Japanese Anaphora Resolution: Doppelgaenger and Perception

Hisako Ikawa
Tsuda College
ikawa@tsuda.ac.jp

This paper discusses the semantics of Japanese Pro-form, *zibun* 'self' and *otagai* 'each other' from the view point of "stageness" of the referents (cf. Carlson 1977).

Faltz and Oehrle (1987) make an interesting observation in English. Consider the following sentences.

(1) <u>John</u> shaved.   <Real John>
(2) <u>John</u> wanted [<u>PRO</u> to kiss Mary.]   <Real John>
(3) <u>John</u> shaved <u>himself</u>.   <Doppelganeger John: a pictorial representation>

In (1) the intransitive use of *shaved* implies the reflexive interpretation such that John shaved real/physical John. Similarly, in (2) an unpronounced element PRO can only refer to real/physical John. By contrast, the overt reflexive *himself* in (3) can refer to a doppelgaenger of *John* as well. In (3) John could remove the beard from the statue of himself. Or suppose John is a barber and he arrived in another world via a time-machine, then John could shave younger himself. Faltz and Oehrle state that in sentences like (3) explicit NPs appear both as subject and as object, John is felt, in some sense, to be split into two beings, at some level. They name this level "the iconic level." They assume that speakers and hearers have a pictorial representation of the entities, situations, and events about which they speak and they call this representation "the iconic representation" of their discourse world. On the other hand, the zero forms as in (1) and (2) require strict identity at "the identificational level." Based on this line of argumentation, we observe the behaviors of the Japanese pro-forms comparable to English ones. Aikawa (1993) points out the fact that in (4) a monosyllabic reflexive form *zibun* is acceptable while a compound form *zibun-zisin* is unacceptable. This finding shows that unlike English Japanese overt pro-forms are more sensitive to even the same context.

(4) John$_1$-wa (kagami no naka-ni)   san-nin no zibun$_1$/*zibun-zisin$_1$-wo mita.
    John-TOP (mirror-GEN in LOC) three-GEN self / self-self – ACC saw
    'John saw three SELVES in the mirror.'   (Aikawa 1993)

In this paper we take up the Japanese perceptual reports construction such as (5), since perceptual reports intrinsically present a non-propositional image situation of intensional context.

(5) Taroo$_1$-wa [[Ziroo$_2$-ga **zibun**$_{1/2}$-o   naguru] no] -o   mita.
    Taro-TOP [[Jiro-NOM self-ACC   hit]COMP]-ACC saw
    'Taro saw Jiro hit himself.'

Throughout the discussion, we will demonstrate the possibility that *zibun* and *otagai* can slice out a patio-temporal aspects of individuals in the sense of Calson (1977). We claim that Japanese does distinguish between real objects and image objects by overt marking. *Zibun* and *otagai* are the pro-forms of the "stageness" of the referents. (348 words)

Selected References

Aikawa, T. (1993) *Reflexivity in Japanese and LF Analysis of Zibun-Binding,* Ph.D. dissertation, The Ohio State University, Columbus. [Distributed by MIT Working Papers in Linguistics.]
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