

## ■ Declarative Adverbs

If one is to classify adverbs into three categories, there are adverbs of manner and adverbs of degree, which express objective meaning of attributes and degree, and declarative adverbs, which express subjective meaning of the speaker's state of mind. There have been many different ways of classifying adverbs, and it is not obvious where declarative adverbs belong. The core of declarative adverbs probably reside in the group of adverbs that express modality, such as ones that express conjecture and judgment (e.g., *tabun*, *osoraku*, *hyottoshitara*, *kitto*, *kanarazu*, *sazo*), ones that have to do with manner and speculation (e.g., *dōmo*), and ones that express volition and desire (e.g., *zahi*).

Many declarative adverbs co-occur with particular sentence-final forms, and are sometimes called concordant adverbs because of this. For example, the sentence ends with an expression of guessing/future in the following examples: *tabun kurudarō* 'they will probably come,' and *hyottoshitara hana ga saku kamoshirenai* 'it just might bloom.' *Dōmo* is followed by *rashii* and other similar expressions in verbal sentences, as in *dōmo hontō no koto o shiranai rashii* 'It seems he does not know the truth.' *Zehi* is used in expressions such as *zahi itte kudasai* 'I urge you to go,' and *zahi kite kudasai* 'I urge you to come.'

The sentence final form does not always have strong correlation with the adverb. *Tabun* is often used as follows: *Tabun ikimasu*, 'I'll probably go.' It will mislead learners if one instructs learners to always use the fixed *tabun-darō* formula.

*Dōmo* can be used to express a situation vaguely as in *dōmo guai ga warui* 'it may not be very convenient.' *Dōmo* also goes hand in hand with *rashii* and *yōda*, but, *\*dōmo kuru darō* does not work. This is due to the difference in meaning between *rashii* and *darō*.

Declarative adverbs fundamentally possess the characteristics of modality expressions. Unlike adverbs of manner, for instance, the sentence does not change its objective meaning with the attachment of a declarative adverb.

Declarative adverbs that express conjecture/judgment are not generally used much in questions and commands (e.g., *\*asu tabun kimasuka*, *\*asu tabun kite kudasai*). When they are used in questions and commands, the adverbs themselves do not become the object of the question or command.

Traditionally, the three categories of adverbs are based on Yamada Yoshio's classification. In his categorization, a declarative adverb must have the correlating sentence final form, and the category includes such combinations as *kesshite-nai* (negation), *mettani-nai* (negation), *moshi-nara* (hypothesis). However, the problem is that negation and hypothesis are not in the realm of modality expressions.

There also is the problem that many adverbs do not belong to any of the three traditional categories. Expressions such as *saiwai* 'fortunately' and *ainiku* 'unfortunately' do not have any fixed corresponding sentence final form. They, therefore, cannot be included in declarative adverbs if the criterion is to have this type of correspondence. They do express the speaker's state of mind, and possess the characteristics of declarative adverbs that are described above. These adverbs can be defined as "adverbs of commentary and evaluation", since they express the speaker's comments and value judgment, and sometimes they are included in declarative adverbs in a broader sense.

Adverbs such as *yappari* 'after all' and *kekkyoku* 'finally', which also express the speaker's state of mind, are sometimes included in declarative adverbs as well.

→ 様態副詞 Adverbs of Manner (2-B), 程度副詞 Adverbs of Degree (2-B)

## ● References

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