuujite*. Although based on the test of native speaker respondents as many as 7 people said they could replace each other, but 3 people answered hesitantly and 5 people answered they could not replace each other. Therefore, the author re-confirmed through the Hinative.com website and received a response that the expression *nagaki ni watatte* is a standard phrase, therefore it cannot be replaced with *nagaki wo tooshite* or *nagaki wo tsuujite*.

Based on the results of the analysis that has been done, the authors concluded the similarities and differences between *~wo tooshite/tsuujite* and *~ni watatte* in tabular form for easy viewing, as in Table 1, Table 2, and Table 3 below.

Table 1: Grammatical structure of *~wo tooshite/tsuujite*.

Before	After
<i>Futsuu meishi</i>	<i>Ishidoushi</i>
<i>Futsuu meishi</i>	<i>Muishidoushi</i>
<i>Futsuu meishi</i>	<i>Meishi</i>
<i>Futsuu meishi</i>	<i>Keiyoushi</i>
<i>Futsuu meishi</i>	<i>Keiyoudoushi</i>

Table 2: Grammatical structure ~ni watatte.

Before	After
<i>Futsuu meishi</i>	<i>Ishidoushi</i>
<i>Futsuu meishi</i>	<i>Muishidoushi</i>

On Table 1 and Table 2, it can be seen that grammatically, before ~wo tooshite/tsuujite and ~ni watatte are followed by the word class *futsuu meishi* and afterwards for ~wo tooshite/tsuujite are followed by many word classes such as *ishidouhi*, *muishidoushi*, *meishi*, and others because they represent the state, while ~ni watatte is only followed by *ishidoushi* and *muishidoushi* only.

The following Table 3 shows the meaning and context of the use of ~wo tooshite/tsuujite and ~ni watatte.

Table 3: The meaning and context of the use of ~wo tooshite/ tsuujite dan ~ni watatte.

Meaning	Contexts	~Wo Tooshite/ tsuujite	~Ni Watatte
Throughout	state of hope	○	△
Throughout, during	Natural weather phenomena	○	○
Throughout, during	Visible state phenomena	○	○
Throughout	Repetitive and continuous natural phenomena	○	×
During, throughout	Range of time of event or activity	○	○
During	Duration of activity	×	○
During	Expression for a long time (along with <i>nagaki</i>)	×	○
During	Negative state (very long feeling)	×	○

In meaning and context as in Table 3, it can be seen that ~wo tooshite/tsuujite and ~ni watatte both have the meaning “along” or “during” where the context is the state of continuing hope and visible phenomena, natural phenomena, and time spans of activity. While the difference is ~wo tooshite/tsuujite in the context of recurring natural phenomena, which means “along”. On the other hand, ~ni watatte is used in the context of activity

duration, a longtime expression used in conjunction with *nagai*, and in negative situations where there is a nuance of a very long time.

CONCLUSION

Based on the results of the discussion, the following are the conclusions that have been obtained. The use of ~wo tooshite/tsuujite and ~ni watatte based on grammatical meaning can be concluded that they can both be used to express the time range of events and phenomena of the situation seen. Both can also be used in the context of natural phenomena.

The differences in the use of ~wo tooshite/tsuujite and ~ni watatte are based on grammatical meaning, namely (1) ~Wo tooshite/tsuujite is used when referring to natural phenomena that occur repeatedly and continuously, (2) ~Ni watatte emphasizes on the duration of the event or activity, therefore for contexts such as ‘talking for 3 hours’ cannot use ~wo tooshite/tsuujite, (3) ~Ni watatte is also used to express a negative state due to the nuance that the time is very long, (4) To express a state of hope that continued like ‘can enjoy all year round’, both can be used. The difference is that if using ~ni watatte emphasizes on the duration of the time of the event and the event its use becomes less natural.

In this study, the authors also found that as written in the results of the analysis, the data contained the phrase *nagaki ni watatte* although it is literally can be replaced with *nagaki wo tooshite/ tsuujite* as in the results from the questionnaire, but in fact this phrase can not be replaced grammatically because *nagaki ni watatte* is a standard phrase.

Basically, both time markers can represent a time range equally. In terms of meaning, the two have a difference of emphasis, namely ~wo tooshite/tsuujite emphasizes the situation that is always the same, always happens, and continues to occur in that period of time. While ~ni watatte emphasizes on the duration that extends in the sense of emphasizing on the duration of time the activity occurs. The incident occurred only in that time frame. Also, the use of ~ni watatte there is a nuance that the event took a very long time.

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