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<th>OE pr And hw r-A Study of Where Developing in the Subordinating Function (I)</th>
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Just as the temporal connective when (<OE hwonne), originally an indefinite adverb, has supplanted then (<OE ponne) or tho (<OE pā), which is properly a demonstrative adverb, but was formerly used as a clause-introducer, so the local connective where (<OE hwēr) an indefinite adverb which originally means 'in some or any place,' 'to some or any place,' has supplanted there (<OE pēr), properly a demonstrative adverb meaning 'in or to that place.' These historical processes are apparently parallel, both turning from the concrete and sometimes cumulative determination to the abstract and compact subordination.

It must be noticed, however, that in semantic or syntactic relation there is a considerable difference between a when-construction and a where-construction. The temporal relation, as seen between a principal clause and a subordinate clause, is usually felt so abstract and intangible that the connective when hardly seems to mean anything more than a syntactic connection. On the other hand, the local relation, as expressed between the two clauses, usually involves a more concrete modification toward an action or occurrence predicated in the principal clause, and the connective where, while introducing the subordinate clause, has such force as to actually define the surrounding of the action or occurrence. That is why we feel it more proper to call where, even when it introduces an adverbial clause, a relative adverb than a subordinate conjunction, while we feel little hesitation in terming when a subordinate conjunction.

The semantic or logical feature of where, as contrasted with when, is reflected in the historical phenomena. So far as we are instructed by the biblical quotations given below as examples 4 and 5, it may be concluded that already in Middle English ther was replaced by wher; but it is merely a broad generalization. The fact is that there maintained its longer resistance against where than then or tho did against when, though on the other hand the incipient phenomena of hwēr in the subordinating function can be attested to in Old English texts, probably to a greater extent than the case of hwonne.1 This means that the concreter force of relative where is, in a greater degree, inherent in the older word there and that there remained semantically fit to perform the relative function longer than then, which sooner

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1 As to the development of when in the corresponding function, I have essayed some observations in “The Development of When as Subordinate Conjunction or Relative Adverb” (Hitotsubashi Journal of Arts & Sciences X.i, 1969).
appeared unsuited to indicate the more abstract and formal relation, the temporal relation between two propositions.

Now we shall look further into the original nature of the substitution of *where* for *there* and, for that purpose, compare the corresponding phenomena in other Germanic languages. OE *þær* corresponds to German *dā*, which goes back to OHG *thār*, ON *par*, further to Gothic *par*; while OE *hwār* corresponds to German *wo*, which goes back to OHG *hwār*, ON *hwār*, further to Gothic *hwār*. In Old High German *hwār* was used as a subordinating indefinite adverb, usually intensified by the double demonstrative *sō . . . sō* and so taking the form *sō hwār sō*, which is exactly correspondent to OE *swā hwār swā*, as it will be dealt with in III. ii below. In Middle High German the form was shortened into *swā*, with the first *sō* pro-clitically fused with *hwār* and the second *sō* utterly dropped. In the course of Middle High German this *swā* was further shortened into *wā* and so identified with the form directly derived from the single *hwār*. As a subordinating adverb of place *wā* began to replace *dā* in the early Middle High German period, though the latter continued fairly longer to be used by later writers. It is noticeable, by the way, that the decay of *dā* as a local relative was furthered by the fact of *dā* being confused with the temporal conjunction *dā*, which corresponds to OE *pā*.

Below we shall quote the various versions of the same biblical passage, Matthew vi. 19-21, so as to compare the corresponding expressions dated from the different periods of the Germanic languages and see how parallel they are to one another.


(2) Luther\(^4\): Yhr sollt euch nit schetze samlen auff erden, *da* sie der rost vnd die motten fressen, vnd *da* die diebe nach graben vnd stelen. Samlet euch aber schetze ym hymel, *da* sie widder rost noch motten fressen, vnd da die diebe nit nach graben, noch stelen, denn wo ewer schatz ist, *do* ist auch ewr hertz.


(4) A.-S. Gosp.\(^6\): Nellen ge gold-hordian eow gold-hordas on eorpan, *dær* om and moppe hit fornimp, and *dær* peofas hit delfap and forstelap; Gold-hordiap eow soplice

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\(^4\) The Gothic Bible was composed by Ulphilas about A.D. 360, translated from the Greek original. The text, which is based upon the Codex Argenteus, is here taken from *The Gothic and Anglo-Saxon Gospels with the Versions of Wycliffe and Tyndale*, edited by J. Bosworth and G. Waring, Reeves & Turner, London, 1888.

\(^5\) For the quotations from Luther's Bible I am dependent on *Die Septemberbibel von 1522: Das Neue Testament deutsch* (W. Scherer, ed.: *Deutsche Drucke älterer Zeit in Nachbildungen I*; Berlin, 1883).

\(^6\) As the text of the modern German Bible I have adopted *Neues Testament*; Herder, Treiburg im Breisgau; 1958.

\(^6\) Abbreviated from *The Anglo-Saxon Gospels*. The text adopted here is taken from Bosworth and Waring's edition, mentioned above in footnote 3. It is mainly based on the MS. No. CXL. in Corpus Christi College, Cambridge. The Corpus MS. is composed in the West Saxon dialect and is assigned to about A.D. 995.
gold-hordas on heofenan, ðær naðor om ne mopp hit ne fornimp, and ðær peofas hit ne delfap, ne ne forstelap. Witodlice ðær dín gold-hord is, ðær is dín heorte.

(5) Wycliffe\textsuperscript{7}: Nyle 3e tresoure to 30u tresours in erthe, wher rust and mou3the distruyeth, and wher theues deluen out and stelen; But tresoure 3ee to 30u tresours in heuene, wher neither rust ne mou3the distruyeth, and wher theues deluen nat out, ne stelen. Forsothe wher thi tresour is, there and thin herte is.

(6) R.V.\textsuperscript{8}: Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

These biblical extracts comparatively arranged show clearly enough how the relative adverbs or subordinate conjunctions meaning ‘where’ have been shifted along a certain line in the history of the Germanic languages. We can observe that NHG wo in example 3 and ME wher or ModE where in example 5 or 6, both indefinite or interrogative forms, have respectively been substituted for Early German dâ in example 2 and OE ðær in example 4, both demonstrative forms. In Gothic, which is properly called parental Germanic, as seen in example 1, the word that corresponds to pðr or dâ is parei, the complex form composed of par (=‘there’) and relative particle ei, which itself is derived from the stem of the anaphoric pronoun *e- (cf. Gk ei ‘if,’ ei-Ta ‘then’).\textsuperscript{9} When parei in a subordinate clause is correlated with a demonstrative adverb in a principal clause, we see for the latter the distinctive form paruh, -uh being an intensifying enclitic particle that may be compared with L que (=‘and’). This shows that the syntax of the Gothic Bible had already attained to the stage where well-balanced hypotaxis, probably furthered by the model of the Greek original, was considerably developed, though we see some features of primal parataxis still revealed in the doubled demonstrative stem par- - par- - . . . .\textsuperscript{10} In remarkable contrast with this is the construction in the Anglo-Saxon Gospels, with the simple double form pðr ~ pðr - . . . kept intact.

At the same time it is worth to notice that in example 2, Luther’s quotation, we see for the correlative construction the new form wo ~ do\textsuperscript{11} - . . ., though as the single relatives the older das are consistently used.\textsuperscript{12} From older German, however, we can cite instances of the double determinative thar (dar, dâ) ~ thar (dar, dâ) - . . ., which exactly corresponds to OE pðr ~ pðr - . . .:

\textsuperscript{1} The text of the Wycliffite Version is also taken from Bosworth and Waring’s edition, where it is dated 1389.
\textsuperscript{8} Abbreviated from The Revised Version dated 1881. For the quotations I am dependent on The Interlinear Bible: The Authorised Version and the Revised Version, Cambridge, 1898.
\textsuperscript{10} With this should be compared the corresponding form in Old Norse, where par, combined with relative particle er (cognate with Gothic ei) or sem (derived from the IE demonstrative stem so-), is equivalent to English where, as in “Peir pòttust par eiga allt traust er hann var.” (=They thought that all their hope was where he was.)—Quoted from G.T. Zoëga, A Concise Dictionary of Old Icelandic (Oxford, 1910) p. 508.
\textsuperscript{11} This do is a mere variation for da. Cf. Luther, Luke xii. 34: “denn wo ewr schatz ist, da wirt auch ewr hertz seyn”.
\textsuperscript{12} To be compared are the following verses in Luther’s Bible: “da ich byn, kund yhr nicht hyn komen,” — John vii. 34. (Cf. A.-S. Gosp. :” ge ne magon cuman, dargic eom.”/R.V.: “where I am, ye cannot come.”)/ “wo ich byn, da kund yhr nicht hyn kommen.” —John vii. 36. (A.-S. Gosp. & R. V.: the same as in verse 34.) The modern edition of Luther’s Bible (published by Privileg. Württ. Biblianstalt, Stuttgart; 1912) has wo in verse 34 as well as verse 36: “wo ich bin, könnet ihr nicht hin kommen.” (v. 34)/“wo ich bin, da könnet...” (v. 36).
(7) Tar Romani herebergoton, dar umbegruoben sie sih.—Notker, *Schriften* 46.21 [a. 1022] (q. Behaghel). (=Where the Romans sojourned, they dug a moat around them.)

(8) da ir der künc Etzel hìn engegene gic,
da si den fûrsten edele mit kusse guetlich enpfie.

(=Where King Etzel passed toward her, she received the noble prince with a kind kiss.)

Now it would be worth while to have a glimpse of the corresponding phenomena in the Romance languages. Here we find the historical situation to be fairly different from that of the Germanic languages. The French relative adverb or conjunction of place is où, which goes back to Latin ubi (<quo-bi, quo ‘where’ derived from the IE indefinite-interrogative stem *kwo-), also an indefinite or interrogative adverb. Just as in Latin indefinite ubi is sometimes correlated and intensified with demonstrative ibi (=‘there’), with the IE anaphorical stem *i-; cf. F y), so in French indefinite où is sometimes accompanied with demonstrative là (=‘there’), <L illâc adv. derived from demonstrative ille ‘that’ <IE stem *i-). Là is sometimes used in immediate combination with où when introducing an adverbial clause of place. Again, we shall quote the Latin and French versions of Matthew vi. 19-21, the same biblical passage as given above under 1-6.


(10) F15: Ne vous amassez pas des trésors sur la terre, où le teigne et la rouille détruisent, et où les voleurs percent et dérobent; mais amassez-vous des trésors dans le ciel, où la teigne et la rouille ne détruisent point, et où les voleurs ne percent ni ne dérobent. Car là où est ton trésor, là aussi sera ton cœur.

In the Romance syntax the relative or conjunctional use of an indefinite or interrogative is so essentially rooted that few demonstrative elements have anything to do with the origin of the function here as well as in the other kinds of subordinate constructions. It seems, rather extraordinary, therefore, that still in Modern French a reduplicated determinative, so characteristic of the Germanic syntax, should be found in the form “là où ~ là . . . ”.16
II. OE pār

As was mentioned in the preceding chapter, the local relative adverb or conjunction in Old English was pār; hwār was not yet fully developed into that kind of connective. The relative or conjunctional use of pār in hypotactic constructions had grown out of its demonstrative use in parataxis. The demonstrative force, either anaphoric or deictic, had adjusted pār to the concrete, straightforward nature of old Germanic syntax. In the following quotation we can perceive something suggestive of the original status of pār as a local connective.

(1) ponne ic on uhtan ana gonge
under actreo geond pas eorðscrafu,
\[\text{pār ic sittan mot sumorlangne dæg,}\]
\[\text{pār ic wepan mæg mine wræcsipas,}\]
earfopa fela;

\[\text{—The Wife’s Lament}^{17} 35-9.\]

(=While alone at dawn I pass under the oak-tree through this earthcave. There I must sit a long summer’s day; there I can only weep my miseries, many hardships.)

In this passage, the first pār, though it is placed at the beginning of the period by the editor, is semantically related to the local expression “pas eorðscrafu” in the preceding line, and so it may be said to have the potentiality of functioning as a relative adverb that refers to the antecedent noun. Again, the parallel arrangement of the two paratactic clauses, both introduced by pār, naturally reminds us of the double determinative construction as in “dær ðin gold-hold is, dær is ðin heorte,” exemplified under 4 in I above. Here we cannot say that “Pār ic sittan mot . . . ” is subordinated to “pār ic wepan mæg . . . ”; and yet there is a certain affinity between this and the hypotactic construction.

Below we shall give some instances of OE pār in the subordinating function, classifying them into four groups: group A with pārs introducing adverbial clauses, group B with pārs functioning as relative adverbs that refer to the preceding nominal expressions, whether restrictively or non-restrictively, group C with combinations “pār pār” that function either conjunctionally or relatively, and group D with double determinative constructions “pār . . . pār . . . ”.

Group A:

(2) ond ic wene me

daga gehwylce hwænne\(^{18}\) me dryhtnes rod,
pe ic her on eordanær sceawode,
on pysson lænan life gefetige
ond me ponne gebringe pār is blis mycel,
dream on heofonum, pār is dryhtnes folc

\(^{17}\) The text is adopted from The Exeter Book, edited by G.P. Krapp and E. van K.Dobbie, 1936, in The Anglo-Saxon Poetic Records (abbr. A.-S. P.R.) III (Columbia U.P., N.Y.). The four main MSS. of OE poetry which are compiled into the six volumes of A.-S. P.R.—Junius MS., Vercelli Book, Exeter Book, and Beowulf MS.—are all dated about the last part of the tenth century and were composed in the dialect of West Saxon, mixed with some Anglican or, sometimes Kentish elements, though the poems themselves are pre-Alfredian and mostly of Anglican origin.

\(^{18}\) For the status of this hwænne (‘when’), which is essentially associated with that of hwār, the theme of III below, see my article mentioned in footnote 1.
geseted to symle,  
ond me ponne asette  
wunion on wuldre,  
dreames brucan.  

—Dream of the Rood19 135-44.

(=... and each day I hope to see when the Lord's cross, which I once beheld here on earth, will fetch me from this fleeting life and then bring me where there is great bliss, joy in heaven, where God's people are placed at the banquet, where there is perpetual delight, and then set me where I may thereafter dwell in glory, well sharing joy with the saints.)

(3) Pa wearð slæpe  
sylfum ætowed  
pam casere,  
sigerofum gesegen  
and each day I hope to see when the Lord's cross, which I once beheld here on earth, will fetch me from this fleeting life and then bring me where there is great bliss, joy in heaven, where God's people are placed at the banquet, where there is perpetual delight, and then set me where I may thereafter dwell in glory, well sharing joy with the saints.)

(4) Eode pa fromlice  
and each day I hope to see when the Lord's cross, which I once beheld here on earth, will fetch me from this fleeting life and then bring me where there is great bliss, joy in heaven, where God's people are placed at the banquet, where there is perpetual delight, and then set me where I may thereafter dwell in glory, well sharing joy with the saints.)

(5) Hwearf pa hrædlice  
eald ond anhar mid his eorla gedriht;  
then he quickly returned where Hrothgar sat, old and hoary, with his suite of nobles.)

(6) Land lið beforan eow;  
placuerit habita.)

(7) Frige men ne motan wealdan heora sylfa,  
ne ateon heora  
Free men cannot keep their independence, nor go where they will, nor dispose of their property as they like.)

Group B:

(8) Mæg ic be me sylfum  
sódgied wrecan,  
sipas secgan,  
earfoðhwiwe  
the demonstrative stem and are characteristic of Old English syntax. It is of the same nature as pā pā, pēr pēr, pat pat, sē pe, etc.

The text is adopted from D. Bethurum, ed.: The Homilies of Wulfstan, Oxford, 1957. The composition of MS.C in the late West Saxon dialect is assigned to c. 1050-80.

19 The text is adopted from The Vercelli Book, edited by G.P. Krapp, 1932, in A.-S.P.R. 11.
20 Also taken from Krapp, ed.: The Vercelli Book.
21 Taken from Krapp & Dobbie, ed.: The Exeter Book.
22 The text adopted here is Beowulf and Judith, edited by E. van K. Dobbie, 1953, in A.-S.P.R. IV.
24 L ubicumque (= 'wherever') will be explained later in III. ii.
25 Swa swa is another instance of those double determinatives which are composed of words of the demonstrative stem and are characteristic of Old English syntax. It is of the same nature as pā pā, pēr pēr, pat pat, sē pe, etc.
bitre breostceare gebiden hæbbe,
gecunnad in ceole cearselda fela,
atol ypa gewealc, per mec oft bigeat
nearo nihtwaco aet nacan stefnan,
ponne he be clifum cnossað.

—The Seafarer27 1-8.

(=I can recite a true lay about myself, how in the toilsome days I have often suffered a
time of hardship, borne bitter sorrow of heart, and explored by ship many sorrowful
abodes, the hateful rolling of the waves, where the anxious night-watch at the boat’s stem
was often my task, when it dashed by the cliffs.)

(9)
beartme stopon
to dam gysterne, per hie Iudithðe
funden ferhogleawe,


(=Noisily they stepped into the guest-chamber, where they found prudent Judith.)

(10) . . . pa ridon hie pider . . ., ond pone æpeling on þære byrig metton per se
cyning ofslægen læg, . . . —The Parker Chronicle,29 an. 755 (45. 13-6).

(=Then they rode there, and found the prince in the fortified place where the king lay
killed.)

(11) . . . se cyning Ælfrãd . . . hie hindan ofridan ne meahte ær hie on þam fæstene
wæron, per hım mon to ne meahte; . . . —ibid. an. 877 (74. 17-9). (=King Alfred
could not overtake them from behind before they were in the fortress, where they could
not be got to.)

(12) Gehet he him, þæt he wolde in þam fyrrestum dælum Ongolcynnes, per nægn
lar ær cwom, pa sæd sawan þæs halgan geleafan.—Bede30 III. vii (l. 166. 25-7). (=He
promised him that he would sow the seed of the holy faith in the remotest parts of England,
where no teaching had ever penetrated.)

(13) Pa becom se apostol æt sumum sæle to þære byrig Pergamum, per ða foresædan
cnihtas iu ær eardodon, . . . —Ælfric, Homilies31 (quoted from Sweet, A.-S.R.32 xiii.
91-2). (=Then the apostle once came to the city Pergam, where the before-mentioned
boys had formerly lived.)

(14) and he bið æfre anwearde eallum weldondum
on ælcum lande per hys geleafa byð. —Ælfric, Homilies, Sup.33 v. 188-9.

27 The text is taken from Krapp & Dobbie, ed.: The Exeter Book.
28 Quoted from Dobbie, ed.: Beowulf and Judith.
29 For the quotations from the Anglo-Saxon Chronicle I am dependent on Two of the Saxon Chronicles Parallel (Vol. I), edited by J. Earl and C. Plummer, Oxford, 1952. The Parker MS. is the most authentically West Saxon of the seven MSS. of the Chronicle, and the composition of the entries from the beginning down to the annal 891 is dated c. 900.
30 Ælfric’s Homilies are mainly edited from the MS. Cambridge Gg. 3. 28, which is dated c. 1000-25 and whose dialect is late West Saxon.
and he is always present with all the well-doers in every country where his faith is.)

Group C:—

(15) ...ic de bebiode ...øet ḍu de ðissa woruldþinga to ðæm geæmetige swæ ḍu oftost mæge, ḍæt ḍu ðone wisdom ḍe ḍe God sealde ðær ḍær ḍu hiene befæstan mæge, befæste.—Pastoral Care34 5. 1-4. (="command you that you should keep yourself free from these worldly matters as often as you can, so that you may apply the wisdom that God has given you wherever you can apply it.)

(16) ...he gewícode betwuþ þæm twam hergum, þær þær he niæst riimet hæfde for wudufæstenne, ond for wæterfæstenne,...—The Parker Chronicle, an. 89436 (84. 23-5). (=He was encamped between the two hosts, where he was nearest both to the fastness in the woods and to the fastness on the water.)

(17) Gif hwa penige me, fyfige me; and min pen bip þær, þær ic eom.—A.-S. Gosp., John xii. 26. (=If anyone serves me, let him follow me; and my servant will be wherever I am.) (Cf. L:... ubi sum ego, ille38 et minister meus erit. / Goth.:... parei im ik, paruh sa andbahts mens wisan habaip.)

(18) An ea of ðam hatte Fison; seo gæð onbutan ðæt land ðæs is gehaten Euilað, ðær ðær gold wyxð.—Ælfric, Gen. ii. 11. (=One of the streams is named Pison. It goes round the land called Havilah, where gold is produced.) (Cf. L:... ipse est qui circuit omnem terram Hevilath, ubi nascitur aurum:). (19)

paet on Hierusalem si seo stow
þær þær gedafenað to gebiddenne. —Ælfric, Homilies, Sup. v. 41-3. (=You say that in Jerusalem is the place where we should worship.) (Cf. L:John iv. 2037: vos dicitis, quia Ierosolymis est locus, ubi adorare oportet.)

(20) eft, pa pa hi comon
to Criste sylfum þær þær he sæt,
pa bædon hi paet he wunode þær sume hwile, —ibid. v. 280-2. (=Afterwards when they came to Christ himself where he sat, they entreated him to remain there for some time.)

Group D:—

(21) Þær twegen ðode pry synt on minum naman gegaderode, þær ic eom on hyra midlene.—A.-S. Gosp., Matt. xviii. 20. (=Where two or three are gathered in my name, there I am in the middle of them.) (Cf. L:Ubi enim sunt duo vel tres congregate in nomine meo, ibi sum in medio eorum.) Also cf. A.-S. Gosp., Matt. vi. 21 (in ex. 4 under l).

(22) Stormas þær stanclifu beotan, þær him stearn onæwð
isigþebra; —The Seafarer 23-4. (=There storms beat on the rocky cliffs where the tern with icy feathers answered them.)

34 The text adopted here is the Hatton MS. of King Alfred’s West-Saxon Version of Gregory’s Pastoral Care, edited by H. Sweet (E.E.T.S., Nos 45, 50, 1871). The MS. Hatton 20 in the Bodleian was composed at the end of the ninth century.
35 The composition of the annals 892-921 in the Parker MS. is dated 900-930.
36 L ille (=’there ’), synonymous with illæc, ibi, is derived from ille (demonstr. pron.;=’that ’) and -ce (demonstr. suff.).
37 In the A.-S. Gosp., by the way, the same content is rendered with conjunctival relative ðet (...on ‘in ’), instead of adverbial ðær: “ ge secgap, ðæt on Hierusalem sy seo stow, ðæt man on-gebidden.”
Though all these instances illustrate the use of OE pær in the subordinating function, yet we can perceive a considerable difference in the degree that pær in each of them has deepened its force of introducing a hypotactic construction, having weakened its original force as demonstrative in parataxis. In example 8, where the poetic description goes on expanding in steady rhythm, we might put a period at the end of the first half of the sixth line and open the new sentence with pær, thus punctuating the line: “atol ypa gewealc. Pær mec oft bigeat” so that the second half line means ‘There I was often occupied . . .’. It seems that here is disclosed some of the original nature of relative adverb pær in Old English.

In “wuna pær de leofost ys” (ex. 6), “faran pær hi willað” (ex. 7), “in pam fyrrestum dælum Ongolecynnes, pær nenig lar ær cwom” (ex. 12), “on Ælceum lande pær hys geleafa byð” (ex. 14), and “seo stow pær pær gedafenað to gebiddenne” (ex. 19), on the other hand, pær has its connective function, either as subordinate conjunction or as relative adverb, displayed to the fullest extent. As to the double form exemplified in group C, it is worth to notice the peculiarity of “. . . ðær, ðær ~” in example 17. Unlike pær pær in example 15, 16, 18, 19 or 20, this “ðær, ðær” is not one compound relative; the first ðær is a full demonstrative belonging to the principal clause and the second ðær alone functions as relative at the head of the subordinate clause. If we were to shift in any measure the structural balance of “min pen bip ðær, ðær ic eom,” we should be able to transform it into “ðær ic eom, ðær bip min pen,” the same kind of correlative construction as in example 21 of group D. In this respect the structure in example 17 may be said to have retained greater traces of original parataxis, out of which the more hypotactic structure, as in examples 15, 16, 18, 19 and 20, has come into existence, though it still has a connective in the outer form of double determinative. At the same time we should observe the appropriateness of the double determinative form for intensive or general indication of place, as in example 15, where ðær ðær is equivalent to modern wherever.

In the case of correlative constructions of group D, it is sometimes delicate to decide which of the two clauses should be interpreted as a principal clause and which as a subordinate one. In example 22, though it is structurally clear that the second pær, not the first pær, has been expressed in the sense of ‘where,’ yet semantically it would be quite possible to have the principal and the subordinate clause exchanged in order, with a slight shift of the elements, and thus transform the first line into “pær stormas stanclifu beotan, pær him stearn oncwæð,” which would mean ‘Where storms beat on the rocky cliffs, there the tern answered them.’ Such delicacy in expression or in interpretation is due to the concrete and straightforward feature of parataxis that is latent in this kind of construction.

(23) pær fram sylle abeag
    medubenc monig, mine gefræge,
    golde geregnad, pær pa graman wunnon. —Beowulf 775-7.

(=There many a mead-bench, adorned with gold, started from the floor, as I have heard say, where the wrathful fighters contended.)
III. OE hwær

The origination of OE hwær as a clause-introducer, as that of OE hwonne, may be considered from two points of view—first from its function as indirect interrogative, and secondly from its more intrinsic nature as indefinite adverb. As the starting point of the category whose source is hwær as interrogative, we may mention a very typical use as in the following example:

(1) Da he hi findan ne mihte, ða axode he ða landes men hwær pæt wif wære, . . . —Ælfric, Gen. xxxviii. 21. (=When he could not find her, he asked the men in the place where the woman was.) (Cf. L: . . . Interrogavit homines loci illius: Ubi est mulier . . . ? [expressed in a direct question]).

Now the semantic range of the governing verb or noun in this kind of construction is expected to be rather wide. The further the governing verb or noun goes from the genuinely cognitive in the direction of the sort of verb or noun that means caring, observing, examining, or considering, the looser is the logical or syntactic relation between the verb or noun and the hwær-clause. In other words, the more the process goes, the less is felt of the nature of the clause as syntactic object and the more adverbial it becomes, with the interrogative force of hwær so much weakened. The following instances may illustrate the transitional phenomena along the process.

(2) Da com Maria Magdalene, and Josepes Maria and behelolon, hwær he geled wære. —A.-S. Gosp., Mark xv. 47. (=Then came Mary Magdalene and Marry Joseph, and they beheld where he was laid.) (Cf. L: Maria autem Magdalene, et Maria Joseph aspiciebant ubi poneretur. / Goth.: Ip Marya so Magdalene, yah Marya Iosezis sewhun, hwær galagips wes.)

(3) . . . pa ofseah he hwær sum ðowita lædde twegen gebroðru, . . . —Ælfric, Homilies (quoted from Sweet, A.-S. R. xiii. 53-4). (=Then he saw where a philosopher led two brothers . . .)

(4) Pa sum dæge rad se cyng up be pære ðæ, ond gehawade hwær mon mehte pa ea forwyrçan, pæt hie ne mehton pa scipu ut brengan. —The Parker Chronicle, an. 896 (89. 10-3). (=Then one day the king rode up along the river and observed where the river could be barricaded, so that they might not bring up their ships.)

(5) Dryhten sceawað

hwær pa eardien þe his æ healoden; —Guthlac94 54-5.

(=The Lord scrutinizes where those who keep his law are dwelling.)

(6) ond pa his modor het

feran foldewege folca preate
to ludeum, georne secan
wigena preate hwær se wuldres beam

99 Quoted from Krapp & Dobbie, ed.: The Exeter Book.
halig under hrusan, hyded wære,
ædelcyninges rod.


(=... and then he bade his mother travel the road to the Jews with a band of people and zealously seek with a band of warriors where the glorious tree, the cross of the noble King, was hidden in holiness under the earth.)

(7) Ic sece mine gebroðru, hwar hig healdon heora heorda.—Ælfric, Gen. xxxvii. 16. (=I am seeking my brothers, where they are keeping their flocks.) (Cf. L: Fratres meos quæro, indica mihi ubi pascant greges. [indica (imper.) miki ubi... 'tell me where...']

(8) shote sele dreorig sinces bryttan,
hwar ic fecr oppe neah findan meahte
pone pe in meoduhealle min mine wisse,


(=I sadly sought the hall of a distributor of treasure, where I could find, far and near, someone who could show regard for me in the mead-hall.)

(9) Uton we hycgan hwar we ham agen,
ond ponne gepencan hu we pider cumen,

—The Seafarer 117-8.

(=Let us consider where we may possess our home, and then think how we may get there.)

(10) Antigones and Perthica... Ionge ymb pæt siredon hwar hie hie gemetan wolden...

—Orosius41 III. xi (144. 33-5). (=Antigones and Perthica thought long over where they would meet in battle.)

(11) hæfde ic uhtceare
hwar min leodfruma londes wære. —The Wife’s Lament 7-8.

(=I had care at dawn, wondering where in the world my prince might be.)

(12) Nu is pearf mycel
pæt we fæstlice, ferhō staðelien,
pæt we dæs morðres meldan ne weórden
hwar pæt halige trio beheld wurde
after wigpræce,

—Elene 426-30.

(=Now there is great need that we should firmly make up our minds not to become informers of the murder that may disclose where the holy tree was hidden after the strife.)

(13) Pu scealt geagninga
wisdom onwreon, swa gewritu secgap,
after stedewange hwar seo stow sie
Caluarie,

—ibid. 673-6.

(=You shall disclose everything you know about the place, just as the writings say, where the spot is on Calvary.)

(14) Wundur hwar ponne
eorl ellenrof ende gefere
lifesgeafata, ponne leng ne mæg
mon mid his magum meduseld buam. —Beowulf 3062-5.
It should be observed that in all these quotations the verbal or nominal expressions to which the hwær-clauses are subordinated imply more or less the idea of mental or physical inquiry or searching for something unknown or uncertain. This semantic feature of the hwær-clauses as objects of inquiry or searching is grammatically reflected in the forms of the predicate verbs in the clauses in all the examples 2-14 as well as example 1, which are either distinctly subjunctive or to be interpreted as subjunctive. In each of the examples 2-6 and 9 hwær introduces a clause that is syntactically the direct object of the main verb. It is examples 7, 8, 10 and 11-14 that deserve special attention; for in each of them hwær introduces a clause that is not so directly related to the predicate verb of the principal clause. In examples 7 and 8 the direct objects of sēce and sōhte are accusative nouns mine gebrāðor n and sele respectively and the hwær-clauses are rather loosely appended to them so as to construct a sort of appositional relation. In example 10, too, the hwær-clause is placed as appositive to the demonstrative pronoun pat in the prepositional phrase ymb pat (= ‘about that’), which functions as adverbial object of siredon (pret. pl. of syrian ‘devise’).

The three next examples 11-13 show looser relations of similar constructions. In either example 11 or example 12 the relation between the antecedent noun—uhtceare (= ‘care at dawn’) or meldan (= ‘informer’)—and the hwær-clause may be looser than can be called appositional. We should rather describe that the hwær-clause is in the relation of object to the whole verbal expression ‘hæfde uhtceare’ or ‘... meldan ne weorden.’ What is most noteworthy now is example 13. In outward structure the local noun stedewange (= ‘plain’) immediately precedes hwær as if the latter functioned as definite relative referring to the former, just as modern where in ‘... the plain where’ does. Here again, however, we should interpret that the hwær-clause is loosely related to the whole idea of the main predicate, that is, the need to give full information about the place, and that it is the semantic object of ‘telling.’ The combination ‘stedewange hwær,’ therefore, is nothing more than an incidental juxtaposition, though it is still an instance of that cumulative and appositional type as it appears in verse which is characteristic of Old English syntax.

Example 14 is another remarkable instance of the paratactic construction. Here the hwær-clause is subject, not object, toward the preceding predicative noun wundur (= ‘wonder’). That is syntactically true; but the cognitive sense ‘wondering’ of the noun has exerted the same influence on the following clause as a transitive verb does. The use of interrogative hwær has been naturally adjusted to the context here.

Through the transitional stage, as we have observed in the instances above, OE hwær was passing from an indirect interrogative introducing a noun clause to a subordinate conjunction or definite relative introducing an adverbial or adnominal clause, while it displayed a good deal of its original nature as indefinite determinative. In this respect the following

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48 Referring to ‘ofseah hwær’ in example 3, Sweet (A.-S.R. p. 213), paraphrasing the part into ‘saw a philosopher leading . . . ,’ explains that ‘this peculiar use of ‘where’ is very common in O. Norse, not only after ‘see’, but other verbs also,’’ and quotes: ‘‘Peir finna i helli nókkvorum hwær gygr sat.’’ (=They found a giantess sitting in some cave.)—Snorra-Edda. This is also true of ‘beheoldon hwær’ in example 2, and it seems to suggest a tendency in old Germanic syntax to have recourse to more emphatic but more devious constructions than in modern speech.

49 For the interpretation of this passage from The Wanderer, especially concerning the construction in question, see B. Mitchell, A Guide to Old English (Basil Blackwell, Oxford; 1965) § 159.
instance should further be compared.

(15) *Pe† tæcn nugyt is orgyte on pæs sæs staðe, hwær para wigwægna hweol on gongende wæron.*—*Orosius* I. vii (38. 34-5). (=The sign is now clearly perceived on the seashore, where the wheels of those war-chariots were going on.)

Here, indeed, *hwær* looks like a relative adverb, referring to the preceding local expression *pæs sæs staðe*. Moreover, the predicate verb of the *hwær*-clause, *wæron*, is in the indicative mood. But that is not the construction here; the *hwær*-clause is rather related to the subject *pet tæcn*, to which it is, though somewhat indirectly, added in a sort of apposition. The meaning here, if put more explicitly, would be ‘the sign to indicate where...’ and so we can still perceive the function of *hwær* as indirect interrogative. It is nevertheless true, so far as the actual expression here is concerned, that *hwær* is a good deal attracted to *pæs sæs staðe*, so much so that *hwær* here can be interpreted to have superseded *pær*, the ordinary word for the function in Old English.

As for the idiomatic expression as seen in:

(16) *Foxas habban holu, and heofenan fuglas nest, sopilce mannes sunu næfp hwær he hys heafod ahylede.*—*A.-S. Gosp., Matt.* viii. 20. (=Foxes have holes, and birds of the sky nests; but the Son of man has not where he may lay his head.) (Cf. L: . . . filius autem hominis non habet ubi caput reclinet. / Goth.: sunus mans ni habip whar haubip sein anahaiwyai.)

Karlberg gives an explanation that *L habère* (=‘have’), when construed with an indirect question introduced by an interrogative, is coloured with the notion of ‘sceire’ (=‘know’) that OE *næfp* (<*ne hæfp*) is accordingly equivalent to *næt* (<*ne wæt* ‘does not know’), and that the two verbs are found interchangeable in this type of construction. The idiomatic combination “næbbe hwæt . . .” may thus be interpreted as primarily meaning ‘have not anything that . . .’, ‘has not any place where . . .’, tinctured with ‘do not know what . . .’, ‘does not know where . . .’ respectively.

It is now interesting to see that the content of *Matthew* viii. 20 was differently rendered by Ælfric:

(17) *Deor habbað hola, and fugelas habbað nest, hwær hi restå, and ic næbbe hwider ic ahylede min heafod.*—*Homilies* 160. 33 (q. Kivimaan). (=Animals have holes, and birds have nests, where they rest, and I have not whither I lay my head.)

As to the use of *hwider* (>MOdE *whither*), which is morphologically cognate with *hwær*, in the last clause, it may be understood in the same way as “næfp hwær . . .” in example 16. What deserves special attention here is the function of *hwær* in “hwær hi restå”. It evidently refers to the antecedent nouns *hola* and *nest*. The comparison of the two renderings, examples 16 and 17, suggests to us that *hwær* was shifting in its syntactic function from interrogative

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45 E. g.: *Gif he neebbe hwæt he selle, sie he self bebort wið dam fio.*—Alfred, *Laws*, Intro. 24 (MSS. E & G) [MS. H: *nite for næbbe*] (q. Karlberg). (=If he has not [does not know] what to sell, let him be sold for his theft.)
Next we have to consider another type of expression that could be interpreted as containing *hwār* of interrogative origin. That is the type "lōc(a) hwār," the same category as "lōc(a) hwā," "lōc(a) hwet," "lōc(a) hū," "lōc(a) hwonne," etc. Here lōc(a) is originally an imperative verb, and the hw-word, as indirect interrogative, introduces a clause which is in the relation of object to lōc(a), though it is originally supposed to have been expressed in straightforward parataxis. In such a simple and emphatic construction, it may be safely assumed, lōc(a) and the indefinite-interrogative directly following came to be semantically fused with each other and gradually to be felt as an indefinite relative in the sense of 'whoever,' 'whatever,' 'however,' 'whenever,' or 'wherever'. Thus the compound form came to introduce a clause in subordination to the otherwise independent sentence that followed or preceded it. We can below cite one instance of lōc(a) hwār. Though it is from the MS. whose composition is assigned to the very close of the eleventh century, we may be justified in regarding it as illustrating a genuinely Old English syntactic idiom.

(18) ...se papa...het hi faran lōc whar hi woldon.—The Anglo-Saxon Chronicle, F, 995 (130. 24-6) (=The pope ordered them to go wherever they would.)

The presence of this usage illustrates the potentiality of indefinite-interrogative *hwār* to be developed into a relative or subordinate conjunction.

We are now in a position to take the second point of view for considering the development of *where* as a clause-introducer, that is, the standpoint from which to observe how the indefiniteness of *where* contributed to the development. From this point of view we are first to remark the variant renderings in the different Old English versions of the Bible, since they show a fluctuation in the usage concerned. Matthew ii. 9 in the Corpus MS. reads:

(1) ...se steorra...him beforan ferde, oð he stod ofer, ðæt ðæt cild wæs. (=The star went before them till it stood over where the child was.) (Cf. L: ...veniens staret supra, ubi erat puer.)

Here ðær means 'in the place where, where' and so introduces an adverbial clause of place. *Ofer*, which precedes it, is naturally an adverb that defines the place of the state denoted by stōd, and the following ðær-clause is an additional, and more accurate local determiner. In the corresponding verse in the R.V.: "It came and stood over where the young child was," *over* can be described as a preposition that governs the whole clause introduced by relative *where*. This means that the structure of the Old English sentence is different from that of the Modern English one. In the former the sentence goes on cumulatively from "...stōd ofer..." to "ðær...", while in the latter "over where..." forms a close syntactic unit depending on "stood." It must be admitted, nevertheless, that the...
Old English construction as it appears in this sentence, is of a closer kind for the syntax of the period; and this fact might be held responsible for the variant renderings found in the different Versions of the Old English Gospels. Just like the Corpus MS. quoted above, both the Hatton MS. and the Rushworth Gospels have \textit{pær} in the corresponding position, as “Hatton MS.: he stod \textit{ofør par} \textit{pæt} child \textit{wæs}. / Rush.: he cumende gestod bufan \textit{dær} \textit{se} \textit{cneht \textit{wæs}}.” On the other hand, the Lindisfarne Gospels exhibit the possibility of \textit{pær} and \textit{hwær} to alternate with each other: “cuom gestod \textit{ofør dær \textit{i} hwær \textit{wæs}} \textit{de} \textit{cneht.” These variants given in the Lindisfarne Gospels might be attributed to the fact that the Northumbrian glossarist paid more attention to the original Latin expressions and that he was more decisively induced to consider indefinite \textit{hwær} no less appropriate to \textit{ubi} in the Latin original than demonstrative \textit{dær}. It is remarkable indeed that we can thus trace an earliest instance of \textit{where} in its subordinating function to the Northumbrian writing of the tenth century.

\textit{Matthew} in the Lindisfarne Gospels contains two other instances, vi. 19 and vi. 21, where \textit{hwær} is intended to replace \textit{pær} either as relative adverb or as subordinate conjunction. \textit{Matthew} vi. 19 and 21 from the Corpus MS. was above quoted in example 4 under I. Below we shall quote the corresponding verses from the three other MSS.

\textit{Matt.} vi. 19:

(2) Hatton MS.: Nellen ge goldhordian eow on eorðan goldhordas, \textit{par} om and 
mohte hit fornymð, and \textit{par} peofes hit defleð and forsteleð. / Rush.: ne hydep eow hord 
in eorpe \textit{par} om and mohpa gewyrfeð \textit{i} etap and \textit{par} ðiofeas adelfæp and forstelap / Lind.: 
nællas gie gestrionaige iuh gestriono in eorðo \textit{dær \textit{i} huer \textit{rust and mohða} gefreten bið \textit{i} gespilled bið \textit{dær} ðeafas ofdelfes \textit{i} hrypes and forstealas 
\textit{Matt.} vi. 21:

(3) Hatton MS.: Witoðlice \textit{par} pin gold-hord ys, \textit{par} is pin heorte. / Rush.: forpon 
\textit{par} pin hord is \textit{par} is pin eorta / Lind.: \textit{dær \textit{i} huer forðon is strion ðin \textit{dær} is and hearta ðin}

It is most likely that the scribe of the Lindisfarne Gloss was to a greater extent influenced by the differentiated form of the correlative expression in the Latin construction “\textit{ubi} \sim \textit{ibi} . . .,” where the antecedent element \textit{ubi} explicitly means an indefinite idea, as distinct from the definite and demonstrative denotation of the consequent element \textit{ibi}.

A similar variation is also found in the different versions of \textit{John} xi. 32:\

(4) Corpus MS.: Da Maria com \textit{dær se Hæland \textit{wæs}}, . . . / Lind.: Maria forðon cuome 
\textit{dær \textit{i} huer \textit{was}} se hælend . . . (=When Mary came where the Saviour \textit{wæs}, . . .) (Cf. 
L.: Maria ergo, cum venisset \textit{ubi} erat Jesus, . . . / Goth.: Marya, sunsei qam \textit{parei} was 
Jesus, . . .)

Now an indefinite idea is more explicitly and forcibly expressed by \textit{swā \textit{hwær} swā}, which

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\textsuperscript{40} For the comparative quotations from the Hatton, Rushworth, and Lindisfarne MSS. of OE \textit{Matthew} I am dependent on W.W. Skeat, ed.: \textit{The Gospel According to Saint Matthew in Anglo-Saxon, Northumbrian, and Old Mercian Versions, Synoptically Arranged, with Collations exhibiting All the Readings of All the MSS.} (Cambridge, 1887). The Hatton MS. No. 38 in the Bodleian, Oxford, is assumed to have been written about the time of Henry II (who reigned 1154-89); the Lindisfarne Gloss (abbr. Lind.) in the British Museum, Nero DIV, was composed in North Northumbrian between 946 and 968; and the Rushworth Gloss (abbr. Rush.), in the Bodleian, No. 3946, was composed in East Mercian between 950 and 1000.

\textsuperscript{41} For the quotations of the variant renderings from the OE versions of \textit{Mark}, \textit{Luke}, and \textit{John} I am dependent on \textit{O.E.D.} (abbr. from \textit{The Oxford English Dictionary}, 1933) (s.v. \textit{Where 5 b}), \textit{A.-S.D.}, Sup. (p. 576 r.) and Johnsen (op. cit. §17).
is equivalent to ModE wheresoever, wherever. With this Old English compound should be compared OHG só hwār só (as explained in I above), ON par sem, and further Gothic pis-hwar pei, where pis is originally the genitive of neuter demonstrative pata (=‘ that ’) and pei is an old locative of the demonstrative pronoun (cf. Doric Gk τείκ-αε ‘ here ’).\footnote{Wright, op. cit. §§ 265, 276.} We should also compare the Latin equivalent ubicumque, cùmque (=quomque) being an intensive of indefinite origin and commonly used with the force of ‘ -soever,’ ‘ -ever ’ as suffix of an indefinite relative. Just as was the case with OHG só in só swār só, the second swā in OE swā hwār swā was sometimes suppressed and the shortened form swā hwČr was occasionally found with the fuller swā hwār swā. Having an indefinite hw-word propped up by the double form of a determinative that is originally a demonstrative and so the function of indefinite relative doubly reinforced, this type of combination was a favourite one in Old English syntax.

A phenomenon of special interest in this respect is the set of variants of John xii. 26. Although it was quoted from the Corpus MS. as example 17 in II, the relevant part of it will be repeated below, together with the variant readings in the two other MSS.

(5) Corpus MS.: min pen bip dār, dār ic eom. / Rush.: hwer am ic dēr and dēgn mine bið / Lind.: sua huer ic am dēr æc dēgn min bið (Cf. L: ubi sum ego, illic et minister meus erit.)

Here the Rushworth glossarist strictly follows the Latin model using indefinite hwār in the antecedent clause, and the Lindisfarne scribe has recourse to suā hwār (=swā hwār), the form with its force as indefinite relative explicitly intensified.

Again, the counterpart of Matthew vi. 21, reobserved above as example 3, is seen in Luke xii. 34, where the scribal variants reveal a similar tendency to substitute swā hwār for pār:

(6) Corpus MS.: Dar eower gold-hord is, dār byp eower heorte. / Rush.: Swa hwer gistrión goldes iower is dēr heorte bið / Lind.: Suahuer forðon strion iuer was . . . (Cf. L: Ubi enim thesaurus vester est, ibi est cor vestrum erit.)

The fuller form swā hwār swā is found in the following instances from the Anglo-Saxon Gospels. Examples 7 and 8 hold byp, dāder\footnote{OE pider, earlier pader (>ModE thither) is formed from the demonstrative base *pa- with -der, suffix denoting motion to a place (cf. L. -trā in intrā ‘ within ’). In the same way OE hwider, hweder (>ModE whither) is formed from the indefinite-interrogative base *hwā- with the suffix.} beop earnas gagaderode. [Lind.: suæ huer bið pæc lic idér ð der gesomn bidon ða earnas]—Matt. xxiv. 28. (=Whenever a dead body is, there the eagles will gather.) (Cf. L: Ubicumque fuerit corpus, illic congregabuntur et aquilae.)

(7) Swa hwār swa byp korp byp, deder beop earnas gagaderode. [Lind.: suæ huer bið pæc lic idér ð der gesomn bidon ða earnas]—Matt. xxiv. 28. (=Whenever a dead body is, there the eagles will gather.) (Cf. L: ubicumque præ-

(8) Swa hwār swa se lichama bip, dyder beop earnas gagaderod. [Rush.: swa hwer / Lind.: suæ huer]—Luke xvii. 37. (L: the same as in Matt. xxiv. 28 except for illuc\footnote{L. illæc is cognate with ille, illæ (= ‘ there ’) in deriving from demonstrative ille (=‘ that ’), and means ‘ thither,’ ‘ to that place.’} instead of illic. / Cf. Goth.: Parei leik, yaindre galisand sik arans.)

(9) . . . swa hwār swa ðys godspel bip gebodod on eallum middan-carde, byp gesed on hyre gemynd, dæt heo ðis dyde.—Matt. xxvi. 13. (=Wherever this gospel is preached in all the world, it will be said to her memory that she did this.) (Cf. L: ubicumque præ-
dicatum fuerit hoc evangelium in toto mundo, dictetur et quod hæc fecit in memoriam ejus.)

(10) \ldots swa hwar swa ðis godspell gebodod bip on eallum middan-earde, bip gebodod, 
ðæt heo ðis on his gemynde dyde. \[Rush.: swa hwar / Lind.: swa huer\]—Mark xiv. 9. 
(Cf. L: *Ubicumque* predicatum fuerit Evangelium istud in universo mundo, et quod fecit 
hæc, narrabitur in memoriam ejus. / Goth.: *piswharuh pei* meryada so aiwaggelyo and 
alla manasep, yah patei gatawida so, rodyada du gamundai izos.)

(11) And *swa hwar swa* he on wic ðode on tunas eode, on streton hi ða untruman 
ledon, \ldots—Mark vi. 56. (=And wherever he went into villages or towns, they led the 
sick in the streets, \ldots) (Cf. L: *Et quocumque* introbat, in vicos, vel in villas, aut civitates, 
in plateis ponebant infirmos, \ldots / Goth.: *Yah piswhaduh padei* iddy a haimos aippau 
baurga, aippau in weisha, ana gagg lagidedun siukans, \ldots)

(12) Se *swa hwar swa* he hine geleæp, forgit hine, \ldots—Mark ix. 18. (=And wherever 
he seizes him, he crushes him.) (Cf. L: *Qui ubicumque* eum apprehenderit, allidit illum, \ldots / 
Goth.: *Yah piswharei pei* ina gehahip, gawairpip ina, \ldots)\[58\]

To these may be added the following instances that are taken from other Old English 
texts than the Anglo-Saxon Gospels.

(13) \ldots hi \ldots sige hæfdon *swa hwar swa* hi comon.—*The Parker Chronicle*, an. 
449 (12. 9). (=They had victory wherever they came.)

(14) \ldots he pa se bispoc his geferan, *swa hwar swa* he meahte, purh mynster his freondum 
was befestende; \ldots—Bede iv. xxvi (II. 358. 22-3). (=Then the bishop committed 
his clergy to his friends in all the monasteries, wherever he could.)

(15) Ac gap and gaderiap *swa hwar swa* ge hyt findan magon, \ldots—Ælfric, *Exod.* 
v. 11. (=But go and gather it wherever you may find it.) (Cf. L: *Ite, etcol ligite sicubi*\[59\] invenire poteritis, \ldots)

(16) *swa pæt him ælce dæg com ednije mete to 
mid pam upplicum deawe æt heora geteldum, 
(\ldots so that food came to them at their tents, wherever they encamped, afresh every 
day with the heavenly dew.)

From these instances we may safely infer that the use of an indefinite relative, so far as 
*hwar* is concerned, has been well enough established in Old English. There is another factor 
that may serve to reinforce this inference. Rare phenomenon as it is\[60\], we can quote from 
a Late Old English text what may be called a formal prototype of modern *wherever*, as follows:

(17) \ldots pa het se casere georne smeagan *hwar* mann *afre* pa halgan ge-axian mihte.

\[56\] L *quocumque* means ‘whithersoever’; *quœ*, an adverb of place derived from the same stem as interrogative-
indefinite *quī* (=‘what,’ ‘who’), here means ‘whither.’

\[57\] Like *piswharuh pei* (=‘wherever’) Goth. *piswhaduh padei* (=‘whithersoever’) is a composite relative 
adverb; both *hwad* or *hwap* and *pad-ei* mean ‘whither’, the former originating in an indefinite and the latter 
in a demonstrative with the particle *ei*.

\[58\] Here we might compare the same type of combination containing *hwæder* or *hwider* (=‘whither’), as in: 
"Ic fylige ðe, *swa hwæder swa* ðu færst.”—Matt. viii. 19. (=I will follow you wherever you go.) (cf. L: 
sequear te, quocumque iers. / Goth.: laístya puk, *piswhaduh gaggis.*) / “Ic fylige ðe, *swa hwyder saw ðu færst.” 
—Luke ix. 57 (L & Goth.: the same as in Matt. viii. 19).

\[59\] L *si-cubi* is a subordinate conjunction, composed of *si* (=‘if’) and *ubi* (=‘where’).

\[60\] Cf. Johnsen, *op. cit.* §11.
—Ælfric, Lives of Saints61 xxiii. 264-5 (I. 502). (=... then the emperor ordered them to search diligently wherever they could hear of the saints.)

With this, furthermore, should be compared the following sentence, which comes a few lines after the one quoted above in the same text by Ælfric.

(18) ... man strutnode on ælcere stowe þæt man hi æfre geaxian cuðe.—ibid. 267-8 (I. 504). (=They searched every place wherever they could inquire.)

It is certain that in these sentences æfre (>ModE ever) has weakened its original sense 'at any time' and acquired some force to intensify an indefinite or general implication. We might infer easily that the adverb that functioned as modifier of the whole subordinate clause came to be attracted to the connective of the clause and finally to be reduced into a suffixal component of the indefinite relative, as in whoever, whatever, wherever, etc. It is rather a delicate problem what factors caused Ælfric to use the different expressions, "hwær ... æfre" and "þæt ... æfre" in the same sequence of context. I would venture to say that in the former sentence, example 17, he was attracted by the infinitive smēagan (= 'scrutinize,' 'investigate'), which looked as if governing the indirect interrogative clause as its object, while in the latter, example 18, the intervention of the nominal expression ælcere stōwe (= 'each place') induced him to prefer the ordinary definite relative þær to accompany it with.

IV. Summary

From what we have observed above, we may conclude as follows:

(1) In Old English þær (>ModE there) is positively prevalent in the function of ModE where, both as relative adverb and as subordinate conjunction. The use has naturally grown out of a paratactic construction, with a demonstrative as a concrete determinative for the subsequent clause. This indeed represents a feature inherent in old Germanic, but in Old English it is especially displayed by the double correlative form "þær ... þær" or "þær ✵ þær ... ."

(2) The incipient phenomena of hwær (>ModE where) in the subordinating function are found roughly in two cases, though it is sometimes difficult to differentiate them. First hwær, as indefinite or interrogative adverb, introduces a clause that may be more or less likened to an object clause dependent on a main verb whose meaning is mainly searching, discovering, considering or wondering. The second main source lies in the intensified general use of the indefinite relative in the form of swā hwær swā. It can be sufficiently exemplified, chiefly from texts in prose, to enable us to expect that one way has been fairly enough prepared for where to be developed into a subordinate conjunction that introduces an adverbial clause of place.

(3) Though we cannot say that hwær has been fully developed into a relative adverb referring to an antecedent of a definite local signification in the Old English period, it is a noteworthy fact that there are some data convincing enough to corroborate Johnsen's assertion (op. cit. § 17) that hwær is the first indefinite relative in Old English that has begun to be used as definite relative.

61 The text adopted here is Ælfric's Lives of Saints, edited by W.W. Skeat from the MS. Julius E. VII. in the Cottonian collection (E.E.T.S., No. 82, 1885). The MS. is dated 1025-50.
(4) It cannot be overlooked, on the other hand, that, as is proved by the variant renderings in the quotations from the Lindisfarne Gospels, the influence by the Latin interrogative-indefinite *ubi* is a good deal responsible for the development of OE *hwær* as definite relative or subordinate conjunction.

We can thus trace two ways to the development of OE *hwær* as relative adverb or subordinate conjunction, that is, the way of an indefinite interrogative and that of an indefinite determinative. In the course of the Middle English period, the latter more and more encroached upon the former, while strengthening the status of *where* in the subordinating function. So it went on replacing *there*, though the latter kept standing its ground longer than is expected. This second stage in our history will be further observed at a later opportunity.