Space Deixis

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How do we usually understand our language? What is our thought manifested through language? Lakoff and Johnson (1980) says, "Most of our fundamental concepts are organized in terms of one or more spatialization metaphors," and Bergson (1889) says, "We always express our thoughts through language, and in most cases, we think in terms of spatialization metaphors" (my translation). Are these spatialization metaphors in thought processes reflected in language which manifests thoughts?

Space means here one which is concrete and actually experienced by people, and which is not mathematical nor abstract. The reason is that we now consider our everyday language, which should be used in concrete space where our real life is experienced. And it is important how people are concerned with the space.

Putting stress on space actually experienced and on the relationship between people and the space, in this paper I shall take up space deictic words, *here* and *there,* and give consideration to the questions mentioned above.

The deictic words *here* and *there* can occur in any position of sentence-initial, sentence-middle, and sentence-final positions. Lakoff (1984) names the structures with the deictic words in a sentence-initial position 'the Deictic *There*-Constructions (henceforth, DTC),' distinguishing this structure from other ones. There is another type of *there*-construction, 'the Existential *There*-Constructions (henceforth, ETC),' and this type must not be confused with DTC. The reasons are that while in DTC both *here* and *there* can occur, in ETC only *there* is used, and that these two types of *there*-constructions clearly differ from each other syntactically and pragmatically.

It might be of some help to consider, as examples of DTC and ETC, 'There goes Harry,' and '*There* is a book on the desk,' respectively. From a syntactic point of view, *there* in ETC can be said to be the grammatical subject, and ETC

can be negated and freely embedded in subordinate clauses. These are not, however, true of DTC. From a pragmatic point of view, while in the case of ETC, it is literally 'existence' that is at issue, in the case of DTC, the question is 'space' relative to the speaker. Moreover, the speaker, through the use of *here/there* in DTC, not the use of *there* in ETC, directs the attention of the hearer to a particular entity, location, etc.; and under these circumstances, the gesture by the speaker of pointing to the entity, location, etc. often accompanies the utterance of *here/there*.

This last characteristic of directing the hearer's attention is an important one which distinguishes DTC not only from ETC, but from the structures with *here/there* in the sentence-middle or -final positions. Lakoff says, "To direct immediate attention to something, you have to mention it immediately. Therefore, the syntactic element expressing 1' (*i. e.,* a location) must come first." And as seen in Lyons (1979), there is a strong opinion (by Halliday and others) that "the earliest exophoric (i. e., deictic) expressions tend to be accompanied with a gesture indicative of attention." Based on this opinion, *here/there* in DTC can be said to be used in the earliest stages. Moreover, according to the hypothesis by Keenan,[1] it can be said that the expressions always used orally "have better developed deixis systems." It seems, therefore, that the characteristics of the space deictic words *here* and *there* can be best found in *here* and *there* in DTC, which are used (only) in oral situations and have the function of provoking the hearer's attention. On the basis of the viewpoint like this, in this paper I shall investigate the Deictic *There*-Constructions.

1. Factors Operating on the Deictic *There*-Constructions

A variety of expressions belong to DTC. These, however, do not exist at random, but are classified into a few groups in terms of several factors. We should take into consideration both the factors operating on deictic words *here* and *there* and the functions of verbs which co-occur with the deictic words, *i. e.,* those of *be/come/go*. And I shall consider, first, each basic meaning of *here/there, be,* or *come/go* to be its central factor, second, DTC on which only central factors operate to be the prototype of various DTCs, and finally, all the nonprototypical DTCs to be metaphorical extensions from the prototype.

Now I shall mention 9 factors which I want to introduce as operating on DTC.

1.1. Factors operating on deictic words *here* and *there*

Factors which are considered to be included here are the following 1-6.

1 : physical distance: It is the position of the entity (or entities) or the participant(s) in the discourse relative to the speaker at the time of utterance that is at issue. The place proximal to the speaker is expressed by *here,* while the place distal from the speaker is by *there.* (The basic meaning or the central factor of *here/there.*) *e. g. Here* comes Harry/*There* goes Harry.

2 : *There* is used in the cases where an act, an event, etc. are concerned with the recent past or with a certain point in the past to the present (*i. e.,* the time of utterance); while *here* is used where they are concerned with the immediate future or with the present (*i. e.,* the time of utterance) toward the future. *e. g. There* goes the beep/*Here* comes the beep.

3 : *There* is used in the cases where (the speaker believes that) there is a shared understanding about an entity, an event, etc. between the speaker and the hearer; while *here* is used where (the speaker believes that) only the speaker perceives an entity, an event, etc., and therefore, there is not a shared understanding about them between him and the hearer. *e. g. Here* we are/*There* goes the alarm clock.

4 : *There* is used in the cases where the speaker refers to the act, attitude, etc. of persons other than himself; while *here* is used where the speaker refers to those of (persons including) himself. *e. g. Here* we go!/*There* you go again.

5 : *Here* is used in the cases where the speaker believes that the space in which the entity exists at the time of utterance belongs to him; while *there* is used where he believes that such space doesn't belong to him, or belongs to the hearer. Moreover, *here* is used where the speaker believes that the entity is in the control of him at the time of utterance; while *there* is used where he believes that the entity is out of the control of him, or is in the control of the hearer at the utterance time. *e. g. Here* you are/*There* you are.

6 : In the situation where the speaker and the hearer find themselves, the speaker tries to give the finality to it, or claims that he was right, by means of bringing forward something crucial for it. In such cases, *there* is used. *e. g. There/There* you are.

1.2. Factors of verbs *be/come/go*

In order to grasp more accurately the meanings the DTC would have, we must also consider the functions of the verbs which co-occur with the deictic words. We can think of 7–9 as factors of verbs.

7. *be*: The verb *be* always indicates the location or the existence of the entity (or entities) or the participant(s) in the discourse (the basic meaning or the central factor of *be*).

8. *come* and *go*: The verbs *come* and *go* indicate the movement or the motion of the entity (or entities) or the participant(s) in the discourse. In this case, therefore, a direction is involved. (The basic meaning or the central factor of *come* and *go*.)

9. *come* and *go*: When we count the stream of time as the straight line which has three points in time—the past, the present, and the future—, two points of view might be possible. One is that time flows from the past to the present, to the future; the other is in the reverse direction, that is, that time flows from the future to the present, to the past. The former is represented by the verb *go*, while the latter is indicated by the verb *come*; and it is possible to think that in either case, an entity, an act, etc. seemingly move on the respective streams of time. Here again, therefore, a direction is involved.

These 9 factors interact one another, and as a result, several types of expressions are produced. In 2, it will be shown which factors make what expressions possible.

2. The Deictic *There*-Constructions

Various expressions of DTC are classified into 6 groups (*i. e.*, Type I–VI) in terms of factors mentioned above (see TABLE 1).

I shall investigate these 6 types of expressions one by one, referring to the examples.

2.1. Type I (factors 1, 7, 8)

Factors 1, 7, and 8 are of Type I, and these are the central factors of the deictic words *here/there*, the verb *be*, and the verbs *come/go*, respectively. Therefore,

TABLE 1

Type	Factors Operating on the Deictic Words			Factors of Verbs
I	1			7 ╱ 8
II	2	and	3	9
III	2	and	4	7 ╱ 9
IV	3,		(6)	7
V	5,		(6)	
VI	6			

all the DTCs included in Type I are of the prototype. Consider the following sentences:

(1) 'Oh, *there* you are. I was looking for you....'

(2) *Here* comes Harry.

(3) *There* goes Harry.

In (1), it is the relative position of the hearer 'you' to the speaker at the time of utterance that is at issue. Ordinarily, the location in which the speaker exists is expressed by *here*, whereas the location in which he doesn't exist is expressed by *there.* In the case of (1), since the location of the hearer 'you' differs from that of the speaker, *there* is used. Moreover, as it is the location of 'you' that is at issue, the verb *be* which indicates the location co-occurs with *there.* The examples (2) and (3) represent Harry's moving toward the speaker and Harry's going away from the speaker at the time of utterance, respectively.

The following examples (4) and (5) are typically used in the situations where a waiter (or a waitress) brings food and drink ordered to a customer at a restaurant:

(4) *Here* comes your soup !

(5) *Here*'s your pizza !

In (4), *here* and *come,* and in (5), *here* and *be* co-occur. The example (4) is uttered when a waiter (the speaker) delivers the thing ordered ('soup') to a customer (the hearer). Since it is the speaker that has the thing ordered, *here* is appropriately used. And some *come*'s indicate, as seen in (2), the movement of an entity toward the speaker, others refer to the movement of it toward the hearer. Therefore, the situation like (4) where the thing ordered is brought to a customer, the hearer, who is considered to be the destination of the entity, is expressed by the verb *come.* In the example (5), *here* is used for the same reason as (4), and

the verb is *be* of the location or the existence. That is to say, (5) indicates the arrival (or the existence) of the entity brought by the speaker at the destination.

While in (2)-(4), the entity or the participant in the discourse actually moves, it is probable that the cases where the abstract notion seemingly moves are also included here:

(6) *There* goes our last hope.

In this example, the entity is the abstract notion 'hope,' and since (6) indicates that the 'hope' goes far off from the speaker at the time of utterance, it is appropriate to use *there* and *go*.

Any of (1)-(6) can be considered as the prototype of DTC. I shall investigate the expressions which are thought of as metaphorical extensions from the prototype in the following sections.

2.2. Type II (factors 2, 3, 9)

Consider the examples (7) and (8):

(7) *There* goes the beep.

(8) *Here* comes the beep.

The example (7) is used in the situation where the beep of an alarm is ringing at the utterance time, or where it went off only a moment ago, *i.e.,* so recently that we can say it is still ringing in our ears. That is to say, (7) is uttered where the beep went off or started to ring in the recent past, and it doesn't matter whether the beep is still ringing or has finished ringing at the time of utterance. On the other hand, the speaker can say (8), on hearing a click which could be perceived a few seconds before the beep went off, for example. In other words, (8) is uttered in the situation where the beep does not go off yet at the utterance time, but starts to ring in the immediate future.

From the examples (7) and (8), the following can be said: *There* is concerned with the cases where something happened a moment before the time of utterance (and it works at the utterance time also), that is, with the recent past (to the present); on the other hand, *here* is concerned with the cases where something is just about to happen, that is, with the immediate future.

The verbs used in (7) and (8) are *come* and *go*. Here they are concerned with the stream of time. In the cases where something happens in between the past and the present, it is possible to think that time also flows from the past to the

present and that on this stream of time it is seemingly carried from the past to the present. In such cases, *go* is used. On the other hand, where something is just about to happen, it can be considered that time flows from the future toward the present and that on this stream it seemingly moves from the future toward the present. In such cases, *come* is used.

Here consider the examples (9) and (10):

(9) *There* goes the alarm clock.

(10) **Here* comes the alarm clock.

The expression 'the alarm clock' in (9) and (10) has the 'whole—part' relationship in the actual world with 'the beep' in (7) and (8), and (9) and (10) are instances of the metonymy which 'expresses the part in terms of the whole.' Therefore, (7) can be almost paraphrased with (9). As shown by (8) and (10), however, the same paraphrase relationship does not hold for the cases of *'Here* comes ....' In other words, in the cases where the beep of an alarm is explicitly described in the expression of 'the beep,' both *here* and *there* can occur; on the other hand, where only 'the whole' is expressed and 'the part' is not clarified, only *there* can occur. Why?

Metonymy depends upon a shared understanding between the speaker and the hearer in the actual world (or upon the speaker's expectation on it). As observed above, the expression *'There* goes ...' in (7) and (9) is concerned with the past (to the present). Since it is possible that (the speaker expects that) the hearer has (or will have) a shared knowledge of what happened or happens with the speaker, the metonymy that 'expresses the part in terms of the whole' holds. Therefore, it is possible to use the expression of 'the whole' (*i. e.,* 'the alarm clock'), not to mention that of 'the part' (*i. e.,* 'the beep').

On the other hand, it was also shown above that the *'Here* comes ...' in (8) is concerned with the immediate future. As (the speaker believes that) only the speaker perceives what is just about to happen, and therefore, there is not a shared understanding about it between him and the hearer, the same kind of metonymy does not hold. Accordingly, 'the part' should be expressed, and the example (10) where 'the whole' is expressed should not be accepted. For this reason, the paraphrase relationship does not hold between (8) and (10), and in the case of the expression *'Here* comes ...,' 'the part' must be clearly described.

Here the following must be added as the factor in the choice of *here* or *there*:

whether or not (the speaker believes that) there is a shared understanding about something between the speaker and the hearer.

Factors 2, 3, and 9 are related to any example included in Type II. Again factors 2 and 9 have effects on the examples dealt with in 2. 3.

2.3. Type III (factors 2, 4, 7, 9)

Here the factors 2, 4, 7, and 9 are related. As for factor 9, however, only *go* is applicable, and *come* is not used in this type. Consider the following examples:

(11) *There* goes Harry, thinking about linguistics again.

(12) '*There* you go again,' the man complained. 'Suspicion. Always suspicion....'

The example (11) means that Harry's habitual act (*i. e.,* 'to think about linguistics') has just started again. As shown clearly by 'again' in the sentence-final position, the act mentioned is one which the speaker has seen several times before, that is, the habitual one which has been performed over and over since a certain point in the past. Here, it is the past to the utterance time (*i. e.,* the present) that is at issue, and moreover, it is possible to think that time flows from the past to the present, and that on this stream of time Harry's usual act is seemingly carried on. Therefore, naturally *there* and *go* are used.

The utterance '*There* you go again' of (12) also means that the habit of 'you,' which the speaker knows well, has just started again. In this example, however, the speaker shows his indignation over or complaint against the attitude of 'you.' This is inferred from the fact that the expression 'the man complained' follows the utterance in question. Like this, there are some cases where the speaker, by using the expression '*There* goes ...' or '*There* ... go,' defines his unfavorable attitude toward someone's usual act or bad habit that causes his indignation, exasperation, disgust, etc.

We can find an instance where the verb *be* is used instead of *go*: '*There* you are again. That's Scotland Yard all over....' (Greene, G. *It's a Battlefield.*)

The habitual act since the past came into question in (11) and (12). Now, when the act that starts from the present toward the future is mentioned, what expressions are appropriate?

(13) *Here* we go!

This is a kind of encouraging words which is uttered when the speaker is just about to do something. In this case, as the present toward the future is referred

to, *here* is used, and as it can be considered that time flows from the present toward the future and that on this stream of time an act seemingly moves, *go* is used.

It is insufficient to arrive at a conclusion, only from (11)-(13), that as for *here/ there* in these examples, only factor 2 functions. Consider the following:

(14) *Here* we go, making fools of ourselves again!

Since in this example the speaker mentions an usual foolish act of persons including himself, it might be said that *here* is concerned with the past to the present. But here, it is proper to think that where *there* ought to be used from factor 2 because time is related to the past to the present, *here* occurs as the result of the idea that because the agent is (persons including) the speaker himself, his viewpoint takes precedence over the factor on time.

It can be said, therefore, that the following takes preference over (rather than is added to) the factor on time: *There* is used where the speaker refers to the act, habit, attitude, etc. of persons other than himself, while *here* occurs where he refers to those of (persons including) himself.

Thus, on *here/there* of Type III factors 2 and 4 operate. Furthermore, it is possible to think that whether time is related to the past to the present or to the present toward the future, time flows toward the future at all times, and on this stream of time a habit, an act, an attitude, etc. seemingly move. The difference between the two is only in the position of the starting point of the stream of time, that is to say, in whether the starting point is in the past or in the present. In either case, therefore, *go* is used.

In Type I-III, *come/go* in addition to *be* is considerably used. Hereafter, only *be* is involved, and any of *be*'s expresses the location or the existence.

2.4. Type IV (factors 3, (6), 7)

Consider the following example:

(15) Ah, *here* we are.

(15) is uttered when the speaker has just found the very significant thing which persons including himself have been looking for. By uttering (15), the speaker can inform persons who have participated in the search (*i. e.,* the hearers) of the fact that he has just found it, or can show them the finding itself. As it seems that (the speaker believes that) it is only the speaker who knows the finding at the time of utterance, and therefore, there is no shared understanding

167

about it between him and the hearers, *here* is appropriate.

The 'we' of '*here* we are' in (15) is a metonymic expression, which means what we want. Therefore, the use of the verb *be* indicates that what is wanted exists or is located in a certain place.

There are some situations where *there* is used though the speaker shows the hearer his finding. The example (16) is an utterance in the situation where the speaker has just found the brandy bottle, which the hearer, telling a lie that it was lemonade, concealed from the speaker's view, and then thrusts it before the hearer:

(16) '*There*,' he said. 'Didn't I tell you – '

In this case, what the speaker found is the hearer's belongings, and therefore, it must be an entity already known to the hearer. Accordingly, it is natural that one should think (the speaker believes that) there is a shared knowledge of it between the speaker and the hearer; thus *there* is used.

Furthermore, it seems that the speaker claims he was right, and gives the finality to the situation in which he and the hearer have been placed, by bringing forward something crucial for the situation (here, the brandy bottle) and by uttering '*There.*' Thus, it follows that factor 6 functions here.

Now turn to the next type.

2.5. Type V (factors 5, (6), 7)

Consider the following examples:

(17) *Here* you are.

(18) *There* you are.

In these examples, the expressions of 'you' are again metonymic ones, meaning what you want, and the verbs indicate the existence or the location. Then, the difference between (17) and (18) is only in the sentence–initial *here* and *there*.

It is quite natural that concrete space where we lead our real life should be seen from different points of view by different persons. Moreover, it can be said that for an individual too, the identical space that surrounds him certainly changes according to his particular viewpoint or his mood of the moment.

Here, the question is how the speaker thinks about the limits of space which belongs to him. Thus, though a place is physically proximal to the speaker, the place is designated by *there* when he thinks that space in which the place is

included doesn't belong to him; reversely, though a place is physically distal from the speaker, the place is indicated by *here* when he thinks that space in which the place is included belongs to him.

Accordingly, in the situations where one (*i. e.*, the speaker) hands something to another person (*i. e.*, the hearer) in the same way, it is an important matter whether or not the speaker thinks space in which what he hands over exists at the time of utterance belongs to him, that is to say, whether or not the speaker thinks what he hands over is in his control at the utterance time.

Thus, how the speaker is concerned with space that surrounds him decides the choice between *here* and *there*. There are cases where it seems that in addition to this factor, factor 6 works:

(19) '*There*,' he said. 'Get out of here,....'

This example occurs in the situation where the speaker gives some money to an old man, saying, 'You are getting too old for work,' when the old man tardily says, 'Some work perhaps ...' because he has no money for his life. Here, it seems that the speaker gives the old man (*i. e.*, the hearer) something crucial for the unsettled situation in which they are placed (here, money), and makes it included in space which belongs to the hearer or in his control, and as a result, tries to give the finality to the situation.

At the last, consider Type VI in which factor 6 mainly functions.

2.6. Type VI (factors 6, 7)

In the example (20), the speaker points out what he thinks very significant to the hearer, and tries to settle the situation:

(20) "... He doesn't really think she did it—but he's not really sure she didn't do it! And so he looks at her, anxiously, when he thinks she isn't noticing. But she notices all right. So *there* you are!"

In (21), it seems that the speaker claims to the hearer that he is justified:

(21) '*THERE*,' the half-caste said, with a sort of whinny of triumph, as though he had lain innocently all these seven hours under the suspicion of lying.

Although we must not jump at a conclusion only from a few examples mentioned above, only *there* seems to occur where factor 6 is considered.

In 2, I have investigated 6 types of DTC, which are classified by 9 factors

referred to in 1.

3. Conclusion

It seems that human thought is subject to, in a greater or lesser degree, the darkness of the unconscious. We think more or less automatically along certain lines. Then, it follows that we need to delve into our language which manifests our thought to the depths of our consciousness. That is to say, from the idea that the procedures in thinking which we use unconsciously must be reflected in language, we need to focus on a range of the unconscious through looking at language conversely.

Though I have said 'language,' which part of language we look at enters into the picture here. Based on Bergson's opinion that "we think in terms of spatialization metaphors," and on similar opinion by Lakoff and Johnson, I have investigated the pure space deictic words, *here* and *there*. To be more precise, I have seen various expressions produced by several combinations of 9 factors (*i. e.,* 6 factors operating on deictic words and 3 of verbs which co-occur with the deictic words). As a result, it has been shown that a variety of expressions of the Deictic *There*-Constructions are classified into 6 types, and that centering around the prototype in which the basic meanings of *here/there, be/come/go* work, varied expressions are metaphorically produced.

It would follow that in our real life, even when something is not purely related to space, we often think about it in our relationship with space that surrounds us, and then express it in terms of space deictic words.

Thus, in the case of factor 2, which says that *there* is concerned with the recent past (to the present) and *here* with (the present toward) the immediate future, space deictic words are related to time. In order to measure the length of time, we, for example, observe how long the hands have passed over on the dial of a clock, or make the movement of the celestial sphere a measure. This means that though we measure the time, in effect we measure the length of space. It would follow that fundamentally we cannot grasp time without obtaining the help of space.

Although perhaps we could not say decisively only from the examples taken up in this paper, yet beyond question it seems that "our life is fundamentally formed in our relationship with space, and we cannot be set free from space even in

thinking"² (my translation).

Notes

1) "Unwritten languages of small populations that are always spoken in a face-to-face-situation tend to have "better developed deixis systems than languages with long established writing traditions."" See Weissenborn and Klein (eds.) (1982) *Here and There*, p. 4.
2) Bollnow (1963) *Ningen to Kūkan*, p. 21.

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List of Materials

	Example Numbers
Christie, A. *And Then There Were None*.	(15)
Evil Under the Sun.	(1)
Ordeal by Innocence.	(20)
Greene, G. *The Power and the Glory*.	(12), (16), (19), (21)

I owe all the examples which sources are not mentioned here to Lakoff (1984).