

## ON THE STATUS OF PREPOSITIONS\*

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According to one theory credited to Paul Postal, there are only two lexical categories in grammar, namely nouns and verbs.<sup>1</sup> Unfortunately, however, no exposition of the theory of any kind has apparently yet been published, with the result that it is necessary to turn to some recent studies in which the theory itself has been applied to selected aspects of English grammar to find out exactly what the specifics of its claim are.

The first such study to come to mind is Lakoff (1965, appendices A and F), which attempts to show that English adjectives display many verbal characteristics and are for this reason to be analysed as a subclass of verbs. Another, Lakoff (1968), tries to demonstrate that adverbials 'come' from the verb phrases of 'higher' simplex sentences.<sup>2</sup>

To the extent that these studies constitute accurate interpretation and correct applications of Postal's theory of grammar, they show quite clearly that the theory makes the following empirical claim: either the occurrence of all such lexical categories of traditional grammar as adjectives, adverbs, prepositions, etc, are syntactically predictable, given nouns and verbs, or such lexical elements constitute subclasses or transformational derivatives of verbs or nouns, as the case may be. The present paper hopes to show that, contrary to the above claim, the category of prepositions is completely indispensable in the deep structure of Yoruba grammar. That is, in other words, Yoruba prepositions are not syntactically predictable, nor are they a subclass or transformational derivatives of any other lexical category in the language.

Of the three strategies for eliminating the category of prepositions implicit in Postal's claim as reconstructed above, namely showing either (i) that prepositions are syntactically predictable or (ii) that they constitute a subclass of verbs or (iii) that they are derivable from the verb phrases of simplex sentences, none proves in the least effective in Yoruba.

Thus, to begin with the first, consider the following two variant sentences:

(1) ɔjà lí dàda ti rà ɛr̄

lit. 'Market lí Dada from bought meat'

i.e. 'The market is where Dada bought some meat.'

(2) dàda rà ɛr̄ lí ɔjà

lit. 'Dada bought meat at market'

i.e. 'Dada bought some meat at the market.'

\* An earlier version of this paper was read at the Ninth West African Languages Congress held in Freetown, Sierra Leone in March 1970. The present version has benefited from the comments made at the conference and especially from private discussions with Professor Charles S. Bird of Indiana University, Bloomington, U.S.A.

<sup>1</sup> Cf. 'There are only two categories of lexical items: nouns and what we will call verbs (a category containing what have traditionally been called adjectives and verbs)', Lakoff (1965), p. xii.

<sup>2</sup> For other studies of this kind, see Ross (1966), Anderson (1968), Becker and Arms (1969), Gallagher (1970), J. Geis (1970), and M. Geis (1970).

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(1) is an emphatic version<sup>3</sup> of (2). The former contains the preposition *ti* 'from' and the latter the preposition *lí* 'in, at'.<sup>4</sup> As (1) is the longer sentence, it seems convenient to derive (2) from it transformationally, because one thereby avoids having to recognize the preposition *lí* in deep structure, with the result that only the preposition *ti* remains to be accounted for. The latter for its part fortunately poses no real problem at this stage of the analysis: it does not need to appear in the base of (1) at all, because its occurrence in that sentence is in actual fact fully predictable. This means, in other words, that (1) is derived from

(3) *ɔjà lí dàda rà ɛrɔ*

by means of a rule which automatically inserts *ti* between *dàda* and *rà*, or between any subject NP and the verb with which it is in construction, under conditions to be stated presently.

Some Yoruba grammarians would consider *lí* in (1) or (3) as a verb meaning 'to be'.<sup>5</sup> Suppose for the sake of argument that they are right;<sup>6</sup> then it follows that (3) has the structural description

(4) #NP V NP V NP#

and the phrase marker shown in Fig. 1.

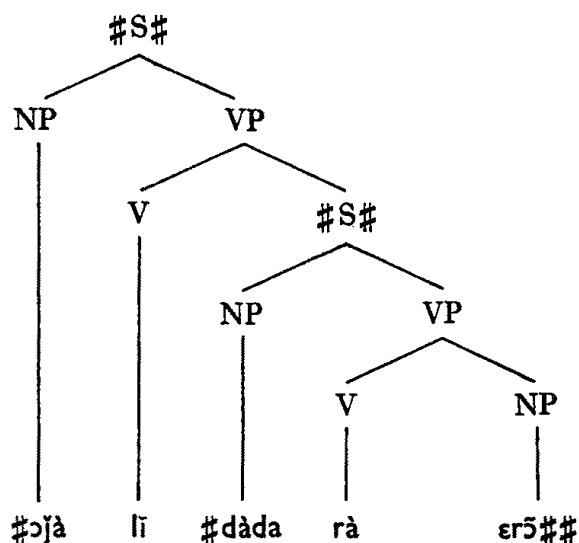


Fig. 1

<sup>3</sup> The sentence has three other emphatic versions in which *dàda*, *rà* and *ɛrɔ*, respectively, are emphasized.

<sup>4</sup> There is lack of agreement among Yoruba grammarians about the categorical status of *ti* and *lí*. Thus, whereas Bamgboṣe (1966), pp. 74, 78, calls both elements verbs, and Rowlands (1969), pp. 146, 275, calls *lí* a preposition and *ti* a verb, Awobuluyi (1967), p. 35, and Afọlayan (1969), pp. 467-76, call them both prepositions. It is worth noting here on this question that, while the last two analyses suggest (differing) formal criteria for recognising Yoruba verbs, as opposed to prepositions, etc., the former two works either in fact or in effect suggest no such criteria at all. On this, see O. Awobuluyi, 'The Verb in Yoruba' (to appear), and also cf. note 14, below.

<sup>5</sup> See Rowlands (1969), p. 156, Bamgboṣe (1966), p. 36, and Afọlayan (1969), pp. 280-1.

<sup>6</sup> This writer, of course, rejects the view that *lí* is a verb. On this, See Awobuluyi (1967), p. 206, and also cf. Abraham (1958), p. 435, and Delanç (1958), p. lxxviii.

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If the rule which introduces *ti* into (3) is to apply correctly within the framework of an analysis that does not have prepositions in deep structure, it will have to be constrained to operate only when, with reference to Fig. 1, (i) the leftmost NP is or contains a noun marked [+place] or [+manner]; (ii) the embedded sentence does not contain the verb *wà* 'to be (in a place)'; and (iii) the embedded sentence either has or lacks an object NP.

Condition (i) is necessary because the base string (5),

- (5) *ɔgbɔ̃ lí dàda rà ɛrɔ̃*  
lit. 'Wisdom lí Dada bought meat'

which has exactly the same structure as (3), does not yield the desired surface structure sentence

- (6) \**ɔgbɔ̃ lí dàda ti rà ɛrɔ̃*

simply because the noun *ɔgbɔ̃* 'wisdom' is neither [+place] nor [+manner].

Condition (ii) specifically excludes *wà* 'to be (in a place)', because in Yoruba one must say

- (7) *ɔjà lí dàda wà*  
'The market is where Dada was.'

(although *ɔjà* 'market' is [+N, +place], as stipulated in condition (i)), and not

- (8) *ɔjà lí dàda ti wà*

which means something different from (7).<sup>7</sup>

Finally, condition (iii) seems necessary because (9) which, unlike (3), has no object NP,

- (9) *ɔjà lí dàda kú*  
lit. 'Market lí Dada died'

nevertheless yields

- (10) *ɔjà lí dàda ti kú*  
'The market is where Dada died.'

But, as may already have been noticed, the third condition is patently *ad hoc* – which is entirely to be expected, considering that the presence or absence of an object NP in the embedded sentence has nothing at all to do with the occurrence of *ti*, the real conditions governing the incidence of this element being that (i) the embedded sentence (see Fig. 1) does not contain the verb *wà* 'to be (in a place)', and (ii) the 'subject' of the matrix sentence, which must be marked either [+N, +place] or [+N, +manner], is repeated immediately after the preposition *lí* 'in, at' in the embedded sentence. Be this as it may, however, this third condition has to be retained in an analysis that would exclude the preposition *lí* from the deep structure, if such an analysis is at all to be able to generate possible sentences like (10).

For the second shortcoming of this same analysis, consider the following deep structure sentence:

- (11) *ilé lí dàda rà ilé*  
lit. 'House lí Dada bought house'

<sup>7</sup> Namely, 'The market is where Dada was until then', where 'until then' or some such phrase is required to translate *ti*, the perfective aspect marker in (8).

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Under normal circumstances, it should yield only (12),

- (12) ilé lĩ dàda rà  
'A house is what Dada bought.'

a sentence whose object has been emphasized. However, since this underlying sentence satisfies all the three conditions listed above, it would also yield, within the framework of the analysis under examination, the possible but somewhat unlikely surface structure sentence

- (13) ilé lĩ dàda ti rà ilé  
'Dada bought a house staying at home.'

in which a locative adverbial has been emphasized. From this it can clearly be seen that the analysis would reintroduce ambiguity<sup>8</sup> into deep structure, in complete defiance of one of the most fundamental principles of current syntactic theory.

Finally, to mention only one other shortcoming, an analysis that would not have prepositions in deep structure would be unable to reflect the parallelism between the derivation of sentences with emphasised objects and that of sentences with emphasized adverbial phrases. Thus, while (1) would be derived in such an analysis as already indicated, the following sentence

- (14) ɛr5 lĩ dàda rà lĩ ɔjà  
'Meat is what Dada bought at the market.'

would be derived quite differently from (15)

- (15) ɛr5 lĩ dàda rà ɛr5 ɔjà<sup>9</sup>

by two rules one of which deletes the second occurrence of ɛr5 'meat', while the other inserts the preposition lĩ in a completely *ad hoc* manner.

On the other hand, if instead of the approach just discussed, one adopts an opposite view of grammar, namely one in which prepositions occur in deep structure, none of the shortcomings pointed out above will show up at all. For example, in this alternative analysis,

- (1) ɔjà lĩ dàda ti rà ɛr5  
'The market is where Dada bought some meat.'

would be derived more revealingly from

- (16) ɔjà lĩ dàda rà ɛr5 lĩ ɔjà  
lit. 'Market lĩ Dada bought meat in market'

by means of the deletion rule involved in the derivation of (14), as well as of an additional rule which, operating under the two conditions listed above, introduces ti immediately to the left of the verb rà, after deleting the preposition lĩ.

<sup>8</sup> The ambiguity of (11) which permits it to yield (12) and (13) is structural rather than semantic: ilé 'house, home', is either an object noun or an adverbial phrase noun.

<sup>9</sup> It is very hard to say what the structural status of ɔjà is within the framework of the analysis being discussed here. However, it is clear that the word itself has to appear somewhere in (15), as otherwise one important component of the meaning of (14) would be absent in deep structure.

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Yet another benefit to be derived from retaining prepositions in the deep structure of Yoruba is the complete elimination of the anomalous situation wherein some 'adverbs' can be emphasized, while others cannot. Thus, the sentence

- (17) *dàda ɔ kíákíá*  
'Dada left without delay.'

in which *kíákíá* 'quickly, without delay' is generally considered to be an adverb,<sup>10</sup> has the following emphatic version,

- (18) *kíákíá lí dàda ɔ*  
'Dada left without any delay at all.'

whereas

- (19) *dàda ɔ rí*  
'Dada has gone (there) before.'

in which *rí* 'before' is also an adverb, does not have any emphatic version of the type

- (20) *\*rí lí dàda ɔ*

The question naturally arises as to why the 'adverb' *kíákíá* can be emphasized, while *rí*, itself also an adverb, cannot. Given a deep structure in which there is a place for prepositions, this apparent puzzle is completely solved by reanalysing *kíákíá* and other words like it as adverbial phrase nouns,<sup>11</sup> such that (17) is the surface structure version of (21),

- (21) *dàda ɔ lí kíákíá*

where *lí* is the preposition meaning 'in, at'. Reanalysing 'adverbs' like *kíákíá* as nouns automatically explains why such words can be emphasized, for, as has been suggested elsewhere,<sup>12</sup> only verbs and nouns are subject to emphasis of the type illustrated by (18).

Proof of the correctness of the analysis suggested here comes from the fact that (18) has,<sup>13</sup> as all similar sentences do, a variant form, (22),

- (22) *lí kíákíá lí dàda ɔ*  
'Dada left without any delay at all.'

where *kíákíá* is actually preceded by the preposition *lí*, an item which normally occurs only with nouns.

<sup>10</sup> See de Gaye and Beecroft (1959), p. 52; cf. Rowlands (1969), p. 268, Delano (1965), p. 124, and Bamgboṣe (1966), p. 33.

<sup>11</sup> That is, nouns which function only in adverbial phrases. At present, there are many undisputed nouns of this kind in the language, e.g. *kùtùkùtù* 'early morning', *lṣlṣlṣ* 'recent time', *oḡṣ* 'instantaneity', *òjìjì* 'suddenness' (but, cf. Abraham (1958), p. 459), *oḡoḡú* 'every year', *alaalé* 'every evening', etc.; consequently, the analysis proposed here merely increases their number.

<sup>12</sup> O. Awobuluyi, 'The Yoruba verb phrase', (to appear).

<sup>13</sup> It must be conceded, however, that apart from *kíákíá* and *wéré* or *wéréwéré* 'quickness', none of the other so-called adverbs that one would like to reanalyse as nouns seems to retain its preposition *lí* under emphasis. On the other hand, it is difficult to see exactly what the structural implication of this fact is, since sentences like (22) with *lí* in initial position occur less frequently as well as less naturally anyway than synonymous sentences without this preposition.

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Given the economy achieved by eliminating 'adverbs' like *kiákíá* and by deriving (1) and (14) in a parallel manner, given also the simplicity of the rule for introducing the preposition *ti*, all of which appear to be quite unattainable in a grammar that excludes prepositions from the base, the conclusion seems totally inescapable that Yoruba is better off with an analysis which has a place for such words in deep structure.

The considerations to be brought up next will show that, as indicated earlier, it is not possible to reanalyse Yoruba prepositions as verbs. For expository purposes, only the preposition *Íf* 'in, at' will be used to exemplify most of the points to be made below, but it should be understood that all such points are true, *mutatis mutandis*, for the following prepositions also: *sí* 'to', *ti* 'from', *bá* 'with (accompaniment)', and *fi* 'with (instrumental)'.

Yoruba verbs are syntactically defined by their ability to occur in the following frame,

(23) #NP — (NP)#

where # represents sentence boundary, and NP, whether optional or obligatory, stands for either a noun phrase, or a nominalization, or an embedded sentence. Thus, *rà* 'to buy' and *sũ* 'to take a nap' are recognized as verbs in (24–25) solely on the basis of their position there:<sup>14</sup>

(24) *dàda rà ɛrɔ̄*  
'Dada bought some meat.'

(25) *dàda sũ*  
'Dada took a nap.'

One difference between verbs and prepositions is that the latter cannot occur in frame (23), as shown by the impossibility of the following two sentences in which *Íf* is the preposition meaning 'in, at':

<sup>14</sup> It is useful to emphasize here that ability to occur in frame (23) is the only truly diagnostic criterion for determining the verbal status of words in Yoruba, so much so that, to show that a given item is not a verb in the language, it is enough to demonstrate that it cannot occur in the frame.

There are several reasons for making this claim. First, the criterion in question applies without exception, while the other morphological or syntactic criteria, and every possible combination of them, that have been suggested in the literature each have exceptions, such as the verbs *dà* 'where is?', *m̀kɔ̄* 'where is?', and *kú* 'greetings!' Second, it does not presuppose verbs, as most of the other criteria in fact do. Thus, to take the best known example, according to Bamgboṣe (1967), p. 10, 'any word in Yoruba that can take the [nominalizing] prefixes *à, àì* . . . is a verb', that is, in other words, one knows for certain that a given Yoruba word is a verb when it occurs with a nominalizing prefix. This criterion, however, is corpus derived and, as might therefore be expected, does not reflect the native speaker's competence in his language. For no Yoruba speaker would normally attach such prefixes to words which he does not know on quite independent grounds to be verbs, as can easily be verified by using nonsensical disyllables, and as Bamgboṣe himself later confirms indirectly (1967), p. 16, when he says, as every grammarian of the language has said before him, that nouns are formed in Yoruba by adding the nominalizing 'prefixes . . . *à, àì* . . . to verbs'. Finally, this is the only criterion that permits a structural explanation – indeed, any explanation at all – of how new verbs enter the language, namely through borrowing and class cleavage. In other words, unlike the other criteria, it explains what it means to say 'is used as a verb' of, for example, *gàrí* 'to feed and clothe', *kpàt̀àkì* 'to boost one's ego' which, until a few years ago, were used only as noun and adjective meaning 'cassava flour' and 'important', respectively.

(26) \*dàda lí ɛrɔ

(27) \*dàda lí

Another difference is that verbs can be emphasized while prepositions cannot. Thus,

(28) rírà lí dàda rà ɛrɔ lí ɔjà

lit. 'Buying lí Dada bought meat in market'

i.e. 'The fact is that Dada bought some meat at the market.'

is a version of (2) in which the verb rà 'to buy' has been emphasized. By contrast, there is no corresponding version of (2) in which the preposition lí is emphasized.

Yet another difference is that verbs can be questioned, while prepositions cannot. For example, if the verb sù 'to take a nap' is questioned in

(29) dàda sù lí ɔjà

'Dada took a nap at the market.'

the result will be

(30) kí lí dàda še lí ɔjà

'What did Dada do at the market?'

Again by contrast, not only do sentences in which prepositions are questioned not exist, but it is very difficult to imagine what they would look like if they existed.

Verbs can be relativized, while prepositions cannot. Thus, one can say in Yoruba

(31) sí sù tí dàda sù lí ɔjà yà mí lí<sup>15</sup> elū

lit. 'Napping which Dada napped at market surprised me'

i.e. 'I was surprised that Dada took a nap at the market.'

but not

(32) \*lí lí tí dàda sù lí ɔjà yà mí lí elū

The final difference worth mentioning between verbs and prepositions is that the former select subjects, while the latter do not. Hence, while rà 'to buy' and šš 'to flow' cannot be interchanged in the following sentences for selectional reasons,

(33) dàda tí ibí rà ɛrɔ lɔ

lit. 'Dada from here bought meat went'

i.e. 'Dada bought meat to take along from here.'

(34) èjè tí ibí šš lɔ

'Blood flowed out from here.'

the preposition tí is completely indifferent to the fact that dàda is [+N, +animate], while èjè 'blood' is [+N, -animate].

As opposed to the foregoing five differences between verbs and prepositions, one can only point to two features which they seem to have in common. One is that they both can be preceded by pre-verbal adverbs, as in

(35) dàda tilè tí ibí rà ɛrɔ lɔ

'Dada even bought meat to take along from here.'

<sup>15</sup> For a discussion of the function and status of this element, which is not to be confused with the preposition lí, see Awobuluyi (1969).

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- (36) *dàda tilè rà ɛr̄s l̄o*  
 'Dada even bought meat to take along.'

where *tilè* 'even' is a pre-verbal adverb, and *ti* 'from' a preposition. The other is that both classes of elements select objects. For instance, *ti* selects place nouns or nouns denoting time, while a verb like *gb̄s* 'to hear' regularly takes objects with the features [-human, -place]. Thus one can say

- (37) *dàda ti ibí l̄o*  
 'Dada left from here.'
- (38) *dàda gb̄s ariwo*  
 'Dada heard some noise.'

but not

- (39) \**dàda ti ariwo l̄o*
- (40) \**dàda gb̄s ibí*

It should be noted, however, that the occurrence of pre-verbal adverbs before both verbs and prepositions is a surface structure phenomenon produced by a rule which moves some prepositions from the post-verbal to the pre-verbal position.<sup>16</sup> Consequently, it is to be disregarded for present purposes.

By contrast, the fact that both sets of elements select object nouns cannot be so easily dismissed. However, since it is simply inconceivable that this one similarity could outweigh the five differences pointed out above, one must conclude that prepositions are not verbs and should not be analysed as such. To do so is to set oneself the impossible task of explaining why the differences discussed above should exist between them and the other verbs.

As regards the third and final way of eliminating prepositions from deep structure,<sup>17</sup> Lakoff has suggested that for 'several West African languages, where the verb "to be"

<sup>16</sup> For this, see Awobuluyi (1967), pp. 39-40.

<sup>17</sup> Another method brought to this writer's attention by Mr K. C. Ford of the University of Ghana, Legon, who had himself applied it to restricted Avatime materials in Ford (1970), is to drive prepositions from nouns by means of 'segmentalization' rules in the manner proposed in Postal (1966). But this method too, is unacceptable, among other things (cf. Geis, 1970), because it cannot reflect the fact that nouns frequently acquire new features solely through collocation with prepositions, articles, etc. For example, the method would not permit one to infer that most Yoruba nouns acquire an instrumental meaning in the presence of the pre-position *fi*, as in the sentence

*ɛdū jalè ó fi òru l̄o*

lit. 'Monkey stole he by-means-of night went'

i.e. 'The monkey stole something and fled under cover of darkness.'

where *òru* 'night', normally a time noun (cf. *òru l̄o* 'night time passed'), has an instrumental meaning, so that what the Yoruba sentence actually says is something like: 'The monkey stole something and fled, using darkness to conceal his escape.' The additional meaning acquired by *òru* in the above sentence can be better appreciated by comparing that sentence with the following:

*ɛdū jalè ó l̄o lí òru*

'The monkey stole something and fled at night.'

Here the, monkey's flight just happens to have taken place at night, whereas in the former sentence it was timed to occur then.



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precedes locative adverbials',<sup>18</sup> sentences like

- (2) *dàda rà ɛr̄s lí ɔ̄jà*  
 'Dada bought some meat at the market.'

have two verbs in deep structure, one of which, the verb 'to be', always triggers the rule that automatically inserts locative adverbial prepositions like Yoruba *lí* 'in, at'.

If (2) in fact contained two simple sentences in deep structure, one of them must have been either embedded in the other or conjoined to it. If the former was the case, one expects to find in (2) some evidence of it in the form either of the presence of nominalization or embedded-sentence introducers like *kí*, *kpé*, *kpékí*, *ì-*, *à-ì-*, *àti*, etc., or of the absence of the 'high tone junction',<sup>19</sup> as one invariably finds elsewhere in the language.<sup>20</sup> However, no such evidence can be found anywhere in (2); consequently, it is necessary to conclude that the two simple sentences at the base of this sentence were conjoined. But then there is no co-ordinating conjunction anywhere in (2) as it now stands; hence the further conclusion follows that this sentence is, of necessity, a serial verbal sentence,<sup>21</sup> this being the only kind of sentence in Yoruba which regularly loses in surface structure the coordinating conjunction it always has in deep structure.

Now, (41), too, is a serial verbal sentence.

- (41) *dàda rà ɛr̄s kú ɔ̄jà*  
 lit. 'Dada bought meat filled market'  
 i.e. 'Dada filled the market with the meat he bought.'

It is derived from

- (42) *dàda rà ɛr̄s sì ɛr̄s kú ɔ̄jà*  
 'Dada bought meat and meat filled market'

while (2), as a serial verbal sentence, has to have been derived from something like (43) or (44);

- (43) *dàda rà ɛr̄s sì dàda wà ɔ̄jà*  
 'Dada bought meat and Dada was (in) market'
- (44) *dàda rà ɛr̄s sì ɛr̄s wà ɔ̄jà*  
 'Dada bought meat and meat was (in) market'

This view of (2) raises a number of difficult problems, however.

<sup>18</sup> Lakoff (1968), p. 16.

<sup>19</sup> On this, see Bamgboṣe (1966), p. 33.

<sup>20</sup> The only exception to this rule of which this writer is aware involves the verb *lí* 'say that' which is used only either for reporting or for quoting speech. The element (*kpé*) which introduces the stretches of speech (excluding commands) quoted or reported with the verb does not carry over on to surface structure. (On this, see Awobuluyi (1967), pp. 59-64.)

Note, however, that the absence of an introductory element in (2) cannot be explained either by saying that *lí* 'say that' occurred in the deep structure of the sentence or by analysing *rà* 'to buy' on the analogy of *lí* as a verb that takes unmarked embedded sentences. Both of these analyses would be completely unmotivated, as there would be no independent reason whatsoever for the claims on which they are based.

<sup>21</sup> For discussions of such sentences as they occur in different West African languages, see Stewart (1963), Williamson (1965), pp. 47 ff., Jacobs (1966), and Awobuluyi (1967), chap. 3.

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First, there is the problem of deciding what the deep structure of the sentence really is: is it (43) or (44)? Since both of these underlying sentences seem quite plausible, it is hard to see how one could ever avoid being arbitrary in deciding between them.

Second, since the verb *wà* 'to be (in a place)' does not actually appear in (2), it will at some stage have to be deleted by transformation from either (43) or (44). But then, there is apparently no other situation where this particular verb gets deleted in the language, or, at any rate, as far as current knowledge goes, there is definitely no other instance of the second verb of a serial verbal sentence becoming deleted in Yoruba grammar. Under these circumstances, the rule which deletes the verb *wà* will be completely unique and, for this reason, highly suspect.

Finally, *wà* is, together with a number of other verbs, in fact not in the class of verbs that occur as the second verbs of serial verbal sentences; hence it is not permissible to posit (43-44) for the purpose of achieving some preconceived analytical result which was itself the sole motivation for positing those underlying strings in the first place. For such an analysis would be rendered completely unrevealing by the circular reasoning behind it. What this means, in short, is that Yoruba has no underlying strings of the type from which Lakoff would have (2) derived. Consequently, his suggested analysis is completely unworkable for the language.

To sum up the foregoing discussion, if Yoruba prepositions can neither be analysed as verbs nor be derived from the verb phrases of simplex sentences, and if, moreover, they must be present in the base, no supposedly universal theory of grammar which does not allow for the lexical category of prepositions in deep structure<sup>22</sup> will permit anything approaching full justice to be done to Yoruba sentence structure.

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<sup>22</sup> It would seem to make no difference at all whether this is deep structure as understood in Chomsky (1965) or in subsequent studies. James D. McCawley (1968), p. 167, reports that Lakoff and Ross have proposed in their paper 'Is deep structure necessary?' (which this writer has not seen) a deep structure that is more abstract than that proposed by Chomsky. But, presumably, that deep structure is not more abstract than the one in Chafe (1970), where it apparently could only be assumed (pp. 80-1) rather than proved that prepositions are derivatives of verbs.

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