Developing the suggestion in Den Dikken and Giannakidou (2002: 43) regarding the negative attitude of *wh-the-hell*, I advance a formal mechanism of the point of view anchoring of the attitudinal adverb *daodi* 'the hell' and the logophor *ziji* 'self' in Chinese. The *wh-the-hell* question in Chinese is formed by the Q-operator, *daodi*, and the *wh*-associate that form a successive c-command relation as in (1). Note that *daodi* and the *wh*-associate do not need to form a continuous constituent in Chinese, and both stay in situ in overt syntax:

(1) Q_{wh} Zhangsan daodi   xihuan   shei   ne?
         ZS   the-hell   like   who   Q
    'Who the hell does John like?'

Also, *daodi* can take matrix scope while staying in the embedded clause as in (2); however, this occurrence of *daodi* is restricted by the person feature of the matrix subject as in (3) – the matrix subject can only be of second person:

(2) Ni renwei [Lisi daodi xihuan shei] ne?
    you think LS   the-hell like   who Q
    'Who the hell do you think LS like?'

(3) *Zhangsan renwei [Lisi daodi xihuan shei] ne?
     'Who the hell does ZS think LS like?'

This person feature constraint reminds one of the blocking effects of the logophor *ziji* in Chinese in (4):

(4) Zhangsan$_i$ renwei [*wo/*ni/Lisi   kanbuqi   ziji$_i$]
    ZS   think   I/you/LS   look-down-on self
    'Zhangsan thinks that *I/*you/LS looks down on him.'

Huang and Liu's account of (4) is based on the pragmatic strategy of avoiding perspective conflicts. That is, the logophor *ziji* corresponds to *wo* 'I' anchored to the third person internal speaker *Zhangsan* in the direct discourse complement as in (5)/(6), while the first/second person pronoun *wo*/*ni* in the embedded clause in (4) is anchored to the external speaker of the whole utterance. This results in perspective conflict in the direct discourse complement in (6):

(5) Zhangsan renwei, "Lisi kanbuqi wo."
    ZS thinks, "Lisi looks down on me."

(6) #Zhangsan renwei, "wo/ni kanbuqi wo."
     ZS thinks, "I/you look down on me."

This pragmatic explanation fails to predict the ungrammaticality of (7) with the discourse representation complement (8). The underlying *wo* 'I' of *ziji* in (8) is anchored to the first person matrix subject, which denotes the external speaker of the whole utterance. This anchoring should not have any perspective conflict with the second person pronoun *ni* 'you', which is also anchored to the external speaker.

(7) *Wo$_i$ renwei [ni   kanbuqi   ziji$_i$]
     I   think   you look-down-on self
     'I think you look down on me.'

(8) Wo$_i$ renwei, "ni   kanbuqi   wo"

    I think, " you look down on me."

I propose that at the periphery of each phase, there is a Point of View operator responsible for binding the Point of View variable within *daodi* and *ziji. Daodi* is unspecified for the value of [± discourse participant], while *ziji* is, according to Huang and Tang (1991), "doubly anaphoric" in lacking the values of [± discourse participant] and [± addresser]. The agreement between the Point of View operators of each phase can derive all the phenomena mentioned above.