

Prepositions introducing absolute and picked up themes

as for, as to

concerning

as regards

in/with regard to

regarding

with respect to

Some older uses of **as to** meaning 'with respect to, with reference to' (e.g. *As to myself, I'm not satisfied* - D. Hartley, 1748) have given way to **as for** (e.g. *As for you, son, your mother will hear of this*). **As to** survives, however, when the noun governed is non-personal (e.g. *As to the matter raised at the governing body, my view is ...*), and especially when the sense required is 'according to, proportionate to' (e.g. *correct as to colour and shape; the rates of postage vary both as to distance and weight*).

As to is frequently used with subordinate questions, as in *The Politics Fellow left no instructions as to whether you should write a second examination paper or not*. It's also used after certain preceding passive clauses (e.g. *I am not much troubled as to its outward appearance* - G. Gissing, 1903). In most circumstances, though, **as to** is best left unused, especially when other constructions are available or when its presence is simply unnecessary: *He asked his mother (as to) when he would be regarded as old enough to go to discos. He reminded me how to behave* is a better construction than *He reminded me as to how I should behave*.

As for sometimes implies a degree of scorn, e.g. *As for Smith minor, he can't even swim across the baths yet*, or a threat e.g. *As for you, son, your mother will hear of this*. But not necessarily: *As for me, I was more than content with the description of me as a map of low desires* - H. Jacobson, 1986.

— Fowler's Modern English Usage

As to/ As for may be used to introduce a new topic negatively, implying disagreement. *As for your claim that XYZ, this is absolute nonsense. As to the contention the author goes on to make, the less said the better*.

Galileo was attracted by the implicit contrast between physical propositions that were demonstrated and those that were merely affirmed. **As to** the former, Galileo deduced, it was necessary for divines to show that they did not contradict the Scriptures. **As for** those "not rigorously demonstrated," anything contrary to the Bible involved by them was to be considered "undoubtedly false."

As for the avant-garde, we can see the development of modernism as precisely an outraged and deliberately esoteric response to the new drive towards total commodification.

As for the less specific objections to the Prague School, the weight one attaches to them will depend very much on one's own theoretical position. Clearly positivists, and, as we shall see, Marxists as well, will feel unhappy about any approach to literature which, like that of the Formalists and the Prague School, concentrates on the analysis of a text's structure rather than its genesis, and on the explanation of literary facts within a predominantly literary framework of reference.

As to feudalism, an inscription (Syll.a 332) shows Philip II giving away a hereditary lease, and Greek city land at Amphipolis was doled out to Macedonians (Arrian Indike xviii, cp. Tod 150). As with the Persian kings, military service was expected in return.

As to whether four-dimensional events rather than perceptual objects should be regarded as ontologically basic particulars, this is a metaphysical decision which need not concern us at the moment.

The new novelists, in any case, were nothing like under-privileged; and **as for** the welfare state, it had been founded by the Asquith government after 1908 and was new, by the 1950s, only by recent extension.

It is, in short, a land of astonishing geographical and climatic diversity, as befits its size, which to some extent belies the rigid, frigid snowscapes of the popular imagination. **As regards** its notoriety as a "land of damnation and chains", a domain of perpetual punishment and pain - this, too, is grimly rooted in the very real sufferings of generations of convicts, rebels, revolutionaries, common criminals and multitudes of often innocent men, women and children, who for nearly four centuries have dragged themselves along the "road of chains" leading beyond the Urals.

The repertory of the Comédie-Italienne paradoxically included very little Italian opéra: it was the home of popular dialogue opera in French. **As regards** orchestral direction, the troupe did not quite fit accepted categories; to begin with, there was no continuo player (spoken dialogue replaced recitative).

Control of the towns and castles of France, therefore, was the first objective which the English needed to achieve. **As regards** the French, their aim must be to harass the English as best they could, to make their task of governing those parts of France which they controlled, and of conquering those not yet in their hands, as difficult and as expensive as possible.

Thunder was associated with the Revelation story of death and rebirth (see, for example, Rev. 8: 5), with Australian rainmaking, with the Grail story lightning, and with the origin of drama. **Concerning** thunder rites, Harrison even went so far as to quote Durkheim's " Le sacré, c'est le père du dieu ." From sacred thunder the voice of a god might be born, a desert might be transformed, and man, savage man and even modern City man, might live again.

With regard to the Vichy government in 1941 he wrote in The Christian Newsletter of his "greatest anxiety" at news "that "Jews have been given a special status, based on the laws of Nuremberg, which makes their condition little better than that of bondsmen."

With regard to marriage, eighteenth century canon law, which recognized marriage based on verbal contract, found itself in conflict with common law, which denied the validity of such marriages as far as property was concerned.

Underlying these definitions is the sentiment that the professional is a noble, independent individual who places public duty and honour before all else. **In regard to** the legal profession Millerson states, "The lawyer emphasises the fiduciary nature of the professional client relationship, the depth of learning, the cordial colleague relationship and sense of public service" (p.3).

In regard to the wealth of individual secular priests we are on firmer ground.

The real question was how one passed from anti-Semitism of this sort to murder, and the answer to this question is not to be found in anti-Semitism itself. **In regard to** Eichmann, it was to be found in the Nazi outlook, which contained a principle separate from and far worse than anti-Semitism, a principle by which the poison of anti-Semitism itself was made more virulent.

Regarding attitudes, participants were invited to rank from strongly agree (five points) to strongly disagree (one point) their level of agreement with statements such as "To enjoy yourself, it is necessary to have something to drink" and "If you limit the amount you drink, it spoils your enjoyment".

For example, **regarding** the industrial structure, five of these seven firms were designed, built and maintained by public sector companies.

With respect to the distinction between historical and theoretical genres, my concern here is with theoretical genres.

And, since there is no limit to the number of hypotheses that can fit a given body of data, what reason have we to suppose that we are capable of producing, and finding plausible, an hypothesis that is on the right lines?

With respect to the second of these issues, Peirce holds that it is rational to suppose that there is, in any particular case, an affinity between our sense of plausibility and the nature of reality.