

The Iterative Aspect of Adverbial Maker on Japanese

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ABSTRACT

This research will discuss the aspect on phrase field which is marked by an adverb showing an iterative aspect. Aspect category that includes the time that is in the situation, is internal, and nondeiktik, such as being, already, and many times. This research will focus on iterative aspect, that is, aspect which shows a recurring situation. This study uses qualitative methods with the techniques for direct elements and two advanced techniques, namely the technique of fade and back technique. In this study it was found that iterative aspect at the phrase level seen from the word adverbial can be divided into two, that is, seen from a repetition situation with a high-frequency level and there is also a low-frequency level. In this study, there were eight adverbials which showed the meaning of iterative aspect. These adverbials are *itsumo*, *zutto*, *shiba-shiba tabi-tabi*, *taitei nai*, *toki-doki*, and *tamani* which show the meaning of the iterative aspect with a low level of frequency. And in this study, we will show how the adverbial nature and structure in Japanese.

1. INTRODUCTION

Japanese has an OV (Object-Verb) sentence structure, but Indonesian has a VO (Verb-Object) construction. Verbs are very urgent contributions in a sentence. Verbs have the function to explain about an activity or activities carried out by a person or subject.

In Japanese *fukushi* 'adverbial' according to (Judiasri, 2017) is a word that has a function as a predicate blast word, while Yamada in Judiasri said that Adverb is called by *fukuyoogo*. *Fukuyoogo* is a stand-alone word that cannot form a phrase, is not conjugated and cannot be a subject. Takamizawa et.al. Also suggests that *fukushii* 'adverb' is a word that is independent and does not conjugate and has the function of explaining verbs and adjectives. Besides that, it can also be used to explain other adverbials.

Some experts divide *fukushi* into several parts, they are:

- a. *Yotai no fukushi*
Yotai no fukushi is an adverb used to explain the state of an activity. For example, *yukkari* 'slowly' in the *yukkuri aruku* expression 'walking slowly', is an adverb which describes an *aruku* activity 'walking'. Other adverbs that are included in this type

are *iya-iya*, *kowa-gowa*, *gussuri*, *bonyari*, *niya-niya*, *shiku-shiku*, *jitto*, *hakkiri*, *sassato*, *kippari*, *suku-suku*, and others.

- b. *Teido no fukushi*
Adverbial which explains a situation, as in this example: *konkai no shaken wa sukoshi muzukashikatta* 'This time the test is a bit difficult', the adverb of *sukoshi* explains a level. In addition, to explain an adverb of state, this type expresses the feelings of a person called *kanjoo doshi* and can also explain adverbs in the predicate and adverbs of nouns. Examples of this type of adverb: *totemo*, *hijooni*, *osorashiku*, *hidoku*, *daibu*, *zuibun*, *kekko*, *sukoshi*, *chotto*, and others.
- c. *Ryoo no fukushi*
An adverb that is used to explain the number of humans or objects related to an activity. This type of adverbial is used in the form of negation in the predicate, for example *sonnani*, *zen-zem*, *sappari*, *sukoshimo*, *chittomo*, etc.
- d. *Hindo no fukushi*
What is meant by this type of adverbial is adverb which is used to express the frequency or frequency of activity or activity within a certain period of time. Adverbs included in this type are, *itsumo*, *taitei*, *yoku*,

shiba-shiba, tabi-tabi, toki-doki, tamani, and others. This type of adverbial is used together with the negation form in the predicate of a sentence, such as adverb *mettani, amari, zen-zen*, and others.

e. *Tensu asupekuto no fukushi*

This adverb states the time of an event. In this type of adverb there is *tensu no fukushi* which is intended to explain the time of occurrence of events as a basis for benchmarking the time being taught. Adverb which belongs to this type for example, *Izure, Katsute, Korekara, Sakihodo*, and others. while the other adverbial is the aspect of *no fukushi*, the adverbial which is used to express an event and the development of an event such as about the sequence, beginning, continuation, and the ending of an event or activity. Examples of this type of adverb are, *zutto, imanimo, sudeni moo, and-dan, thoriaezu, hajimete, shibaraku*, and others.

f. *Chinjutsu no fukushi*

This adverbial is an adverbial that is used in pairs with the statement contained in the modality expression at the end of the sentence. Like adverb *zehi* in the sentence *zehi kono ten o shirabete kudasai* is an adverbial paired with an expression of petition which is adaptive at the end of the sentence ‘-te kudasai’

g. *Hyooka no fukushi*

This adverbial is used to assess a thing. For example, *toozen* in the example *toozen, yoi kekka ga denakatta*. Adverbial included in this group include *ainiku, saiwai, toozen, mochiron*, first of all, and so forth.

h. *Hatsugen no fukushi*

It is an adverbial that is used to express the meaning ‘with an attitude like the thing stated’. This type of adverbial, for example, *jitsuwa, jissaiwa, hontoowa, iwaba*, and others.

Aspect is the objective choice of the examiner of the situation expressed by the verb. (Maslov, 1978; Tadjuddin, 1993; Sumarlam 2004). Based on (Chaer, 1999) aspect is a way to look at the formation of time internally in a situation, situation, event, or process. Comrie also divides aspect into two groups, those are:

- a. Perfective, Comrie defines aspect as, showing the short time period and situation of good time or a moment, showing the act over.
- b. Imperfective can be divided into two, those are habitual and progressive.

Habitual is a repeating situation or chronological event from some examples of situation which are given.

Progressive is similar to continuousness, which is definable as imperfectivity that is not occasioned by habituality. Each individual occurrence of the situation is presented as being progressive, and the sum total occurrence of the situation is presented as being habitual.

Another opinion is from (Djajasudarma & T, 1999) adding that the situation can also be in the form of conditions, events, and processes. Circumstances are static, while events and processes are dynamic. Events are said to be dynamins when viewed from the whole (perfective) and the dynamic nature of the process is seen to be underway (imperfective). Perfective is a complete situation that can be seen from the beginning, middle and end. Whereas imperfective having a durative concept shows the process is ongoing, including habitative (habit).

Iterative aspect describes the situation that takes place repeatedly. In Javanese, the meaning of iterative aspect can be seen from verb use in suffixing -i such as *nuthuki* ‘beat up’, *njiwiti* ‘pinch’, or verb reduplication with basic verbs punctual *nendhang-nendhang* ‘kick up’ and others, and on the marker of verb phrase is *kerep* ‘often’, *tansah* ‘always’, and others.

2. LITERATURE REVIEW

In Japanese aspect can be expressed by morphological and syntactic approaches. But this research will focus on iterative aspects seen from adverbial through syntactic studies. Some research that is relevant to this research is:

- a. Tadjuddin (2005) in his dissertation entitled *Bahasa Rusia dan Perbandingannya dengan Bahasa Indonesia* using morphological aspects that are limited to suffix-i and reduplication as well as syntactic aspects which are limited to the level of phrases.
- b. Sumarlam (2004) in his dissertation, which has also been recorded with the title *Aspektualitas dalam Bahasa Jawa* expresses all morphological aspects (all affixes and reduplication) and syntactic aspects (phrases, clauses, single sentences, and compound sentences). In Sumarlam’s research found the meaning of iterative aspectuality with verb phrase on Javanese. adverbial *maneh* ‘again’, *bola-bali* ‘more and more’, *kadhang-kadhang* ‘sometime’, and *asring* ‘often’.

- c. Titien Rostini (2011) in her journal entitled *Perihal Aspektualitas dan Sistem Kala dalam Bahasa Jepang: Suatu Kajian Morfologi dan Semantik*. Expressing the meaning of aspect and time in Japanese can be expressed through various kinds of verbal inflection.
- d. Iori (2018) in his journal entitled *A Comparative Study of The Tense-Aspect System Between Japanese and English: A Foundation for Pedagogical Grammar of Japanese Using Learners Knowledge of Their Mother Tongues*. This journal explains tense and aspect based on form and kinds of verb. Aspect is divided in two parts. Those are perfective and imperfective. Imperfective is divided in three parts, those are no opposition, progressive, resultative. This research is explained by using table and compare how to express the tense and aspect on Japanese by English and how its same.
- e. Fukuda (1999) by the title *The Syntax of Japanese Aspectual Verb*. Explaining how the aspect marker of compound verb *hajime*, *tsuzuke*, *owari*, and *oe* side by side with the main verb and verb form.

3. METHODOLOGY

This research is qualitative research. Qualitative methods are methods of assessment or research methods of a problem that are not designed or designed using statistical procedures (Subroto, 2007, p. 5). The method is a way that must be implemented and the technique is a way to implement the method (Sudaryanto, 2015, p. 7). In his book, Sudaryanto divides the stages in solving problems. These stages are divided into three stages, namely the provision of data, analyzing the data that has been provided, and the presentation of data analysis results (Sudaryanto, 2015).

- a. The stage of providing data, at this stage the researchers provided sufficient data. The data here is understood as a special lingual phenomenon which contains and is directly related to the problem in question. At this stage, the recording will be done using the 'data' card.
- b. At the data analysis stage, this analysis will begin right when the provision of certain relevant data is completed and the analysis will end when the rules relating to the object of the problem have been found.
- c. The stage of presenting the results of data analysis, at this stage the researcher will present in the form of a written 'report' on

what has been produced from the performance of the analysis and rules.

In this study, the method will use the distribution method. The method of determining the determinant tool is part of the language in which it belongs. The technique of this distribution method uses the basic technique of BUL (*Bagi Unsur Langsung/For Direct Elements*), the method used at the beginning of the analysis is dividing the lingual unit into several elements or parts. The advanced technique used in this research is:

- a. The reverse technique, this technique will change the position of the lingual unit understudy to compare results if its use is in the form of grammatical speech i.e. there is no change in speech information or data that is subjected to reverse technique. If a certain element can move its place in a row arrangement then the element in question has a low level of rigidity.
- b. Leakage technique is an analysis technique in the form of omission or absorption of lingual data unit elements. The elements that are blown away are the elements that are the subject of research in the analysis. The usefulness of this technique is to determine the level of elemental intimacy that is being sown and if the impregnation is not grammatical then the element in question has a high level of intimacy or the element is necessary.

4. RESULTS AND DISCUSSION

Some adverbs can show iterative aspectuality. Iterative aspect is aspectuality which describes recur situation. Iterative aspect is called by frecuentive aspect (Lyons, 1978).

(1)
 夏季に入っ**て**いつも**感**じるのは、夕立と雷鳴の
 少**な**くな**っ**たこと**で**ある
*kaki /ni/ haitte/ **itsumo/ kanjiru/ no wa,/ yuudachi/***
to/ raimei/ no/ sukunaku natta koto de aru
 summer / PSP/ come in/ always/ feel/ SM/ rain/ and/
 thunder/ PSP/ be a little
 ‘What **is always felt** when entering the summer is,
 began to reduce rain and thunder’

(2)それは子供が食べるほどの少量だったので、
 彼はいつも**ガツガツ**喰**っ**た
Sore/ wa/ kodomo/ ga/ taberu hodo no /shouryou
*dattanode,/ kare/ wa/itsumo/ gatsu-gatsu **kutta***
 This/SM/children/ TM/ than eat/ little dose/ she/he/
 SM/ **always/ eat well**

‘Because children **always eat** in little doses, they always eat well’

(3)月に二、三度ここへ来るたびに、いつもきまってあんなふうなんです

Getsu/ ni/ ni,/ san-do/ koko/ e/ kuru tabini,/ itsumo/ kimatte anna fuu ni nan desu

Moon/PSP/ two/, three times/ here/ every come/, always/ determine like that

‘every time I come a third time, in the second month, it **always determines** things like that’

SM: Subject Marker

PSP: Post-Position

In data (1) there is an adverbial *itsumo* which means ‘always’ before the verb *kanjiru* which means ‘feel’. In the data to (2) adverbial *itsumo* is followed by repeated words or *onomatopoeia* and then only verbs. The verb explained in data (2) is the *kutta* which is an informal past tense of the word ‘eat’. And in the data to (3) adverbial *itsumo* is present before the verb as well. But in this sentence, it is not a verbal sentence but a noun, this is marked with the suffix form *desu*, not a verb, so that in the data (3) the verb used is the te form which is *kimatte* which is derived from the word *kimaru* which means ‘determine’. In the above data, it can be concluded that the adverbial *itsumo* always exists before the verb is explained, either side by side directly or indirectly.

(1/1)

いつも夏季に入って感じるのは、夕立と雷鳴の少なくなったことである

itsumo/ kaki/ ni/ haitte/kanjiru/ no wa,/ yuudachi/ to/ raimei/ no/ sukunaku natta koto de aru

always/ summer / PSP/ entering feel/ SM/ rain/ and/ thunder/ PSP/ be a little

‘What **is always felt** when entering the summer is, began to reduce rain and thunder’

Adverbial *itsumo*, which moves at the front, is still grammatical and when viewed from its meaning does not change. But if the adverbial of *itsumo* is changed its position to be between the legs of *ni* and *haitte* it will change its meaning, because *itsumo* which should explain the *kanjiru* verb becomes to explain the verb *haitte* ‘enter’. And if adverbial *itsumo* is removed as below, it will still be grammatical, but it will change its meaning especially in terms of aspect, because if adverbial *itsumo* disappears it will show a past event or an experience.

(1/2)夏季に入って感じるのは、夕立と雷鳴の少なくなったことである

kaki/ ni/ haitte/kanjiru/ no wa,/ yuudachi/ to/ raimei/ no/ sukunaku natta koto de aru

summer / PSP/ entering/ / feel/ SM/ rain/ and/ thunder/ PSP/ be a little

‘When entering the summer is, began to reduce rain and thunder’

(2/1)それは子供が食べるほどの少量だったので、彼はガツガツいつも喰った

Sore/ wa/ kodomo/ ga/ taberu hodo no /shouryou dattanode,/ kare/ wa/gatsu-gatsu/ tsumo/kutta

This/ SM/ children/ TM/ than eat/ little dose/ she/he/SM/ **always/ eat well**

‘Because children **always eat** in little doses, they always eat well’

Then in this data also the adverbial *itsumo* if it is changed its position forward before the subject *kare* ‘he’ is still acceptable but if the adverbial *itsumo* is changed its position as in (2/1) to be among the *gatsu-gatsu* which is also an adverbial and *kutta* which is a verb then it is not grammatical.

(3/1)月に二、三度ここへ来るたびに、きまってあんなふうなんです

Getsu/ ni/ ni,/ san-do/ koko/ e/ kuru tabini,/ kimatte anna fuu ni nan desu

Moon/PSP/ two/, three times/ here/ every come/, always/ determine like that

‘every time I come a third time, in the second month, it **determines** things like that’

If the data (3/1) removes the adverbial *itsumo*, it will still be accepted, but it will change its meaning to ‘every time I come, for the third time, in the second month, determine like that’, so the meaning of the iterative aspiration will disappear.

(4)父親がその晩年をひとりで過ごした家に、僕はずっと寝泊まりしている

Chichi oya/ ga/ sono/ ban'nen/ o/ hitori/ de/ sugoshita ie ni,/ boku/ wa/ zutto/ netomari shite iru

Dad/TM/ that/last year/PSP/ alone/ stayed at home/, I/ SM/ continued/ to stay

‘Last year, Dad stayed at home alone, I **continued to stay**’

(5)その両側にはいろいろな楽器を持った坊さんが、一列にずっと並んでいる

sono/ ryousoku/ ni wa/ iro-iro na/ gakki/ o/ motta/ bousan/ ga,/ ichiretsu ni /zutto/ narandeiru

The/ both sides/SM/ various/ instrument/PSP/carries/ monk/TM/, in line/ always/ stands

‘The monk, who carries various instruments on both sides, **always stands** in one line’

(6) 特価販売などすると、その日だけはよく売れるが、他の日は**ずっと減る**

tokka hanbai nado suru to, / sono hi/ dake/ wa/ yoku/ ureru/ ga, / hokano hi /wa/ zutto/ heru

offer special prices/, that day/ only/ SM/ well/ sold/, other day/SM/ continue/ decline

'If you offer a special price, only that day will sell a lot, while other days **continue to decline**'

TM: Topical Marker

Next is adverbial *zutto* which means 'continue'. In data (4) adverbial *zutto* is followed by verb *netomari shite iru* which means 'stay'; this verb is the usual or informal form of *netomari suru*. Then in the data (5), the verb that is explained by the adverbial *zutto* is the verb *naranderu* which means 'to line up'. Similarly, data to (4) where a verb is a form of data (5) also uses the word verb. And the adverbial that explains is right before the verb. In the data (6) the verb that follows *zutto* is the verb *heru* which means 'decreasing', the verb that is followed by the adverbial in this data is the usual verb form or dictionary form.

(4/1) 父親がその晩年をひとりで過ごした家に、僕は寝泊まりしている

Chichi oya/ ga/ sono/ ban'nen/ o/ hitori/ de/ sugoshita ie ni, / boku/ wa/ netomari shite iru

Dad/ TM / that/last year/PSP/ alone/ stayed at home/, I/ PS// to stay

'Last year, Dad stayed at home alone, **I am staying the night**'

In the data (4/1) the adverbial *zutto* is removed but does not affect its grammatical and has the same meaning. Likewise, data (5) and (6) will be the same and *zutto* adverbial which if changed its position to be in front of the 'me' *boku* subject is also okay.

(7) あのような四人の演奏者が**顔合わせ**をすることは**めったにない**からです！

Ano youna/ roku nin/ no/ ensou-sha/ ga/ kaoawase o suru koto/ wa /mettani nai/ kara desu!

Like that / four people / PSP / player / TM / meet / SM / rarely / because

'Because it's like those four musicians who **rarely meet**'

(8) 彼は春子が仕事をしている間は、自分からは**めったに話しかけなかった**

Kare/ wa/ haruko/ ga /shigoto o shiteiru/ aida/ wa, / jibun kara/ wa/ mettani/ hanashikakenakatta

He / SM / Haruko / TM / work / when / SM /, from yourself / SM / rarely / speak

'He **rarely talks**, when Haruko works'

(9) 雷は**めったに落ちる**ものでないから、この経験はそう当てにならない

Kaminari/ wa/ mettani/ ochiru mono de/ naikara, / kono keiken/ wa/ sou ateni/ naranai

Thunder / SM / rarely / down / because it is not /, this experience / SM / that goal / does not become

'Because Thunder **rarely happens**, this experience is not the goal'

Data (7) is an adverbial *mettani nai* followed by the verb *kaoawase o suru* which is located before the adverbial explaining and before the word adverb *mettani nai* there is a *wa* particle, so it does not intersect directly between the verb and adverbial. In data (8) the adverbial *mettani* form is separated from *nai* and separated by the verb explained so that the verb is located between the adverbial *mettani* and *nai*, so that the *hanashi* verb uses 'talk' to change into a negative form *hanashi kakenakatta* which means 'not to speak'. in data (9) is data with adverbial *mettani ~ nai* as a light source of the 'fall' *ochiru* verb. The methane form in this data is also among the verbs but the suffix that can be attached directly to the verb here is attached to the *monode* conjunction so that the sequence is *mettani* (adverbial) -*ochiru* (verb) -*monode* (conjunction) - *nai* (nai (suffix)).

(7/1) あのような四人の演奏者が**顔合わせ**をすることは**めったにない**からです！

Ano youna/ roku nin/ no/ ensou-sha/ ga/ kaoawase o suru koto/ wa / kara desu!

Like that / four people / PSP / player / TM / meet / SM / because

'Because it's like those four musicians who **meet**'

If in this data the adverbial *mettannai* is removed it will not be grammatical, so this adverbial is very much needed in the data (7). Then if this adverbial is changed, the *mettani* will be separated from the suffix *nai*, becoming 'ano youna roku nin no ensou-sha ga mettani kaoawase o suru koto wa nai kara desu'. *De* particles will change to *wa* because if they continue to use *de* particles they will not be grammatical.

(8/1)

彼は春子が仕事をしている間は、自分からは話しかけ**なかった**

Kare/ wa/ haruko/ ga /shigoto o shiteiru/ aida/ wa, / jibun kara/ wa/ hanashikakenakatta

He / SM / Haruko / TM / work / when / SM /, from yourself / SM / speak-NEG

'He **doesn't talk**, when Haruko works'

In the above data, the adverbial *mettani* will be eliminated, the meaning will change to a negative form, which means not to do, whereas the suffix

form, if removed, then what used to be meaningful does not do is 'doing = talking', so the influence of adverbial *mettani* on the data (8) not too important or will remain grammatical if removed or not.

In data (9) it is almost the same as data (7) but data (9) adverbial *mettani* *nai* is separated by verbs if in data (9) *mettani* is removed as the data below will not grammatically need particle 'wa' before the suffix *nai*. And if the suffix *nai* disappears it will also not be grammatical.

(9/1)

雷は落ちるものでないから、この経験はそう当てにならない

Kaminari/ wa/ ochiru mono de/ naikara,/ kono keiken/ wa/ sou ateni/ naranai

Thunder / SM / rarely / down / because it is not /, this experience / SM / that goal / does not become 'Because Thunder does not happen, this experience is not the goal'

The next data explains the adverbial *tokki-doki*,

(10)あのときお会いしてから、私はときどきあなたのことを考えましたね

Ano toki/ oaishite/ kara,/ watashi/ wa/ toki-doki/ anata/ no/ koto/ o/ kangaemashitane

At that time / meeting / since /, I / SM / sometimes / you / PSP / about / PSP / thinking 'Since meeting that time, I **sometimes think of** you

(11)彼はときどきそのドロシイや彼女の小さな妹たちと一しょになつて遊んだ

Kare/ wa/ toki-doki/ sono dorotsui/ ya/ kanojo/ no/ chisana imotou-tachi/ to isshoni natte/ asonda

He / SM / sometimes / this is Dorothy / and / he / PSP / little brothers / be together / play 'She **sometimes plays** with Dorothy and her little sisters'

(12)手に一枚の紙をもっていて、ときどきそのほうへ眼をやった

Te/ ni/ ichi mai/ no/ kami/ o/ motte ite,/ toki-doki/ sono hou e me o yatta

Hand / PSP / one sheet / PSP / carry /, sometimes / see like that

'I carry a piece of paper in my hand, and **sometimes I pay attention to it**'

In the data above explains adverbial *toki-doki* which means 'sometimes', this form can be placed anywhere. Can be seen in data (10) to (13). In data (10) the location of the adverbial *toki-doki* is after the subject and before the object so that it is between the subject and the object while the berba explained is at the end or after the object. In data (11) there is also

an adverbial *toki-doki* located after the subject and explanation while the verb is at the end of the sentence. In the data (12) the *toki-doki* are also before the adverbs and verbs. From the above data it can be concluded that the adverbial *toki-doki* is always in before the verb and after the object.

If the adverbial *toki-doki* is removed it will remain grammatical in its sentence, will only slightly change its meaning, and eliminate the meaning of iterative aspect and if the adverbial *toki-doki* is changed its position then it can be placed anywhere either before the subject, before the object, or before iteratively verbs except behind or after verbs.

(13)そうした悲惨な例は彼女も今までにしばしば見たり聞いたりしていた

Soushita/ hisan na/ rei/ wa/ kanojo/ mo/ ima/ made/ ni/ shiba-shiba/ mitari/ kiitari shitieita

Tersebut/kesedihan/contoh/ SM/dia/juga/sampai/sering/ melihat/ mendengar 'Dia pun **sering melihat dan mendengar** kesedihan seperti itu'

(14)私たちは車の中でもしばしばそのことを問題にして話し合った

Watashi-tachi/ wa/ kuruma/ no/ naka/ demo/ shiba-shiba /sono koto/ o /mondai ni shite/ hanashiatta

Kami/ SM/ mobil/PSP/ dalam/ walaupun/ sering/ hal tersebut/ PSP/ mempertanyakan/membicarakan 'Kami **sering membicarakan** hal tersebut di dalam mobil'

(15)その他にもなかなか愛すべき点が沢山あるように私はしばしば感じました

Sono hokani mo/ naka-naka aisubeki/ ten/ ga/ takusan aru youni/ watashi/ wa/ shiba-shiba/ kanjimashita

Apart from that / very easy to love / points / TM / there are many / me / SM / often / feel 'I **often feel** there are many other fun points'

In the data above, data (13) to data (15) have adverbial *shiba-shiba* which means 'often'. Adverbial *shiba-shiba* can be in front of the verb directly or not directly side by side as in example numbers (13) and (15) adverbial *shiba-shiba* is directly in front of the verb. In data (15) there is the *kanjimashita* verb which is the past formal form of *kanjiru* which means 'to feel'. While data (13) there is a *mitari* verb meaning 'to see'. In data (14) the adverbial *shiba-shiba* is in front of the verb but is not in front of it directly but is separated by an object. So it can be concluded that the adverbial *shiba-shiba* is in front of the verb in the front directly or indirectly.

Adverbial *shiba-shiba* in the above data is located before the verbs and objects, or sometimes after the verbs. But never been in before the subject.

(16) そのことについて私も考えた、考えたばかりでなく **たびたび** やってみた

Sono koto/ ni tsuite/ watashi mo/ kangaeta,/ kangaeta/ bakari denaku /tabi-tabi/ yatte mita
That / about / I too / think., / Think / not only / often / see

'I also thought about it, not only thinking about it but also **seeing it often**'

(17) けれども どうも そういう ことが あった という 話を **たびたび** 聞きました

Keredomo/ doumo/ souiu koto/ ga/ atta toiu/ hanashi/ o/ tabi-tabi/ kikumashita

But / a lot / that / TM / there / talk / PSP / often / hear
'But things like that **are heard** often'

(18) 元園町でも 相当の 商売が あって、わたしも **たびたび** 買った ことがある

Genenchou/ demo/ soutou/ no/shoubai/ga ate,/ watashi/ mo/ tabi-tabi/ kata/ koto ga aru
Genencho / but / be / PSP / trade / TM / me / also / often / buy / ever

'Even there is a Genechou business, I **often buy** it too'

The data above (16), (17), and (18) have adverbial *tabi-tabi* which means 'often', followed by verbs. Data (16) is adverbial *tabi-tabi* in front of the verb *yatte mita* which is the past form of *yatte miru* which means 'to do'. While the data (17) *tabi-tabi* are in front of the verb *kikumashita* 'hear' is the past formal form of *kiku*. In the data (18) there is in front of the verb *katta* 'buy', which is the past verb from your verb.

In the data (16), (17), and (18) the adverbial *tabi-tabi*, if removed the data above, will still be grammatical, but when viewed from the data set above, the adverbial *tabi-tabi* is always in before the verb and predicate, and nothing is in front of the subject.

(19) わたしはあまり 帰省しないの だけれど、**たま**に こう やって 電話を くれる

Watashi/ wa/ amari/ kisei/ shinai nodokeredo,/ tamani/ kou yatte/ denwa/ o/ kureru
I / SM / a little / back home / not /, once in a while / so / phone / PSP / get

'I rarely go home, so I **occasionally take the call**'

(20) それに 今 やっている ロック・バンドの やつら とも、**たま**に 飲んだり するの ね

Soreni/ ima yatte iru/ rokku bando/ no/ yatsura/ tomo,/ tamani/ nondari suru none

And / now / do / band skirts / PSP / they / with /, occasional / drink

'I also **occasionally drink** with those band skirts, like now'

(21) **たま**に お茶を **飲む** ことが あった 程度でも、信じて もらえなかつたら しいです

Tamani/ ocha/ o/ nomu/ koto ga atta/ teido demo,/ shinjite moraenakatta/ rashii desu

Occasional / tea / PSP / drinking / ever / in a way / not trusted / it seems

'Seems unbelievable, **occasionally drinking** tea'

Data (19), (20), and (21) have an adverbial marker of aspect, i.e. parki i.e. 'occasional Data (19) adverbial *tamani* is right before the conjunction of the *ou so kouyatte* 'instead of being in before the verb directly. Whereas in the data (20) adverbial *tamani* is just before the verb *nondari suru* which means 'to drink'. And in data (21) the adverbial parki is before the new object after the new verb object. And the adverbial in the data above all explains the verb.

(22) 妻は といえ ば、ど んな に 帰りが 遅く なつても たいてい 起きて 待つて いる

Tsuma/ wa/ to ieba,/ donna ni/ kaeri/ ga/ osoku natte mo/ taitei/ okite matteiru

Wife / SM / said, / however / go home / TM / be late / usually / wake up

'That is to say, my wife **usually still wakes up waiting** for my return how late I go home'

(23) 酔っ払った 時の ことは、**たいてい**に 忘れてる から、こっちは 平気な ものだ

Yopparatta/ toki/ no/ koto/ wa,/ taitei/ wasureteru/ kara,/ kocchi/ wa/ heikina monoda

When drunk / PSP / thing / SM /, usually / forget / because /, here / SM / the usual thing

'When drunk, **usually forgotten**, this is normal'

In data (22) and (23) explain adverbial *taitei* which means 'usually' or 'often'. In the data 22 the adverbial *taitei* is directly in front of the verb, the verb used in data 22 is the *okite matteiru* verb which means 'wake up to wait'. And in data (23) also the adverbial *taitei* is right in front of the verb *wasurete* which means 'forgot'. Adverbial *taitei* has many meanings following the words that are explained, if adverbial *taitei* is just before the verb it will explain the verb afterward and has the meaning 'habit' of an activity. Adverbial *taitei* in addition to having the meaning 'usually', also has the meaning 'generally', 'most', 'many', and others.

(22/1)

たいてい妻はといえば、どんなに帰りが遅くなっても起きて待っている

Taitei/tsuma/ wa/ to ieiba,/ donna ni/ kaeri/ ga/ osoku natte mo/ okite matteiru

When the adverbial *taitei* is changed its position to be in front of the subject it will not be grammatical.

5. CONCLUSION

In this research, adverbial which signifies this aspect, if removed, will not disturb the grammaticalness of a sentence, but only changes the meaning and meaning of iterative aspect. And when viewed from the structural point of view, some special features will be found, such as adverbial *toki-doki* 'sometimes' can stand anywhere, before the verb, before the object, or before the subject. But there is no data to show that the adverbial *toki-doki* is after the verb. This also applies to the "always" adverbial *itsumo*. And the adverbial *shiba* "often", and the "frequent" tabs have the same structure that can be placed anywhere except before the subject. And adverbial *tamani* 'occasional' that can be entered anywhere, both before the verb, before the subject, before the object, and after the verb. Unlike the adverbial *taitei* whose location must be just before the verb, because if the location is changed it will change the meaning of its aspect or this adverbial has a double meaning so that it will follow its closest word as the adverbial word is explained. And finally the adverbial *mettani* which will be followed by suffix *nai* will have an iterative meaning and this adverbial will usually stick to the verb so that the verb will be negative *nai*. And when viewed from the above data, this adverbial will show that *mettani nai* can be separated and can also be classified.

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