

# Korean Grammar in Discourse and Interaction

Materials for Advanced / Heritage Korean

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## Unit 2:

### Honorific Speech Levels

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## Preface

### Honorific Speech Levels

This workbook unit has been designed to supplement current resources on Korean grammar. Its primary purpose is to demonstrate and explain aspects of Korean grammar from a discourse-pragmatic perspective and is intended for teachers/learners of Korean as well as for anyone interested in Korean discourse analysis. By "discourse-pragmatic" we mean that we appeal to a large database or corpus of naturally occurring language (discourse) produced in spoken, written, and hybrid (e.g., electronic communication) modes to analyze in depth the interactional/cognitive meanings and functions (pragmatics) of the particular grammatical forms that we investigate. Because we work with numerous occurrences of the same form as it emerges across a variety of contexts and across the three discourse modes, we are able to locate crucial patterns with respect to how, when, and for what purpose the form is used in those contexts. We then determine an "underlying meaning" of the target form based on the patterns discovered, which may serve as a means to better understand and explain the pragmatic functions of the selected features of Korean grammar.

The exercises and grammatical explanations in this workbook unit focus on the two verbal markers of honorific speech, i.e., V -요 vs. V -(스)ㅂ니다. Advanced level and heritage learners (and teachers as well) report difficulties in pinpointing precisely how these three constructions differ—particularly in terms of meaning. That is, these grammatical constructions appear to be similar from the point of view of semantics and pragmatics, and while advanced/heritage learners tend to have enough linguistic and cultural knowledge to recognize the degree to which these forms overlap in meaning and function, they tend to be unable to systematically articulate how the forms differ and why. Even more challenging is the next step: to intentionally select one form over the other in order to express a particular communicative intent.

The explanations and exercises in this unit have been designed to reflect actual patterns of the target forms within discourse. They are intended to guide you to both inductively and deductively focus on such patterns and to ultimately uncover the conceptual schemata that underlie each form. Once you succeed in pinpointing and articulating the conceptual schemata, you can then learn to disambiguate the target forms on the basis of their conceptual meaning and also to produce these forms in your own discourse in pragmatically appropriate ways.

We hope that you find this workbook useful. We would be pleased to receive your feedback on our exercises and explanations via e-mail.

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## Introduction:

### THE TWO HONORIFIC VERB ENDINGS -요 VS. -습니다/-습니다:

#### QUESTIONS THAT MAY ARISE HERE:

BOTH FORMS BELONG TO THE CATEGORY OF "HONORIFIC SPEECH"

DO SPEAKERS ALTERNATE BETWEEN THE TWO FORMS EVEN WHEN THEIR INTERLOCUTORS DO NOT CHANGE?

WHEN ALTERNATION DOES OCCUR, WHY DOES IT OCCUR AND WHAT DOES THIS REVEAL ABOUT THE SPEAKER'S RELATIONSHIP TO THE CONTENT OF THE TALK AND TO THE INTERLOCUTOR?

We know that Korean has two honorific verbal endings:

DEFERENTIAL FORM:                      -습니다/-습니다

POLITE FORM                                -요

Reference grammars and textbooks (from as early as the first few lessons of elementary level study) indicate that the two are generally distinguished on the basis of formality level, with -요 being the less formal honorific verbal ending and -습니다/ -습니다, the more formal one.

Additionally, reference materials provide details with respect to the various social and contextual factors that influence the use of each form. For example, when speaking with persons who are older and/or whose status is higher, but with whom we sense a feeling of closeness, then the polite form -요 is used. When speaking with persons who are older and/or whose status is higher, where no sense of closeness is felt or where an expression of closeness would be inappropriate, then the deferential form -습니다/ -습니다 is used. It is also pointed out that -습니다/-습니다 is used in very formal interactional contexts such as formal conversations involving high ranking officials or when addressing higher ranking military officers, and in less interactional contexts such as lectures, news broadcasts, and religious sermons.

What is important here is that the situations cited for both forms all imply that it is the relationship between the speakers or the context which determines when to use each form.

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<sup>1</sup> See Eun and Strauss (2004) and Strauss and Eun (2005) for a detailed version of the analyses set forth in this section. Any reference to this section of the workbook should also include reference to the articles/studies in which the original analyses appear.

However, this explanation may not be sufficient, because what follows from such an implication is that if the context remains the same or if the speakers do not change, then the choice of form would not change either.

When we look closely at discourse data, we find that, in fact, when speakers appeal to honorific forms, they sometimes use only one form, in perfect accordance with the current explanations.

But, we also find that they frequently alternate between the two forms, even when there is no change whatsoever in either the context or in the persons involved in the interaction. How can we account for this?

Let's take a closer look.

## I. The deferential form -버니다/-습니다

As we look through our corpus, we find that few discourse genres use only one form or the other. For example, in (1) below, we have an excerpt from a KBS News broadcast, and here the predominant speech level form, if not the exclusive one is the deferential level -버니다/-습니다:

(1) KBS 9:00 News (4/17/2001) - Bong Ju Lee wins the Boston Marathon

Male anchor: 여러분. **안녕하십니까.**  
'Good evening ladies and gentlemen.'  
(Lit. 'everyone, are you [DEF] at peace?')

Female anchor: **사월 십칠일 KBS 아홉시 뉴스입니다.**  
'(This) is [DEF] KBS News 9, for April 17.'

Male anchor: **첫 소식입니다.** 한국 마라톤의 대들보 이봉주 선수가 반세기만에 세계 최고 권위의 보스턴 마라톤 정상에 **올랐습니다.** 오늘 새벽 온 국민을 감격과 흥분으로 몰아 넣었던 이 선수의 우승장면을 먼저 **보시겠습니다.**

'(This) is [DEF] the first news (of the day). The marathon athlete, Bong-Ju Lee, is the girder (i.e., metaphor for the most important athlete) for the Korean marathon. He **has reached** [DEF] the peak of the Boston Marathon, which is the world's highest authority (in marathon races), (the first Korean) in a half century (to win the Boston Marathon). First, we'll **watch** [DEF] the winning scene of this athlete who, early this morning, drove all the people of Korea to deep emotion and excitement.'

The same is true for the news excerpt in (2) below.

(2) KBS 9:00 News (1/18/2002)

Male anchor: 여러분 **안녕하십니까**.  
'Hello, everyone.'

Female anchor: **일월 십팔일 금요일 KBS 뉴스입니다**.  
'This is KBS 9'o'clock news for January 18th.'

Male anchor: 오늘 첫 소식**입니다**. 최근 겨울답지 않은 포근한 날씨가 계속되면서 국민 건강을 위협하는 각종 질병이 **번지고 있습니다**. 우선 지난 달 경기도에서 처음 확인 된 독감( ) 전국적으로 유행할 조짐을 **보이고 있습니다**. 먼저 황상길 기자의 보도**입니다**.

'Here's [DEF] the first news of today. Recently, warm weather has been continuing, which is not typical in winter. (As a result), different types of diseases **are spreading** [DEF] widely, which may pose a health threat. In particular, (cases of) influenza first confirmed last month in Kyungki Province are **showing** sign [DEF] of spreading [DEF] nationwide. Now Hwang Sal Kil **will report** [DEF].'

That the deferential form is the exclusive, or near exclusive form used in public discourse such as news broadcasts is precisely in line with the current literature on speech level usage in Korean.

The next section will provide a contrasting example in which only the polite form -요.

## II. The polite form -요

In this example, two Korean graduate students are talking about earthquakes in general, and about an earthquake that occurred in the Los Angeles area in 1993. The predominant speech level used by these two graduate students is the polite form:

(3)

Sumi: 지진이 처음 났을 때 (.) 어:: 한국에는 지진이 **안나잖아요**:: 그래서 굉장히 놀랐구,  
(.) 막 (.) 흔들리는데 (.) 처음에는 막 그게 뭔지도 **몰랐어요**. 지진인지도 모르구.  
'When the earthquake first hit, uh::, **we don't have** [POL] earthquakes in Korea, so I was quite surprised and it just shook, but at first **(I)had no idea** what it was [POL]. I didn't even know it was an earthquake, and'

Eun-Young: 응.  
uh huh

Sumi: 너무 놀래 가지구 (.) 그때 밤 자고 **있었잖아요**.  
'I was so surprised and (.) **I'd been sleeping** [POL] that night (i.e., the night before).'

So far, so good. The examples presented in (1), (2), and (3) above all seem to follow what we might expect to occur in Korean oral discourse in relation to speech level use. That is, in formal and public discourse settings, we would expect the use of the deferential -습니다/-습니니다, as we clearly see in excerpts (1) and (2). By the same token, in less formal settings in which non-intimate adults interact with each other, we would expect the use of the polite speech level -요, as we observed in (3).

But, what is not well accounted for in the majority of reference grammars and pedagogical materials dealing with Korean is the fact that speakers often (and, at times, very often) alternate between the two forms. Some scholars indeed note that such alternations are possible and that they do naturally occur, however, little scholarly work has been done which explains precisely when, how, and why speakers might alternate their use of speech level forms.

This is an important issue, especially in light of the existing treatments of honorific speech level forms in Korean because in the current literature, the reasons given generally have to do with who the speaker is and who the interlocutor is. That is, if someone is addressing a person of markedly higher status in a very formal situation, we expect the deferential form. Conversely, if someone is addressing a status equal or a near status equal, but someone who is not particularly close, then we would expect the polite form. Therefore, what we would not particularly expect to find is an alternation between deferential forms and polite forms when one particular speaker is addressing another particular interlocutor. Nothing at all in the literature would account for this, but it does happen, and it happens quite naturally. And, not only does it happen naturally, it happens with a very striking systematicity.

What precisely is it that underlies such systematic alternations of speech level forms? Let's start the analysis.

### III. Alternations between -습니다/-습시다 and -요

A. Some glimpses into the deferential form:

(4) A Radio Talk Show: 아름다운 세상 'Beautiful World' (10/12/2000)

Host: 네. 오늘 목요일 이부는 서울 대학교 사회교육학과 이미나  
교수와 함께 중년의 위기에 대해서 **생각을 해 보겠습니다.**

'So, today, Thursday, (in) Part 2 (of our show), we **will be thinking** [DEF] about the middle aged crisis with Professor Mina Lee, of the Social Education Department of Seoul National University.'

(5) Pastor Cen's Sermon (10/18/2000) - Parents and children":

OPENING

예. 오늘은 가정에 관한 말씀 **입니다.** 또 우리 부모와 자식관에 관한 말씀 **입니다.** 제목은  
거룩한 부모 거룩한 자녀라는 제목으로 우리 하나님 말씀 **증거하겠습니다.**

'So, today **it is** [DEF] words about home (that I'll speak about). And **it is** [DEF] words about (relationships) between parents and children. The title (of the sermon) is- With the title of "Holy parents, holy children" we **will be witnessing** [DEF] God's words.'

Excerpt (4) above is from the radio talk show 아름다운 세상 'Beautiful World' and excerpt (5) is from a religious sermon delivered by Pastor Cen.

Do you notice anything at all that these two examples have in common? For example, at what point in the discourse do they occur? What are these utterances intended to do with respect to the talk that will follow?

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(6) TV English instructional program: Survival English

Host: 마지막으로 쇼핑해서 물건을 가지고서 집에 가기 전에 해야 될 일이 가격을 치러야 **되죠**. 자, 물건 값을 치를 때 사용할 수 있는 표현을 우리가 중점적으로 오늘 **공부해 보도록 하겠습니다**.

'In the end, when we go shopping, before we take the merchandise home, we **have to** pay [POL] for it. So, today we **will study** [DEF] focusing on expressions we can use when paying for merchandise.'

Now, let's examine a few excerpts where alternations between the deferential and polite forms occur. The first is from the English language instructional program broadcast on Korean television called "Survival English." Here, the host is telling the viewing audience what the topic of study will be for the day. So, first of all, do you notice anything that this example has in common with what we've just observed in (4) and (5), especially with reference to the use of the deferential form at the end of the second sentence?

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But, there's more.

Note that the first sentence uses the polite form. What is the content of this sentence? That is, what, exactly is the announcer telling us? Is what he is conveying in this first sentence something that you might find particularly informative? Why or why not?

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What you've just noticed above is actually a very important clue to the solution of the puzzle surrounding speech level alternations in Korean.

Let's have a look at one more example. Where -요 is used may not be as straightforwardly clear in (7) as it was in (6), but the usages are somewhat related. So, note where -요 is used and note where -습니다/-습시다 is used.

(7) A Radio Talk Show: 아름다운 세상 'Beautiful World' (10/04/2000)

- Female: 요즘: 이 중년 남성들의 화제가  
'These days the topic among middle-aged males is-'
- Male: 음  
'Mhm'
- Female: 건강이: 단연 그 일등이라고 그래요[:  
'People say that health is [POL] the number one (issue).'
- Male: [네[:  
'Uhhuh'
- Female: [화제가:  
'I mean, the issue is-'
- Male: 네  
'Uhhuh'
- Female: 지난 주 통계청이 발표한 •hh 구십구년 인구동태 조사 결과에 보면은요?  
'If we look [POL] at the results reported last week by the Bureau of Statistics for 1999,'
- Male: 네  
'Uhhuh'
- Female: 한 해에 사오십대 남성들의 사망률이 •hh 여성의 세 배라고 그렇습니다  
'It says [DEF] the death rate of male adults in their 40s and 50s is three times that of females.'

If you look closely at the content surrounding the speakers' use of -요 and -습니다/-습니다 in examples (4), (5), (6), and (7), you might notice a subtle difference with respect to the type of information that the speaker is conveying. Let's summarize what we've got so far:

- USE OF -습니다/-습니다 THUS FAR :
  - In examples (4) and (5), we note that the speaker is using the deferential form-습니다/-습니다 at a point in the discourse to introduce the overall topic of the radio show in (4) and the topic of the day's sermon in (5). We find a similar pattern in the second sentence of (6), where the host of the TV English language instructional program is also introducing the topic of the day's lesson.
  - In (7), the radio talk show hostess is providing official statistical information about the phenomenon of mid-life crises.

• USE OF -요 THUS FAR :

- In example (6), the host of “Survival English” uses -요 after the utterance of a completely commonsensical statement, i.e., ‘when we go shopping, before we can take the merchandise home, we have to pay for it.’
- In example (7), the radio talk show host and hostess use -요 when they express information that might be construed as common knowledge.

Now, given what we’ve observed above, have a look at the short excerpt in (8), and see if you can account for why -요 and -습니다/-습니다 are used in the way that they are.

(8) A TV Talk Show: ‘김혜수 Plus You’ (6/16/1999) – Guest:주병진

오늘 ‘Long Take’ 손님은 **요** 정말 다양한 직함을 가지신 분입니다. 한 기업의 오너, 명 엠씨, 연극 연출가, 그리고 98 학번 대학생까지 여러분 주병진씨 **입니다.**

‘Today’s ‘Long Take’ **guest is** [POL] a person with a variety of titles – the owner of a company, a famous MC, a theatrical director, and even a college student of the class of 1998 – Ladies and gentlemen, **this is** [DEF] Byungjin Joo.’

-요: \_\_\_\_\_

-습니다/-습니다 : \_\_\_\_\_

Now, do the same with example (9):

(9) TV English instructional program: Survival English (May, 2000) – bank and post office.

Host: •hh alright: jus’ had a glimpse of (.) what’s coming ahe^ad (.)

자: 오늘 저희들이 준비한 내용을 잠깐만 **엿봤습니다.** •hh 오월 달인데 말 **이죠:** an’ of course we have a new mo^nthly (.) theme (.) 새로운 (.) 주제를 저희들이 **선택했습니다.** 자 (.) 은행과 (.) 우체국을 이용할 때 (.) 사용할 수 있는 방- 표현들에 관해서 우리가 **알아보겠습니다.**

*alright: jus’ had a glimpse of (.) what’s coming ahe^ad* ‘So, you’ve just **peeked** [DEF] at what we’ve prepared for today. You know what? It’s [POL] May, right?’ *an’ of course we have a*

*new mo<sup>n</sup>thly (.) theme* 'We've **selected** [DEF] a new theme. So, we're **going to learn** [DEF] a way- expressions we can use when we go to the bank and post office.'

-요: \_\_\_\_\_

-습니다/-습니다 : \_\_\_\_\_

From here, we'll vary the examples a bit, while still illustrating the same general pattern underlying the use of -요 and -습니다/-습니다.

The following two excerpts are from a sermon by Pastor Cen. What is noteworthy here is that the Pastor is addressing one congregation – the same congregation throughout his entire sermon. However, as you'll see below, he sometimes alternates between the use of -요 and -습니다/-습니다. Let's have a quick look at number (10) first.

(10) Pastor Cen's Sermon – Theme: "Prayer"

예슬의 경지에까지 올라가기 위해서 해야 될 게 뭐냐 첫째는 **능숙해야 됩니다**. 능숙해야 **돼요**.

'What is that we have to do in order to reach the ultimate level in art? First, we must have the ability [DEF]. We **must have the ability** [POL].'

What is the pattern here? It is quite straightforwardly obvious. Which utterance contains the deferential form? Why do you think this might be so? Let's recap what we've discovered so far and then we can try and answer this question:

#### HYPOTHESES:

- The deferential form seems to be used in cases where the speaker is presenting information that is construed as NEW and/or UNFAMILIAR to the hearer. We observe this when tv and radio show hosts are announcing the day's topic or the pastor is announcing the theme of the day's sermon. This is clearly NEW information. We also observed this when the radio talk show hostess presented official statistical information about the mid-life crisis in Korea.
- The polite form seems to be used in cases where the speaker is presenting information that is construed as SHARED with the interlocutor – this could be the type of information that is totally commonsensical (e.g., one needs to pay for merchandise before taking it home), or it could be information that is simply PRESUMED as SHARED. We observed this in the TV English program as well as in the radio talk show examples.

If this is the case, then why might we find the pattern that we've just seen in (10)? Try and account for this on your own:

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Now, what you find in (11) is similar to the phenomenon in (10), but not identical. See if you can locate the pattern. Where you find -요 occurring will provide an important clue:

(11) Pastor Cen's Sermon - Theme: "Prayer"

우리 건물을 지을 때 보십시오. 철근이 들어가 있고 기둥만 있을 때 아름답다고 생각하는 사람이 누가 있습니까? 그러나 그 철근과 그 기둥의 모양을 보면 이 건물이 몇 층짜리 건물이 될 것인지를 알 수 있습니다. 골격이 좋을수록 높은 빌딩이 올라 갈 수 있다라는 거예요.

So look [DEF] at the time when someone builds a building. When the steel frame is in place and there are only columns, is [DEF] there anyone who would think this is beautiful? But if you look at the shape of the steel frame and columns, we can tell [DEF] how many stories tall this building will be. (In other words), the better the structure, the taller the building can be [POL].'

What type of information do you find repeated here? Is it a verbatim repetition as we observed in (10)? Which part of the information is marked with the deferential form and which with the polite form?

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SO, if we were to posit that the deferential form tends to be used with NEW information or information construed as being UNSHARED with the interlocutor, then it follows that the first element in a series of repeated utterances would be marked with the deferential form and the second element, i.e., the repeated information, with the polite form. After all, the first time an interlocutor hears this type of information, it could clearly be new; the second time that it is said, especially in an immediately contiguous utterance, the information already reaches the domain of SHAREDNESS with the interlocutor.

Now, the hypothesis that centers on:

NEW / UNSHARED INFORMATION → DEFERENTIAL  
SHARED / COMMON SENSE INFORMATION → POLITE

is not bad, actually. BUT, it doesn't really account for ALL instances of alternations between the deferential and polite forms.

Let's see if we can't find a better working hypothesis.

Examples (12) and (13) are excerpted from a set of television commercials. Both contain the deferential form:

(12) [TV Commercial: 가야 당근 농장 – Carrot juice]

..그러나 백 퍼센트 그 순수함만은 지켜 가겠습니다.  
'But we will always keep [DEF] the 100% purity.'

(13) [TV Commercial 청수식품: noodle product]

내 아기 (.) 내 가족을 (.) 먼저 생각합니다.  
'We think of [DEF] your baby and your family first.'

Now, when we look at these two utterances, they don't seem to necessarily follow the information status hypothesis. That is, there doesn't really seem to be any particular indicator as to whether these utterances would be construed as shared or non-shared with an audience or interlocutor.

So, let's continue and see if we can't come up with a more accurate structure which would account for the deferential / polite alternation in Korean oral discourse.

The short excerpt from the children's television program **뽀뽀뽀** might shed some light on this:

(14) 뽀뽀뽀 (6/23/1999)

뽀미언니: 그럼 심사 결과를 발표하겠습니다.  
'So, (now) I will announce [DEF] the results.'

우아해 아줌마: 잠깐... 심사 위원장의 한 말씀이 있겠습니다.  
'Wait a minute! The head judge (meaning me) will make a speech [DEF].'

In addition to the fact that (12), (13), and (14) all contain instances of only the deferential form, they also share the following feature: In each case, the speaker is making some kind of an announcement or establishment of his/her authority in a particular domain. For the television commercials in (12) and (13), we hear the voice of the advertiser or manufacturer making a promise or commitment to stand by their products. In (14), we see the characters in the

children's show establishing themselves as authorities: with **뽀미언니** declaring that she was going to announce the results of a competition involving the children, followed by **우아해 아줌마**'s announcement that she will be making a speech. In all cases, the speaker is separating him/herself from others by virtue of his/her authority, sense of expertise, corporate affiliation, and so forth.

Example (15), from a Kellogg's Corn Flakes commercial, contains instances of both the polite form -요 and the deferential form -습니다/-습시다. Now, given the preliminary analysis stated above with respect to a function of the deferential form, see if you can determine what might be going on interactionally among the characters in this television commercial script.

(15) TV Commercial: **켈로그 콘플레이크**: Kellogg's Corn Flakes

((The scene opens at the breakfast table; the two daughters are trying to imagine their father's reaction to tasting Corn Flakes for the first time and predict that he will not like the taste at all))

Daughter1:	아빠가 드실까? 'Do you think Daddy'll eat it?'
Daughter2:	((shaking her head 'no')) 응~ 얼얼해야지 ((mimicking Dad's voice)) hhh 'Uuh. (mimicking Father's voice) It's gotta be spicy. Hhh'
Father:	((who has just come to the table and is now sitting down; addressing his girls)) 잘 잤니? 'Did you sleep well?'
Both daughters:	네 'Yes'
Mother:	이런 담백한 아침 어떠세요 여보. 'How <b>do you like</b> [POL] this kind of refreshing breakfast, honey?' 켈로그 콘플레이크예요. 'It's [POL] Kellogg's Corn Flakes.'
Father:	켈로그 콘 플레이크? 'Kellogg's Corn Flakes?'
Mother:	노릇노릇 정말 좋은 순 옥수수에 비타민 철분까지 들었어요. 'It's <b>made of</b> [POL] really good pure yellow corn and even has vitamins and iron.' 바삭바삭 시원하고 정말 담백하구요. '(It's) real crispy, cool and <b>refreshing</b> [POL].'
Father:	음: 좋은데. 'U:m ((tasting the cereal)). It's good!'
Mother:	아침이 신선하게 바뀝니다. 'Your morning/breakfast will be changed [DEF] in a fresh way.' 콘 플레이크는 켈로그. 'If it's Corn Flakes, it's Kellogg's (lit. 'as for Corn Flakes, it's Kellogg's)'
Both daughters:	담백해지셨네. 'Dad's been refreshed!.'

In what interactional contexts is the polite form -요 used? In what context is the deferential form -습니다/-습시다 used? Who uses the latter form? Whom do you think that the speaker of the deferential-marked utterance is addressing?

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Clearly, the mother would not be addressing one of her family members with that type of deferential-marked utterance. This would establish her as an authority or expert with respect to her husband and children. Instead, we can see that she is taking on the voice of the breakfast cereal advertiser and saying to the viewing audience that their morning will be changed in a fresh way, thanks to the cereal. If there is any type of socio-interactional division, that division would be between the mother and the viewing audience and not the mother and her family members.

With this new preliminary hypothesis currently being formulated, let's have a look at another example in which we find alternations between the polite form and the deferential form. This excerpt is from the radio talk show that we saw in earlier examples.

In (16), the predominant form is the polite form. In fact, this excerpt involves four speakers: one host, one hostess, an expert guest (Professor Lee from Seoul National University), and a caller. Note especially the discourse by Professor Lee. She utters four -요-marked utterances and two -습니다/-습시다-marked utterances. What do you think accounts for the difference?

(16) Excerpt from a Radio Talk Show: 아름다운 세상: 10/12/00

Female: 이럴 땐 어떻게 해야 돼요 이미나 교수님?  
'What **should we do** [POL] in this case, Professor Mina Lee?'

Professor Lee: •hhh

Female: 허허허  
'Huh huh huh'

Professor Lee: 지금 말씀하신 거: 하고 편지 내용을 가지고는: 으: 제가 지금 두  
가지를 **생각하는데요**^

'With what you (i.e., the caller) said and with the contents of the letter, I now **think** [POL] of two things.'

(.)

Professor Lee: 하나는 지금 칠 년 되셨다고 **그랬죠?**

'One of them is-, Now you **said** you've been married for seven years, **right** [POL]?'

Caller: 네.

'Yes'

Professor Lee: 그 서양에서도 칠 년의 위기라는 게 **있[습니다]**

'In the West, too, there is [DEF] what is called a seven year crisis.'

Male: [어 **그래요?**

'Oh really [POL]?'

Female: 아:::

'Oh'

Professor Lee: 대개 이제 고 때 결혼해서 이제 심각한^ 그 회의기 (.) 권태기라고

말씀 **드릴 수 있겠죠?**

'Usually, now after getting married, it could be said [POL] that there is a serious period of skepticism (.) tedium.'

Male: 아[:::

'Oh'

Professor Lee: [•hh 예 그런 시기가 **옵니다**:: •hh 대개 그 때 인제 남편은 직장에

전념하고•hh 그러면서 그 어 아내하고의 밀접한 관계보다는 자기가 너무 바쁘기 때문에^

'Yes. That kind of period will come [DEF]. Usually the husband pays attention to his work instead of keeping a close relationship with his wife, because he's too busy.'

Female: 그렇[지

'Right.'

Professor Lee: [아내도 독립해 주고 자기 혼자 잘 살아 주기를 원하는::

'He wants his wife to live independently and live well by herself.'

Female: 어:::

'Oh'

Male: 음

'Um'

Professor Lee: 인제 그런 시긴데^ •hh 그 아내 입장에서는 굉장히 배신감을 **갖게**

**되죠**^

'This happens in this period, but from the wife's point of view, she of course **feels very betrayed** [POL].'

Analyze how the honorific speech levels are used by Professor Lee in (16). How do you think the professor is framing herself vis à vis her co-participants and vis à vis the audience. Do you sense a difference in terms of how she uses -요 and how she uses -습니다/-습니까?

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Now, let's examine the final excerpt. This one comes from another sermon delivered by a different Pastor, Pastor Ha. As you read through the passage, try and determine precisely why he uses -요 in the places where he does and why he uses -습니다/-습니까. Some of your findings may actually feel much like they are related to the previous preliminary hypothesis, i.e., that -습니다/-습니까 is related to some element of information status. However, bear in mind that we've re-formulated our thinking somewhat, and have posited that the deferential form is actually much more related to some element of authority, expertise, and so forth.

(17) Pastor Ha's Sermon: Theme: Three Principles of Marriage

저- 결<sup>^</sup>코 아담과 (.) 이브가 동시적으로 만들어지지 않았다는 것<sup>입니다</sup>. •hh 먼저 하나님이 남자를 만들어서<sup>^</sup> 여자를 받아들일 준::비를 시키고 난 다음에<sup>^</sup> •hh (.) 남자의 꽃으로서 여자를 만들어서 완성을 시킨 것<sup>입니다</sup>. •hh 돕는 배필이라고 하는 것은<sup>^</sup> (.) 완::성 시켰다 라고 하는 것을 의미<sup>합니다</sup>. (.) 따라서<sup>^</sup> •h 여자가 없이- 없으면<sup>^</sup> 남자는 불완전한 존재<sup>입니다</sup>. (2.0) 사람들은 이렇게 말<sup>합니다</sup>. (.) 남자도 여자가 낳았지 (.) 말은<sup>^</sup> 맞<sup>습니다</sup>. (.) 아니 여자가 안 난 남자가 어<sup>뒀</sup>어요 (.) 다:: 여자가<sup>^</sup> 남자를 낳<sup>았</sup>지요 (.) 그렇지만 성경을 그렇게 표<sup>현</sup>하지<sup>^</sup> (.) 않<sup>습니다</sup>.

'(According to the Bible), Adam and Eve were never created [DEF] at the same time. God first created man and prepared to create woman. And then He created woman as a flower of man to create perfection [DEF]. The 'helper' means [DEF] 'to make perfection.' So, without woman, man is [DEF] an imperfect being. People say [DEF] this: 'men were also born from woman.' That is [DEF] literally right. You know, **where is** [POL] a man who was not born from a woman? Of course all men **were born** [POL] from women. But the Bible doesn't say [DEF] it like that.

In the above excerpt, the predominant form is obviously the deferential form. In fact, all of the verbs but two are marked with deferential verbal morphology. The remaining two are marked with polite. Think very carefully through this one and see if you can come up with a plausible analysis for why we find the deferential where we do and why we find the polite where we do.

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What is noteworthy here is that when Pastor Ha uses the polite form, he does so in the context of either expressing a rhetorical question, the content of which is utterly commonsensical. And the answer, also a completely commonsensical statement, is marked with the polite form. In the remaining utterances, all marked with the deferential form, he frames himself as an expert in Biblical interpretation and religious authority.

NEW HYPOTHESIS FOR THE ALTERNATION BETWEEN -요 AND -습니다/-습시다.:

-습니다/-습시다. SERVES TO DELINEATE A BOUNDARY BETWEEN THE SPEAKER AND HIS/HER INTERLOCUTORS. THAT BOUNDARY MAY WELL BE A METAPHORICAL ONE. BY VIRTUE OF THE BOUNDARY, THE SPEAKER IS CONSIDERING HIS/HER INTERLOCUTOR(S) OUTSIDE OF HIS/HER OWN DOMAIN OF COGNITION, EXPERIENCE, EXPERTISE, ETC.

-요 SERVES TO INDICATE THAT NO SUCH BOUNDARY EXISTS. WHEN THE POLITE FORM IS USED, THE SPEAKER CONSIDERS HIS/HER INTERLOCUTOR(S) INSIDE OF HIS/HER OWN DOMAIN OF COGNITION, EXPERIENCE, EXPERTISE, ETC.

This dynamic can be represented as follows:

-습니다/-습시다.	+ BOUNDARY	EXCLUSION
-요	- BOUNDARY	INCLUSION

## **Linguistic References**

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