

SPACE AND FUNCTION IN SYNTAX

Of no less interest to linguistics than to philosophy and logic is the ultimate rooting of notions in a concrete stratum. Different languages will elaborate in ways peculiar to each, and in the compass of each it is at times hardest to confront, within their semantic outgrowth, the import of terms ascribed to the most elemental categories, space in the present context. The words *there* and *where* will bear reexamining. Specifically, the purpose of this paper is twofold in that it so happens that to an appraisal of the strong incidence of the spacial lineaments on the vesting of thought in the English expression can be applied hitherto unrecognized uses of these two words, which are here authenticated.

The latterly growing awareness of the complexities of language has come to be accepted as revealing that its intricacies will proliferate in the degree that it is explored, and that the achievement of finality is impeded by the views of speakers who have lived so intimately with their speech as to be wanting in perspective, let alone a grasp of the essential substance of anything but the gross traits of alien ones. Also, there is some way to go yet before an objective attitude is substituted at every step for the egis shrouding the study of language in the wake of its classical originators.

When it is affirmed that English, «hardly less than some American Indian languages, is off the pattern of general Indoeuropean»¹, one of the facts brought to bear is, presumably on a par with the dictum that French is grammar-ridden, the assumption that Indoeuropean is quintessentially typified in the desinential richness of, say, Greek

¹ Whorf, B. L., *Language, Thought, and Reality*, New York, MIT Press, 1956, pag. 87.

as drummed into countless generations of scholars by exercises showing that French itself can only match it haltingly: «O voeux des suppliants assis auprès des statues des dieux, soyez entendus, que vous soyez entendus, que vous fussiez entendus, que vous ayez été entendus, puissiez-vous être entendus! que vous dussiez être entendus, que vous eussiez été enfin entendus par Jupiter, souverain maître des dieux et des hommes»².

Case is notoriously at a discount in the morphological framework of English: the dative, for one, what with the obsolescent *whom* and only sentence ordering and *to* and *for* to serve it according to most grammars. Some include *on*³, but the case also gets expressed by means which have not relinquished their sitive complexion:

It's like your horse falling dead *under you* in the midst of an uninhabited plain⁴.

Implicit in the sample is the indication that English, more pertinently to the above assessment, approximates the fulness of Amerindian languages in its copious directives, though not quite equalling those which never omit mention of whether someone is on his feet, resting, or in motion, or a combination of these if need be⁵. Still, the spacially loaded cognitive outlook so vital to its buildup, apparently too obvious to have been given its due, is a typologically fundamental trait of English.

The feature, it is ventured, is by no means to be deemed absent from the primordial stage of any language: quite the opposite, if the regard is cast back far enough; rupestrian art testifies to «the superb perception of people who depended on hunting for their existence»⁶, and they live on in the «painfully exact local circumstance»⁷ resorted to by some living languages. English is one of them.

² Bouillon, *Cours de Thèmes Grecs I*, Paris, Garnier, 1890, pag. 97.

³ «Colloquial» in Curme, G. O., *A Grammar of the English Language III, Syntax*, New York, Heath, 1930, pag. 106.

⁴ Conrad, J., *The Secret Agent*, London, Dent, 1957, pag. 57.

⁵ Crapo, R. H., «The Origins of Directional Adverbs in Uto-Aztecan», *International Journal of American Linguistics*, 36, 1972, pag. 189.

⁶ Darlington, C., *The Evolution of Man and Society*, London, Allen, Unwin, 1969, pag. 34.

⁷ Havers, W., *Handbuch der Erklärenden Syntax*, Heidelberg, Winter, 1931, pag. 103 and note to § 89.

To begin at the root of perception, the body. It is, of course not universally idiomatic to involve it in expressions like

stare till his eyeballs are stiff *in his head*.

A real old-fashioned artist in brimstone and hellfire, he fairly fried your liver *in you*⁸.

In the same spirit, bizarre to many an ear, the speaker is the focal point of progress, as in

the distant rumble of an express train *retreating* into the night

when compared with

She stiffened and smiled and almost furtively began to edge away, covering her *retreat* with little haphazard statements about the beautiful morning⁹.

In the matter of progression, English has an uncommonly rich vocabulary available for distinguishing between different ways of walking — the Germanic kin itself lacks *walk*. But it is in the environmental stocktaking that the idiosyncrasy cuts deepest; a guest taking his leave might remark, if he is a southerner, *it is raining*; if English, *it is raining outside*¹⁰, dragging in a — to the other — superfluous, indeed a redundant locative specification.

As representative of the delocative stance of English will be taken in the sequel the forfeiture by *where* of its locative tie, and the raising of this tie by *there* to a conceptual abstraction.

To begin with *where*. The artificiality that sets in on the attainment by a language of literary status entails an increase in the inventory of components restricted to the sermo urbanus with the simultaneous curtailment of those pertaining to everyday speech. Of the former, most are of an abstract character.

⁸ Hanley, J., «Beyond the Horizon» in *At Bay*, London, Faber, 1944, pag. 66; Aiken, C., *The Short Stories of Conrad Aiken*, New York, Duell Sloan, 1950, pag. 84.

⁹ Cozzens, J. G., *Children and others*, New York, Harcourt Brace, 1964, pag. 297; Porter, K. A., *Ship of Fools*, Boston, Little Brown, 1962, pag. 138.

¹⁰ Wain, J., *The Young Visitors*, London, Macmillan, 1965, pag. 86.

English makes liberal use of classically based terms, themselves originating in concrete notions, for the conveying of abstract ideas, but those of a vernacular cast have by no means been ousted; this is overwhelmingly the case when it comes to the sometimes laborious and not always terse assembling of a set of function words.

The syntactic devices serving subordination are well known to be the product of historical times, a process not to be considered as closed. *Where*, unquestioned as a subordinating conjunction, has been misapprehended in the critical literature as regards its spectrum by ignoring its employment in phraseologies of the type.

I can see *where* I'll have plenty to eat here ¹¹

from which instance it is evident that there is not an opposition of place correlates.

Primarily, to be sure, a locative ¹², its function as a connective makes it part of the intricate complex of overlaps and mergings extending to the whole of Indoeuropean, with the upshot of the base *tha-* being one of the factors at play in Germanic. Its encroachment seems however to have been blocked in expressions like the one occurring again in the following:

You can't have them around when you're trying to get something done. I can see *where* I'll have to be telling her what to do every second ¹³.

It will be well to recall that *where* goes back, like *how* in common with *when* as well as *why*, to the base *kw-*, unshifted in Latin. *Videte ergo quomodo auditis* is rendered 'take heed', therefore, *how* ye hear (and likewise in five translations to hand other than the Authorised Version, after the Greek $\pi\omega\delta\varsigma$ ¹⁴), where *that* would be expected ¹⁵.

¹¹ Angoff, C., «Jerry» in *Best American Short Stories*, Boston, Houghton Mifflin, 1947, pag. 333.

¹² Brugmann, K., and Delbrück, B., *Grundriss der Vergleichenden Grammatik der Indogermanischen Sprachen II*, ii, Strassburg, Trübner, 1911, § 578; Hirt, H., *Indogermanische Grammatik III*, Heidelberg, Winter, 1927, pag. 298.

¹³ O'Neill, E., *Marco Millions*, Act II, Scene 2.

¹⁴ Including C. K. Williams' *New Translation in Plain English*, London, Longmans, 1952 of Luke 8, 18. But Baxter's *A New Paraphrase of the New Testament* has for Mark 4, 23 «Let him that hath ears and understanding see that he hears God's word respectfully» (OED s. v. 8a, 1865).

¹⁵ Some thirty loci of the comparable use of *como* are listed s. v. 8 in

The Oxford English Dictionary assigns to *how* (s. v. 10) a function identical with the connecting *that*, but at no place does it point to the equivalence of *where* with it, which it suggests of 'when' while unqualifiedly asserting it of the former.

Now, *where* crops up unequivocally as a purely formal connective in the dialogue, but also in the narrative, mostly of American and Irish authors. Thus

There was so much I wanted to write her: that I'd sold two stories, had read *where* the Trawlers were countersuing for divorce, was moving out of the house¹⁶.

The subordination is replicated in

My father told me once *how* a man murdered a woman in there for her gold watch, he said men do terrible things like that, he said that that man was hanged by the neck in Cork jail, he said that was the last time the black flag flew on top of the jail¹⁷.

The alternation of *where* as well as of *how* will be noticed in either case, first with *that* and then with plain paratactic omission¹⁸. Also, not only *that* (or *how*) could be fitted into.

Sure, he could go in right ahead of me. But I sure can't see *where* that gives him the right to take a man's glass away from him¹⁹.

So could *why*.

This usage of *where* is not (as the one of *there*, to follow, is) within the present writer's solvency²⁰. But even if it were, it would

Cuervo, R. J., *Diccionario de Construcción y Régimen de la Lengua Castellana*, París, Roger, 1893.

¹⁶ Capote, T., *Selected Writings*, New York, Random House, 1963, pag. 237.

¹⁷ O'Faolain, S., «The Talking Trees», in *Penquin Short Stories*, Harmondsworth 1970, pags. 19-20.

¹⁸ This last the less telling: «Standing on a street corner, the sort of place they could wait all day». In Le Carré, J., *The Looking Glass War*, New York, Coward McCann, 1965, pag. 50.

¹⁹ Heggen, T., «The Birthmark» in *Modern American Humor*, Ed. B. Cerf, New York, Doubleday, 1954, pag. 670.

²⁰ «Sprachgefühl» not having gained acceptance, to calque an acceptation of the Spanish word as applied to intellectual matters (*da solución a un asunto difícil*) seems the best way to describe a speaker's competently performing in choice or sanction.

Hirt sees an example of the passage of a place adverb into a pure connective in Old Norse in *Thá gekk Thórr út, ok sér hvar lá máthr*, 'Thor then went out and sees (i. e. not being aware of what he will find) that a man lies prostrate'²⁴.

A stricture on the pertinent article in the *OED* makes it advisable to reproduce its essence verbatim when treating *where* as a compound relative to introduce a clause:

10.c. † = a case in which; † a person to whom; the point or particular in which. (Cf. 'when' 5 [see below]).

1300, Ihc herde whar he sede, & his swerd forth leide, To bringe the of lyue. 1375, I herd neur quhar so lang varnyng Wes gevin. 1601, I haue heard, Where many of the best respect in Rome... Haue wished that Noble Brutus had his eyes. 1611, The Vowes of Women, Of no more bondage be to where they are made, Then they are to their Vertues. Mod. That was where failed. (colloq.) That's just where it is!

It is felt that this article is incongruent and that the first three quotations are definitely echoed in

«T'was a terrible winter», whispered O'Sullivan. «I never saw so many people popping off. I see *where* old Sir John Philpott went off yesterday»²⁵.

That would be the standard choice, rather than Schmidt's reading of the 1601 one (Shakespeare's «Julius Caesar» I, ii. 59) as *when*²⁶ and Schlegel's translating it by *wie* (*how*).

Finally, the following must remain undecided:

«Perhaps you've read St. Bernard, Father, and recall *where* he says we priests remember well the apostolic counsel».

«I must confess I haven't read St. Bernard lately, Your Excellency».

Further on a similar question is countered by «Yes, Father Burner remembered seeing it in the paper»²⁷. It is impossible to tell whether the last is conditioning the connective or if it belongs with an after-

²⁴ Hirt, H., *op. cit.*, VII, pag. 157.

²⁵ O'Faolain, S., *The Finest Stories of S. O'F.*, New York, Bantam Books, 1959, pag. 206.

²⁶ Schmidt, A., *Shakespeare Lexicon*³, Berlin, Reiner, 1902.

²⁷ Powers, J. F., «Prince of Darkness», in *Best American Short Stories*, Boston, Houghton Mifflin, 1947, pag. 333.

thought or revision, or whether *where* has lain dormant since the turn of the seventeenth century and, relegated to the spoken language, is again emerging into the written standard, at least contextually determined or at best with its connectivity not hedged by a carried over locative connotation.

Space, «whatever its negativeness as compared with matter, its 'thereness'»²⁸, is the setting for the notion of existence as a condition of the epistemological envisioning of the self and its ambience as detached from each other.

A cosmepopsy steeped in place, motion, and direction should be rendered more nicely by their indicators being unbound: «*shuffled out a cigarette*»,

*shuffled a cigarette half out of the pack*²⁹.

The validity of this is not evident to all and sundry, the less for established locutions and particularly for those with transferred meanings; nor are the makings of English quite those of unwritten languages, in some of which, with every resource autonomous, «the words are born on the tongue on the spur of the moment»³⁰.

However, the occurrence of the elements as free particles, their motivated selection every time, and the combinatorial possibilities all militate in favour of a higher expressiveness³¹. As a matter of historical fact, this was the purpose of the poets who, at the cost of artificiality, preserved a tmesis that had been idiomatic homeric. Their eventuation in preverbs is sweepingly the case in the Romanic type:

Arriving at a solution, the *elation* gave him the momentary illusion that the top of his head was *rising straight up* in the air³².

It has been the lot of few in English, an arrested process.

²⁸ Singh, J. quoting A. S. Eddington in *Mathematical Ideas*, London, Hutchinson, 1959, pag. 155.

²⁹ Powers, J. F., *op. cit.*, pag. 805.

³⁰ Thalbitzer, E., «Eskimo» in F. Boas, *Handbook of American Indian Languages I*, Government Printing Office, Washington D. C., 1911, pag. 1055.

³¹ «Forty two meanings for *get* with particles, and thirty one for *set up* alone in the *OED*. Over fifty recent coinages of the type *sit in*» in K. Harder, *American Speech XLIII* (1968), pag. 58. A survey in G. Kirchner, *Die Zehn Hauptverben des Englischen*, Halle, Niemeyer, 1952.

³² Auchincloss, L., *A World of Profit*, Boston, Houghton Mifflin, 1968, pag. 153.

The vicinity of Germanic with Italic before branching out accounts for the sharing of this kind of formation, so that affinities go beyond loan translations like

He must have *caught back* his mind from some other thought... tried to *recapture* that lost sympathy,

to fall together in

When I *think back* I can *remember* almost nothing of what was said,

or (on a non-Indoeuropean base)

The folks are scared of us people coming west, so they are trying to *scare us back*.

The enlisting of *back* shows the mechanism in operation still:

And so, he *replying* to the man, the man to him, he *back* to the man, the man to his *back*, he went away³³.

The prefixed particle no longer being felt in Classical Latin as the olden directive, the task had to be entrusted to an adverb (as it is in «The mirror *reflected back* the flames»³⁴). By the side of *foras* in Lucrece's «*Incita cum uis / exagitata foras erumpitur*»³⁵, the particle, as so common with emotive words, has become a mere reinforcement, which it likewise is in *exagito*³⁶.

The poet's theme is Etna. For a perfectly ordinary happening with a formatively parallel but by no means descriptively detrimental phrasing of *shake* (with *out* since Germanic and Indic lack *ex*) the action is quickened, even distressing, in each case keyed to the mood of the book:

³³ Marquand, J. P., *Wickford Point*, New York, Bantam Books, 1960, 285 & 310; Becker, S., *A Covenant with Death*, New York, Atheneum, 1965, pag. 58; Steinbeck, J., *The Grapes of Wrath*, New York, Viking Press, 1939, pag. 342; O'Faolain, S., *The Heat of the Sun*, London, Hart-Davies, 1966, pag. 210.

³⁴ Marquand, J. P., *Women and Thomas Harrow*, New York, Bantam Books, 1949, pag. 91.

³⁵ Lucrece's *De Rerum Natura* VI, 583 translated by H. A. J. Munro (Chicago, Benton, 1952) 'stirred and lashed into fury, bursts abroad'.

³⁶ Lately «If a servant is in the room you've got to *include* him *in* as a human being». M. Wiggin, *Memoirs of a Maverick*, London, Nelson, 1968, pag. 194.

In charge, she was the most severe of all. She would rush at us like a fury with her hair blowing out behind her and *shake* our bones out of their joints.

In the weeks and months to come he read more and more of her letters, and as he thought of the well-turned limbs, the sleek yellow hair, and the innocent round face he had married, he grew increasingly puzzled and more and more depressed by the cloud of dust she created whenever she bent her head and *shook out* her brain over the writing table³⁷.

The metaphor to be read into the formation of *exist* gives way in time to the abstraction which has become a mere intensification of *be*. Similar in its reference to space is the phrasing of the latter's forms with *there*, acting in ways such as to lend actuality to progressives

You can see now — out of the roof. *There is* smoke coming out,

to passives

There is not much left of it to look at,

or other locative circumstances

I went out into the icy evening. *There was* nobody about³⁸.

The local import is dimmed further, however, to the point of grammaticalization when used since earliest Old English³⁹, as variously designated, empty, pleonastic, expletive, formal, introductory, existential. Always free though homologizing with Danish *dervaerende* and a handful of German and Dutch other verbs⁴⁰, it has to be

³⁷ Cary, J., *A House of Children*, London, Michael Joseph, 1951, pag. 15; Linklater, E., *Private Angelo*, London, Cape, 1946, pag. 153.

³⁸ Cary, J., *Spring Song*, London, Michael Joseph, 1960, pag. 178; Innes, H., *Atlantic Fury*, London, Collins, 1962, pag. 134; Greene, G., *The Confidential Agent*, Harmondsworth, Penguin Books, 1958, pag. 133.

³⁹ Einkenkel, E., «Geschichte der Englischen Sprache II, Historische Syntax», in H. Paul, *Grundriss der Germanischen Philologie III*, Strassburg, Trübner, 1916, pag. 71. A recent bibliography in K. Allan, «A Note on the source of there in existential sentences», *Foundations of Language*, VII, 7.

⁴⁰ Its function also that of Latin *ad-* in the expression of locomotion having its goal as referent, and *arrive* having no vernacular counterpart: «The glacier used to fill the valley when the first settlers *came there*» (E. Shipton,

accounted a morpheme word⁴¹, or to fall back in turn — καὶ ἐγώ — on classical theorists, a lexis, as a word peculiar in form or signification⁴².

What was originally a predication has subsided, at times ever so indecisively, to a recessive token, deprived though fronted of the asseverative quality ordinarily imparted by that means, the effect being that of presenting a subject as placer before the mind, its extancy so to speak⁴³.

A reservation attaches to poetical occurrences when, since in recitation «the method of throwing away a line, so valuable in the theatre, is never popular with recording engineers, who want it spoken as a kind of afterthought»⁴⁴, passages in a poem, then, following

Land of Tempest, London, Hodder and Stoughton, 1963, 24). 'Come' is replaced by *be*: «Just *come* straight home. I'll *be there* before you» (N. Balchin, *A Sort of Traitors*³, London, Pan Books, 1969). Or absolutely: «Dead weary, they drove across the bridge and stopped. —*We're there!* We're in California!» (J. Steinbeck, *op. cit.*, pag. 275). *Adstiterunt* in *Acts*. 10.7 is stood at the door in the AV and *stopped at the door* in Williams, *op. cit.*, but *llegaron* in Valera's Spanish.

⁴¹ Bolinger, D., «On Defining the Morpheme», *Word* 4, pag. 21.

⁴² Not least for its various developments. Another of them, inceptively recognized in the *OED* s. v. 7 as interjectional, has now become a syntactic constituent; thus F. Swinnerton, *The Bridge Lights*, (London, Hutchinson, 1968, pag. 98), «*There!* I've made your cheek wet.» The *by* now expendable stop is dropped in H. E. Bates, *The Scarlet Sword* (London, Michael Joseph, 1950, pag. 43): «He asked her if she were tired and she said: 'A bit. It's been a hell of a day'. He laughed and she said: '*There* I go again. Pure habit. I'll never break myself.'» Likewise in narrative: «He would say things he neither meant nor believed. His friend would take the other side and then, *there* they were again.» (J. F. Powers, *op. cit.*, pag. 7). The result is a censorious aspect not unlike the deteriorative in Muskogean Taensa (cited by L. H. Gray, *Foundations of Language*, New York, Macmillan, 1939, 207). Another use of *there* in *RLA*, 1972, pag. 50 f.

⁴³ Even when the verb is emphatic: *There is a wind*. The level type *There's a wind*, sometimes operated with, also does not occur as a sentence in its own right, but is anaphoric when not part of a paralinguistic context. More so such as *There's always the pawnshop* (this resumptive *always* in the *OED*, Suppl.) Evidence cannot be transformed by expertise or rhetoric into, however surely it may permit the inferring of existence. As soon credit *there* as *be*: «It is a great deprivation. And yet there is something else, something *there* (italics in original), which you never knew was there and which you can't express». (D. H. Lawrence, «The Blind Man», in C. Isherwood (Ed.), *Great English Short Stories*, New York, Dell, 1957, pag. 227).

⁴⁴ Cecil Truncer in a personal communication on the anticlimactic closing lines after each character description in Chaucer's Prologue to the *Canterbury Tales* as done by him for the BBC, «for the sake of the variety it gave in an immensely long reading.»

or preceding a pause, could evince the lexis epideictically stressed. Or even, as archaisms are often retained in poetry and especially as «the overall ordering of words is influenced by the metrical form, the shaping — this in «Beowulf» — can only have been effected in the direction of more ancient patterns»⁴⁵. But in such cases the construction would not have entirely shed the overtone of its deictic burden.

The purely extantive *there* is not stressed:

«Are you going to creak this safe yourself, or would you like the young fellow to go along?»
«What stuff is *there there*?»

The eastern side of the range was comparatively unexplored, but even *there there* was much interesting work to be done⁴⁶.

Stressed, however, in

Set the tale in Dublin or New York, and at once the pattern is predictable: we know what people we shall meet, what rules *are there* to be broken⁴⁷,

there is not necessarily a spacial correlate of the towns named, and is distinctly not so of *here* in

At your age you must do what you like. You see, I'm assuming that you like being here? Well, then, do what you like; follow your caprices. After all, that's what you're *there* for⁴⁸.

The lexis, besides, is now movable in sentences not interrogative:

His age set between him and other people a distance he no longer wanted to cross. It was not that he had lost his sharpness of mind. Simply, the distance *was there*.

⁴⁵ Ries, J., *Die Wortfolge im Beowulf*, Halle, Niemeyer, 1907, pag. 70.

⁴⁶ Aumonier, S., «The Accident of Crime» in *Georgian Best Stories*, London, Chapman and Hall, 1924, pag. 6; Shipton, E., *op. cit.*, pag. 11.

⁴⁷ Cutting from *Spectator*, 7 April 1956.

⁴⁸ Huxley, A., *Two or Three Graces*, London, Chatto & Windus, 1929, pag. 69.

He felt bitterly that the arrangement was unjust. However, *there* it was, and he had to make the best of it⁴⁹.

The singleness of semantic content of what thus emerges as a locution ensues from its alternation with *grow* and *happen*:

They were allowing the recollection of him to be a barrier between them — a barrier which would not vanish because they pretended it was not *there*, but would grow.

When anyone talks to you like that, you remember it all your days, and you always wonder why. There is no use trying to figure it out. There is no use, even in a story, trying to make it credible. It just sometimes happens. It simply *is there*⁵⁰.

In opposition with the emptiness of the introductory phrase, a metaphorical idiom is not excluded:

That woman's uncommonly *all there*, though. Lot in what she said⁵¹.

Differing, then, on one hand from the extantive phrase but also from the neutral denotation of existence by *be* or *exist*, this locution assumes a plastic character:

In business, when he passed from one subject to another, he did not switch off the light in a compartment of thought and yet remain in that compartment; instead he proceeded mentally from one well-lighted room to another, shutting the door firmly behind him; the room he had left ceased to *exist* for him until he chose to re-enter it. But when in a room of his own soul he switched off the light, the room *was still there*. His consciousness of being in it receded, but continued nevertheless.

Noticeable is the assertoric ring:

'Everything but religion. I never caught that from you'.

'It's not a catching thing. Someday you just relax. And *there it is*'⁵².

⁴⁹ Jameson, S., *The Secret Life of Stephen Hind*, New York, Harper, 1966, pag. 107; Aumonier, S., *op. cit.*, pag. 7.

⁵⁰ Morgan, C., *The River Line*, London, Macmillan, 1949, pag. 34; Carter, J. S., *Full Fathom Five*, Boston, Houghton Mifflin, 1965, pag. 64.

⁵¹ Galsworthy, J., *The Freelanders*, Paris, Nelson, n. d., pag. 234.

⁵² Morgan, *The Judge's Story*, London, Macmillan, 1950, pag. 74; Bradbury, R., «The Powerhouse» in *Prize Stories 1948*, New York, Doubleday, 1948, pag. 30.

But the coming forth and the standing out are inevitably locative:

At the end of the snowfield a small conical peak guarded the pass. It looked an hour away. But size and distance are hopelessly deceptive in snowy mountains at night. When, after hours, the peak had come no nearer, we wondered if it *was* really *there* at all⁵³.

That is, nohow at the distant place where the peak had been visible but where they now stood; if even then not materializing and after all a mirage, then inexistent. Both are queried jointly.

It would be incumbent on speakers of the kindred languages to decide whether the co-reference holds good in them also, as is to be expected. For instance, in the case of the introductory Danish *der* with «local particulars adduced or readily suggested»⁵⁴, if this last means their addition — in the overt utterance — or else a conceptual implicitness, or again in what measure the corresponding South Norwegian *her*⁵⁵ is overlaid by a deixis.

The speakers would, moreover, have to be in a position to afford the requisite straddle: close as the agreement would seem to be with the specification (cited above) of rain as falling outside a habitation, to give as what-like outside to-day a Swahili *kumekuwaje nje leo?* is open to doubt as a possible superposition in the transmittal⁵⁶. But then, daylight was proclaimed in early Latin by *lucet hoc*, literally 'it is lighting hither'⁵⁷.

The point it is expected to have made is that this discrete — phrasal or unagglutinated — makeup permits the denotation of existence bracketed together with — not connoting or connoted by — space, thus preserving an outlook which bears the unmistakable imprint of earliest antiquity, long before the impressive morphemic aggre-

⁵³ Verney, J., *Going to the Wars*, London, Collins, 1955 pag. 241.

⁵⁴ Jensen, H., *Neudänische Syntax*, Heidelberg, Winter, 1923, pag. 139.

⁵⁵ Larsen, A. B., apud Poestion, J. C., *Norwegische Sprache*, Wien, Hartleben, n. d., pag. 120.

⁵⁶ Seidel, A., *Swaheli Grammatik*, Heidelberg, Groos, 1941, pag. 286. Also the author of a Lithuanian grammar in Hartleben's *Bibliothek der Sprachkunde*, Wien, as well as of five other languages.

⁵⁷ Plautus, *Miles Gloriosus*, 2. 2. 63.

gation had settled into what would generally be, or was considered, in the heyday of their exploration, as sampled above, paradigmatic of the Indoeuropean tongues.

M. BERTENS CHARNLEY