

## ANAPHORICAL USE OF PERSON DEIXIS IN JAPANESE

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### I. Introduction

Japanese is one of those languages that do not have third person pronouns. Malaysian students who learn Japanese, regardless of whether their first language is Malay, Chinese or English, find it quite difficult to re-refer to a person who has previously been mentioned. We can easily imagine their difficulty, if we imagine ourselves in a situation where we have to talk about a friend in ten sentences without using "dia" in Malay, "ta" in Chinese or "he/she" in English. Do we have to repeat the friend's name ten times, or can we use ellipses nine times? Neither of these devices seems to be practical. Every language has a variety of re-referring expressions. And so it is with Japanese. In this connection, I would like to take up the anaphorical use of demonstratives. In this paper the treatment is restricted to the third person singular.

### 2. Demonstratives in Japanese

Before going into details, it might be best to give a brief sketch of Japanese demonstratives. Demonstratives, in their primary deictic use, presuppose the existence and visibility of an entity in the speech environment. The factor which determines the choice of one demonstrative rather than another is the spatial proximity or remoteness from the speaker and the hearer. We have several sets of demonstrative series in Japanese. Any one of them has members which start with "ko", "so-" and "a-". For example, "koko", "sore", "are" are used for objects and so on. For persons, however there are no such special noun forms like those for places or objects. Therefore, a combination of the pronominal demonstratives and nouns which mean "person", such as "hito", "kata" etc. is used. The meaning of each series is roughly as follows.

- |     |   |
|-----|---|
| ko- | 1 proximate to the speaker "near me" <in polarizing situations>   |
|     | 2. proximate both to the speaker and the hearer "near us" <in merging situations>                               |
| so- | 1 proximate to the hearer "near you" <in polarizing situations>   |
|     | 2 non-proximate, non-remote from the speaker and the hearer "not far, not near from us" <in merging situations> |

a- remote from the speaker and the hearer "far from us"

Thus "kono hito" means "the person near me" or "the person near us", "sono hito" the person near you" or "the person not far, not near from us" and "ano hito" "the person far away from us" In addition to these compound demonstratives, nowadays we use "kare" (he) and "kanojo" (she), which seem to be loan translations from European languages. I am, however, ignorant of their etymological origin. "Kare" and "kanojo" are often used as an ordinary noun meaning "one's steady boy friend" and "steady girl friend" respectively in an utterance like,

*Watashi moo kare ga iru no.* (I already have a steady boy friend.)  
*Kanojo ga matteiru kara hayaku kaeranakucha.* (I have to hurry back because my girl friend is waiting for me.)

They are sometimes used as a substitute expression for "my husband/my wife"

### 3. The Examples and the Table

I will concentrate in this paper on finding out how these deictic "ko", "so-" "a-" are retranslated in their anaphorical use in a text, and how the quasi-personal pronouns "kare" and "kanojo" differ from the real personal pronouns such as the English "he/she" The examples are set to test which of the four alternatives, "ko-", "so-", a-" and "kare / kanojo", a native speaker of Japanese would choose in a given situation. The choice of one expression rather than another depends both on the situation and the relation among the three people involved, the addresser, the addressee and the person referred to. For the situation of speech, I made the assumption that there is only one addresser A and only one addressee B, and there is no third party The relation between A and B is that of ordinary friends, and there is no difference in their social status. As for the person who is referred to, I have selected 12 persons (I)-(12) as shown in the table on page

The examples referring to these people are given in sections 5.1 ~5.5 In each [I] of the examples, a person is introduced in the first sentence by the speaker A, and the same person is re-referred to in the second sentence by the same speaker A. ([I] is not a soliloquy) In each [II], a person is introduced by the speaker A, and the same person is re-referred to by a different speaker B in a response to the speaker A. I changed the part of " " of "ko-/so-/a-+" according to the person who is referred to so that it would not affect the choice of "ko-", "so-", "a-" For example, I use "ko-" instead of "hito" to refer to a person younger than the speaker, for example, his younger sister, and his student. Each

Japanese sentence in the list is followed by a comparable version in English, Bahasa Malaysia and Chinese. The underlined parts show the corresponding expression in each language. I am indebted to Karl Kampmark for the English version, to Thaiyibah bt. Sulaiman for the Bahasa Malaysia version and to Wong Yoke Nyen for the Chinese version. Please note that they are in each case not the direct translation from Japanese, because the intention is to provide natural comparable utterances rather than literal replacements.

As for this type of expressions, some disagreements among native speakers is natural. The degree of acceptability of expressions is indicated as follows. acceptable expressions — O; generally but not unambiguously acceptable expressions — O?; unacceptable expressions — X, generally but not unambiguously acceptable expressions — X? This difference in acceptability is based on the judgements of four Japanese native speakers, Yoko Abe, Fusae Nagasawa, Toshiyuki Nishi and myself

Table 1: Degree of Acceptability of Expressions

	referent	kot	sot	at	kare/ kanojo	
I	1 A	outsider	kono hito	sono hito?	ano hito	X ?
II	1 B	outsider	kono hito X	sono hito	ano hito	X X?
I	2 A	A's friend	kono hito	sono hito?	ano hito	X
II	2 B	A's friend	kono hito X	sono hito	ano hito	X X?
I	3 A	B's friend	kono hito	sono hito	ano hito	X ?
II	3 B	B's friend	kono hito X	soitu	aitsu	
I	4 A	A's teacher	kono hito	sono hito ?	ano hito	X X?
II	4 B	A's teacher	kono hito X	sono hito	ano hito	X X?
I	5 A	A's student	kono ko	sono ko ?	ano ko	X
II	5 B	A's student	kono ko X	sono ko	ano ko	X X?
I	6 A	common friend	koitsu X	soitsu X	aitsu	

II	6 B	common friend	koitsu X	soitsu X	aitsu	
I	7 A	Prime Minister	kono hito X?	sono hito X	ano hito ?	
II	7 B	Prime Minister	kono hito X	sono hito X	ano hito ?	
I	8 A	young idle	kono ko X	sono ko X	ano ko	
II	8 B	young idle	kono ko X	sono ko X	ano ko	
I	9 A	imaginary man	kono hito X	sono hito	ano hito	X X
II	9 B	imaginary man	kono hito X	sono hito	ano hito	X X
I	10 A	A's father	kono hito X	sono hito X	ano hito	X? X
II	10 B	A's father	kono hito X	sono hito X	ano hito	X X
I	11 A	A's husband	kono hito X	sono hito X	ano hito ?	
II	11 B	A's husband	kono hito X	sono hito X	ano hito X	
I	12 A	A's younger sister	kono ko X	sono ko X	ano ko ? ?	
II	12 B	A's younger sister	kono ko X	sono ko X	sono ko X ??	

#### 4. Deixis and Anaphora: A view by J. Lyons.

Regarding deixis and anaphora, Lyons says, "Anaphora presupposes that the referent should already have its place in the universe-of-discourse. Deixis does not; indeed deixis is one of the principal means opened to us of putting entities into the universe-of-discourse so that we can refer to them subsequently" (1977:673). Based on this view, what he says from p. 667 to p. 673 can be roughly summarized as follows. Deixis

- Anaphora
- (i) the referent is present in the environment;
  - (ii) the referent is present in the text itself;
    - (ii-1) pure textual deixis,
    - (ii-2) impure textual deixis;
  - (iii) the antecedent is in the previous text;
  - (iv) the antecedent is not in the previous text (an entity is salient in the universe-of-discourse but not previously mentioned);
    - (iv-1) a salient entity is present in the environment;
    - (iv-2) a salient entity is not present in the environment.

Taking the examples from the book for (iv-1) and (iv-2), "he" in an utterance before a lion's cage, "Be careful, he might bite you" is an example of the former. An example of the latter is "her" in an utterance to a friend whose wife has just been killed in a car accident, "I was terribly upset to hear the news: I only saw her last week."

#### 5. Anaphora using "ko-/so-/a- + (=person)"

I have made the assumption that the referent is not present in the environment for all the examples 1~12 in this paper, and at the same time I have deliberately chosen such examples where the referent of anaphorical expressions is co-referential to that of antecedent expressions. Therefore all the "ko-/so-/a- + (=person)" here formally fall in (iii). (If the referent is a person, there is no possibility of textual deixis, which is roughly 'referent = antecedent expression itself')

There is, however, something quite appealing to a native speaker's intuition in (iv-2) in connection with the usage of "ko-/so-/a- + ". As Lyons says, it is more important and more basic that something/someone is salient than whether something/someone is previously mentioned or not. The selection among three alternatives "ko-/so-/a- + " depends upon how they exist in the universe-of-discourse or what situation was created by their existence. Anaphorical usage of deixis in Japanese could be explained as follows:

- (1) antecedent is explicitly shown in the previous text;
- (2) antecedent is implicitly shown in the previous text;
- (3) there is no preceding text at all

Here we can introduce the distinction "polarising situation" and "merging situation" of the primary deictic use of "ko-/so-/a-" into their anaphorical use.

#### 5.1. "ko-" vs. "so-"

“ko- + ” has the meaning of “the person I mentioned just now” and “so- + ” “the person you mentioned just now”

(1) Person who has no special relation either with A or B

I. A. Kinoo Tanaka to iu Nihonjin ni atta.

(English: I met a Japanese person whose name is Tanaka yesterday )

(Malay: Semalam saya berjumpa seorang Jepun, bernama Tanaka).

(Chinese: Zuotian wo yudao yi ge xing Tanaka de Ribenren).

(1)A Kono hito wa Maraya-daigaku de sensei o shiteiru sooda.

(E. He said *he* is teaching at the University of Malaya.)

(M. Dia kata *dia* mengajar di Universiti Malaya.)

(C: Ta shuo *ta* zai Mada jiao shu.)

II. A. Kinoo Tanaka to iu Nihonjin ni atta yo.

(E. I met a Japanese person whose name is Tanaka yesterday.)

(M. Semalam saya berjumpa seorang Jepun, bernama Tanaka.

(C: Zuotian wo yudao yi ge xing Tanaka de Ribenren.)

B (1)B Sono hito, Mareishia de nani o shiteiru no?

(E. What is *he* doing in Malaysia?)

(M. Apa *dia* buat di Malaysia?)

(C: *ta* zai Malaisiya zuo shenme gongzuo ne?)

(2) A's friend

I. A. Watashi wa Yamada to iu tomodachi ga iru

(E. I have a friend whose name is Yamada.)

(M. Saya ada seorang kawan, bernama Yamada.)

(C: Wo you yi ge pengyou, ta xing Yamada.

(2) A Kono hito wa ima Maraya-daigaku no gakuseiryuo ni suundeiru

(E. He is staying in a hostel at the University of Malaya.)

(M. Dia sekarang tinggal di asrama Universiti Malaya.)

(C: ta zhuzai Ma da xuesheng sushe.)

II. A. Yamada to iu Nihonjin to tomodachi ni nattanda.

(E. I have made friends with a person called Yamada.)

(M. Saya telah berkenalan dengan seorang Jepun, bernama Yamada.)

(C: Wo gen Yamada jiao pengyou.)

B. *H(2)B Sono hito, donna hito?*

(E. What is he like?)

(M. Bagaimanakah orangnya?)

(C: ta shi zenmeyang de ren ne?)

(3) B's friend

I. A. Kinoo Yamada to iu Nihonjin ni atta.

(E. I met a Japanese person whose name is Yamada yesterday.)

(M. Semalam saya telah berjumpa seorang kawan bernama Yamada.)

(C: Zuotian wo yudao yi ge xing Yamada de Ribenren.)

(3) A *Kono hito wa B-sim o yoku shiteiru to iteita.*

(E: He said that *he* knows you well.)

(M. Katanya *dia* kenal B.)

(C: Ta shouo ta gen ni hen shou.)

II. A. Kinoo Yamada to iu kimi no tomodachi ni atta yo.

(E. Yesterday, I met your friend Yamada.)

(M. Semalam saya telah berjumpa kawan awak, bernama Yamada.)

(C: Zuotian wo yudao ni de pengyou Yamada.)

B. AA. (3)B *Soitsu wa ryoo de tonari no heya ni sundeirunda.*

(E. *he* is my next door neighbour in the hostel.)

(M. Oh, *dia* tinggal di asrama di sebelah bilik saya.)

(C: ta jiu zhuzai wo gebi de fangjian.)

## (4) A's senior (non-family)

I A. Watashi no Nihongo no sensei wa Hayashi to iu

(E: My Japanese teacher is called Hayashi.)

(M: Nama guru bahasa Jepun saya ialah Cikgu Hayashi.)

(C: Wo Riwen laoshi xing Hayashi.)

(4) A *Kono hito* wa kyonen Mareishia e kita.

(E: He came to Malaysia last year.)

(M: Dia datang ke Malaysia pada tahun lalu.)

(C: Ta shi qunian lai Malaixiya de.)

II A. Watashi no Nihongo no sensei wa Hayashi sensei da yo

(E: My Japanese teacher is called Hayashi.)

(M: Nama guru bahasa Jepun saya ialah Cikgu Hayashi.)

(C: Wo Riwen laoshi xing Hayashi.)

B (4) B *Sono hito* itsu Mareishia e kita no?

(E: When did *he* come to Malaysia?)

(M: Bilakah *dia* datang ke Malaysia?)

(C: *Ta* nanian lai Malaixiya de?)

## (5) A's junior (non-family)

I A: Watashi no gakusei ni Lim to iu no ga iru

(E: Among my students I have one whose name is Lim.)

(M: Saya ada seorang penuntut bernama Lim.)

(C: Wo you yi ge Xing Lim de xuesheng.)

(5) A *Kono ko* wa taihenna benkyooka da.

(E: He is very hardworking.)

(M: Dia sangat rajin belajar )

(C: Ta yonggong ji le.)

II A. Lim to iu watashi no gakusei wa taihenna benkyoka da.

(E: One of my students, called Lim, is very hardworking )

(M. Penuntut saya yang bernama Lim sangat rajin belajar.)  
 (C: Wo you yi ge hen yonggong de xuesheng. Ta xing  
 Litt.)

B (5) *B Sono ko, nani-gakubu no gakusei?*

(E. Which faculty is he from?)  
 (M: Di fakulti mana dia menuntut?)  
 (C: Ta nian na yi ke?)

This usage can be applied to a person whom neither the addresser nor the addressee knows well ((1)), or to a non-family member of the speaker and the hearer and only known to one of them (2), (3), (4), (5) It cannot be applied to either family member ( (10), (11), (12) in 5 4.), a mutual friend ( (6) in 5. - 2.), or a famous person whom everybody knows ( (7), (8) 5. - 2.). "ko- + " only has this usage as far as the (1) (12) in this paper are concerned.

#### 5. -2. "a-" vs. "so-"

##### (6) Common friend of A & B

I. A. *Kinoo Yamamoto ni atta.*

(E: I met Yamamoto yesterday.)  
 (M. Semalam saya telah berjumpa Yamamoto.)  
 (C: Zuo tian wo yudao Yamamoto le.)

(6) *A Aitsu wa genki ni yatteiru yoodatta.*

(E. He seems to be fine.)  
 (M. Dia nampaknya sihat.)  
 (C: Kanqilai, ta jian kang hen bu cuo ne.)

II. A. *Kinoo Yamamoto ni atta yo.*

(E. I met Yamamoto yesterday.)  
 (M. Semalam saya telah berjumpa Yamamoto.)  
 (C: Zuo tian wo yudao Yamamoto le.)

B *Soo (6) B aitsu, genki de yatteiru kana?*

(E: And how is he?)  
 (M. Oh, ya? Dia sihatkah, agaknya?)  
 (C: Tu hai hao ba?)

## (7) Famous person (1) (with high status)

I. A. Terebi no nyuusu de Nakasone shushoo o mita.

(E: I saw Prime Minister Nakasone on the TV news.)

(M: Saya telah melihat Perdana Menteri Nakasone dalam berita di televisyen.)

(C: Wo cong dianshi de xinwen baogao shang kandao Nakasone shouxiang.)

(7) A *Ano hito wa aikawarazu rashii*

(E: As usual *he* seems to pay great attention to the colour of his necktie.)

(M: Nampaknya, *dia* memberi perhatian kepada warna tali lehernya.)

(C: Kanlaji, *ta* hen zathu ta de lingdai de yense ne.)

II. A. Terebi no nyuusu de Nakasone shushoo o mita wa.

(E: I saw Prime Minister Nakasone on the TV news.)

(M: Saya telah melihat Perdana Menteri Nakasone dalam berita di televisyen.)

(C: Wo cong dianshi de xinwen baogao shang kandao Nakasone shouxiang.)

B 7 B *Ano hito, donna iro no necktai shiteita?*

(E: What was the colour of *his* necktie?)

(M: Apakah warna tali lehernya?)

(C: *To dai shenne yense de lingdai ne?*)

## (8) Famous person (2) (young idol)

I. A. Kinoo terebi de Seiko-chau o mita.

(E: I saw Seiko on TV yesterday.)

(M: Saya telah melihat Seiko di televisyen semalam.)

(C: Zuo tian wo zai dianshi shang kandao Seiko te.)

(S) A *Ano ko mo kodomo o unde sukoshiwa otonaipoku natta yooda.*

(E: *She seems to have become more mature after the birth of her baby.*)

(M: *Selepas melahirkan anak, dia nampak lebih dewasa.*)

(C: *Ta zuo le muqin Yihao, kanqilai bi yiqian chengshou le.*)

II. A. *Kinoo terebi de Seiko-chan o mita wa.*

(E: *I saw Seiko on TV yesterday.*)

(M: *Saya telah melihat Seiko di televisyen semalam.*)

(C: *Zuotian wo zai dianshi shang kandao Seiko le.*)

B (S) *B Anō ko, doodatta?*

(E: *How was she?*)

(M: *Bagaimanakah dia sekarang?*)

(C: *Tu zenmeyang le?*)

The "a-" which is used for a mutual friend of the addresser and the addressee ( (6) ), and the well-known person ( (7), (8) ) is typical usage of the so-called 'common a- between the speaker and the hearer'. We can use this "a-" not only in the case of (1) of page 6, but also for (2) and (3)

*Shokku da wa. Anō hito ga ochiru nante.*

(Shock! I never imagined that *he* would fail.)

*Anō hito wa ima doo shiteiru kashira.*

(I wonder what *he* is doing now.)

We can say the above to a person we can expect to be able to identify "ano hito" without preliminary explanation. The reason why we can use "a-" is that the speaker and the hearer are mutually conscious of the person referred to. If such a person is equal or junior to the speaker, he/she might be referred to as "kare/kanajo". Imagining, however, a situation where a stranger comes into a room where two people are talking, and he says, "Oh, excuse me", and leaves the room. After the stranger is out of sight, one of the people might say,

*Anō hito dare da? (Who is he?)*

This "a-" cannot be replaced by "kare/kanajo". All anaphoric use of "ko-", "so-", "a-" is dependent on the situation, but only "a-" can be used without any previous reference, if there is any sense of in-group

consciousness between the speaker and the hearer in connection to the referent. From this, we can say that the persons like (1) (5) create a polarizing situation and the persons like (6-8) a merging situation.

### 5 -3. "so- +

"so-" is opposed to "ko-" in the sense of "the person you mentioned just now" as in (1)B, (2)B, (3)B, (4)B and (5)B. However, it is possible for the speaker to use "so-" for (1)A, (2)A, (3)A, (4)A and (5)A. If we define the meaning of "a-" as "someone we can identify with", the meaning of the latter "-so" can be negatively defined as "someone we (I and/or you) cannot identify"

The "so-" which is used by both the addresser and the addressee in the following examples is also of this type.

#### (9) Imaginary person

- I A. Hansamu de okanemochi no otoko no hito mitsukeru no.  
 (E. I would like to find myself a rich and handsome man.)  
 (M. Saya ingin mencari seorang pemuda yang kakak lagi kaya.)  
 (C: Wo yao zhao yi ge you yingjun you youqian de nanpengyou.)
- B Soshite (9)A sono hito ga watashi no ko to suki ni nattekuretara kekkon suru wa.  
 (E. And if *he* likes me, I will marry him.)  
 (M. Kalau *dia* sukakan saya, saya berkahwin dengannya.)  
 (C: Yaoshi *ta* xihuan wo, wo jiu gen ta jiehun.)
- II A. Hansamu de okanemochi no otoko no hito ga anata no koto suki ni nattara, doo suru?  
 (E. What would you do, if a rich and handsome man likes you?)  
 (M: Apa yang anda lakukan, sekiranya pemuda yang kakak lagi kaya menyukai anda?)  
 (C: Yaoshi you yi ge you yingjun you youqian de nanhaizi xihuan ni, ni zenme ban?)
- B Mochiron, (9)B sono hito to kekkon suru wa.

- (E: I will marry him for sure.)  
 (M: Sudah tentu, aku berkahwin dengannya.)  
 (C: Dangran wo hui gen ta jiehun le.)

The meaning of the former "so-" in opposition to "ko-" is positively defined. The latter, however, is only negatively defined, and therefore seems to be weaker compared to the former. There should not be any problem about using "so-" to refer to a person outside one's family whom the speaker does not expect the addressee to identify with. However, if the degree of intimacy between the speaker and the referent is higher than that between the hearer and the referent as in (1)A, (2)A, (4)A and (5)A. In (1)A the speaker A has already seen the referent once and the addressee B has never seen him, in (2)A the referent is the speaker A's friend, in (4)A the referent is the speaker's student, and (5)A the referent is the speaker's teacher. Some speakers hesitate to use "so-", because this "so-" contradicts the positive "ko-"

#### 5. 4. Family member of the speaker or the hearer.

There is a group of people about whom we seldom, if at all, use "ko-/so-/a- + ". They are family members of either the speaker or the addressee. In the following examples underlined parts are tentatively filled by "a- + ", which is slightly possible compared to "ko-" or "so"

#### (10) A's father, mother etc. (A's older family members)

- I. A: Chichi wa ima 75 sai da.  
 (E: My father is 75 years old now.)  
 (M: Bapa saya sekarang berumur 75 tahun.)  
 (C: Wo fuqin 75 sui le.)

(10) A ? *Ano hito wa mou taishoku shita.*

- (E: He has already retired.)  
 (M: Dia sudah bersara.)  
 (C: Ta yijing tuixia le.)

- II. A: Chichi wa ima 75 sai da.  
 (E: My father is 75 years old now.)  
 (M: Bapa saya sekarang berumur 75 tahun.)  
 (C: Wo fuqin 75 sui le.)

B (10) B \*Ano hito, mada hataraiteiru no?

- (E: Is *he* still working?)  
 (M: Adakah *dia* masih bekerja?)  
 (C: *Ta* hai zai gongzuo ma?)

(11) A's husband, wife etc.

I. A. Shujin wa ima 35 sai da.

- (E: My husband is 35 years old now.)  
 (M: Suami saya berumur 35 tahun.)  
 (C: Wo xiansheng jinnian 35 sui le.)

(11) A ? Ano hito wa ginkoo ni tsutometeiru.

- (E: *He* is working in a bank.)  
 (M: *Dia* bekerja di bank.)  
 (C: *Ta* zai yinhang li zuogong.)

II. A. Shujin wa ima 35 sai nano.

- (E: My husband is 35 years old now.)  
 (M: Suami saya berumur 35 tahun.)  
 (C: Wo xiansheng jinnian 35 sui le.)

B (11) B \* Ano hito, donna shigoto shiteiru no?

- (E: What is *he* doing?)  
 (M: Apakah kerjanya?)  
 (C: *Ta* zuo sheume gongzuo ne?)

(12) A's younger sister, younger brother etc.  
 (A's younger family member)

I. A. Imooto wa kookoo sannensei da.

- (E: My younger sister is in Form 6.)  
 (M: Adik saya sekarang berada di dalam tingkatan 6.)  
 (C: Wo meimei nian gaozhong san nianji le.)

(12) A ? ano ko wa ima juken benkyoo de taihenda.

- (E: *She* is now very busy preparing for the coming exam.)  
 (M: Sekarang *dia* sangat sibuk dengan persediaan untuk peperiksaan.)  
 (C: *Ta* zheng mangzhe zhunbei kaoshi ne.)

- II. A. Imooto wa kookoo sannensei nano.
- (E. My younger sister is in Form 6.)  
 (M. Adik saya sekarang berada di dalam tingkatan 6.)  
 (C: Wo meimei nian gaozhong san nianji le.)  
 B (I2)B \* *ano ko*, juken jumbi de taihen desho
- (E. She must be very busy preparing for the coming examination.)  
 (M. Tentunya *dia* sangat sibuk dengan persediaan untuk peperiksaan.)  
 (C: *Ta* yiding mangzhe zhunbei kaoshi ne.)

Some speakers use “*a-*” (but never use “*ko-*” or “*so-*”) to refer to the members of their own family, especially one’s spouse or younger family members. but if one hears such an expression it is felt that the speaker detaches the referent somehow artificially and treats him/her as non-family. This nuance of “*a-*” can be exemplified in another instance, although this is not a person. The Japanese cannot refer to Japan as “*ano kuni*” (“*kuni*” means “country”), no matter how well his non-Japanese addressee knows Japan. We cannot use “*ano kuni*” to refer to the addressee’s home country either. It may be possible for a speaker to treat his country, his family etc. as if they were independent of his own ego. However, a speaker cannot separate the addressee from his country and his family etc. at will. Family members of the speaker and the addressee are placed in a very close or in the same position to the zero point of psychological co-ordinates between the speaker and the addressee respectively. This is also supported by the fact that family members occupy a special position in the usage of ‘*ageru* & *kureru*’ (In Japanese two different words are used corresponding to “give” in English. They are “outward give” “*ageru*” and “inward give” “*kureru*” “*Ageru*” is used for “I give you.” etc. and ‘*kureru*’ is used for “You give me” etc.) Therefore we cannot measure the distance to the referent and cannot use “*ko-* & *so-*” for them. Once a family member appears in the text, the speaker and the addressee lose the ground devoted to “in-group consciousness” and therefore cannot use “*a-* & *so-*”

#### 6. Kare/Kanojo

The “?” appearing in the “*kare/kanojo*” column of the table shows that the usage or acceptability of this word differs from one speaker to another. The cases where everybody agrees are “a speaker’s friend (2)A, (3) B, (6)A, B), “a spouse of the speaker or the addressee” (10)A, B), “a speaker’s junior (non-family)” ( (5)A ) and a “young idle” (

(8)A, B). Among them, only the spouse of either the speaker or the addressee, their mutual friend and the young idol can be referred to as "kare/kanojo" by both of them. When someone other than the spouse of either the speaker or the addressee is referred to by these words, the degree of intimacy between the speaker and the person referred to must be equal or higher than that between the addressee and the referent. When referring to a person with whom the speaker is not intimate, especially if he/she is brought up by the co-speaker ( (1)B, (2)B, (4)B, (5)B ), "kare/kanojo" cannot be used. Even if the referent is from the speaker's own family, if he/she is superior ( (10) A ), very few Japanese accept it, and even fewer if he/she is a member of the addressee's family ( (10)B ). Regarding a younger family member, the setting of the situation here may be too loose. If we suppose that addressee B is acquainted with the speaker A's younger sister, the mark in the table will be changed into O or O? But if co-speaker B has never met her and did not know that A had a younger sister, it will be X or X? We should also note that very few Japanese will use "kare/kanojo" to refer to a child who is not yet a teenager. The Chinese "ta" is not exclusively used for people, and can be used for animals as well. In Malay or English, "dia" or "he/she" is primarily used to refer to a person, but one's pet is also sometimes referred to as "dia" or "he/she" without any abnormal implications, although they are not human beings. In Japanese, however, "kare/kanojo" cannot be used in ordinary daily situations to refer to an animal. That means the Japanese "kare/kanojo" very strongly implies "male adult person/female adult person". As for a famous person, Seiko can be referred to as "kanojo" because everybody knows and feels close to her through exposure to TV programmes and weekly magazines. However, Prime Minister Nakasone cannot be referred to as "kare" by everybody. Although everybody knows him, he is among highest ranking people in the country and few would feel on intimate terms with him.

Since "kare/kanojo" has such restrictions as described above, it might be problematical if we introduce these words to the learner of Japanese as in the following:

Watashi wa Yamada desu. (I am Yamada.)

Anata wa Ito-san desu (You are Mr./Ms. Itoh.)

Kare wa Sumisu-san desu (He is Mr. Smith.)

(Comprehensive Japanese Vol. 1 (1981): Sendagaya Institute)

Kunojo wa dare desu ka. (Who is she?)

*Kanojo* wa Anna desu. Watashi no imooto desu (She is Anna. My younger sister)

(*Japanese for Today* (1979)) Gakken)

We can easily imagine the confusion faced by a student who is familiar with the English-type third person pronouns. This type of presentation does not tell students about the restrictions of the Japanese "*kare/kanojo*". On the contrary, its use in a context like the above is quite anomalous, because we usually do not use "*kare/kanojo*" about a person whom we have no knowledge.

I have checked a series of primary school textbooks which are used in Japan, published by Mitsumura Tosho Shuppan in 1980. I found only four chapters using "*kare*", including "*karera*" which is a plural form of "*kare*" and roughly corresponding to "they" in English, from Standard 1 up to Standard 6. There are no chapters with "*kanojo*" at all. The first "*kare*" among them is in the chapter entitled "The father of Red Cross - Jean Henri Dunant" in Standard 5: Vol. 1. It is followed by "The Knight in the Sky" by Ambrose Bierce (translated by Yoshida, Kintaroo) in Standard 5: vol. 2, "Protect Nature" by Itoh, Kazuaki and "Tanaka Shoozoo" by Kami, Ichiroh in Standard 6: Vol. 1.

Compared to this we can easily find "dia", "he/she" and "ta" in Standard 1 textbooks in Malay, English and Chinese. Moreover, we can hear them in conversations by children who have not been to school yet. That means the third person pronouns constitute an indispensable basic vocabulary in these languages, whereas the Japanese "*kare/kanojo*" is a word which will be learned after mastering the basic grammar and vocabulary of the language, sometimes learned together with style, honorific expressions etc.

If we eliminate the first two chapters in the above primary school textbooks, which are translated from European languages, only one chapter with "*karera*" and only one chapter with "*kare*" is left. The writer of *Protect Nature* uses "*karera*" to refer to the living creatures which are being exterminated by men's environmental destruction, and the writer of *Tanaka Shoozoo* uses "*kare*" in a biography about the hero who fought all his life against mine pollution at the Ashio copper mine. In both cases the writers feel intimate with the referents, sympathize with them and they never try to hide such sentiments.

The selection of the marks O or X in the table will be different or impossible, if we take a different setting or situation. For example, Prime Minister Nakasone can never be referred to as either "*kare*" or "*ano hito*" in a newspaper headline, or on TV/radio news. In such cases the writer/speaker deliberately conceals his personal stand. That means he cannot convey any information about his attitude, his sentiments or his degree of intimacy with the person he refers to. The use

of “*kare/kanojo*” will give this type of information to the hearer, and that is why the writer/speaker must avoid using it. “*Kare/kanojo*” can never be neutral in this sense. The use of “*Kare/kanojo*” to refer to a person might well be taken by the hearer as a declaration of how the speaker acknowledges or registers the person concerned (as a sweetheart, a friend, an enemy etc.) in his name list. This registration naturally presuppose the person’s existence in this world. Therefore an imaginary person like (9) cannot be referred to as “*kare/kanojo*”.

### 7. Conclusion

To conclude then, “*ko-/so-/a-* + “ cannot be used for the speaker’s or the addressee’s family members. Sometimes “*a-*” is used for a speaker’s wife/husband or younger members of his family.) For non-family members the speaker knows and whom the addressee is also expected to recognize without any difficulty “*a-*” is used. For non-family members whom neither the speaker nor the addressee can identify with or whom only one of them can recognize “*so-*” is used. For non-family members whom the speaker does not expect the addressee to recognize quickly “*ko-*” is used, while “*so-*” is used for non-family members whom the speaker cannot recognize but whom the addressee seems to recognize. It should be noted that “*kare/kanojo*” is not as much restricted in use as “*ko-/so-/a-* +”, but nevertheless it cannot be used for a superior or the addressee’s family members except the wife or husband, or a person the speaker does not recognize.

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## **Appendix**

### **Reference, co-reference and Deletion**

#### **- With special emphasis on “Person” in Japanese -**

#### **1. Reference**

##### **Reference by Common Noun**

Nouns expressing human relationship

Nouns expressing a social status

##### **Reference by Proper Noun**

Vocatives

##### **Reference by Demonstratives**

Reference and Definiteness

Specific/Non-specific/Generic Reference

#### **2. Co-reference**

##### **Reference and Co-reference**

Co-reference and Anaphora

Co-reference and Definiteness

Co-reference and Specificity

##### **Co-reference by Demonstratives**

Co-reference by Proforms

Co-reference by Pronominal Epithet

Co-reference by Numerals+Classifiers

Co-reference by Non-reciprocal Expressions

Co-reference by Particle “no”

Co-reference by Paraphrase

#### **3. Deletion**

##### **Deletion of Speaker**

Deletion of Co-speaker

Deletion of Third person (singular)

Speaker's family

Co-speaker's family

Others

##### **Deletion and Plurality**

Deletion and Definiteness

### Deletion and Specificity

#### Recoverability of Deleted elements

#### 4. Viewpoint

##### Identity

Speaker's involvement in the matter

Co-speaker's involvement in the matter

Interpersonal relationship among speaker, co-speaker  
and referent

Context of utterance

#### 5. Conclusion

Rule governed phase of the language (usage)

Principal controlled phase of the language (use)

Their interaction.