

## CHAPTER 14: ADVERBIALS: CLAUSES AND ADVERBIAL CONJUNCTIONS

### Answers

14.1. In the following passages, which clauses are adverbials? How do you know?

2. The students gorged themselves on pizza after they had finished the test.

THE CLAUSE IS MOVEABLE. IT IS AN ADVERBIAL OF TIME.

4. Confront a man in his office with a nuclear alarm, and you have a documentary. If the news reaches him in his living room, you have a drama. If it catches him in the lavatory, the result is comedy. —Stanley Kubrick

BOTH CLAUSES ARE MOVEABLE, AND BOTH ARE ADVERBIALS OF CONCESSION.

14.2. Find the adverb clauses in the following sentences. (These sentences also contain noun and adjective clauses.)

2. Because the weather is so uncertain, I wonder if the game will be postponed.

4. The territory looked barren, as though it had been swept by a giant bulldozer.

6. Life is something to do when you can't get to sleep. —Fran Lebowitz

14.3. Find the nonfinite adverbial clauses and the finite adverbial clauses in the following sentences. Find and identify other clauses too for review.

2. The Bach that she played at the concert is beautiful whether done on harpsichord or piano.

RESTRICTIVE ADJECTIVE CLAUSE

ADVERB CLAUSE

4. Millard knew that he was doomed whether judged guilty or innocent.

NOUN CLAUSE, DIRECT OF THE VERB KNEW

ADVERB CLAUSE

### Challenger

The following sentence contains a clause that can be interpreted in two ways. Explain.

No one can be sure of the future when world conditions are so unsettled.

THE CLAUSE CAN BE INTERPRETED AS AN ADVERBIAL, OR IT CAN BE TAKEN AS AN ADJECTIVE CLAUSE, INTRODUCED BY THE DEFINITE RELATIVE ADVERB WHEN AND MODIFYING THE NOUN FUTURE.

Exercise 14.4. Find the conjunctive adverbs in the following sentences.

2. The TV was broken; the children, nevertheless, sat staring at the blank screen.

4. Rain ruined the rhubarb. Farmer Graham, hence, had no rhubarb pie that spring.

6. I had thought on starting this composition, that I should define what humor means to me. However, every time I tried to, I had to go and lie down with a cold wet cloth on my head.

—Dorothy Parker

8. We are well advised to keep on nodding terms with the people we used to be, whether we find them attractive company or not. Otherwise they turn up unannounced and surprise us. .

. . —Joan Didion

10. The Church welcomes technological progress and receives it with love, for it is an indubitable fact that technological progress comes from God, and, therefore, can and must lead to Him. —Pope Pius XII

### Passage for Analysis

Find the adverbials in the following passage. Remember that adverb clauses are often moveable, and by the process of elimination you can determine that if a clause is not a nominal or an adjectival, it must be adverbial. **Single-word** adverbs and **preposition** and **verbal phrases** are in **bold**. Clauses are underlined.

[T]he Bible does not **always** depict Moses as a well-behaved monotheist who toted the Ten Commandments wherever he went. **Sometimes** he shows up in the guise of a sorcerer with as many tricks up his sleeve as a lounge-act magician in Las Vegas. Armed with the so-called rod of God—a shepherd’s wooden staff, but we might as well call it a magic wand—Moses worked all kinds of sideshow legerdemain to impress both Pharaoh and the **ever** dubious Israelites. **First** he announced the divine commandment against making graven images, then he fashioned a bronze snake that he used to cure snakebite. And he was equipped **with the mysterious Urim and Thummim**, a tool of divination that may have consisted of a pair of inscribed gemstones used to consult God for answers to yes-or-no questions, not unlike a Magic 8 Ball at a children’s birthday party.

**Egypt** the Ten Plagues—boils, vermin, plague, pestilence, and so on. The sufferings of the Egyptians built **to a bloodthirsty crescendo** when God himself struck down the firstborn children of Egypt, rich and poor, guilty and innocent. And the Bible describes a magic-soaked ritual that Moses used to protect the Israelites when God ranged across Egypt in search of the firstborn—the blood of slaughtered lambs was smeared **above the doorways of the slave dwellings to catch the attention of a deity** [infinitive phrase] who was so intent on killing that he might not have noticed if he had alighted on one of his Chosen People. Compared to the pristine and even prissy preachments of the Ten Commandments, the blood ritual strikes us as raw and primitive. —Jonathan Kirsch, Moses (Ballantine), pp. 7-8.