KOREAN HONORIFIC SPEECH STYLE SHIFT:
INTRA-SPEAKER VARIABLES AND CONTEXT

A DISSERTATION SUBMITTED TO THE GRADUATE DIVISION OF THE UNIVERSITY OF HAWAII AT MĀNOA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF

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Keywords: Korean honorifics, grammaticalization, indexicality, stance, identity
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by

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ABSTRACT

This study examines the speech level variation in Korean honorific sentence endings. Native speakers frequently alternate between honorific speech levels encoded as sentence ending even within a single turn of talk with no change in external variables. Broadly situated within the notion of indexicality, I investigate both the interlocutor inherent variables and the context of the situation. A qualitative scrutiny of linguistic interaction is performed alongside a quantitative analysis of speaker inherent variables of age, profession, gender, and hometown.

The data comes from an institutional setting of formal television talk show interviews, and the use of three honorific sentence endings are investigated: –npita, –a/eyo, and a sub-group of –a/eyo or the formerly connectives that has grammaticalized into sentence endings. In exploring 40 hours of the institutional dialogical interview activity, age did not show significant effect on the sentence ending use. Profession however, had a significant effect. Gender and hometown variables both had marginally significant effects on the sentence endings.

With the effect of speaker profession in mind, Korean speakers’ linguistic practices are examined using the basic tenet of Indexicality Principle (Ochs, 1993a,1996). I illustrate how interlocutors shift honorific speech styles to realize the conceptualization of epistemic and affective stance, and then indirectly index expert and individual identity. Such indexing is done not only for the speaker himself but also for a referent. I posit that speaker’ choice of linguistic honorific form is not confined to the parameters of one’s inherent variables but is determined based on speaker’s given situation and intention.

The study demonstrates the intricate and complex aspects of authentic
honorifics usage in which the speaker becomes an active agent in indexing one’s stance and identity. In doing so, interlocutors are capable of overcoming the statistically significant intra-speaker effect of profession. By adopting the sentence ending of their choice, speakers index stance and identity of their intent. The analyses also indicate that the shift between different honorific endings is fluid and context-sensitive. The study aims to contribute to the growing body of research on and more comprehensive understanding of the dynamic Korean honorific speech levels.
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<td>The total usage of three honorific sentence endings by age of host</td>
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<td>The total usage of three honorific sentence endings by profession of guest</td>
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<td>79</td>
</tr>
</tbody>
</table>
LIST OF TRANSCRIPTION CONVENTIONS
(adapted from Ochs, Schegloff, and Thompson, 1996, pp. 461–465)

[ point of overlap onset

] point of overlap ending

= no gap (latching)

(.5) time pause

(.) untimed micropause

: prolongation of the immediately prior sound

-- sharp cut-off of an utterance

. falling intonation

, continuing intonation

? rising intonation

¿ slightly rising intonation

↑ shift into higher pitch

↓ shift into lower pitch

_word underline represents a form of stress or emphasis

WOrd upper case represents noticeably louder volume

“talk” noticeably quieter volume

<talk> slowing down

>talk< speeding up

hhh audible outbreath

( ) unintelligible speech

(())) transcriber’s additional explanations or descriptions
The goal of this study is to examine the honorific sentence ending in use, rather than the syntax. Thus, the three target sentence ending groups are noted as -PNITA, MIT, or -A/EYO without the gloss for each morpheme. Also, some parts of speech are given the meaning rather than a label. The meaning notes are in the second part of the list.

**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Label</th>
<th>Example</th>
<th>Usage example</th>
</tr>
</thead>
<tbody>
<tr>
<td>AC</td>
<td>Accusative particle</td>
<td>을/를</td>
<td>친구는 과일을 사과를 먹어요.</td>
</tr>
<tr>
<td>AD</td>
<td>Adverbial suffix; adverbializer</td>
<td>게</td>
<td>좋게 만들어요.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(preceded by a predicate stem)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>이, 히</td>
<td>많이, 지극히</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(preceded by a predicate stem)</td>
</tr>
<tr>
<td>-A/EYO</td>
<td>Polite level</td>
<td>여/아요</td>
<td>갓어요. 좋아요.</td>
</tr>
<tr>
<td>CL</td>
<td>Numeral classifier (counter)</td>
<td>개, 분, 명</td>
<td>한 개, 두 분, 세 명</td>
</tr>
<tr>
<td>DC</td>
<td>Declarative sentence-type suffix</td>
<td>-다</td>
<td>가다, 먹는다</td>
</tr>
<tr>
<td>hon.</td>
<td>honorific word</td>
<td>깨서, 드시다, 지/제</td>
<td>할머니께서 돌아가시다.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(grandmother _NM.hon.)</td>
</tr>
<tr>
<td>HT</td>
<td>Honorary title</td>
<td>남</td>
<td>사장님</td>
</tr>
<tr>
<td>IM</td>
<td>Imperative sentence-type suffix</td>
<td>라, 비시오</td>
<td>빨리 가라. 가실시요.</td>
</tr>
<tr>
<td>IN</td>
<td>Indicative mood suffix</td>
<td>나/느냐, 느/ 느지, 니</td>
<td>가느냐. (산다, 먹는다, 가겠다. 지), 너(갑니까?)</td>
</tr>
<tr>
<td>INF</td>
<td>Infinitive suffix (denoting act/state as an objective fact)</td>
<td>이/아, 여</td>
<td>들어 가다, 돌아 오다, 보여주다, 가려주다</td>
</tr>
<tr>
<td>MIT</td>
<td>Mitigating</td>
<td>See Table 2.2</td>
<td>example: 하거든요</td>
</tr>
<tr>
<td>NM</td>
<td>Nominative case particle</td>
<td>이/가</td>
<td>친구가 였다.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>동생이 였다.</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>(preceded by a noun)</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Label</td>
<td>Example</td>
<td>Usage example</td>
</tr>
<tr>
<td>--------------</td>
<td>-------</td>
<td>---------</td>
<td>---------------</td>
</tr>
<tr>
<td>NOM</td>
<td>Nominalizer suffix</td>
<td>-기/-지</td>
<td>착한 사람이 되기를 바란다.</td>
</tr>
<tr>
<td>PAS</td>
<td>Passive suffix</td>
<td>이,히,리,기</td>
<td>끊이지 않는다.</td>
</tr>
<tr>
<td>PL</td>
<td>Plural suffix or particle</td>
<td>들</td>
<td>아이들이 많다.</td>
</tr>
<tr>
<td>PLN</td>
<td>Plain speech level or suffix</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>-PNITA*</td>
<td>Deferential level</td>
<td>-ㅂ/습니다</td>
<td>감습니다. 말씀해 주십시오.</td>
</tr>
<tr>
<td>PR</td>
<td>Propositive sentence-type suffix</td>
<td>-자, 비시다</td>
<td>빨리 가자. 갑시다.</td>
</tr>
<tr>
<td>PRM</td>
<td>Promissive sentence-type suffix</td>
<td>을/를게</td>
<td>꺼 먹을게. 내일 발해 줄게요.</td>
</tr>
<tr>
<td>PRS</td>
<td>Prospective modal suffix</td>
<td>를/을, (것)</td>
<td>내일 불 시험, 밤에 먹을 간식, 내일 가(것)다.</td>
</tr>
<tr>
<td>PST</td>
<td>Past tense and perfect aspect suffix</td>
<td>었/있</td>
<td>먹었다. 갔다.</td>
</tr>
<tr>
<td>Q</td>
<td>Question marker, i.e., interrogative sentence-type suffix</td>
<td>까, 요</td>
<td>그렇습니까? 그랬어요?</td>
</tr>
<tr>
<td>QT</td>
<td>Quotative particle</td>
<td>-(라/다)고,</td>
<td>먹으라고 했다.</td>
</tr>
<tr>
<td>RL</td>
<td>Relativizer (or adnominal modifier) suffix</td>
<td>-은/-는/-ㄴ</td>
<td>접은, 가는, 다양한, 공부한</td>
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<tr>
<td>(preceded by a predicate stem)</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>RT</td>
<td>Retrospective mood suffix</td>
<td>던</td>
<td>내가 다니던 학교.</td>
</tr>
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<td>SH</td>
<td>Subject honorific suffix</td>
<td>시</td>
<td>사랑했던 사람</td>
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<td>TC</td>
<td>Topic-contrast particle</td>
<td>-은/는</td>
<td>동생은 유치원생이예요.</td>
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<tr>
<td>*</td>
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*Target sentence endings
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<tr>
<th>Korean</th>
<th>Meaning</th>
<th>Usage Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>(어/아)도</td>
<td>even though</td>
<td>적어도. 갈아도.</td>
</tr>
<tr>
<td>어/아서</td>
<td>so</td>
<td>밥을 많이 먹어서 배 부른다. 잡아서 먹었다.</td>
</tr>
<tr>
<td>어/아야</td>
<td>must</td>
<td>먹어야 된다. 접어야 한다.</td>
</tr>
<tr>
<td>(으)러</td>
<td>in order to</td>
<td>먹으러 왔다. 수영하러 수영장에 갔다.</td>
</tr>
<tr>
<td>(으)려고</td>
<td>intending to</td>
<td>저녁에 먹으려고 한다. 학교에 가려고 한다.</td>
</tr>
<tr>
<td>(으)로</td>
<td>with, through, as, as means of</td>
<td>너를 친동생으로 생각한다. 연결로 썼다.</td>
</tr>
<tr>
<td>(으)면</td>
<td>if</td>
<td>A 학점을 받으면 기분이 좋을 거다.</td>
</tr>
<tr>
<td>(이)다</td>
<td>be</td>
<td>학생이다. 동생 친구다.</td>
</tr>
<tr>
<td>같</td>
<td>fact, thing</td>
<td>100 점을 받을 것이다.</td>
</tr>
<tr>
<td>고</td>
<td>and</td>
<td>빵을 먹고 커피를 마시다.</td>
</tr>
<tr>
<td>그러니까</td>
<td>so</td>
<td>그러니까 내가 가겠다고 말하지 않았니?</td>
</tr>
<tr>
<td>는지</td>
<td>whether</td>
<td>가(겠)느지 물어봤다.</td>
</tr>
<tr>
<td>다만</td>
<td>if</td>
<td>내일 시간이 된다면 함께 놀자.</td>
</tr>
<tr>
<td>도</td>
<td>also, too</td>
<td>나도 친구와 함께 갈다.</td>
</tr>
<tr>
<td>되</td>
<td>become</td>
<td>3 학년이 된다</td>
</tr>
<tr>
<td>몇</td>
<td>a few</td>
<td>다 먹지 않고 몇 개만 먹겠다.</td>
</tr>
<tr>
<td>보다</td>
<td>than</td>
<td>동생이 형보다 키가 더 크다</td>
</tr>
<tr>
<td>수</td>
<td>able, can</td>
<td>잘 할 수 있을 거다.</td>
</tr>
<tr>
<td>없다</td>
<td>not exist</td>
<td>차가 없다.</td>
</tr>
<tr>
<td>에</td>
<td>to, at, in on</td>
<td>학교에 갔다.; 학교에 있다. 책상 안에 있다</td>
</tr>
<tr>
<td>에게</td>
<td>to, by</td>
<td>친구에게 책을 썼다.</td>
</tr>
<tr>
<td>와/과</td>
<td>and or with</td>
<td>친구와 공부했다.</td>
</tr>
<tr>
<td>을/에게</td>
<td>will</td>
<td>내일 을을 옮, 내일 갈 학교</td>
</tr>
<tr>
<td>의</td>
<td>of</td>
<td>우리의 관심사</td>
</tr>
<tr>
<td>하다</td>
<td>do</td>
<td>했다(do-PST-DC)</td>
</tr>
</tbody>
</table>
LIST OF ROMANIZATION, YALE
(Martin, 1992)

Hankul to Yale Romanization converter: http://asaokitan.net/tools/hangul2yale/

<table>
<thead>
<tr>
<th>Hankul</th>
<th>Yale</th>
<th>Hankul</th>
<th>Yale</th>
</tr>
</thead>
<tbody>
<tr>
<td>ㄱ</td>
<td>k</td>
<td>ㅏ</td>
<td>a</td>
</tr>
<tr>
<td>ㄲ</td>
<td>kk</td>
<td>ㅐ</td>
<td>ay</td>
</tr>
<tr>
<td>ㄴ</td>
<td>n</td>
<td>ㅑ</td>
<td>ya</td>
</tr>
<tr>
<td>ㄷ</td>
<td>t</td>
<td>ㅒ</td>
<td>yay</td>
</tr>
<tr>
<td>ㄸ</td>
<td>tt</td>
<td>ㅓ</td>
<td>e</td>
</tr>
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<td>l</td>
<td>ㅔ</td>
<td>ey</td>
</tr>
<tr>
<td>ㅁ</td>
<td>m</td>
<td>ㅕ</td>
<td>ye</td>
</tr>
<tr>
<td>ㅂ</td>
<td>p</td>
<td>ㅖ</td>
<td>yey</td>
</tr>
<tr>
<td>ㅃ</td>
<td>pp</td>
<td>ㅗ</td>
<td>o</td>
</tr>
<tr>
<td>ㅅ</td>
<td>s</td>
<td>ㅘ</td>
<td>wa</td>
</tr>
<tr>
<td>ㅆ</td>
<td>ss</td>
<td>ㅙ</td>
<td>way</td>
</tr>
<tr>
<td>ㅇ*</td>
<td>ng</td>
<td>ㅚ</td>
<td>oy</td>
</tr>
<tr>
<td>ㅈ</td>
<td>c</td>
<td>ㅛ</td>
<td>yo</td>
</tr>
<tr>
<td>ㅉ</td>
<td>cc</td>
<td>ㅜ</td>
<td>wu</td>
</tr>
<tr>
<td>ㅊ</td>
<td>ch</td>
<td>ㅡ</td>
<td>we</td>
</tr>
<tr>
<td>ㅋ</td>
<td>kh</td>
<td>ㅝ</td>
<td>wey</td>
</tr>
<tr>
<td>ㅌ</td>
<td>th</td>
<td>ㅟ</td>
<td>wi</td>
</tr>
<tr>
<td>ㅍ</td>
<td>ph</td>
<td>ㅠ</td>
<td>y(w)u</td>
</tr>
<tr>
<td>ㅎ</td>
<td>h</td>
<td>ㅡ</td>
<td>u</td>
</tr>
<tr>
<td>ㅏ</td>
<td>-</td>
<td>ㅣ</td>
<td>uy</td>
</tr>
</tbody>
</table>

Romanization notations:

Romanization for the data of this study follows the Yale Romanization system. For names, I follow the English language convention of presenting the given name first, followed by the family name. Most Korean given names are two-syllables long, and I separate the syllables with a hyphen.

In citation of Korean authors, I use the English spelling the authors actually use when found. When the actual established spelling cannot be verified, I expressed Korean names following the Yale Romanization system.
CHAPTER 1
INTRODUCTION

“No human language is fixed, uniform, or unvarying” (Akmajian, Demers, Farmer, & Harnish, 1990, p. 273). An observation of actual language usage will quickly reveal variations which can result from a choice of lexis or syntactic constructions, among many others. In cases where the word choice remains constant, the conveyed meaning can vary. Variation can be individual or group-oriented, and underneath the linguistic variation lies internal source.

In an effort to understand stylistic variation, “Waves” of studies have been conducted. Labov’s landmark 1966 phonological variation study laid the foundation of examining social class and individual inherent variables (e.g., age, gender, ethnicity, etc.). Initial wave led to studies on more locally-defined dynamics of demographics such as affiliation and community, adopting ethnographic approach (e.g., Bucholtz, 1999). Then, research began to place emphasis on the social meaning of variables. Here, focus on the speaker shifted to indexing of intention, including stance and identity (Conrad & Biber, 2000; Cook, 1999, 2006; Ochs, 1993, 1996; Okamoto, 1998, etc.).

A similar phenomenon surfaced in the sociolinguistic studies on the Korean register or speech level variations. One of the salient characteristics of the Korean language is the intricate nature of the sentence ending. The sentence ending particles not only determine the speech levels but they also contain the speaker’s attitude and propositional content. In actual usage, mixing and alternating sentence ending is pervasive. The early studies on Korean speech level or stylistic variation began in
1960s (e.g., Martin, 1964) exploring age, gender, kinship, social status, power, solidarity, and distance. These variables were – and to a certain extent still are -- under the influence of vertical hierarchy of Confucianism. Pioneering works written in English such as Sohn (1999) have made important contributions to the field providing descriptive studies of Korean honorifics. The constant assumption was the static nature of the target variables, which included politeness, formality, and deference factors. The discrepancy between the expected uniform usage that was delineated in the descriptive studies and the variations surfacing in the actual usage motivated scholars to examine using the ethnographic approach (e.g., Kim-Park, 1995). Native speakers indeed do alternate frequently between honorific speech levels encoded as sentence ending even within a single turn of talk with no change in external variables. Such usage led research to become more active in examining the naturally occurring genuine data often taking the indexical approach (Eun & Strauss, 2004; Kim, 2005; Park, 2013; Park, 2011). While taking the social context into account, the qualitative studies overlooked the possible interplay effect the individual inherent variables may have in the utilization of linguistic honorifics.

This study examines the variation in Korean honorific sentence endings using both quantitative and qualitative methods. The quantitative analysis considers intra-speaker inherent variables of age, profession, gender, and hometown region. With an understanding of the effect of individual inherent variable in place, I will then provide a qualitative scrutiny of linguistic instrument of honorific sentence endings.

Broadly situated within the notion of indexicality, I examine native Koreans’ authentic television interviews. In such a formal institutional setting, the three honorific sentence endings of (1) –pnita, (2) –a/eyo, and (3) a sub-group of –a/eyo or the formerly connectives that have grammaticalized into mitigating sentence endings
will be examined. In the qualitative investigation, statistical effect result of inherent variable effect will be considered simultaneously. Inclusion of appearances in a minimum of two television program lowers the possibility of any extreme outliers in quantitative analysis. The indexicality view demonstrates the speaker’s linguistic practice of indexing stance, and then identity of the given moment. Selective data that are not influenced by the statistically significant effect of profession strengthens the speaker agency in constructing one’s identity the speaker wishes to create in the given situation.

The data reveals how speakers consistently employ the linguistic forms of honorific sentence ending as resources to manage their affective or epistemic stance, and then they indirectly index their identity emphasizing either one’s individuality or professionalism. Interestingly, the mitigating form is capable of supporting both the affective or epistemic stance, as well as individual and professional identity. The mitigating ending also demonstrates to function as an invitation to provide answers to the question posed.

In the trilateral relationship of language, participants, and setting, the application of indexicality concept provides a trajectory of linguistics to stance and then to identity, employing the linguistic device of honorific sentence ending. An intra-speaker variable of profession in particular, may play a role in honorific sentence ending choice; however, interlocutors demonstrate agent hegemony by adopting target honorific feature in a situation-constituted dynamic manner. Next, Chapter 2 will provide literature review of Korean honorifics, variation studies of the Western world, followed by studies on the Korean stylistics, noting the value and the path of change of the focus of interest.
CHAPTER 2
LITERATURE REVIEW

In this chapter, I will review previous studies on the Korean honorifics, mainly the three sentence endings of honorific category. The review will begin with the addressee honorifics and social norms of politeness, formality, deference, and power and solidarity. Then, speech levels and three target sentence endings of the dissertation will follow. Afterwards, I will review previous research on variation.

Previous studies on the Korean honorific sentence endings at large can be dichotomized based on theoretical approach. First in the old school, studies were based on the notion of politeness and deference, focusing on normative or canonical usage. With socio-pragmatic rule of society's convention at the root, past studies have examined social norms and inherent variables such as age, gender, distance and solidarity, and hierarchy and power, etc. While these studies provide a comprehensive description and implication, they do not take into account the actual interaction. Thus, more recent studies have begun to argue that the sentence endings usage is not strictly informed by social norms and rules but rather by the context. In other words, while the earlier school claims that speaker obligatorily use one of the two honorific endings of -pnita or -a/eyo ending, the latter group empirically reveals that speakers alternate between the two endings. A look at the actual spoken data in interaction often reveals more than one type of sentence ending with no change in the environment.

2.1 Honorifics

Languages differ in their degree of systematicity when it comes to honorifics (Agha, 2007). One of the typological characteristics of the Korean language is its systematic honorific system. Such characteristic gives Korean its name, an 'honorific
language’. Honorifics are defined “as grammatical and lexical forms encoding the speaker’s socio-culturally appropriate regard towards the addressee (i.e., addressee honorification) and the referent (i.e., referent honorification)” (Sohn, 1999, p. 408). The grammatical and lexical forms of honorifics are sensitive to interpersonal relationships that involve the speaker, the addressee, and the referent. Because the honorifics use is often obligatory, it is virtually impossible to utter proper sentences in Korean without having at least an approximate knowledge of the speaker’s social relationship with the addressee and/or the referent. Some of the variables the speaker needs to know include the involved party’s age, gender, social status, kinship, and/or in-groupness/out-groupness.

Then, why is the use of honorifics important? Language has two basic functions: transmission of information and establishment and maintenance of relationships. In establishing and maintaining relationship, linguistic expressions of politeness exist ubiquitously across cultures although they may differ from culture to culture. The form of linguistic expressions of politeness is determined by each language’s grammatical structure and cultural variable (e.g., power and solidarity variables). Thus, neither linguistic nor cultural variable can be overlooked. The honorification system remains to be one of the most studied aspects of the Korean language, yet it remains to be one of the most problematic areas of acquisition for the Korean as L2 learners (Kim & Biber, 1994).

Linguistic expression of politeness is commonly divided into normative politeness and strategic politeness. It is through honorifics -- grammatically and lexically encoded forms of politeness -- that normative politeness is expressed. In other words, honorifics serve the normative politeness function of social indexing. And expression of normative politeness is determined by the norms of the society,
both the present and the past. All in all, without the proper use of honorifics, establishing and maintaining human relationship, which is one of the basic functions of language, would be difficult. This holds true especially in the case of sentence ender speech levels. If one chooses a level that is too low than appropriate, it can easily result in offending the addressee.

2.1.1 Addressee Honorifics

Addressee-related honorifics have come to signal formality or psychological distance between the speaker and the addressee. Addressee-honorifics are reflected in the choice of verbal suffix as a sentence ending and different speech levels. The addressee-honorifics in deferential level (i.e., the most formal level) is formed with suffix –(su)p (i.e., -sup after a consonant and just –p after a vowel) as shown in sentences (1) and (2). In question form, the final syllable ta changes to kka. Co-occurrence rule applies to addressee honorifics; therefore, where the addressee deserves honorifics, the honorifics is used in a form of sentence ending (Park, 2001).

(1) Sensaynim, haksang i o-pnita.
     Teacher, student-NM come-DC

     ‘A student comes.’

(2) Haksang i anc-supnita.
     student-NM sit-DC

     ‘A student sits.’

2.1.2 Sentence Endings and Speech Levels

The sentence endings differentiate sentences into different speech levels, also referred to as styles or registers. Different scholars divide and label Korean speech levels differently, mostly between four to six levels (Chang, 1983; Choy, 1961; Han, 2002; Hwang, 1975; Seng, 1985; Sohn, 1999; Suh, 1984, 1996; Wang, 1984, 1990). Western scholars like Martin have observed the Korean honorifics as early as 1964, and in the
70s, Trudgill (1974) noted that Korean people's "status has to be indicated by suffixes on predicate, with intimate –na, familiar –e, plain -ta, polite –e yo, deferential –supnita, and authoritative –so" (p. 109).

Sohn (1999) divides the levels into six (See Table 2.1). The Korean speech levels are described from the politeness point of view, and honorifics serve to express politeness to a considerable extent (Sohn, 1986). Speech level is encoded in honorific system. The speech level choice depends on social factors such as the interlocutor's age, status, type of relationship, and the situation. An inappropriate choice of speech level will result in social consequences, especially in formal situations.

In descending order of formality with the Deferential level being most formal, the speech levels are: Deferential (-pnita), Polite (-a/eyo), Blunt, Familiar, Intimate, and Plain. It should also be noted that all speech levels can be polite if used properly and impolite if used improperly.

Table 2.1 Korean Speech Levels and Sentence Types

<table>
<thead>
<tr>
<th>Speech levels/styles</th>
<th>Declarative</th>
<th>Sentence types</th>
<th>Propositive</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Interrogative</td>
<td>Imperative</td>
</tr>
<tr>
<td>Deferential (-pnita)</td>
<td>- (su)pnita</td>
<td>-(su)pnikka</td>
<td>-(u)sipsio</td>
</tr>
<tr>
<td>Polite (-a/eyo)</td>
<td>- a/eyo</td>
<td>- a/eyo</td>
<td>- a/eyo</td>
</tr>
<tr>
<td>Blunt</td>
<td>- (s)o</td>
<td>- (s)o</td>
<td>- o</td>
</tr>
<tr>
<td>Familiar</td>
<td>- ney</td>
<td>- na</td>
<td>- key</td>
</tr>
<tr>
<td>Intimate</td>
<td>- a/e</td>
<td>- a/e</td>
<td>- a/e</td>
</tr>
<tr>
<td>Plain</td>
<td>- (nu)nita</td>
<td>- ni(nu)nya</td>
<td>-(e)la</td>
</tr>
</tbody>
</table>

Adapted from Cho, 2006; Sohn, 1999.
First, the Deferential level of speech, sometimes referred to as Formal Polite, is used in very formal situations such as news reports, official ceremonies, job interviews, public lecturesAddresses, announcements, most children’s storybooks, advertisements, formal letters, formal writings or signs (imperative), and formal official meetings. It should also be noted that the propositive Formal Polite level – (u)si-p-si-ta is generally avoided with an addressee who is a senior adult to the speaker because socially, one should not propose a joint action to a social superior. If and when making such proposal is necessary, indirect speech act strategy is to be used. In the subsequent chapters of this study, the Deferential level will be referred to as the -pnita level or ending.

Second, the most commonly used and also probably the safest level when speaking to an adult, especially a stranger is the (Informal) Polite level. In formal conversations, the Polite forms are intermixed with Deferential and by the same speakers in the same discourse. The formation of the Polite level follows vowel harmony rule; the –ayo is used if the preceded by a stem that ends in a bright vowel (i.e., e or o), and –eyo for dark vowel. In the subsequent chapters this study, the Polite level will be referred to as the -a/eyo level or ending. The ending -yo does not carry contextual meaning in the sentence, but serves to symbolize the speaker’s social position relative to the addressee (Lee, 2000).

A group of grammaticalized sentence endings that end in -yo is included in this speech level because of the -yo suffix. As we shall see in Section 2.3, these grammaticalized endings were formally clausal connectors. Through the grammaticalization, they have attained new pragmatic properties, yet some have retained an essential of the original meaning. They serve various interactional modal
purposes such as providing explanation, tagging, committing, marking uncertainty among many. These forms do not have no counterpart -\textit{pnita} level, thus must be used with a -\textit{yo} ending as a sub-group of the -\textit{a/eyo} level, or at Intimate level by not attaching the -\textit{yo} suffix.

Third, the Blunt level forms end in –(s)o, with –\textit{so} if preceded by a consonant, and –\textit{o} if preceded by a vowel for Declarative and Interrogative. They are no longer widely used today, or remain in the forms of the less blunt variants – (s)\textit{wu} and – \textit{wu}, mostly used by the elder generation speakers to a speaker of a similar status. The fourth Familiar level is another level being used less these days. The Declarative ends in –\textit{ney}. The level is mostly used by an adult to another adult who is in a subordinate position, an adolescent, one’s son-in-law, or to an old friend. Since only by a limited age groups use the Blunt and Familiar levels, out of the six sentence levels, most younger generation speakers use only four levels, Deferential, Polite, Intimate, and Plain.

Fifth, the Intimate level form is equal to the Polite level minus the sentence final – \textit{yo}. It is also called \textit{panmal} or ‘a half-talk’ style. It is used by an adult to a young adult (e.g., teacher to a student), a young child to some elder family members (e.g., older siblings and parents), between close friends among children and young adults, and between adults friends whose friendship began during the school years. The usage is often intermixed with the Plain level if the speaker is a child or a young adult, and intermixed with the Familiar level in case of elder adults. Lastly, the Plain level is used when speaking to a child, ones younger siblings and younger-status relatives such as nieces/nephews and grandchildren, one’s daughter-in-law, or between close adult friends whose friendship goes back to school days.
2.1.3 Background of Sentence Endings, -Pnita, -A/eyo, and Mitigating

During the first half of the 20th century, the formal and informal styles were not distinct. However, this has changed during the latter half of the 20th century. According to Huh’s 1972 study (as cited in Sohn, 1998), the present day Formal Polite - sup has evolved from the Middle Korean (fifteenth century and earlier) independent verb, selp meaning to “tell, inform (a senior)” (p. 482). Sohn (1998) makes a convincing argument that morpho-semantic development of Contemporary Korean - sup has undergone five evolutionary stages from its original Middle Korean (15th century) verb selp.

First, selp was used only as a main verb, with no syntactic restriction occurring. This was followed by the second stage where an auxiliary verb selp was diverged from the main verb selp. So, the verb occurred only following a main predicate. In the third stage, the auxiliary verb from the second stage evolved into the object honorific suffix –se(l)p. By then, the suffix occurred usually before the subject honorific suffix –(e)si. It is argued that the speaker have begun to become a part of the meaning of the suffix, eventually as a conventionalized and denotative meaning. This argument is based on Sohn’s (1998) analysis that grammaticalization occurs in unidirection, and as a process of subjectification toward speaker-involvement. This was followed by stage four where –sep as an addressee honorific suffix coexisting with the original addressee honorific suffix -(ng)i. It occurred after the subject honorific as it does now in Contemporary Korean. Finally, -(su)p is used only as addressee suffix, occurring only in finitive predicates (Sohn, 1998).

In Middle Korean, there were three types of honorific suffixes: the subject honorific, object honorific, and the addressee honorific. The Middle Korean addressee honorifics -(ɨ)ŋi (in phonetic symbols) no longer exist in Contemporary Korean
(second half of the 20th century) in the same form. The subject honorific still remains the same as –(u)si today, and the object honorific σβ (in phonetic symbols) remains as –sup.

We can regard ‘Contemporary’ Korean as the latter half of the 20th century. Various studies on honorifics show that the honorific form used during the first half of the century has either disappeared or have changed its form (Suh, 1996). Choe (2003) notes that –yo’s former form was –o. In other words, Informal Polite is a branch of Blunt level, which was commonly used in the central area of the Korean peninsula, especially by women and children (Ko, 1974 as cited in Suh, 1996). The spread of Informal Polite usage is especially prevalent in daily conversation and the Formal Polite form is the one used when addressing a large group of audience or public (Suh, 1984).

Of the six speech levels, the Deferential -pnita and Polite -a/eyo levels will be the focus in this paper. In addition to the two polite levels, a sub-group of grammaticalized Informal Polite ending-like sentence endings have evolved (Sohn, 1999) and they will be taken into account in this paper as well. I will label them the “Mitigating” Polite following Sohn’s (2007, p.1) description:

…a series of recently innovated sentence endings are used very productively in daily conversation… These new interactive endings occur in only two speech levels, polite (marked) and intimate (unmarked), take only one sentence type, declarative or interrogative, and share a common pragmatic feature of “mitigated illocutionary force”.

As I shall delineate in Chaper 7, the mitigating endings serve more than mitigating function. The sentences below explain the syntax of some mitigated illocutionary force with the best equivalent English translation to reflect the denotative meanings. All the examples are from Sohn, 2007, pp.
First in group (1) are -nun-TEY, -nun-ka, and -nun-ci. These conjunctive endings share the indicative relativizer –nun, in addition to which the bound head noun, tey meaning ‘place’, ka ‘whether, or ci ‘if’ follows. Although they are conjunctive endings, the meanings are slightly different (Lee, 1999; Sohn, 2007; Yuen, 2001).

(1) a. \( \text{pi} \ \text{ka} \ \text{o-nun-tey} \ \text{yo} \)
\( \text{rain NM come-R-place POL} \)
‘It’s raining. [What shall we/I do?]’
provides background information such as ‘given that’

b. \( \text{pi} \ \text{ka} \ \text{o-nun-ka} \ \text{yo?} \)
\( \text{rain NM come-R-whether POL} \)
‘[Do you think] it’s raining?’
‘whether’

c. \( \text{pi} \ \text{ka} \ \text{o-nun-ci} \ \text{yo?} \)
\( \text{rain NM come-R-if POL} \)
‘[I wonder if] it’s raining.’
denotes indirect question, ‘‘if’, ‘whether’

The inherent conjunctive endings –ketun and –na in (2) have conditional meaning more so than reason ‘since’, ‘(even) if’, ‘provided that’, and the alternative question ‘or, whether…or’. When used as a sentence ending, they give a sense of mild justification. –Ketun has grammaticalized from being a conditional marker to a reason-providing connective, and finally to a sentence-final particle, marking the speaker’s stance (Kwu, 2005; Park, 1998).

Data on the use of ketun shows that when used as a sentence ending it takes high boundary tone, which reflects the speaker’s stance, delivering the meaning and also signaling a turn or sequence expansion (Sohn & Park, 2002).

(2) a. \( \text{pi} \ \text{ka} \ \text{o-ketun} \ \text{yo} \)
\( \text{Rain NM come-since/if POL} \)
‘It’s raining, [that’s why.]’

b. \( \text{pi} \ \text{ka} \ \text{o-na} \ \text{yo?} \)
\( \text{rain NM come-or POL} \)
‘Is it raining? [I wonder.]’
–Ta-nikka in (3) derived from –ta ko ha-nikka ‘because (I) told you that’.

(3) \(pi\) \(ka\) \(o-n-ta-nikka\) yo
\begin{tabular}{llllll}
\text{rain} & \text{NM} & \text{come-IN-DC} & \text{because} & \text{POL} \\
\end{tabular}
‘[I told you that] it’s raining.’

(4) is a quotative construction. Sentences (4)a and (4)b have the same meaning, but the underlying or denotative meanings are different. Native speakers would judge sentence (4)b as being blunt while the (4)a as being more casual with soft illocution.

(4) a. \(pi\) \(ka\) \(o-te-la-ko\) yo
\begin{tabular}{llllllll}
\text{rain} & \text{NM} & \text{come-RT-DC-QT} & \text{POL} \\
\end{tabular}
‘It was raining, [you know.]’

b. \(pi\) \(ka\) \(o-te-la-p-ni-ta\)
\begin{tabular}{llllllll}
\text{Rain} & \text{NM} & \text{come-RT-DC-AH} & \text{IN-DC} \\
\end{tabular}
‘I saw it raining.’

The form –ci in (5) usually occurs before a negative verb or adjective. When in a question form, it functions similar to English tag question, asking for confirmation or an agreement.

(5) \(pi\) \(ka\) \(o-ci\) yo?
\begin{tabular}{llllllll}
\text{rain} & \text{NM} & \text{come-NOM} & \text{POL} \\
\end{tabular}
‘It’s raining, [isn’t it?]’

The sequence in (6) shows –(u)l-ke-l construction which comprises a prospective relativizer –(u), its bound head noun ke(s) ‘thing’, ‘fact’, and finally an accusative particle –(u)l.

(6) \(pi\) \(ka\) \(o-l-ke-l\) yo
\begin{tabular}{llllllll}
\text{rain} & \text{NM} & \text{come-PRS-fact-AC} & \text{POL} \\
\end{tabular}
‘It will probably rain, [I suppose.]’

The six examples abovementioned are not canonical sentence endings, yet are readily being used today, especially in spoken forms. They have developed through the evolving process of subordinate clauses, shown in bold letter in (1) through (6),
followed by an unrecoverable omission of relevant main clauses. Furthermore, the forms can only be used as declarative or only as interrogative.

One of the important characteristics of the Mitigating group is that they do not have an exact equivalent Deferential or Polite level counterparts. Even though these endings end in the Informal Polite form, the –yo, syntactically they would become ungrammatical as shown in (7)a and (7)c.

(7)  
   a. *pi  ka  o-nun-tey-\textit{p-ni-ta}  
       rain NM come-R-place-AH-IN-DC  
       ‘It’s raining. [what shall we do?]’ (deferential declarative)

   b.  \textit{pi}  ka  o-nun-c\textit{i}  yo?  
       rain NM come-R-if POL  
       ‘[I wonder if] it’s raining.’

   c.  *\textit{pi}  ka  o-c\textit{i-ni}?  
       rain NM come-NOM-Q  
       ‘It’s raining, [isn’t it?]’ (plain interrogative)

The above mitigating sentences are from Sohn, 2007. In this dissertation, nineteen grammaticalized mitigating endings shown in Table 2.2 are categorized as the mitigating endings. These relatively-new sentence endings share the trait in which their earlier forms were not sentence endings but clausal suffixes which became commonly used sentence endings in Contemporary Korean through the years of grammaticalization process. Thus, the three target sentence ending groups in this study are the Deferential (-\textit{pnita}), the Mitigating Polite, and Polite (-\textit{a/eyo}). They will be referred to as the -\textit{pnita}, the mitigating, and the –\textit{a/eyo} sentence endings in this order.
<table>
<thead>
<tr>
<th>Mitigating Sentence Endings</th>
<th>Romanization of the Mitigating Sentence Endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>-거든요</td>
<td>ketunyo</td>
</tr>
<tr>
<td>-ㄴ다고요</td>
<td>ntakoyo</td>
</tr>
<tr>
<td>-ㄴ다니가요</td>
<td>ntanikkayo</td>
</tr>
<tr>
<td>-나요</td>
<td>nayo</td>
</tr>
<tr>
<td>-ㄴ가요</td>
<td>nkayo</td>
</tr>
<tr>
<td>-ㄴ데요</td>
<td>nteyyo</td>
</tr>
<tr>
<td>-ㄴ지요</td>
<td>nciyo</td>
</tr>
<tr>
<td>-더라고요</td>
<td>telakoyo</td>
</tr>
<tr>
<td>-ㄹ걸요</td>
<td>lkelyo</td>
</tr>
<tr>
<td>-지요(조사)</td>
<td>ciyo (-cyo for short)</td>
</tr>
<tr>
<td>-고요(구요)</td>
<td>koyo (-kwuyo in speaking)</td>
</tr>
<tr>
<td>-군요</td>
<td>kwunyo</td>
</tr>
<tr>
<td>-내요</td>
<td>neyyo</td>
</tr>
<tr>
<td>-ㄹ까요</td>
<td>lkkayo</td>
</tr>
<tr>
<td>-니까요</td>
<td>nikkayo</td>
</tr>
<tr>
<td>-라면시요</td>
<td>lamyenseyo</td>
</tr>
<tr>
<td>-면요</td>
<td>myenyo</td>
</tr>
<tr>
<td>-서요</td>
<td>seyo</td>
</tr>
<tr>
<td>-끝아요</td>
<td>canhayo</td>
</tr>
</tbody>
</table>

2.1.4 Politeness, Formality, Deference, and Power and Solidarity

The language use interacts with social factors such as age, degree of imposition, gender, kinship, solidarity, and social status. In communicating through language, these socio-cultural variables and norms are reflected in linguistic rules. In case of the Korean language, the intricate pattern of honorifics feature stands out. Through the honorifics use, politeness and formality are conveyed. The following are
brief discussions on politeness, formality and deference which are indispensable variables in examining the Korean honorifics. Korean honorifics have been actively observed from the perspective of politeness, formality, deference, and power and solidarity.

First, linguistic politeness is a theoretical construct invoked as a means of explaining the link between language use and the social context. Politeness is considered to be a result of a speaker’s cognitive assessment of the social context (Holtgraves, 2002). The well-known Brown and Levinson’s (1987) ‘face-saving view’ of politeness has been quite influential to many areas of studies. In contrast to the conversational maxim view of politeness, the face-saving view sees politeness as addressing members’ individual needs or wants. They propose that people are concerned to protect their positive face and their negative face. Positive politeness is oriented toward the positive face. They are used within friend groups, and usually an effort is made to minimize the distance between the speakers by expressing friendliness and interest in the hearer’s need to be respected, thus minimize the Face Threatening Act, FTA (Brown & Levinson, 1987). It is the want to be desirable to others, so positive politeness is solidarity oriented, and emphasizes shared attitude and values. An example would be an employer suggesting to an employee to go by first names, thus expressing solidarity and minimizing status differences. In contrast, negative face equates to not wanting others to impede their action. Negative politeness involves expressing oneself appropriately in terms of social distance and respecting status difference. Using formal address terms (e.g., title plus the last name to superior) would fall in this category (Holmes, 1992; Kroger & Wood, 1992). Negative strategies may impose on the hearer and intrude on their space, and they assume social distance. Negative politeness strategy can be applied to the speaker requesting the
addressed to respond, whether it is confirmation, agreement or something else. In the Mitigating sentence endings earlier discussed in this paper, the main clause is omitted making it unrecoverable, through which the speaker can avoid or at least mitigate imposition or responsibility on the addressee. Of the 15 off-record strategies is use of ellipsis, being incomplete, and being ambiguous all of which allows his interlocutor the room to make an interpretation and act (Brown & Levinson, 1987).

Brown and Levinson’s (1987) claim for politeness universality holds true in a sense that the concept and strategies exist cross-culturally. However, it does not hold up from the perspective that they differ from one culture to another. For example, there is the universal concept of ‘face’. However, in the Western cultures individuality is emphasized while in non-Western cultures like that of Korea, connectedness among people is considered to be important. Sohn (1999, 2007) posits that politeness is a significant feature of language structure as well as language use, and it is used normatively (i.e., obligatorily) and strategically (i.e., optionally). Such use can be seen in different types of Korean honorifics such as the addressee honorifics and referent honorifics. In discussing Korean speech level, politeness cannot be disregarded.

Second, in contrast to widely discussed term of politeness, there lacks concrete and widely agreed definition of what linguistic formality is, yet formality aspect is included in the politeness concept (Yamashita, 1996 as cited in Ahn, 2005). Choo (2006) notes that native Koreans have intuitive judgment to distinguish the usage between formal and informal expression. An example of formal language may be the sentence read out by a judge at the end of a trial, and an example of informal language may be a relaxed conversation among close friends or family members. In discussing the style of the English language, Joos (1961) emphasizes detachment, cohesion, and its nature to inform in defining formal style. He also points to use of
technical vocabulary, strict semantics, and exact definitions, and gives an example of introductions between strangers as being formal. Additionally, Joos lists frozen, consultative, casual, and intimate styles in addition to formal in division of English styles. The same person may express the same idea quite differently when addressing different audiences, using different degree of formality. Based on Joos’ formality scales, Newmark (1988) lists formality as one of stylistic scales along with generality or difficulty and emotional tone, dividing the scales into eight levels with examples as below (p. 14):

(1) Officialese: The consumption of any nutriments whatsoever is categorically prohibited in this establishment
(2) Official: The consumption of nutriments is prohibited.
(3) Formal: You are requested not to consume food in this establishment.
(4) Neutral: Eating is not allowed here.
(5) Informal: Please don’t eat here.
(6) Colloquial: You can’t feed your face here.
(7) Slang: Lay off the nosh.
(8) Taboo: Lay off the fxxxxing nosh.

Hwang (1975) distinguished formality in speech as being based on the social situation and audience of a speech act. In Korean, in using honorifics, formality is the most important factor of all. Formality is the major determining factor in choosing between the Formal Polite (i.e., the most formal speech level in Contemporary Korean) and Informal Polite (the second most formal speech level) levels. This contrasts to the past when honorifics, especially addressee-related honorifics were used as markers of social ranks rather than differentiating formality and distance. This mirrors cultural change in today’s Korean society being displayed in the Korean language.

Fourth concept in honorifics is deference. Hwang (1990) states that concepts such as politeness, deference, and power are difficult to define within a social theory. Hwang notes that deference can be differentiated from politeness although the two are
related. Deference reflects the relative statuses of the participants on a hierarchical social dimension, and there are two dimensions to linguistic deference. One is in which the speaker humbles and abases oneself, and the other is where the speaker raises the addressee. Deference is based on relative intimacy, solidarity, and power in a given relationships (Hwang, 1975, 1990). These features of politeness, formality, and deference make up the salient characteristics of the Korean honorific system.

Lakoff (1989) gives “Rules of Politeness” in the order of 1) formality (i.e., keep aloof), 2) deference (i.e., keep options), and 3) camaraderie (i.e., show sympathy). She emphasizes the ordering in application of the rules. In other words, what is considered to be polite in one culture may not be considered polite in another due to the different priority given to the three rules. In an American society, camaraderie would take precedence over others; whereas, in societies like Korea formality might take precedence.

Fifth, power and solidarity is one of important aspects in honorifics and sociolinguistics (Sohn, 1986). Power is a relationship between two or more participants where one has control over the other. It is nonreciprocal in the sense that both cannot have power in the same arena (Brown & Gilman, 1960). Power can be seen in many areas of society, in the state, the army, church, family, between genders (Holmes, 1992, 1995; Hur, 2004; Min, 1996, 1997), and language. Brown & Gilman (1960) saw vertical and horizontal dimension that are co-present in human interaction. In vertical relationship, power involves distance and formality; it refers to a vertical relationship. In language, power can result from ascribed factors such as age, gender, and kinship; and achieved factors such as occupation, role, and social status. Relationships such as boss and subordinate, teacher and student, and even parent and child can be regarded as a vertical power relationship (Koh, 2006). The power
variables have become weaker and have given in to solidarity in Contemporary Korean.

Compared to vertical relationship that power involves, solidarity concept refers to horizontal closeness involving distance, and distance can be defined as “a social parameter referring to the degree of familiarity between the interlocutors” (Olshtain & Blum-Kulka, 1985). Solidarity is a commonality shared by two or more parties, involving reciprocity (Holmes, 1995; Sohn, 1986). Solidarity factor combined with power factor will determine the level of politeness. Solidarity can result from informality, ingroupness, and intimacy. Depending on the context with relation to the degree of formality and other social variables, solidarity can override power or power can override solidarity.

In a conversation, it is the speaker who is the user of the honorifics. The speaker first identifies the relationship among self, addressee, and the referent, then chooses the appropriate honorific expression. In a conversation, an addressee is always present, and the speaker makes the decision on the degree of honorifics based on one’s judgment which is an estimation of the addressee. Addressee is the source of reference of the honorification (Lee, 1991). In the process, the interplay of power and solidarity can be seen.

2.2 Studies on Variation

2.2.1 Variation "Waves"

Study of linguistic variation in the Western world can largely be divided into three periods. Eckert (2005) refers to them as “Three Waves of Variation Study”. The First Wave was launched by Labov's influential 1966 study with his quantitative studies of New York City dweller's phonological variation examining the relation
between linguistic variable and demographic categories of social class, age, gender, and ethnicity. Style was regarded as attention paid to speech, and controlled by orientation to social prestige versus stigma.

If the First Wave laid a solid foundation of the variation study, the Second Wave added to the field examining what underlies the categories using ethnographic methods. Such change established a link from the First Wave to more local dynamics of demographics. Variables were regarded as indexing locally-defined categories (e.g., dropout from school connected to the physical local areas). The style was an act of affiliation. More focus was put to more locally-defined categories focusing on the participant, thus adding local meaning to the categories examined in the First Wave.

If the first two waves related the meaning of variables rather directly to the social categories, the Third Wave places primary importance in the social meaning of variables. The space was geographically defined communities in the first two waves, but the communities of practice were the target space in the next era. It regards to styles, the Third Wave differed from the First and the Second Waves in a sense that the focus moves away from the dialects to styles, and to indexing intentions. The focus on the speaker categories have now shifted to interaction and indexing of stance and identity.

2.2.2 Previous Research on Korean Variation

As the variation study under different approach in the Western world, the studies on the Korean speech levels also experienced change. It began with the categorization and description of macrosociolinguistic factors (e.g., power and solidarity variables such as social status, occupation, age, kinship, gender, and intimacy) that determine usage. These well-described studies provided the important normative rules of choice, however lacked the social context in which patterns of
usage vary. Earlier studies on the Korean speech levels have been on the description of different levels of Korean speech levels that are discussed in sections 2.1.1 to 2.1.4 (Chang, 1983; Han, 2002; Hwang, 1975; Martin, 1964; Seng, 1985; Sohn, 1999; Suh, 1984, 1996; Wang, 1984, 1990). In descriptive studies, scholars have acknowledged alternating use of speech styles even dating far back to the 1960’s (Martin, 1964). Sohn (1999), Lee and Ramsey (2000) are more recent examination of the switching of speech levels. There also have been descriptive studies on the speech levels switching, but the study of the naturally occurring dynamic spoken speech level studies has been very few.

Kim & Biber (1994) used a macroscopic discourse analysis to examine register variation in Korean, one of the dimensions of variation being honorification. Their spoken data included scripted and unscripted public speeches, television dramas, broadcast news, private conversations, and TV documentary; while the written data included personal letters, essays, editorial letters, novels, political statements, newspaper reports, newspaper editorials, college textbooks, and legal documents. Their study showed that the existence of a particular addressee, the distance between the interlocutors, and public setting are the main considerations involved in the use of honorification devices including formal sentence ending. Their interpretation of the existence of a particular addressee is a viable interpretation for many of the genres. In other words, the presence of specific interviewee in public conversation or interview and the television audience in the case of broadcasts resulted in the use of honorification. However, they interpreted college textbook as lacking specified audience, but the readers of a college textbook on a given subject would be more specific than the assumed television viewers which can be non-specific. Also, inherent personal variables such as the interlocutors’ age, gender, etc. were not considered.
Nevertheless, the study underscored the importance of the social relations and setting in the study.

Yoo’s (1996) dissertation attempted to establish the speech level system, reflecting the dynamic uses, namely the switching from one level to another, and described it as being “in a seesaw relation on degree of power and solidarity” (p. 131). Rather than using a descriptive approach, Yoo used the power and solidarity perspective to verify the principle that the Korean speech level system is worked by the speaker’s intention of controlling the degree of power and solidarity, acknowledging individual’s such strategic elements. He also looked different sentence types (e.g., imperative and propositive), and focused mostly on the Informal, Intimate, and blunt speech levels.

Ethnography (Kim-Park, 1995; Wang, 1984) and variation approach also emerged, giving attention to the context in which usage patterns vary. What these approaches lacked is speaker choice made from the context of interaction. Lee (2000) emphasizes the importance of situational variability, noting that the process by which situational variables can constrain choice of the honorific. He also notes how speakers can manipulate expectations arising from such constraint for strategic purposes. He adds that the social rules grounded in abstract social variable cannot fully account for variation in sentence endings.

It was not until the 2000s that studies using the authentic alternation data have become more active. The frequent alternation of honorific speech levels within the same situation in Korean public discourse was the focus of Eun & Strauss (2004). The study considered the information status (i.e., newness vs. sharedness of information) as a variable that influences the speech level choice rather than social relationships. The study concludes that the deferential level is used with new and non-
shared information, while the polite level is used with more common-sense and shared information. A subsequent study, Strauss & Eun (2005) proposes the idea of boundary and the interlocutors’ domains of cognition, going beyond the static variables. In other words, the use of the -pnita form is regarded as indexing a stance of exclusion from the interlocutor, not sharing the cognitive and experiential domains, thus being detached, objective, and authoritative. On the contrary, the use of the -a/eyo form is viewed as establishing common ground between the interlocutors.

Several studies have examined teacher talk in instructional setting. In Kim and Suh (2004), teacher resorts to -pnita to key her students on instructional points in the classroom. Similarly, Park (2011) also examines teacher-student classroom interaction and posits that teacher chooses -a/eyo ending as a solidarity marker. On the other hand, the -pnita ending serves as an organizational marker for class instruction such as opening and closing the lesson. Yoon (2010) also looked beyond the politeness frame to find that speech style is not bound by social status difference. Using popular television show data, Yoon examined both the honorific and non-honorific shift to discover that the honorifics express psychological distance from the addressee, while the non-honorific styles express psychological closeness.

As aforementioned, the traditional descriptive studies on Korean honorifics do not consider authentic context and speech level alternation. More recent qualitative studies address variation using naturally occurring data, but do not take into consideration the inherent variables or provide quantitative analysis beyond token counts or percentages. Bi-dimensional approach of quantitative analysis supporting the qualitative scrutiny may lead to more comprehensive understanding of the interplay of the Korean honorifics through which not only the speaker's but the referent's stance and identity are indexed.
2.3 Research Questions

This dissertation examines the following research questions. The first question will be examined through quantitative analysis, and the second question through qualitative analysis. In addressing the third question, qualitative analyses will be used under the consideration of the quantitative results.

(1) Do the intra-speaker variables of age, profession, gender, and hometown have significant effect on the choice of the honorific sentence ending?

(2) When a speaker employs one of the honorific sentence endings of -*pnita*, mitigating, or -*a/eyo*, what are the results?

(3) If an intra-speaker variable has an effect on the sentence ending choice, what would be the context in which a speaker would employ the target sentence ending, overcoming the imposed order of the intra-speaker variable?

2.4 Organization of the Study

The organization of the dissertation is as follows. In Chapter 2, I will give literature review of Korean honorifics and studies on stylistic variation. Then, Chapter 3 will present theoretical background of indexicality, including stance and identity. In Chapter 4, I will provide methodology of the study which includes quantitative and qualitative analyses. Chapters 5 to 8 are data analyses. Chapter 5 first delivers quantitative results of intra-speaker variables’ effects on the honorific sentence ending choice. Age, profession, gender, and hometown are the target inherent variables to be examined. The quantitative analysis is not designed as an experiment, but they serve to provide background information of the interlocutor inherent characteristics and their effect, if any. The subsequent three chapters are qualitative scrutiny of three
target sentence endings. Chapter 6 examines the –pnita ending, Chapter 7 the grammaticalized mitigating ending, and Chapter 8 the –a/eyo ending. The qualitative examination shows speakers indexing affective or epistemic stance, then profession-related or individual identity through by adopting honorific sentence endings. For the mitigating ending, I also investigate the functional aspect or their role as inviting to answer questions. Finally, Chapter 9 is the conclusion of this study with a summary of the findings along with implications, contribution, and suggestions for future research.
CHAPTER 3
THEORETICAL BACKGROUND

I have discussed the literatures on Korean honorific sentence endings in Chapter 2. We have seen that the more traditional perspective of descriptive studies and politeness framework have well-illuminated the usage under static variables, but are insufficient in explaining the variations and alternations that actually occur in authentic discourse. In this chapter, I will discuss the theoretical framework of this dissertation in examining the usage of different types of honorific sentence endings native Koreans use while the external conditions are held constant.

The theoretical framework for this study is the notion of indexicality (Silverstein, 1976; Ochs, 1993a). Using the Indexicality Principle (Ochs, 1996), I will analyze naturally occurring interview data among Korean native speakers. Speakers index their stance and identity by deploying target honorific sentence endings. The indexing can be of the speaker self or of a referent.

3.1 Indexicality and Social Identity

Language use is perhaps the most important tool for conveying sociocultural knowledge and is a powerful medium of communication. As difficult as it is to imagine how meanings can be assigned to linguistic structures without an understanding of the social situation the structures depict, it is equally difficult to imagine how a speaker can convey one’s message without the use of language. Linguistic features gain meaning through the speaker’s participation in systematic patterns of language use, which in turn are tied to ideas about social situation. In this intertwined state of language and communication, patterns related to individual use
and patterns related to social context work together in the interpretation of linguistic structures or signs. Needless to say, participants’ usage of specific linguistic structures in conversation plays a crucial role in interpretation and analysis.

3.1.1 Indexicality

In the field of sociolinguistics, the meaning of linguistic forms is regarded as a function of how people engage these forms in the course of their social conduct. Language, being one of the cultural forms, is used according to how the interlocutors conceptualize the social situation and context. Here, situation can include space and time, the interlocutor’s social identities, the social acts (goal-directed behavior e.g., compliment, offer, request), activities (sequenced acts e.g., advice, dispute, interview), and stances (e.g., affective stance of disposition and emotion, and epistemic stance of knowledge and belief). In other words, members of a society associate particular linguistic forms with particular activities, acts, identities, relationships, or stances. Ochs (1996) refers to this basic tenet as the “Indexicality Principle.” In language, an index is a linguistic form that points to the presence of some entity in the immediate situation given (Lyons, 1977; Peirce, 1955 as cited in Hoopes, 1991; Silverstein, 1976). A linguistic index becomes conventionally associated with social situations so that when a linguistic structure is used, it invokes or entails the socio-cultural situation. The meaning of what is being indexed is derived from how people use the structure in their social interactions, and the usage is determined according to how they conceptualize the given social situation. Peirce (p. 107) defines index as a sign, or representation, which refers to its object not so much because of any similarity or analogy with it, nor because it is associated with general characters which that object happens to possess, as because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with sense or memory of the person for whom it serves as a sign, on the other hand.
Peirce classified sign into three divisions: icon, index, and symbol. The main difference in the division of the trichotomy is how the meaning is associated with the pattern. First, icon is also called likeness and is a non-arbitrary sign naturally linked to the entity it represents by some resemblance. An example of this would be the stylized silhouette of a female or a male on a restroom door which signifies woman and man through a simplified visual representation. Resemblance is visible and the meanings are assigned through this similarity. In language, onomatopoeias are iconic of what they signify in phonic medium (e.g., "cuckoo" in English).

Second, index is a sign that is linked to its object by an actual connection or real relation; it points to its referent via a representative sample of it. Index is not arbitrary because it is caused by its referent; there exists a causal link between the index and the referent. Some examples would be the track of an animal that points to the hoof part of the animal as its existence, and smoke billowing out of a house that indexes fire in the house. In English, pronouns (e.g., I, you, s/he) are deictic, demonstratives (e.g., here, there, this, that) carry spatial indexical functions, and temporal expressions (e.g., now, later, today, tomorrow) are common linguistic indexical usages. The delivered meaning is existentially connected to the originating sign (Silverstein, 1992), and the connection of a sign can be a known or an assumed one. In linguistics, a feature that is used variably from one situation to another becomes conventionally associated with particular situational dimensions. As a result, when a target structure is used, the linguistic structure prompts the situational dimension(s). In other words, the situational dimension is contingent upon the immediate context or spatio-temporal orientations of the participants at the given time.

Third, symbol represents its denoted object on the basis of an interpretive habit or rule; the representation is conventional. Symbol can also represent arbitrarily,
independent of any shared physical presence or quality with the referent. Thus the sign or the signifier is easily removable from its significant that is signified. Meaning is brought to mind primarily from a mental association. For example, the red light of a traffic signal is symbolic of danger or "do not proceed" message. The color red does not have any stronger connection with the act of stopping than green. Most spoken language, perhaps with an exception of onomatopoeia, is symbolic.

To elaborate more on Peirce's second notion of sign or index, Silverstein (1976) distinguished referential and non-referential indexing. A referential index is when a linguistic feature functions to describe events or states in the world independent of the context of the utterance. Some refer to the term “referential index” as “shifters” (Jesperson, 1965). An example is the first person pronoun word, "I" which is a referential index because it is independent of context. It provides the referential meaning of the proposition, and it indexes the communicative context of the speaker since "I" always indexes the speaker.

On the other hand, non-referential index is a "pure" index that does not contribute to the direct and immediate semantic referential value, but rather signals a particular value of a contextual variable(s) (Silverstein, 1976). It encodes certain meta-pragmatic elements of a speech event's context through linguistic variations. The variation in the non-referential index infuses the speech event with multiple levels of pragmatic meaning, which can be affect and epistemics (Oachs, 1990, 1996), deference, gender (Ochs, 1992), relationship, roles, social ranks and status (Duranti, 1992, 1997), etc. An extensive research on Japanese use of honorific forms making contribution to the field also adopts indexical point of view (Cook, 1999; Cook, 2006; Cook, 2008a; Cook, 2008b; Okamoto, 1998). When linguistic structural choices do not contribute to the literal meaning but rather index communicative context of
affective and epistemological stances then it is considered non-referential indexing. Variables such as voice pitch are another non-referential index since the variables may index communicative contexts and identity such as the gender of the speaker without contributing to the literal meaning of the proposition. Thus, indexing is not a simple pointing to a social identity, rather its role is helping to constitute an identity.

3.1.2 Stance

All communication involves acts of stance in which speakers take up positions, and speakers use language to reflect an internal often subjective mental state towards a target. Stance has remained an elusive and complex concept as it is internal and subjective. When co-participants take stances in interaction, they do so by relying on multiple linguistic resources and interactional practices. The non-referential indexing of stances is under scrutiny in this study. Jeffe (2009) describes it as how a speaker deploys and takes up stance(s) through sociolinguistic variables. Biber and Finnegan (1988) define stance as "the overt expression of an author's or speaker's attitudes, feelings, judgment, or commitment concerning the message" (p. 1). In addition to feelings, Conrad and Biber (2000, p. 57) add that an appraisal factor defines stance as "the expression of personal feelings and assessments." Stance is also related to the speaker's relationship with what s/he knows or believes to be true. The speaker's certainty and commitment to the truth of the message is also indexed to the hearer. Therefore, the study of stance examines variables such as the expression of not only emotion and attitude, but also certainty and doubt in language. Stance is generally understood to be related to the methods by which interactants signal relationships with the propositions they utter. It can be regarded as a form of contextualization because stance indicates how a speaker indexes her/his orientation. When considering context, cultural, social, and communicative contexts need to be
addressed (Ochs, 1990). Stance is how linguistic forms come to be associated with social categories and meanings and the critical role of stance in the processes of indexicalization.

Thus, in examining stance of a discourse, three interrelated dimensions are involved in the constructing the discourse (Berman, 2004; van Hell, Verhoeven, Tak, & van Oosterhout, 2004). First is the orientation which includes sender, discourse text, and recipient involved in the discourse production and reception or interpretation. A sender is the speaker (or the writer in case of a written text), text is the spoken words of narration (or exposition), and recipient is the hearer (or reader). Two is attitude which can be categorized as epistemic, deontic, or affective. Three is generality, and this refers to the degree of generality or specificity of reference to people, places, and times referred to in the discourse. Regarding the second point of attitude, different studies have different stance categorization. While all separate affective stance from epistemic stance or evidentiality (degree of certainty and commitment), others include quantifiers (i.e., emphatics and hedges) and modal verbs (Biber, Johansson, Leech, Conrad, and Finegan, 1999; Precht, 2008).

In categorizing stance, epistemic stance is related to knowledge or belief. In this stance, the speaker's process of integrating one's experience into one's knowledge or cognitive system is involved. Of the variety of cognition types said to be involved in epistemics, certainty, evidential source, and knowledge status are most salient. It may involve the quality of one's knowledge such as degree of certainty regarding knowledge; commitment to truth of proposition and sources of knowledge; confidence, reliability, comments on the status of information (Holmes, 1982; Kärkkäinen, 2003; Perkins, 1983). However, there is a disagreement as to the truth of what is being said. Kärkkäinen (2003) does not include speaker orientation to truth, while the others do.
Knowledge may include perceptual knowledge, hearsay knowledge, commonsense knowledge, scientific knowledge, etc. Similar to epistemic stance is deontic stance, it expresses an evaluative or judgmental viewpoint, being concerned with the status of the agent of the proposition. Deontic stance involves predications such as obligation (permission, ability, desire, and intention).

Affective stance, on the other hand is disposition of emotion including feelings or emotions (e.g., anger, sadness, desire), moods, and attitudes such as humility, admiration, and love of interactants toward a proposition. It is socio-culturally linked to social acts. Where an affective stance is indexed by a linguistic structure, the same structure may also constitutively index an associated social act. Affect index, though not as rich as the indexical systems referring to time and space (Filmore et. al), is commonly found in all languages of the world. Affect is often indexed through grammatical structures such as diminutives, augmentatives, quantifiers, verb voice, sentential adverbs, and intonation (Labov, 1984; Ochs & Schieffelin, 1989).

In studies that have examined spoken discourse in particular show difference among languages (Berman, 2004), text types (Berman, 2004), roles, and different dialects of the English language (Precht, 2003). The situational interpretation of any one linguistic form is an outcome of its relation to co-occurring linguistic forms in the prior and present discourse structure, to subjective understandings of the propositional content of the utterances thus far, and of the activity those utterances are constituting, as well as subjective understandings of other factors including non-vocal factors such as gestures (Ochs, 1990, 1992). Indexical relations between linguistic structure and situation, however, often do not result in a one-to-one correspondence. The code-to-contextual situation correspondence is not a neat match, and the relationship between
language and social identity are complex. Moreover, the social identity can be indexed not just through a single feature, but also through a set of linguistic and non-linguistic features. The situational interpretation of a linguistic structure is sometimes made based not on the structure but as an outcome of its relation to co-occurring linguistic and even non-linguistic variables. Biber (1986) and Biber & Finegan (1994) call this cluster “collocational indexing.” The combinations of indexes can provide more details of the contextual dimension being indexed and can narrow the indexical scope. For example, for the sentence "That is bad," copula deleted version as in "That bad," can index many things including a non-native speaker, an elderly person, or a child, but when it is said in a high pitch voice it indexes a child. Here, subjective understanding also comes into play as the interpretation is based on prior and present understandings (Brown & Levinson, 1987; Ochs, 1990, 1992; Silverstein, 1992). Thus all variables, including non-linguistic variables should be examined in analysis.

More recently, scrutiny of stance has begun to regard stance, not as static phenomena of individual speakers, but being responsive to interaction and social contexts within which interlocutors interact. Thus, the focus has moved from the individual speaker towards a more dialogic approach (Kärkkäinen, 2003).

3.1.3 Identity

The social constructivist view of identity suggests that identity is discursively created among the interactants in a given social situation. It is not that a person has one fixed identity but more that multiple identities can emerge through social interaction. Ochs (1993) views social identity as an inferential outcome of linguistically encoded acts and stances. Identity is obtained with the speaker as an agent. In a given social situation, speakers actively construct their social identities rather than passively have a prescribed a priori social identity. In other words,
speakers are agents in the production of their own selves. They are not passive receivers of identities as a priori givens but are creators (Bucholtz, 1999; He, 1995; Ochs, 1993a; Schegloff, 1991). Linguistic structures are regarded as being rationally linked to a certain stances according to systematic cultural expectations; therefore, it is not arbitrary that a speaker's use of a specific linguistic structure projects an identity (Ochs 1992, 1993b). While linguistic structures at all levels of grammar and discourse have been considered as crucial indicators of social identity, some linguistic forms are regarded as being more accessible resources for speakers to use to connect with identities.

In interlocutor's social identity being created through discourse, the relation of language to identity is not a direct one, but it is mediated by the interlocutors’ understandings of expected social norms based on history and past events. These include conventions for performing particular social acts and stances based on an understanding of how acts and stances are resources for structuring particular social identities in the physical and temporal world. From a reserve of linguistic structures available to them to use, the speaker uses language as a tool and chooses a structure(s) to use to index stance and identity or other situational meanings. Some structures are conventionally associated with particular situational dimensions (Ochs, 1993b). In indexing stance and identity, a more accurate description of identity would be that it is a social meaning that one infers on the basis of one’s sense of the act and stance meanings encoded by linguistic constructions; identity is not explicitly encoded by language. Stances are related in complex ways to social identities since the mapping of a certain stance to a certain identity is not a set or obligatory one because the speaker uses acts and stances to construct social identity.

Zimmerman (1998) classifies social identity as follows:
1. **Master/Group/Census Identities**: Identity derives from significant group membership (e.g., gender, professional, political, ethnic, kinship roles)
2. **Relational Identities**: An individual identifies her/himself through relationship with others such as spouse, work, friendship (e.g., a wife, colleague, friend)
3. **Interactional Identities**: The roles people inhabit in particular contexts, also sub-categorized as:
   a. Discourse Identities such as turn-generated identities (e.g., summoner-caller)
   b. Situated Identities such as in emergency call situation (e.g., citizen-complainant)

With social identity, the scholars are against the notion that people’s identities are unitary. Moving away from the past notion of viewing identity as being the static inherent quality that people possess, the recent perspective regards identity as being complex and indirect, and interactional calls for a dynamic approach to identity as an active discursive process. Individuals as agents mediated by language constitute and establish identities to place meaning to their presence in a particular social interaction. This is done on a moment-by-moment basis, turn-by-turn, shifting back and forth, often between two identities through the course of talk in interaction in the given situation. An individual has multi-faceted identities (Sacks, 1972; Schegloff, 1991), and speakers can shift from one facet or social persona to another by shifting speech styles using sentence ending as vehicle. Coupland (2001) refers to such shifts as "persona management". The fluidity of identity allows speakers to display various social identities while interacting with the same addressee(s) in a given social situation. Speakers shift styles in order to index a shift in their social identities, and thus, we can say that language use defines the social identity of the speaker.

Social identity is indexed across the world’s languages through pronominal systems and honorific morphology among other structures such as clausal and sentence-final endings. In Chapter 2, types of honorifics in Korean were briefly
described. “Honorifics” are linguistic forms indexing the social relationships between speaker and addressee, in case of the addressee honorifics, or speaker and referent, in case of referent honorifics. Previous approaches to honorifics discussed in Chapter 2 assume that honorific structures and social status have a direct relationship. However, a scrutiny of the actual honorific usage has demonstrated that the relationship between the honorific structure adopted and the interlocutor status is not always direct, but rather is mediated in an inextricable manner by co-occurring linguistic as well as non-linguistic factors such as context (Agha, 1993; Cook, 2008a; Duranti, 1992). Also, unlike the descriptions given in the earlier studies, the honorifics usage has been witnessed in a situation where a speaker of a higher status than the hearer addresses the hearer of a lower status with honorifics. In other words, the hearer of a lower status is without an honorific entitlement, yet the speaker addresses the hearer with honorifics. If one examines the social contexts of the actual honorific usage, the grammatical features of the honorifics index situational meaning according to the interpretation made in a given social context of the moment. Therefore, the literal meaning of the honorific sentence needs to be differentiated from the usage as Levinson (1979), along with other sociolinguists (Agha, 1993; Silverstein, 1976), claims. According to the description of an earlier study, the higher status speaker is expected to not use honorifics to the lower status hearer in such a situation.

I have defined the indexicality and how linguistic features are first indexed as epistemic or affective disposition which then index social identity. Orienting to Indexicality Principle, this study examines the stylistic variation of Korean honorific sentence endings using a qualitative methodological approach. In addition, a quantitative approach is employed to provide background information for the qualitative examination of the discourse. In other words, this study will first
quantitatively investigate the intra-speaker variables (i.e., age, profession, gender, and hometown), followed by a qualitative scrutiny of the sentence ending variation pattern related to identity in social context. The integrated approach will generate a profound multi-faceted understanding of the complexity of the sentence ending variation.
CHAPTER 4
DATA AND METHODOLOGY

Chapter 3 discussed theoretical background of indexicality, with focus on indexing, stance and identity. This chapter discusses the data set and the methodology of this study. In terms of methodology, this study adopts an integrated methodological framework, making use of both quantitative and qualitative methods. Quantitative analysis can indicate significance of a variable may or may not have on another variable, but does not provide a more detailed examination of the data in context. Thus, it is considered necessary to perform scrutiny of actual linguistic practices demonstrated in order to identify how specifically the sentence endings are used by native speakers, taking into consideration the context of the situation. The main focus is on the qualitative analysis and the quantitative analysis is meant to provide background to the qualitative analysis.

4.1 Data

For an examination of usage of the honorific sentence endings, the data set in this study is naturally occurring interactive oral data. I chose television interview programs where a variety of honorific sentence endings are most likely to be used. As described earlier, the –a/eyo and –pnita sentence endings are used in formal situations. One such situation would be TV interview programs where the less formal entertainment-oriented programs entail less frequent use of the –pnita and more predominant use of the –yo ending. Even the non-honorific so-called half talk -a/e or intimate level is not unusual in entertainment programs. Furthermore, the trend among entertainment programs appears to be multi-party interviews with two or more hosts
and even multiple number of guests. Such multi-party setting makes it difficult to single out an individual at times. In an effort to provide a more balanced proportion of honorifics levels, data in this study are limited to the more formal TV talk shows or interview programs\(^1\).

The format of television interview is similar to that of American news interview in that each speaker has a clear role division as the host and the guest. Studies on news interviews (Drew and Heritage, 1992; Heritage 1997; Schegloff, 1992) note that the interaction in such institutional setting differs from ordinary or everyday talk-in-interaction. News interview revolve around the activities of questioning and responding (Heritage & Roth, 1995) Use of various linguistic practice within the sequential context, including turn taking plays a significant role in interaction. In a study of British English, Agha (2003) labels two interlocutors in dialogic interaction "Sender" and "Receiver," according to the interactional role categories in events of communication. Sender would be equivalent to the host in the interview data of this study, and the receiver to the guest. Questioning in the interview context is an action that is primarily about eliciting a response and requesting information and opinions from interview guests. The guest on the other hand cannot avoid uttering a response in front of a TV audience. The format of dyadic conversation is regarded as the most concrete type of discursive event (Agha, 2003) obtained with the roles allocated alternatively to just two speakers. Such concreteness derives from co-presence of two individuals in the physical setting where the interaction takes place.

The interview data in the study is one-to-one interviews, with few exceptions. The exceptions where more than one guest or host appear are included in the data

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\(^1\) In order to prevent confusion, I will refer to TV production or show as a “program” and each showing or the episode of the interview programs as a “show”.
because the format was distinct, allowing one-to-one interview portions to be detached from the rest of the multiple interlocutor data portion. In other words, each guest was given independent question to answer with the other guest not participating simultaneously. They include Guests 2 in Program A; Guests 1, 4, and 13 in Program B; and Guest 8 in Program F, each guest with one additional guest in the show. Also, the interview with Guest 40 in Program F had three hosts (Hosts 53, 54, and 57); however, Guest 40 was the only guest to the show with the three host asking one question at a time with a clear role as hosts. In short, all interviews were dyads except six shows, out of which five were triads, and one involved four parties of one guest and three hosts. The interview format was that the host asked questions about the guest's work, and the guest provided answers.

The data is from eight interview programs, Programs A to H from which 100 shows are selected. The programs broadcasted were recorded either in a television studio in front of a live audience, or at other locales such as the guest's workplace or home. Regardless of presence of a live audience at the time of recording, all subjects were aware of the interview being video recorded for the purpose of future TV broadcasting intended for public.

Each guest appeared in at least two different interview programs. Additionally, some guests appeared more than once in the same program. For example, Guest 28 appeared on Programs A once and Program C twice making her appearances a total of three. Guests 27 and 32 also appeared twice in Program B in addition to other programs. Including data from multiple shows for each guest is intended to minimize any extreme use and provide a more balanced production of the target honorific sentence endings. As for the hosts, six hosts (Hosts 55, 56, 59, 64, 65, and 66) appeared only once.
### Table 4.1 Programs Lengths and Number of Segments

<table>
<thead>
<tr>
<th>Program Letter</th>
<th>Program Name Translation</th>
<th>Website</th>
<th>Total Length</th>
<th>Number of Segments/Episodes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>김동건의 한국 한국인 Kim Tong-keonui Hankuk Hankukin Kim Tong-keon's Korea, Koreans</td>
<td><a href="http://www.kbs.co.kr/2tv/sisa/korean/">http://www.kbs.co.kr/2tv/sisa/korean/</a></td>
<td>13h 49m 55s</td>
<td>30</td>
</tr>
<tr>
<td>B</td>
<td>낭독의 발견 Nangtokui Palkyeon Discovering Reciting (of Poems)</td>
<td><a href="http://www.kbs.co.kr/1tv/sisa/nangdok/vo">http://www.kbs.co.kr/1tv/sisa/nangdok/vo</a> d/index.html</td>
<td>10h 05m 50s</td>
<td>24</td>
</tr>
<tr>
<td>C</td>
<td>단박 인터뷰 Tanpak Intheopyu Interview at Once</td>
<td><a href="http://www.kbs.co.kr/1tv/sisa/danbak/vod/index,1,list,21.html">http://www.kbs.co.kr/1tv/sisa/danbak/vod/index,1,list,21.html</a></td>
<td>05h 31m 01s</td>
<td>24</td>
</tr>
<tr>
<td>D</td>
<td>일요 인터뷰, 인 (人) Ilyo-intheopyu In Sunday Interview, People</td>
<td><a href="http://cue.imbc.com/programSearch.aspx?query=%c0%cf%bf%e4+%c0%ce%c5%cd%ba%e4">http://cue.imbc.com/programSearch.aspx?query=%c0%cf%bf%e4+%c0%ce%c5%cd%ba%e4</a></td>
<td>03h 28m 04s</td>
<td>9</td>
</tr>
<tr>
<td>E</td>
<td>조영남이 만난 사람 Co Yeong-nam-i Mannan Salam People Co Yeong-nam Met</td>
<td><a href="http://www.kbs.co.kr/korea/sisa/people/vod/vod.html">http://www.kbs.co.kr/korea/sisa/people/vod/vod.html</a></td>
<td>01h 58m 49s</td>
<td>4</td>
</tr>
<tr>
<td>F</td>
<td>박중훈 쇼 Pak Cung-hun-syo Pak Cung-hun Show</td>
<td><a href="http://www.kbs.co.kr/2tv/sisa/sunnight/vod/review/index.html">http://www.kbs.co.kr/2tv/sisa/sunnight/vod/review/index.html</a></td>
<td>01h 57m 30s</td>
<td>4</td>
</tr>
<tr>
<td>G</td>
<td>일요진단 Ilyo-cintan Sunday Diagnosis</td>
<td><a href="http://able.kbs.co.kr/tv/1755384_43558.html?fname=sisa_ing.html&amp;ctitle=%B9%E6%BF%B5%20%B1%BF%EF%BB%BE%7E">http://able.kbs.co.kr/tv/1755384_43558.html?fname=sisa_ing.html&amp;ctitle=%B9%E6%BF%B5%20%B1%BF%EF%BB%BE%7E</a> %C3%BB%E7%BF 1%B3%BE%E7</td>
<td>03h 28m 04s</td>
<td>3</td>
</tr>
<tr>
<td>H</td>
<td>책을 말하다 Chaeku Malhata TV Book Club</td>
<td><a href="http://www.kbs.co.kr/1tv/sisa/book/vod/in">http://www.kbs.co.kr/1tv/sisa/book/vod/in</a> dex.html</td>
<td>00h 39m 26s</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td><strong>39h 57m 19s</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
The dates of program broadcasting for the data collected ranges over an eight-year three-month period between August 15th, 2001 and November 15th, 2009. About half of the shows (51 shows) are from 2007 and 2008, with 24 in 2007 and 27 in 2008. The time interval of each guest’s appearances varied from 21 days (Guest 21) to four-years six-months 22-days (Guest 11) for the guests, and two-months five-days (Host 51) to three-years nine-months and 14-days (Host 57) for the hosts. Seven hosts (Hosts 53, 54, 55, 57, 58, 61, and 65) appeared only once. Many programs change the host, and also invite special host on one-time basis to interview particular guest.

The total time length of the interview shows in the data is close to 40 hours (approximately 39-hours 57-minutes 19-seconds). The range of time length for each transcribed show ranged from 5-minutes 45- seconds to 55-minutes 38-seconds, with an average of each segment being close to 24 minutes (23-minutes 54-seconds). The time length provides an extended discourse and not just sentences.

4.2 Quantitative Data Analysis Method

Each program has a host or a hostess interviewing notable figures or celebrities, mostly people making the current news at the time of the show's broadcasting. All subjects are native speakers of Korean. Four inherent variables of age, profession, gender, and hometown will be examined in the quantitative section. For the first intra-speaker variable of age, each interlocutor’s age was averaged since they appeared in a minimum of two shows and their age at the time of appearance was usually different for each show. The age at the time of their appearance ranged from 24 to 94. Using the date of the broadcasting, the exact age at the time of the appearance was calculated. For three subjects, the exact birth dates could not be
verified but only the year of birth. The three subjects' ages were calculated using July 6th as their birth date, the middle day of year. Since each guest appeared in at least two shows, an average was taken for their age. The average age ranged from 23.5 to 93. In qualitative discussion, the age at the time of appearance of the particular show is given. The subjects were divided into three age groups of (1) the youngest of 20s to 40s, (2) the middle which are those in their 50s, and (3) the eldest from 60s to 90s.

For the first intra-speaker variable of profession, profession is categorized as an inherent variable in this study. Even though one is not born into a given profession, a person has usually engaged in their career for many years of their lives and the profession constitutes the essential character in a person. The professions of the interlocutors in this study vary. I divided professions into two groups of artists and non-artists. The artist group for the guests includes entertainers such as actor(esse)s, comedians, singers and musicians, voice dubbing artists; athletes, fashion designer and model, sportscaster, and photographer. The interlocutors of all other professions were placed in the non-artist group. The "non-artist" -- for the lack of a better term -- are intelligentsia or social or often political elites and leaders. The non-artist group guests' professions include politicians and government administrators, university professors and administrator, writers, a humanist relief worker, and an astronaut.

Although writing is considered a work of art that requires creativity, many of the writers in the data are social activist in a sense that the topic of their works is social and political issues. As a matter of a fact, writers were imprisoned at one point in their careers for being a political dissendents.

Sixteen hosts were also divided into an artist group of two and non-artist of 14. The artist group includes a singer and an actor. The non-artist group includes two college professors, three reporters and commentators, and nine professional media
show hosts. Broadcasters, reporters, and hosts are employed through the television stations’ highly-competitive recruitment procedure. The hiring test often includes a written test as well as oral test in which they are expected to adhere to standard Korean\(^2\). Once hired, they undergo a rigorous training before starting their job as reporters, commentator, news anchors or show hosts. On the job, each station has a review department that oversees the appropriateness of the broadcast content as well as the usage of correct standard Korean. Thus, the use of the standard Korean is constantly enforced.

When a speaker had more than one profession, categorization was made according to their primary profession for which they are known for. In all cases, the guests had been engaged in their primary profession longer than their secondary profession. For example, Guest 29 is a long-time actress who also holds a position as a university professor. She is invited to the show to discuss her appearance in a drama series, thus her profession is counted as an actress and not as a professor.

For the third intra-speaker variable of gender, among a total of 43 guests, 13 were females and 30 were males. Because the 30 males in the data out-numbered the females of only 13, 13 males were chosen for comparison in the initial quantitative analysis. Thirteen males were selected in by matching in the order of profession, age, and hometown. Then, all 43 guests were included in the second quantitative analysis. For the host group, a total of 16 hosts appeared on the shows, of which seven were females and eight were males.

For the fourth intra-speaker variable of hometown, the interlocutors were categorized into four groups. All the subjects are native Koreans who had lived in Korea most of their lives. They were born in and lived in Korea at least until they

\(^2\) The standard Korean is set by the National Institute of the Korean Language.
graduated from high school. Two went abroad to study after graduating from high
school, namely Guests 36 studied abroad during his college years, and, Guest 33 left
Korea during her college sophomore year. Guest 39 was the only one who had gone
abroad to live before graduating from high school. He had lived in the US for three
years from age 10 to 13 before returning to Korea. He is included in the data, and
classified as being from his birth region of Southeastern hometown area because he
clearly speaks in his hometown Kyengsang dialect which is noticeable. At one point in
a show, the host mentions his dialect.

An interlocutor was assigned a hometown region only if s/he was born and
have grown up in the same city or province at least until s/he graduated from high
school (around age 18). The hometowns were divided into three groups: (1) The
Southwestern region of North and South Cenla Provinces, (2) the Southeastern region
of North and South Kyengsang Provinces, (3) South Korea’s capital city of Seoul, and
(4) Other regions. Included in the Other regions are (4-1) the southern island of
Ceycwu Province, (4-2) the central regions of North and South Chwungcheng
Provinces, (4-3) northeastern province of Kangwen, (4-4) Seoul’s outer Kyegki
Province, and (4-5) the province in central North Korea of South Phyengnam
Province. See the map in Figure 4.1 for reference. Those who have grown up in two
or more regions and those whose hometowns could not be verified were categorized
into the last category of Other region.
Each show’s transcriptions were divided into the host’s and the guest’s parts. After which each of the host and the guest portion was processed through the Synthesized Korean Data Processor (SynKDP1) also called Kkamccaksay to count the frequencies of the target sentence endings. In processing, six preceding words and three subsequent words were output. The sentence endings are the -pnita ending, 20 mitigating –yo, and the –a/e yo endings. Different types of sentences were examined (e.g., –pnita for declarative, -pnikka for interrogative, -psiyo for imperative, -psita for propositive endings for –pnita ending). The mitigating sentence endings were counted as an independent group. Counted within the –a/eyo ending is also the –yo ending.

Figure 4.1 Map of hometown regions

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3 map adapted from http://www.lib.utexas.edu/maps/middle_east_and_asia/korea2001.jpg
where a noun is followed by –yo following copula –ita deletion.

The parts where a speaker briefly addresses someone else (e.g., the audience by facing the audience straight forward), quoting or imitating talking to someone else are excluded from the quantitative counts. However, such parts are all included in qualitative examination since the change in the addressee can be made explicit in the analysis. The referents were included in all analyses since the interlocutor and addressee had not changed.

Formulaic expressions are included in the count for the quantitative analysis. While some greetings (e.g., Pankap-supnita meaning "nice to meet you," Olaykanmani-pnita or "long time no see or it has been a long time") are usually used with the -pnita ending in formal situations, on some occasions, they were used in the -a/eyo endings in the data. (e.g., pankaweyo, komaweyo, olaykanmaniyyo, etc.). For example, upon Host 51's greeting to Guest 13 in the -pnita ending (i.e., Olaykanmani-pnita), Guest 13 returns the greeting to the host in -a/eyo ending by saying "Olaykanmanise-yyo" in Program A. The mitigating endings are also used for the so-called formulaic expressions. In using the thanking expression, Kamsaha-pnita contains a Sino-Korean expression, while its counterpart pure Korean Komap-supnita both mean "Thank you," with the former considered to be slightly more formal. Guest 28 in Program B used not only the -pnita ending by saying Komap-supnita for being congratulated, but also the mitigating ending of -ciyo by saying Kamsaha-ciyo to inviting her to the show for the second time. There were numerous other examples of formulaic greetings, thanking, and apologizing that varied from the formulaic ending.

Data shows that no one ending is used exclusively in a given situation, but at least two different endings types are used with all three ending in most cases. Once the usage for each ending was tallied, each ending divided by the total of the
three endings to calculate percentage. The calculation was made for each guest and host for their appearance in each segment or show of programs. Sentential fragments were not included since they cannot be classified into any of the speech level as a sentence ending is non-existent.

With the raw collected and categorized, the effect of each of the inherent variables of age, profession, gender, and hometown has on the sentence ending is examined. In order to do so, a series of mixed ANOVA tests that crossed sentence ender as a within-subject variable and each intra-speaker variable as a between-subject variable is run.

4.3 Qualitative Data Analysis Method

The interview programs can be viewed online at the broadcasting stations’ websites. The shows were initially transcribed in Korean hangul while watching the show. For most of shows of Programs C and F, the transcriptions are available on the website. They were cross-checked for accuracy while viewing the shows. The data included in this dissertation is Romanized using one of the Yale Romanization online converters. People’s names are given in the English convention of given name first, followed by the surname in the narration, except in the appendices. The first letter of the given name and surname are capitalized, with a hyphen separating the two-syllable given name. For the capital city of Sewul and the country Republic of Korea's name Hankwuk, the authority file Romanized representation, Seoul and Korea, are used respectively. Also, word listed in American dictionary such as the Korean orthography hankul, the term listed in the dictionary – hangul – is used in non-italics. The transcriptions follow the notational conventions first developed Gail Jefferson (see Ochs, Schegloff, and Thompson, 1996, pp. 461–465 for detailed descriptions).
The first line provides the Korean utterances represented in the Yale romanization system, followed by the second line of gloss representing the morphosyntactic category or the literal meaning of each unit. The target sentence endings of –pnita, mitigating, or –a/eyo are presented in bold letters specified as one unit, instead of morphosyntactic unit. The grammatical categorizations are based on H. M. Sohn (1999, pp. xix-xx). The third line provides and transcript in hangul from which the first line of a set is converted to Roman letters. For single-line turns, the fourth or the final line is the English translation in bold italics. When a turn extends beyond one line, it is difficult to provide an accurate English translation at line unit due to the different word order between Korean and English. Thus, in such cases, the turn’s total utterance in hangul follows the third line, and English translation is given at the end each turn. One chapter is devoted to scrutiny of each of the sentence ending usage in context, the –pnita (Chapter 6), mitigating (Chapter 7), and –a/eyo (Chapter 8).

In this chapter, I have discussed data and methodology. Data comprises formal television interviews, and the interview format, four intra-speaker variables (i.e., age, profession, gender, and hometown), and exclusions and inclusion factors that pertains to the qualitative methodology were presented. For the part that pertains to the qualitative methodology, I described transcription and target sentence endings. For the qualitative analyses, I draw from several scholars to define the indexicality and how linguistic features are first indexed as epistemic or affective disposition, which in return index social identity of a professional or individual self.

Orienting to an interactional sociolinguistics paradigm, this study examines the stylistic variation of Korean honorific sentence endings using a qualitative methodological approach. In addition, a quantitative approach is employed to provide
background information for the qualitative examination of the discourse. In other word, this study will first quantitatively investigates the intra-speaker variables (i.e., gender, age, hometown, and profession), followed by a qualitative scrutiny of the sentence ending variation pattern related to identity in social context. The integrated approach will generate a more profound multi-faceted understanding of the complexity of the sentence ending variation than uni-faceted examination.
CHAPTER 5

QUANTITATIVE RESULTS, INTRA-SPEAKER VARIABLES

In this chapter, I will first provide an overall descriptive statistics for all the interlocutors to provide a picture of the overall usage of the three honorific sentence endings of -pnita, mitigating, and the -a/eyo. Then, I will present the statistical results for each of the intra-speaker variables of age, profession, gender, and hometown. The results for each variable will be presented for the guest group, followed by the host group. The purpose of quantitative analyses in this dissertation is to provide the effects of speaker intra-speaker variables on their use of the honorific sentence endings as a prolusion for the interlocutor inherent background. A summary and a brief discussion follow at the end of the chapter.

5.1 Overall Descriptive Statistics

As discussed in Chapter 3, the mitigating endings are deviant forms of the -a/eyo form. Therefore, before I present the usage of the three target sentence endings, I will report on sentence endings grouped into two groups of (1) -pnita and (2) the -a/eyo ending combined with the mitigating ending. The latter group is labeled "-yo" ending. Figure 5.1 is a graph of usage of the two sentence ending groups by all 59 interlocutors. It is clear from the figure that even in a formal situation like television interview, speakers use the -yo ending more than two-and-a-half times as much than the -pnita ending at 73% compared to 27% of the -pnita ending.

Figure 5.2 compares the usage of two sentence endings by the interlocutors according to their roles of guest and host. Similar to the dominant usage of the -yo ending by all the interlocutors pooled, each group of the guests and the hosts used
more -yo ending than the -pnita ending. The guests' use of -pnita at 75% is three times higher than their use of the

![Pie chart showing usage of -yo and -pnita endings.]

Figure 5.1. The total usage of two honorific sentence endings by all interlocutors.

-yo ending of a mere 25%, and the host's use of 67% -pnita ending is more than twice of the -yo ending which was used 33%. Looking at the sentence ending usage by the interlocutor roles, the guests' usage of the -yo ending of 75% is higher than the hosts' usage of 67% by the host group. The hosts used more –pnita ending at 33% than the guests who used it 25%.

![Bar chart showing usage of -yo and -pnita endings by guest and host.]

Figure 5.2. The usage of two honorific sentence endings by guest and host.

Examining the three target endings of this study, Figure 5.3 shows the total
usage of the three honorific sentence ending, -pnita, mitigating, and -a/eyo by all 59 interlocutors combined. The mitigating ending was used the most at 39%, followed by the –a/eyo ending at 33%, and –pnita ending showed the lowest usage at 27%.

Figure 5.3. The total usage of three honorific sentence endings by all interlocutors.

Figure 5.4 shows the total usage of the three honorific sentence endings, -pnita, mitigating, and -a/eyo by the interlocutor roles of guest and host. The mitigating ending was the most highly used type for both the guest and the host groups. The second most highly used ending by the hosts was the -pnita ending at 33%, while the guests employed the -a/eyo ending at 36% as their second mostly highly used ending.

Figure 5.4. The total usage of three honorific sentence endings by guest and host.
5.2 ANOVA for Sentence Endings

I examined the effect of each intra-speaker variable (i.e., age, profession, gender, and hometown) on the use of sentence ending by running a series of mixed ANOVA tests that crossed sentence ending as a within-subject variable and each of the four intra-speaker variable as a between-subject variable. With this type of analysis, we can examine not only the main effect of sentence ending, but also the interaction effect of sentence ending and an intra-speaker variable, which can explain how the general usage pattern of sentence ending varies as a function of the speaker’s internal variables. Considering the difference in the function of speaker roles, (i.e., guest versus host) and also because of a possible training effect that may come from the show host training, I analyzed guest data separately from host data.

Two tables presented below first summarize the main effect of sentence ending from each of the mixed ANOVA tests. Table 5.1 presents analyses using the guest data, while Table 5.2 shows results from the host data. As shown in Table 5.1, there was a significant main effect of sentence ending from all analyses with the guest data, which suggests that guests as a whole -- regardless of the specificity in their intra-speaker variable -- differentiated the use of three sentence honorific ending forms.

Pairwise comparisons on these main effects found that these main effects were due to the significantly lower use of the -\textit{pnita} form when compared to the mitigating form, while the use of the -\textit{a/eyo} form fell in between. In contrast, the ANOVA tests on host data did not find any significant main effect of sentence ending as can be seen in Table 5.2.
Table 5.1 Summary of the Main Effect of Sentence Ending in Each ANOVA Test that Included an Intra-speaker Variable as a Between-subject Variable, Guest Data

<table>
<thead>
<tr>
<th>Between-subject variable included in the ANOVA test</th>
<th>$F$ statistics</th>
<th>P value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>$F(2, 80) = 5.616$</td>
<td>$p &lt; .005$</td>
<td>significant</td>
</tr>
<tr>
<td>Profession</td>
<td>$F(2, 82) = 6.438$</td>
<td>$p &lt; .002$</td>
<td>significant</td>
</tr>
<tr>
<td>Gender (13 females &amp; 13 males)</td>
<td>$F(2, 48) = 5.695$</td>
<td>$p &lt; .01$</td>
<td>significant</td>
</tr>
<tr>
<td>Gender (all, 13 females &amp; 30 males)</td>
<td>$F(2, 82) = 7.719$</td>
<td>$p = .001$</td>
<td>significant</td>
</tr>
<tr>
<td>Hometown</td>
<td>$F(2, 78) = 3.179$</td>
<td>$p &lt; .005$</td>
<td>significant</td>
</tr>
<tr>
<td>Hometown (Guest &amp; Host)</td>
<td>$F(2, 82) = 3.820$</td>
<td>$p &lt; .05$</td>
<td>significant</td>
</tr>
</tbody>
</table>

When the ANOVA analysis was performed with gender as a between-subject variable, there was a significant main effect of sentence ending for both all 43 guests’ data ($F(2, 82) = 7.72, p < .01$) and a subset of data that included 13 females and 13 male guests ($F(2, 48) = 5.70, p < .01$). Also, separate ANOVA tests that included either age or hometown as a between-subject factor produced a significant main effect of sentence ending. This was the case although the effect was stronger for the analysis with age than the analysis of hometown: for age: $F(2, 80) = 5.62, p < .01$, for hometown; $F(2, 78) = 3.179, p < .05$; for hometown (all interlocutors), $F(2, 110) = 3.820, p < .05$; and for profession, $F(2, 82) = 6.44, p < .01$. 
Table 5.2 Summary of the Main Effect of Sentence Ending in Each ANOVA Test that Included an Intra-speaker Variable as a Between-subject Variable, Host Data

<table>
<thead>
<tr>
<th>Between-subject variable included in the ANOVA test</th>
<th>F statistics</th>
<th>P value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>F (2, 26) = .033</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Profession</td>
<td>F (2, 28) = .838</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Gender</td>
<td>F (2, 28) = 1.029</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Hometown</td>
<td>F (2, 24) = .909</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
</tbody>
</table>

5.3 Age

5.3.1 Guests by Age

To examine the age effect on the use of sentence endings, the guests were divided into three age groups. The youngest group ranged in ages from the 20s to 40s, the middle group was in the 50s, and the eldest group from the 60s to the 90s in age. Of 43 guests total, 14 guests belonged to the 20s-40s group and 50s group each, and 15 to the 60s+ group. Such age range grouping allowed the most even division of n thus a stronger validity, compared to other possible grouping of age ranges, for example, grouping by a period of ten years.

Table 5.3 and Figure 5.5 show the descriptive statistics of each sentence ending by age group for the guests. The youngest group recorded the lowest mean in the –pnīta ending (M = 22.10, SD = 18.67), but the highest usage mean in the mitigating (M = 42.40, SD = 9.73) ending. It was the middle group of 50s who showed the highest mean in the -pnīta ending (M = 27.08, SD = 13.51), but the 50s group showed the lowest mean in the -a/eyo ending compared to other groups. The
eldest guest group of over 60s' used the highest percentage of the -a/eyo ($M = 40.43, SD = 19.54$) ending, while the lowest percentage of the mitigating ($M = 32.69, SD = 8.97$) ending for the age group. The youngest group showed the highest standard deviations for the -a/eyo ending usage, $SD = 24.51$. For the mitigating ending, all age groups had uniformly low standard deviations ranging from 8.97 to 9.74.

Table 5.3 *Descriptive Statistics of Sentence Ending Usage by Age Group of Guest*

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Age</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pnita</td>
<td>20s-40s</td>
<td>14</td>
<td>2.31</td>
<td>53.82</td>
<td>22.10</td>
<td>18.67</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>14</td>
<td>10.19</td>
<td>58.84</td>
<td>27.08</td>
<td>13.51</td>
</tr>
<tr>
<td></td>
<td>60s+</td>
<td>15</td>
<td>1.64</td>
<td>77.95</td>
<td>26.88</td>
<td>21.20</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>4.72</td>
<td>63.53</td>
<td>25.35</td>
<td>17.80</td>
</tr>
<tr>
<td>mitigating</td>
<td>20s-40s</td>
<td>14</td>
<td>21.91</td>
<td>55.81</td>
<td>42.40</td>
<td>9.73</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>14</td>
<td>26.22</td>
<td>59.55</td>
<td>42.09</td>
<td>9.74</td>
</tr>
<tr>
<td></td>
<td>60s+</td>
<td>15</td>
<td>14.05</td>
<td>41.71</td>
<td>32.69</td>
<td>8.97</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>15.55</td>
<td>39.27</td>
<td>29.29</td>
<td>7.11</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>20s-40s</td>
<td>14</td>
<td>3.39</td>
<td>74.90</td>
<td>35.50</td>
<td>24.51</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>14</td>
<td>11.88</td>
<td>45.13</td>
<td>30.83</td>
<td>9.31</td>
</tr>
<tr>
<td></td>
<td>60s+</td>
<td>15</td>
<td>8.00</td>
<td>76.05</td>
<td>40.43</td>
<td>19.54</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>7.76</td>
<td>65.36</td>
<td>35.59</td>
<td>17.79</td>
</tr>
</tbody>
</table>

*Figure 5.5. The total usage of three honorific sentence endings by age of guest.*
Since age is a continuous variable, Pearson r correlation tests comparing the mean age of each guest member and the use of each language form was calculated. The results show a negative correlation between guest age and the use of the mitigating form (r = -.334, p < .05). In other words, the younger the guests were, the more the speaker tended to use the mitigating form.

With the correlation analysis having uncovered the negative correlation pattern, I ran a one-way repeated-measures ANOVA test on the guest data. The results revealed no significant effect of age on the use of sentence endings, F(4, 80) = 1.150, p > .05. Mauchly's test indicated that the assumption of sphericity had been violated, χ²(2) = 21.96, p < .01, therefore multivariate tests are reported (ε = .699). The Levene's test revealed that for the –pnita and the mitigating endings, the variances were equal, F(2, 40) = 1.454, ns for -pnita and F(2, 40) = .144, and ns for mitigating. However, the variances for the –a/eyo ending were significantly different, F(2, 40) = 6.06, p < .01.

Pairwise comparisons revealed that the guests' use of the -pnita ending was lower than the mitigating ending, and the mean difference between the two endings was significant, p < .05. The -pnita ending use was also lower than the -a/eyo ending; however, the differences between the two endings was only marginally significant, p = .069. Comparing the use of the mitigating and the -a/eyo ending, the mean for the mitigating ending was higher than the -a/eyo ending, but the difference was not significant, p > .05.

5.3.2 Hosts by Age

To examine the age effect on the use of sentence ending, the hosts were divided into the same three age groups as the guests. Of the total 16 hosts, nine belonged to youngest group of 20s to 40s, six in the middle group of 50s, and only
one host in the eldest group of 60s. Table 5.4 and Figure 5.6 show the descriptive statistics of each sentence ending by age group for the hosts. For the –pnita ending, the 50s age group recorded the highest mean of 43.66, and the group's standard deviation for the ending was the highest at 27.61. The highest usage means of both the mitigating (M = 42.56, SD = 15.72) and the -a/eyo (M = 32.54, SD = 20.87) endings were recorded by the youngest group from the 20s to the 40s.

Pearson r correlation tests comparing the mean age of each host member and the use of each language form shows a negative correlation between host age and the use of the –a/eyo form (r = -.542, p < .05). In other words, the younger the guests were, the more the speaker tended to use the –a/eyo form.

Table 5.4 Descriptive Statistics of Sentence Ending Usage by Age Group Host

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Age</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pnita</td>
<td>20s-40s</td>
<td>9</td>
<td>11.50</td>
<td>73.63</td>
<td>24.90</td>
<td>19.82</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>6</td>
<td>11.85</td>
<td>72.09</td>
<td>43.66</td>
<td>27.61</td>
</tr>
<tr>
<td></td>
<td>60s</td>
<td>1</td>
<td>42.91</td>
<td>42.91</td>
<td>42.91</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>22.09</td>
<td>62.88</td>
<td>37.16</td>
<td>23.72</td>
</tr>
<tr>
<td>mitigating</td>
<td>20s-40s</td>
<td>9</td>
<td>21.98</td>
<td>70.00</td>
<td>42.56</td>
<td>15.72</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>6</td>
<td>25.00</td>
<td>47.99</td>
<td>37.77</td>
<td>9.62</td>
</tr>
<tr>
<td></td>
<td>60s</td>
<td>1</td>
<td>31.89</td>
<td>31.89</td>
<td>31.89</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>26.29</td>
<td>49.96</td>
<td>37.41</td>
<td>12.67</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>20s-40s</td>
<td>9</td>
<td>3.33</td>
<td>58.15</td>
<td>32.54</td>
<td>20.87</td>
</tr>
<tr>
<td></td>
<td>50s</td>
<td>6</td>
<td>0.00</td>
<td>40.69</td>
<td>18.57</td>
<td>19.26</td>
</tr>
<tr>
<td></td>
<td>60s</td>
<td>1</td>
<td>25.20</td>
<td>25.20</td>
<td>25.20</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>9.51</td>
<td>41.35</td>
<td>25.43</td>
<td>20.06</td>
</tr>
</tbody>
</table>
Figure 5.6. The total usage of three honorific sentence endings by age of host.

Despite the correlation between host age and the –a/eyo use, a one-way repeated-measures ANOVA test on the host data revealed no significant effect of age on the use of sentence endings, $F(4, 26) = .984, p > .05$. The Levene's test revealed that for the –pnita and the –a/eyo endings, the differences in variances were marginally significant, $F(2, 13) = 2.833, p = .095$ for -pnita and $F(2, 13) = 3.365, p = .066$ for –a/eyo. For the for mitigating ending the variances were equal, $F(2, 13) = .950, ns$. Pairwise comparisons indicated that the mean for the –pnita ending use was lower compared to the mitigating ending, but higher than the –a/eyo ending. The mean for the mitigating ending was higher than the -a/eyo ending. None of the pair ending differences were significant for the hosts, $p > .05$.

5.4 Profession

5.4.1 Guests by Profession

The two profession groups for the guests were relatively evenly divided between the artist and the non-artist groups, with 20 and 23 guests in each group, respectively for a total of 43 guests. Table 5.5 and Figure 5.7 show the descriptive statistics of each sentence ending by the guests' profession. While the non-artists used
a higher proportion of the –pənita ending \( (M = 31.50, SD = 18.70) \) compared to the artists \( (M = 18.36, SD = 14.31) \), the non-artists used a lower proportion of the mitigating \( (M = 37.36, SD = 10.44) \) than their counterpart \( (M = 40.70, SD = 10.17) \). A similar results can be seen with the -a/eyo ending; the non-artists used a lower proportion of the -a/eyo \( (M = 31.15, SD = 17.12) \) than their counterpart \( (M = 40.94, SD = 19.84) \) group of artists.

A one-way repeated-measures ANOVA test on the guest data found that the sentence ending usage was significantly affected by the guest’s profession \( F(2, 82) = 4.105, p < .05 \). Mauchly’s test indicated that the assumption of sphericity had been violated, \( \chi^2(2) = 16.25, p < .01 \), therefore multivariate tests are reported \( (\varepsilon = .75) \). Pairwise comparisons indicated

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Gender</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pənita</td>
<td>Artist</td>
<td>20</td>
<td>1.64</td>
<td>53.69</td>
<td>18.36</td>
<td>14.31</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>23</td>
<td>2.77</td>
<td>77.95</td>
<td>31.50</td>
<td>18.70</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>2.20</td>
<td>65.82</td>
<td>24.93</td>
<td>16.50</td>
</tr>
<tr>
<td>mitigating</td>
<td>Artist</td>
<td>20</td>
<td>20.53</td>
<td>55.81</td>
<td>40.70</td>
<td>10.17</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>23</td>
<td>14.05</td>
<td>59.55</td>
<td>37.36</td>
<td>10.44</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>17.29</td>
<td>57.68</td>
<td>39.03</td>
<td>10.31</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>Artist</td>
<td>20</td>
<td>5.05</td>
<td>76.05</td>
<td>40.94</td>
<td>19.84</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>23</td>
<td>3.39</td>
<td>64.35</td>
<td>31.15</td>
<td>17.12</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>4.22</td>
<td>70.20</td>
<td>36.04</td>
<td>18.48</td>
</tr>
</tbody>
</table>

Table 5.5 *Descriptive Statistics of Sentence Ending Usage by Profession of Guest.*
Figure 5.7. The total usage of three honorific sentence endings by profession of guest.

that the effect found above was due to the mean of the –pnita ending which was significantly lower than that of the mitigating ending, \( p < .01 \). The mean of the –pnita ending was also significantly lower than that of the -a/eyo ending, \( p < .05 \). Comparing the use of the mitigating and the -a/eyo ending, the mean for the mitigating ending was higher than the -a/eyo ending, but the difference was not significant, \( p > .05 \).

5.4.2 Hosts by Profession

The hosts were divided into two groups as the guests were. Table 5.6 and Figure 5.8 show the descriptive statistics of each sentence ending by the hosts' profession. There were two hosts in the artist group, and 14 in the non-artist group. While the non-artists used a higher proportion of the –pnita ending (\( M = 35.71, SD = 24.06 \)) compared to the artists (\( M = 14.55, SD = 3.81 \)), the non-artists' standard deviation for the ending was the highest. The use of the mitigating ending was more similar between the two groups; the artist group's (\( M = 43.32, SD = 5.85 \)) use of the mitigating ending was less than 4% higher than the non-artist group's usage (\( M = \)
39.64, \(SD = 13.97\)). As it was the case with the mitigating ending, the artist group (\(M = 42.13, \ SD = 2.04\)) showed a higher use of the \(-a/eyo\) ending compared to the non-artist group, \(M = 24.66, \ SD = 20.58\).

A one-way repeated-measures ANOVA test on the host data found that the sentence ending usage was not significantly affected by the host’s profession \(F(2, 28) = 1.202, p > .05\). Levene’s test revealed that for the \(-pnita\) ending, the differences in variances were marginally significant, \(F(1, 14) = 4.466, p = 0.53\). However, the variances for the mitigating ending was equal, \(F(1, 14) = .685, ns\). For the \(-a/eyo\) ending, the variances were significantly different, \(F(1, 14) = 4.787, p < .05\). Pairwise comparisons indicated that hosts’ use of the \(-pnita\) ending was lower than the mitigating and the \(-a/eyo\) endings, and the mitigating ending was higher than the \(-a/eyo\) ending. None of the mean difference was significant for the host data by profession, \(p > .05\).

Table 5.6 Descriptive Statistics of Sentence Ending Usage by Profession of Host

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Gender</th>
<th>(N)</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>(SD)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(-pnita)</td>
<td>Artist</td>
<td>2</td>
<td>11.85</td>
<td>17.24</td>
<td>14.55</td>
<td>3.81</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>14</td>
<td>11.50</td>
<td>73.63</td>
<td>35.71</td>
<td>24.06</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>11.68</td>
<td>45.44</td>
<td>25.13</td>
<td>13.94</td>
</tr>
<tr>
<td>mitigating</td>
<td>Artist</td>
<td>2</td>
<td>39.18</td>
<td>47.46</td>
<td>43.32</td>
<td>5.85</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>14</td>
<td>21.98</td>
<td>70.00</td>
<td>39.64</td>
<td>13.97</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>30.58</td>
<td>58.73</td>
<td>41.48</td>
<td>9.91</td>
</tr>
<tr>
<td>(-a/eyo)</td>
<td>Artist</td>
<td>2</td>
<td>40.69</td>
<td>43.57</td>
<td>42.13</td>
<td>2.04</td>
</tr>
<tr>
<td></td>
<td>Non-artist</td>
<td>14</td>
<td>0.00</td>
<td>58.15</td>
<td>24.66</td>
<td>20.58</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>20.34</td>
<td>50.86</td>
<td>33.39</td>
<td>11.31</td>
</tr>
</tbody>
</table>
Figure 5.8. The total usage of three honorific sentence endings by age of host.

5.5 Gender

In examining the gender effect on the use of sentence ending, first, 13 males were selected from a total of 30 males to compare with the 13 females to give an even number of male and female interlocutors. The selection of the 13 males was made based on the intra-speaker variable in the order of profession, hometown, and age to form pairs of most similar backgrounds. Earlier, we have seen a significant effect of profession on the honorific sentence choice, and as we will see in later in this chapter, hometown had a marginal effect. Age had no significant effect on the honorific sentence usage. Thus, matching the profession and the hometown variable would prevent possible effect of the variables influencing the gender effect. After discussing the gender effect using 13 females and 13 males, the gender effect will be re-examined considering 13 females and all 30 males in the data.

5.5.1 Guests by Gender (13 females and 13 males)

Of the 13 pairs, nine pairs had an artist profession, and four pairs were engaged in non-artist profession. All 13 pairs' profession was matched. Looking at the female guests’ hometown regions, only one female guest was from the Southeast region, none was from the Southwest region, and four were from Seoul. Eight of the
13 female guests’ hometown were either mixed, unknown or from other regions. All but two females (i.e., Guests 33 and 15) hometowns could not be matched. Lastly, for the age group of the female guests, eight fell in the range of 20s to 40s, three fell in the 50s, another three guests were in their 60s at the time of the television appearance. Only three female guests' age (i.e., Guests 8, 9, and 28) were matched. Although ten female guests' age could not be matched with the male counterparts, the actual age difference was less than 9 years for five of the female guests (i.e., Guests 15, 20, 29, 33, and 41). Because age did not show significant effect, the age variable was given the last priority in matching 13 pairs. Inconsistency in matching the age range should not disturb the gender effect on the honorific sentence ending choice.

Table 5.7 and Figure 5.9 show the descriptive statistics of each sentence ending by gender of the 26 guests, 13 female and 13 male. When compared using the mean value, male guests used the –pnita form ($M = 26.45$, $SD = 14.83$) and mitigating ($M = 42.16$, $SD = 8.10$) at a higher rate compared to the female guests whose mean for -pnita usage was 18.04 and mitigating 34.97. However, female guest' use of the –a/eyo ending was higher ($M = 47.00$, $SD = 23.97$) than the male's, $M = 31.40$, $SD = 13.88$. The female guests' standard deviations of –pnita and –a/eyo were high at 22.24 and 23.97, respectively indicating a wide range of frequencies and not a tight cluster. The variance within each data group was assessed by the Levene's test, which revealed that for the –pnita and the mitigating endings, the variances were equal $F(1, 24) = .63$, ns for -pnita and $F(1, 24) = 2.25$, ns for mitigating. However, the variances for the –a/eyo ending were significantly different, $F(1, 24) = 5.65$, $p < .05$. Pairwise comparisons for the 13 female and 13 male guests found that the mean value from –pnita was significantly lower than the means of both mitigating (mean difference = -.163, SE = .045, $p < .01$) and the–a/eyo endings (mean difference = -.170, SE = .073,
However, there was no significant difference in mean values between the mitigating and the –a/eyo endings, p > .05. The mitigating mean was lower than the –a/eyo ending (mean difference = -.006, SE = .049).

Table 5.7 *Descriptive Statistics of Sentence Ending Usage by Gender of 26 Guests*

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Gender</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pnita</td>
<td>F</td>
<td>13</td>
<td>2.31</td>
<td>77.95</td>
<td>18.04</td>
<td>22.24</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>13</td>
<td>1.64</td>
<td>53.82</td>
<td>26.45</td>
<td>14.83</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>1.98</td>
<td>65.88</td>
<td>22.25</td>
<td>18.54</td>
</tr>
<tr>
<td>mitigating</td>
<td>F</td>
<td>13</td>
<td>14.05</td>
<td>55.72</td>
<td>34.97</td>
<td>11.81</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>13</td>
<td>26.22</td>
<td>54.03</td>
<td>42.16</td>
<td>8.10</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>20.14</td>
<td>54.87</td>
<td>38.57</td>
<td>9.96</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>F</td>
<td>13</td>
<td>8.00</td>
<td>76.05</td>
<td>47.00</td>
<td>23.97</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>13</td>
<td>3.39</td>
<td>58.87</td>
<td>31.40</td>
<td>13.88</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>26</td>
<td>5.69</td>
<td>67.46</td>
<td>39.20</td>
<td>18.93</td>
</tr>
</tbody>
</table>

*Figure 5.9.* The total usage of three honorific sentence endings by gender of 26 guests.

To see if the guest gender has an influence on the use of sentence ending forms, I performed a one-way repeated-measures ANOVA test with sentence ending as a within-subject factor and the guest gender as a between-subject factor. The results showed a main effect of sentence ending, $F(2, 48) = 5.695$, $p < .01$, which revealed
that the effect of sentence ending is significant. Pairwise comparisons for the 13 female and 13 male guests found that the mean value from – pnita was significantly smaller than the means of both mitigating (mean difference = -.163, SE = .045, p < .01) and the – a/eyo endings (mean difference = -.170, SE = .073, p < .05). However, there was no significant difference in mean values between the mitigating and the – a/eyo endings, p > .05. The mitigating mean was lower than the – a/eyo ending (mean difference = -.170, SE = .073).

Besides the aforementioned main effect of sentence ending, a marginal interaction effect was found between sentence ending and gender $F(2, 48) = 2.818, p = .070$ when all guest data was examined. This interaction effect suggests that the way guests used sentence endings varied as a function of their gender. To explicate this interaction effect, I ran two separate one-way repeated-measures ANOVA tests on each gender data.

Examining the guests by gender, first a female guest pairwise comparisons revealed that the mean value from – pnita was significantly lower than the means of both mitigating (mean difference = -.169, SE = .073, p < .05) and the – a/eyo endings (mean difference = -.290, SE = .124, p < .05), indicating significantly low use of the - pnita by the female guests. However, there was only a marginal difference in mean values between the mitigating and the – a/eyo endings, p = .085. The mitigating mean was lower than the – a/eyo ending (mean difference = -.120, SE = .085). A one-way repeated-measures ANOVA test on the female guest data revealed a significant gender effect on the use of sentence endings, $F(2, 24) = 4.553, p < .05^4$.

Male guest pairwise comparisons for the 13 guests' group revealed that the mean value from – pnita was significantly lower than the mean of mitigating (mean

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$^4$ Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(2) = 6.386, p < .05$, therefore multivariate tests are reported ($\varepsilon = .69$).
difference = -.157, SE = .054, p < .05). The mean value of –pnita was lower than the mean of –a/eyo (mean difference = -.050, SE = .076), but the difference was not significant, p > .05. The mean value of the mitigating ending was significantly larger than the means of –a/eyo (mean difference = .108, SE = .048, p < .05). A one-way repeated-measures ANOVA test on the male guest data revealed significant gender effect on the use of sentence endings, F(2, 24) = 3.507, p < .05.

5.5.2 Guests by Gender (13 females and 30 males)

Table 5.8 and Figure 5.10 show the descriptive statistics for the use of each sentence ending by each gender of the guests. When compared using the mean value, male guests used the –pnita form (M = 28.57, SD = 14.95) and the mitigating form (M = 40.62, SD = 9.32) more frequently than the female guests whose use of the –pnita and the mitigating forms was on average 18.04 and 34.97, respectively. However, female guests' use of the –a/eyo ending was higher (M = 47.00, SD = 23.97) than the male's (M = 30.81, SD = 13.99). The greater standard deviation values for the –pnita and –a/eyo forms by the female guests compared to the male guests’ data indicate that female guests’ data had a wide range of data distribution. The variance within each data group was assessed by the Levene’s test, which revealed that for the –pnita and the mitigating endings, the variances were equal: F(1, 24) = .63, ns for -pnita and F(1, 24) = 2.25, ns for mitigating. However, the variances for the –a/eyo ending were significantly different, F(1, 24) = 5.65, p < .05. Pairwise comparisons indicated that the mean for the –pnita ending use by the guests was significantly lower compared to the mitigating ending (p < .01) and also in comparison to the –a/eyo ending (p < .05). The mean for the mitigating ending was lower than the -a/eyo ending, but the difference was not significant, p > .05.

To see if gender has an influence on the use of sentence ending forms by
guests, I performed a one-way repeated-measures ANOVA test with sentence ending as a within-subject factor and the guest gender as a between-subject factor. The results showed a main effect of sentence ending, $F(2, 82) = 7.59, p < .01$, which revealed that regardless of guest gender, there was a meaningful difference in the way each of the forms was used by guests. Pairwise comparisons found that this main effect was due to the significantly smaller mean value for $–pnita$ when compared to the mean of both the mitigating form (mean difference between $–pnita$ and mitigating $= −.15$, $SE = .04$) and the $–a/eyo$ form (mean difference between $–pnita$ and $–a/eyo = −.15$, $SE = .06$). However, there was no significant difference between the mean values of mitigating and $–a/eyo$.

Besides this main effect of sentence ending, however, a marginal interaction effect was found between sentence ending and guest gender: $F(2, 82) = 5.15, p < .01$. This interaction effect suggests that the way guests used sentence endings varied as a function of their gender. To explicate this interaction effect, I ran two separate one-way repeated-measures ANOVA tests on each gender’s data.

Table 5.8 *Descriptive Statistics of Sentence Ending Usage by Gender of Guest*

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Gender</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>$–pnita$</td>
<td>F</td>
<td>13</td>
<td>2.31</td>
<td>77.95</td>
<td>18.04</td>
<td>22.24</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>30</td>
<td>1.64</td>
<td>58.84</td>
<td>28.57</td>
<td>14.95</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>1.98</td>
<td>68.39</td>
<td>23.31</td>
<td>18.59</td>
</tr>
<tr>
<td>mitigating</td>
<td>F</td>
<td>13</td>
<td>14.05</td>
<td>55.72</td>
<td>34.97</td>
<td>11.81</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>30</td>
<td>19.38</td>
<td>59.55</td>
<td>40.62</td>
<td>9.32</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>16.71</td>
<td>57.64</td>
<td>37.79</td>
<td>10.57</td>
</tr>
<tr>
<td>$–a/eyo$</td>
<td>F</td>
<td>13</td>
<td>8.00</td>
<td>76.05</td>
<td>47.00</td>
<td>23.97</td>
</tr>
<tr>
<td></td>
<td>M</td>
<td>30</td>
<td>3.39</td>
<td>58.87</td>
<td>30.81</td>
<td>13.99</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>5.69</td>
<td>67.46</td>
<td>38.90</td>
<td>18.98</td>
</tr>
</tbody>
</table>
A one-way repeated-measures ANOVA test on the female guest data revealed that female guests differentiated the use of three language forms: $F(2, 24) = 4.44, p < .05$. This was due to the significantly lower mean value for the –pnita form when compared to the means for both the mitigating and the –a/eyo forms (mean difference between –pnita and mitigating = −.17, SE = .07, $p < .05$; mean difference between –pnita and –a/eyo = .28, SE = −.16, $p < .05$), while there was no significant difference between the means for the mitigating form and the -a/eyo form.

A one-way repeated-measures ANOVA test on the male guest data revealed significant gender effect on the use of sentence endings, $F(2, 24) = 3.507, p < .05$. Pairwise comparisons revealed that the -pnita ending was used less than the mitigating ending, and the mean difference between the two endings was significant, $p < .05$. The male guests used the -pnita ending less than the -a/eyo ending; however, the differences between the two endings were not significant, $p > .05$. Comparing the use of the mitigating and the -a/eyo ending, the male guests used the mitigating more than -a/eyo, but the difference was again not significant, $p > .05$. 

Figure 5.10. The total usage of three honorific sentence endings by gender of all 43 guests.
5.5.3 Hosts by Gender

Table 5.9 and Figure 5.11 show the descriptive statistics of each sentence ending by gender for the hosts. There were seven female and nine male hosts. Male hosts’ use of -\textit{pnita} ($M = 38.07$) and mitigating ($M = 43.07$) were higher compared to the female hosts whose means for -\textit{pnita} was 26.63 and mitigating 36.28. The standard deviations of the male hosts were also higher compared to the female hosts. The male hosts recorded the highest standard deviation of 24.80 for the -\textit{pnita} ending, while the female hosts’ standard deviations for -\textit{pnita} was 21.95. The standard deviation of male mitigating ending was 16.54, more than 10 points higher than the female counterpart's of 6.12. However, female hosts' use of the -\textit{a/eyo} ending was higher ($M = 37.09$) than the male hosts' ($M = 18.87, SD = 17.34$), and so was the female's standard deviation of 19.72 for the ending. The minimum score for the -\textit{a/eyo} ending was 0.00 for both female and male hosts. Whereas all the guests made a minimum of two appearances in two or more programs, both of the hosts whose -\textit{a/eyo} ending usage was 0.00 had only one appearance. Had these two hosts made more than one appearance, they may have produced the -\textit{a/eyo} ending.

Table 5.9 \textit{Descriptive Statistics of Sentence Ending Usage by Gender of Host}

\begin{tabular}{llcccccr}
\hline
Sentence ending & Gender & $N$ & Min & Max & Mean & $SD$ \\
\hline
-\textit{pnita} & F & 7 & 11.50 & 72.09 & 26.63 & 21.95 \\
 & M & 9 & 11.85 & 73.63 & 38.07 & 24.80 \\
 & Total & 16 & 11.68 & 72.86 & 32.35 & 23.37 \\
mitigating & F & 7 & 27.91 & 43.17 & 36.28 & 6.12 \\
 & M & 9 & 21.98 & 70.00 & 43.07 & 16.54 \\
 & Total & 16 & 24.94 & 56.59 & 39.67 & 11.33 \\
-\textit{a/eyo} & F & 7 & .00 & 58.15 & 37.09 & 19.72 \\
 & M & 9 & .00 & 43.57 & 18.87 & 17.34 \\
 & Total & 16 & .00 & 50.86 & 27.98 & 18.53 \\
\hline
\end{tabular}
Comparing the guest and host by gender, female showed higher usage of the –a/eyo ending compared to the male regardless of their role of guest or host. Female guests’ use of the –a/eyo ending was the highest of the three endings at 47% compared to male guests at 31%. Female hosts' use of the –a/eyo ending was the second highest among the three endings, at 36% which was higher than 27% by the male host whose usage was the lowest among the three endings. The use of the -pnita ending was the lowest among the three sentence endings for female guest, male guest, and female host groups. However, male hosts' use of the -pnita ending was the second most frequently used ending among the three endings after the mitigating ending. As for the mitigating ending, male guest, female host, and male host groups used it the most among the three endings, but only the female guest used it the second most after the –a/eyo ending.

A one-way repeated-measures ANOVA test on the host data revealed no significant gender effect on the use of sentence endings, $F(2, 1.89) = .172, p > .05$. Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(2) = 6.489, p < .05$; therefore, multivariate tests are reported ($\epsilon = 6.49$). Levene's test revealed that for the –pnita and the –a/eyo endings, the variances were significantly
but for the mitigating ending, the variances were equal, \( F(1, 21) = 4.864, p < .05 \). Pairwise comparisons indicated that the mean hosts' use of the \(-pnita\) ending was lower than the mitigating ending, but the difference was not significant, \( p > .05 \). The mean of the \(-pnita\) ending was higher than the \(-a/eyo\) ending, but the difference was not significant, \( p > .05 \). The mean for the mitigating ending was higher than the \(-a/eyo\) ending, and the difference was significant, \( p < .05 \).

5.6 Hometown

5.6.1 Guests by Hometown

Table 5.10 and Figure 5.12 show the descriptive statistics of each sentence ending by guest's hometown. There were six guests from the Southwest region of Cenla Province, five from the Southeast region of Kyengsang Province, eight from Seoul, and the rest of 24 were either from other regions or had mixed hometown. The Southeast group recorded the highest mean in the \(-pnita\) (\( M = 42.85, SD = 18.61 \)) ending usage, but showed the lowest usage in mitigating (\( M = 34.51, SD = 5.27 \)) ending and also the lowest in \(-a/eyo\) (\( M = 22.64, SD = 17.25 \)). The Southwest group's mean was the highest for the mitigating (\( M = 43.41, SD = 7.42 \)) ending. For the \(-a/eyo\) ending, the Seoulites' mean was the highest, \( M = 8.91, SD = 24.76 \). The Seoul group's standard deviation for the \(-a/eyo\) ending was the highest of all groups and endings at 24.76. The Southeasterner's highest use of \(-pnita\) among the three endings contrasts with the three other groups in which the \(-pnita\) was the least used ending.

A one-way repeated ANOVA found that hometown was a marginally significant variable in the honorific sentence ending choice of the guests, \( F(6, 78) = 2.065, p = .067 \). Mauchly's test indicated that the assumption of sphericity had been violated, \( \chi^2(2) = 15.03, p < .01 \); therefore, multivariate tests are reported (\( \varepsilon = .75 \)).
Pairwise comparisons of guests revealed that the -pnita ending use was lower than the mitigating ending, and the mean difference between the two endings was significant, \( p < .01 \). The -pnita ending use by the guests was also lower than the -a/eyo ending; however, the difference between the two endings was not significant, \( p > .05 \).

Comparing the use of the mitigating and the -a/eyo ending, mitigating use was higher than -a/eyo, but the difference was not significant, \( p > .05 \).

Table 5.10 Descriptive Statistics of Sentence Ending Usage by Hometown of Guest

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Hometown</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pnita</td>
<td>SW</td>
<td>6</td>
<td>2.77</td>
<td>51.24</td>
<td>25.96</td>
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<tr>
<td></td>
<td>SE</td>
<td>5</td>
<td>12.14</td>
<td>58.84</td>
<td>42.85</td>
<td>18.61</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>8</td>
<td>2.31</td>
<td>43.56</td>
<td>20.30</td>
<td>16.33</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>24</td>
<td>1.64</td>
<td>77.95</td>
<td>23.30</td>
<td>17.31</td>
</tr>
<tr>
<td></td>
<td>Total</td>
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<td>4.72</td>
<td>57.90</td>
<td>28.10</td>
<td>17.31</td>
</tr>
<tr>
<td>mitigating</td>
<td>SW</td>
<td>6</td>
<td>36.70</td>
<td>54.03</td>
<td>43.41</td>
<td>7.42</td>
</tr>
<tr>
<td></td>
<td>SE</td>
<td>5</td>
<td>29.28</td>
<td>41.26</td>
<td>34.51</td>
<td>5.27</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>8</td>
<td>21.91</td>
<td>55.72</td>
<td>40.80</td>
<td>10.93</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>24</td>
<td>14.05</td>
<td>59.55</td>
<td>38.07</td>
<td>11.42</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>25.49</td>
<td>52.64</td>
<td>39.20</td>
<td>8.76</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>SW</td>
<td>6</td>
<td>9.08</td>
<td>58.57</td>
<td>30.62</td>
<td>17.30</td>
</tr>
<tr>
<td></td>
<td>SE</td>
<td>5</td>
<td>5.05</td>
<td>50.00</td>
<td>22.64</td>
<td>17.25</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>8</td>
<td>10.69</td>
<td>74.90</td>
<td>38.91</td>
<td>24.76</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>24</td>
<td>3.39</td>
<td>76.05</td>
<td>38.62</td>
<td>17.04</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>43</td>
<td>6.04</td>
<td>62.74</td>
<td>30.70</td>
<td>19.07</td>
</tr>
</tbody>
</table>
Examining by each hometown region, first the Southwestern guests' pairwise comparisons revealed that the *-pnita* ending use was lower than the mitigating ending, and the mean difference between the two endings was significant, \( p < .05 \). The *-pnita* ending use was also lower than the *-a/eyo* ending; however, the differences between the two ending pairs were not significant, \( p > .05 \). Comparing the use of the mitigating and the *-a/eyo* ending, the mitigating use was higher than *-a/eyo*, but the difference was not significant, \( p > .05 \).

Second, for the Southeastern guests, the one-way repeated ANOVA found that the differences were marginally significant, \( p = .096 \). Pairwise comparisons revealed that the *-pnita* ending use was higher than the mitigating and the *-a/eyo* endings, but the mean differences of the two sets of the endings were not significant, \( p > .05 \). Comparing the use of the mitigating and the *-a/eyo* ending, the mitigating was used more than *-a/eyo*, and the difference was marginally significant, \( p = .088 \).

Third, pairwise comparisons for the Seoulate guests revealed that the *-pnita* ending use was lower than the mitigating ending, and the mean difference between the
two endings was significant, \( p < .01 \). The -\textit{pni}ta\ ending use was also lower than the -\textit{a}eyo ending; however, the difference between the two endings was not significant, \( p > .05 \). Comparing the use of the mitigating and the -\textit{a}eyo ending, mitigating use was higher than -\textit{a}eyo, but the difference was not significant, \( p > .05 \). The pairwise comparisons results are the same for the Southwestern and Seoulite in that the -\textit{pni}ta ending use was lower than the mitigating and the -\textit{a}eyo endings, and the mitigating ending use was higher than -\textit{a}eyo. The difference between -\textit{pni}ta and mitigating was significant (\( p < .01 \)), but not between -\textit{pni}ta and -\textit{a}eyo or between mitigating and -\textit{a}eyo, \( p > .05 \).

For the last group of the guests whose hometowns are mixed or unknown, a one-way repeated ANOVA found that the differences were significant, \( F(2, 46) = 5.032, p < .05 \). Pairwise comparisons revealed that the -\textit{pni}ta ending usage was lower than the mitigating ending, and the mean difference between the two endings was significant, \( p < .01 \). The -\textit{pni}ta ending use was also lower than the -\textit{a}eyo ending; however, the difference between the two endings was not significant, \( p > .05 \). Comparing the use of the mitigating and the -\textit{a}eyo ending, mitigating use was lower than -\textit{a}eyo, but the difference was not significant, \( p > .05 \).

5.6.2 Hosts by Hometown

Table 5.11 and Figure 5.13 show the descriptive statistics of each sentence ending by the hosts' hometown. There were one guests from the Southwest region of Cenla Province, three from the Southeast region of Kyengsang Province, two from Seoul, and the rest of ten were either from other regions or had mixed hometown. Because there was only one host from the Southwest region, I cannot claim this is a balanced representation of each target hometown region of this study. What stands out is a high mean of the Southeastern host's use of the -\textit{pni}ta ending of 32.74. In the
guests' data, we also saw the Southeasterners' -pnita usage was the highest among the hometown groups. Such tendency is expected considering the Southeastern dialect characteristics that the variation of the predicates is not active. The Southeastern host's standard deviation was the highest at 34.09 for the -pnita ending. On the other hand, the Seoulite hosts' mean of the mitigating ending was the highest, $M = 52.20$, $SD = 18.41$.

Table 5.11 *Descriptive Statistics of Sentence Ending Usage by Hometown of Host*

<table>
<thead>
<tr>
<th>Sentence ending</th>
<th>Hometown</th>
<th>$N$</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>$SD$</th>
</tr>
</thead>
<tbody>
<tr>
<td>-pnita</td>
<td>SW</td>
<td>1</td>
<td>18.20</td>
<td>18.20</td>
<td>18.20</td>
<td>.00</td>
</tr>
<tr>
<td></td>
<td>SE</td>
<td>3</td>
<td>12.33</td>
<td>72.09</td>
<td>32.74</td>
<td>34.09</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>2</td>
<td>17.24</td>
<td>19.57</td>
<td>18.41</td>
<td>1.64</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>10</td>
<td>11.50</td>
<td>73.63</td>
<td>37.58</td>
<td>23.91</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>14.82</td>
<td>45.87</td>
<td>26.73</td>
<td>14.91</td>
</tr>
<tr>
<td>mitigating</td>
<td>SW</td>
<td>1</td>
<td>47.99</td>
<td>47.99</td>
<td>47.99</td>
<td>.00</td>
</tr>
<tr>
<td></td>
<td>SE</td>
<td>3</td>
<td>27.91</td>
<td>35.42</td>
<td>30.46</td>
<td>4.29</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>2</td>
<td>39.18</td>
<td>65.22</td>
<td>52.20</td>
<td>18.41</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>10</td>
<td>21.98</td>
<td>70.00</td>
<td>39.78</td>
<td>13.27</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>34.26</td>
<td>54.66</td>
<td>42.61</td>
<td>8.99</td>
</tr>
<tr>
<td>-a/eyo</td>
<td>SW</td>
<td>1</td>
<td>33.81</td>
<td>33.81</td>
<td>33.81</td>
<td>.00</td>
</tr>
<tr>
<td></td>
<td>SE</td>
<td>3</td>
<td>.00</td>
<td>58.15</td>
<td>36.80</td>
<td>32.01</td>
</tr>
<tr>
<td></td>
<td>Seoul</td>
<td>2</td>
<td>15.22</td>
<td>43.57</td>
<td>29.40</td>
<td>20.05</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>10</td>
<td>.00</td>
<td>47.62</td>
<td>22.64</td>
<td>18.44</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>16</td>
<td>12.26</td>
<td>45.79</td>
<td>30.66</td>
<td>17.62</td>
</tr>
</tbody>
</table>

A one-way repeated-measures ANOVA test on the host data revealed no significant effect of hometown on the use of sentence endings, $F(6, 24) = .542, p > .05$. Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(2) = 5.983, p = .05$, therefore multivariate tests are reported ($\epsilon = .704$).
Figure 5.13. The total usage of three honorific sentence endings by hometown of host.

Pairwise comparisons for the host revealed that the -pnita ending use was lower than the mitigating and the -a/eyo endings, and the mitigating ending use was higher than the -a/eyo ending. The differences were all non significant for the hosts, \( p > .05 \).

Examining the hosts by each hometown region, first there was only one host whose hometown was Southwest. His use of the -pnita ending was lower than the mitigating and the -a/eyo endings, and his use of the mitigating ending was higher than the -a/eyo ending. Second, for the Southeastern hosts, a one-way repeated ANOVA found that the differences were not significant, \( F(2, 2) = .028, p > .05 \). Pairwise comparisons revealed that the -pnita ending use was higher than the mitigating ending, but lower than the -a/eyo endings, and the mitigating use was use was lower than -a/eyo. All the mean differences were non significant, \( p > .05 \).

Third, a one-way repeated ANOVA for the Seoulite hosts found that the differences were not significant, \( F(2, 2) = 1.598.144, p > .05 \). Pairwise comparisons for the Seoulite hosts revealed that the -pnita ending use was lower than the mitigating and the -a/eyo endings, and the mitigating ending use was higher than the -
a/eyo ending. All the differences in means were not significant, \( p > .05 \).

For the last group of the hosts whose hometowns are mixed or unknown, a pairwise comparisons revealed that the -pnita ending use was lower than the mitigating ending, but the mean difference between the two endings was not significant, \( p > .05 \). The -pnita ending use was higher than the -a/eyo ending, and the difference between the two endings was not significant, \( p > .05 \). Comparing the use of the mitigating and the -a/eyo endings, mitigating use was higher than -a/eyo, and the difference was significant, \( p < .05 \).

Because there was no significance for the hometown variable, most likely due to the small \( n \), it would be worthwhile to combine all the interlocutors to examine the usage. For all the interlocutors of the Southwestern region combined, a one-way repeated ANOVA found the difference in the use of the three sentence endings to be significant, \( F(2, 10) = 4.747, p < .05 \). Pairwise comparisons revealed that the -pnita ending use was lower than the mitigating ending, and mean difference between the two endings was significant, \( p < .01 \). The -pnita ending use was also lower than the -a/eyo ending, but the differences between the two endings were not significant, \( p > .05 \). Comparing the use of the mitigating and the -a/eyo ending, mitigating use was higher than -a/eyo, and the difference was not significant, \( p > .05 \).

For all the interlocutors of the Southeastern region combined, a one-way repeated ANOVA found no significant effect, \( F(2, 16) = .935, p > .05 \). Mauchly's test indicated that the assumption of sphericity had been violated, \( \chi^2(2) = 13.13, p < .01 \), therefore multivariate tests are reported (\( \epsilon = .54 \)). Pairwise comparisons for all Southeastern interlocutors revealed that the -pnita ending use was higher than the mitigating and the -a/eyo endings, and the mitigating use was higher than -a/eyo. All
the mean differences were non significant, \( p > .05 \).

For all the interlocutors whose hometown is Seoul combined, a one-way repeated ANOVA found the difference in the use of the three sentence endings to be marginally significant, \( F(2, .18) = 3.206, p = .064 \). Mauchly's test indicated that the assumption of sphericity had been violated, \( \chi^2(2) = 8.15, p < .05 \); therefore, multivariate tests are reported (\( \epsilon = .61 \)). Pairwise comparisons revealed that the -\textit{pnita} ending use was lower than the mitigating ending, and mean difference between the two endings was significant, \( p < .01 \). The -\textit{pnita} ending use was also lower than the -\textit{a/eyo} ending, but the difference between the two endings was not significant, \( p > .05 \).

Comparing the use of the mitigating and the -\textit{a/eyo} endings, mitigating use was higher than -\textit{a/eyo}, and the difference was not significant, \( p > .05 \). The pairwise comparisons results are the same for the Southwestern and Seoultite in that the -\textit{pnita} ending was used less than the mitigating and the -\textit{a/eyo} endings, and the mitigating ending was used more than -\textit{a/eyo}. The difference between -\textit{pnita} and mitigating was significant, but not between -\textit{pnita} and -\textit{a/eyo}, or between mitigating and -\textit{a/eyo}. We witnessed the same tendency for the guests of the two hometown regions.

For the last group of the all interlocutors whose hometowns are mixed or unknown, pairwise comparisons revealed that that the -\textit{pnita} ending use was lower than the mitigating ending, and mean difference between the two endings was significant, \( p < .05 \). The -\textit{pnita} ending use was also lower than the -\textit{a/eyo} ending, but the difference between the two endings was not significant, \( p > .05 \). Comparing the use of the mitigating and the -\textit{a/eyo} ending, mitigating use was higher than -\textit{a/eyo}, and the difference was not significant, \( p > .05 \). Here too, is a similar pairwise comparison result of the mixed group with those of the Southwestern and Seoul regions.
5.7 Summary

At the beginning of the chapter, the total usage of two honorific sentence endings by all interlocutors indicated that the use of the -yo (i.e., mitigating and the -a/eyo endings combined) ending is three times higher compared to the -pnita ending. For the three target honorific sentence endings' usages by all interlocutors combined, we have seen that the mitigating form was the most highly used sentence ending. This was true for guest and host groups alike. The mitigating ending was the second most used ending by the guests, while –pnita was the second most used ending by the hosts.

To elaborate on the ending usages between pairs of Korean honorific ending types, I first examined the age variable, which showed no significant effect. A small significant correlation between age and ending use exists. However, the pattern observed in descriptive statistics is not a robust pattern because the ANOVA results did not show significance. The negative correlation coefficient showed, yet the correlation was masked in the descriptive statistics. The n for each of the three age groups was only 14 to 15. With a small n size, it is not surprising that no significant effect showed. The relation shows in correlations where the information is broken down to a particular age (e.g., age 26, 45, etc.), but not in ANOVA because each group is a mix of a range of ages, for example, from the 20s to the 40s in the first group. The difference may exist between a speaker in her/his mid 20s and in late 40s. Yet, they had to be collapsed into one nominal age group for the best n size, given the interlocutors. There is some trend in correlation, but not a significant one when classified into three nominal groups; summing and averaging a wide range of ages of younger, middle aged, and older.

Second, profession is the dimension that gets more strongly indexed than age. With an n of 43, the age variable influences the honorific sentence ending choices
more strongly than any other intra-speaker variable examined for the guests. Each of
the artist and non-artist profession group divided relatively evenly into 20 and 23
respectively. The results show that non-artist professionals (e.g., professor,
politicians) will use the -\textit{pnita} ending more than a person of an artist profession (e.g.,
actors/actresses, musicians).

Third the gender variable, which shows a marginally significant effect when
the female to male ratio, was evenly matched with $n$ held at 13 for each group. This
means males may use more -\textit{pnita} compared to their counterpart females of same
profession and hometown areas. However, a further inquiry into the gender effect by
taking into account all interlocutors of 13 females and 30 males showed a significant
effect. The fact the significance effect decrease from the uneven ratio of subjects for
female and male, $n$ of 13 and 30 respectively, indicates that the significant effect of
gender on the choice of the honorific endings may drop further if $n$ is increased.

Lastly, the hometown variable has a marginal significance. What stands out is
that between the -\textit{pnita} and mitigating endings, -\textit{pnita} was used less than mitigating,
except in the case of the interlocutors from the Southeast region of Kyengsang
Province. This tendency manifested in the guest and the host groups alike.

Furthermore, this pattern is salient because the interlocutors of the Southeastern
hometown is the only group in this study that used more -\textit{pnita} than the mitigating of
all the variables of age, profession, gender, and hometown. Comparing the -\textit{pnita} and
-\textit{a/eyo} endings, the two groups who used more -\textit{pnita} than -\textit{a/eyo}, too were the
Southeast guest and the hosts groups from the Other region. For the final pair of the
mitigating and -\textit{a/eyo} endings, the guests of Other regions and host of Southeastern
region used more -\textit{a/eyo} ending than the mitigating ending. In sum, the tendency of
the Southeastern guests using more -\textit{pnita} than the two other endings of mitigating or
-a/eyo is clear. In sum, it is clear that the tendency of the guests from the Southeastern hometowns is to use more –pnita than the two other endings of mitigating or –a/eyo. The propensity of the speakers of the Southeastern region to adapt the -pnita ending over the mitigating ending -- the ending most highly used in the entire data set combined -- is further supported by the hosts of the region.

The above statistical findings show that speakers engaged in a non-artist profession, a sphere of more intellectually vanguard would more likely adopt the -pnita ending than a person engaged in an artist profession under the significance effect of the profession variable. Age did not have a significant effect. Gender and hometown, on the other hand may have a marginally significant effect. With the intra-speaker effects on the honorific sentence ending usage, we can interpret the following to be the adaptation of the Korean honorific sentence endings by native Korean speakers. First, a male speaker who is an intelligentsia or of a non-artist profession will show higher use of the -pnita ending. Second, a speaker of a non-artist profession from the Southeastern region will also show a high adaptation of the -pnita ending. Third, in contrast to the preceding two points, a female speaker of an artist profession will show a low use of the -pnita ending. Fourth, a speaker of artist profession whose hometown is a region other than the Southeast will also display a low use of the -pnita ending.

In short, among the four intra-speaker variables of age, profession, gender, and hometown examined, age did not have significant effect on the sentence ending use for the guests. Profession however, had a significant effect for guests. Gender and hometown variables both had marginally significant effects on the sentence endings for the guest. For both gender and hometown, I first ran additional ANOVA as described earlier. The effect of the intra-speaker variables for the guest group is
summarized in Table 5.12.

Table 5.12 Summary of ANOVA for Guest Intra-Speaker Variables for Sentence Endings

<table>
<thead>
<tr>
<th>Intra-Speaker Variables</th>
<th>F statistics</th>
<th>P value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>F (4, 80) = 1.150</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Profession</td>
<td>F (2, 82) = 4.105</td>
<td>p &lt; .05</td>
<td>significant</td>
</tr>
<tr>
<td>Gender (13F x 13M)</td>
<td>F (2, 48) = 2.818</td>
<td>p = .070</td>
<td>marginally significant</td>
</tr>
<tr>
<td>Gender (all)</td>
<td>F (2, 82) = 7.59</td>
<td>p &lt; .01</td>
<td>significant</td>
</tr>
<tr>
<td>Hometown</td>
<td>F (6, 78) = 2.065</td>
<td>p = 0.067</td>
<td>marginally significant</td>
</tr>
<tr>
<td>Hometown (guest &amp; hosts)</td>
<td>F (2, 10) = 4.747</td>
<td>p = 0.067</td>
<td>marginally significant</td>
</tr>
<tr>
<td>Age</td>
<td>F (4, 80) = 1.150</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
</tbody>
</table>

For the host, none of the variables had significant effect as can be seen in Table 5.13, but this may be due to a small n size of 16. Additionally, 14 out of the 16 hosts belonged to the non-artist group as far as their profession was concerned. Thus, 14 to two or 7:1 ratio does not provide a good comparison. Moreover, in the profession of media-related field, show hosts have undergone language training. Such training may have masked the effects of the inherent variables of age, gender, and hometown.

Table 5.13 Summary of ANOVA for Host Intra-Speaker Variables for Sentence Endings

<table>
<thead>
<tr>
<th>Intra-Speaker Variables</th>
<th>F statistics</th>
<th>P value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td>F (4, 26) = .984</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Profession</td>
<td>F (2, 28) = 1.202</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Gender</td>
<td>F (2, 1.89) = .172</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
<tr>
<td>Hometown</td>
<td>F (6, 24) = .542</td>
<td>p &gt; .05</td>
<td>non significant</td>
</tr>
</tbody>
</table>
The quantitative analysis provides a background of subject’s inherent information for the qualitative analysis. In order to purely examine the statistical effects of the intra-speaker variables, the interlocutors should be chosen based on the numbers -- i.e., larger number for each variable group to give a strong statistical validity. However, the priority in selecting interlocutors was choosing those who had appeared in at least two different programs. With limited appearances, obtaining a larger number for each variable group may not be feasible. The quantitative finding discussed in this chapter will be mentioned in the next three chapters of qualitative examinations. By taking into account the effects of the intra-speaker variables of age, profession, gender, and hometown, the qualitative analysis will carry more validity.
CHAPTER 6

QUALITATIVE EXAMINATION,
INDEXING THROUGH THE –PNITA ENDING

Chapter 5 provided a quantitative analysis of the sentence ending usages examining the variables of age, gender, profession, and hometown. However, the quantitative analysis did not consider the context of the situation. In the next three chapters, I will provide qualitative examinations of the three sentence endings considering the context of the situation for -pnita, mitigating, and -aleyendoings, beginning with –pnita in this chapter. Adopting the Indexicality Principle (Ochs, 1993a), I interpret that the –pnita ending is chosen when the speaker indexes an epistemic stance which in turn indexes a certain persona or identity. I begin with two excerpts that show native Korean’s meta-cognitive awareness of the effect of employing the –pnita honorific sentence ending. Then, the examples in 6.2 to 6.6 show speakers indexing various epistemic stances such as knowledge, competence, determination, conclusiveness, certainty, deontic, etc. Such epistemic stances index speaker identities, which can be one's primary profession or non-primary. While insufficient use of an honorific sentence ending may result in sounding rude or childish, too much or unfitting use may result in inappropriateness or rigidness. Thus, the natives employ the -pnita ending to transpire their stance and identity they target.

6.1 Awareness of Use and Effect of -Pnita

While a writer may have the opportunity to take time to choose a sentence ending, or revisit the writing to change sentence endings, a speaker does not have the time luxury to pause and choose an ending. Thus, it is an automatic natural process
that native speakers do not pause to consider. Cook (2008b) notes that speech style is an unconscious process to native speakers. This does not mean the natives do not recognize the importance or the effects of their choice of sentence ending that determines the speech style in verbal communication. The two following excerpts demonstrate Korean native speakers' knowledge of the -pnita ending.

6.1.1 Different Styles for TV and at Home

First, Excerpt ‘Sentence Ending,’ is from Program D where Host 59 interviews Guest 30, Yun-cwu Cang a 27-year old female fashion model known for her petite Asian looks. The guest is asked to demonstrate a fashion runway walk and after complying, the host asks if she sometimes finds herself doing the runway-type of walk in daily life (lines 1–4).

**Excerpt ‘Sentence Ending’**

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 59: a: ikey, ya: ilehkey kyeysok wekhi ng yensup-ul ha-key ah: this.is, ya: like.this continuously walking practice-AC do-AD 아: 이런, 야: 이렇게 계속 워킹연습을 하게</td>
</tr>
<tr>
<td>2</td>
<td>toy-myen kunyang ilehkey phyengso ttay-to become-if just like.this usual.day the.moment-too 되면 그날 이렇게 평소 때도</td>
</tr>
<tr>
<td>3</td>
<td>hanulhanul-ha-key ket-key toy-nun kyengwu-ka iss-na-yo flowy-do-AD walk-AD become-RL case-NM exist-MIT-NAYO 하늘하늘하게 걷게 되는 경우가 있나요,</td>
</tr>
<tr>
<td>4</td>
<td>phyengso ttay-nun phyengso kelum-i iss-ko? usual.day the.moment-TC usual.day step-NM exist-and? 평소 때는 평소 걸음이 있고?</td>
</tr>
<tr>
<td>5</td>
<td>Guest 30: kuleh-cyo. way anawunse pwun-tul-to</td>
</tr>
</tbody>
</table>

Oh, this, wow, when you keep practicing model runway walk like this, do you sometimes find yourself walking buoyantly in a light and heavenly manner at regular times in everyday life? Or is there an ordinary walk for the ordinary times...
Like that – MIT. CIYO.

That's right. You know TV show hosts would say "hello" in a semi-formal way, then when you go home, you do not say like 'Mother, please serve me the evening meal.' ((in a monotone robot-like way)) ((Host and the audience laugh.))

Guest 30 answers by pointing out that TV hosts who talk using the –a/eyo ending to greet the audience while hosting a show on air would not go home and talk to their moms in a most formal way by speaking in the –pnita ending when asking for supper. The host, guest, and the audience burst into a big laughter at the guest’s demonstration of using the -pnita to ask one’s mom for dinner inappropriately choosing the –pnita ending in line 7. This is a clear indication of a total misfit of the sentence ending for the situation being discussed. Using the –pnita ending when asking one’s mother for food is overly and unfittingly formal. The fact that she says the –pnita sentence in a robot-like monotone voice displays her perception of
sounding impersonal in using the –*pnita* ending when asking one’s mother for dinner. In the quotation said to her mother, she is taking as the persona of an almost inhuman being with no feeling such as a robot rather than a loving daughter for whom a mother would willingly serve dinner.

Not surprisingly, Guest 30’s average usage of the –*pnita* ending at 3.2% was the fourth lowest among 43 guest interviewees. Her usage was a mere 5.1%\(^5\) in the show, and 4.5% and 0.0% in two other programs. Her comment in the excerpt clearly demonstrates her awareness of the effect of the -*pnita* ending although her usage rate is low. Thus, it is by her choice that she rarely adopts the –*pnita* ending rather than lack of knowledge in when or how to use it.

6.1.2 Rigidness

The second example that demonstrates Korean native speakers' knowledge of the -*pnita* is Excerpt ‘Same Path’ where Guest 27, *Cae-o I*, a 64-year old male former leader of a major political party is the guest. In Program E, Host 56 mentions that the guest has described himself as *kangseng*, meaning “rigid” or “strong”. In line 3, the guest laughs at the comment, obviously because he does not consider himself as being so. Host inquires if the guest feels that the description of "strong" is a misapprehension (lines 2-6), and the guest replies that there could be such misapprehension (line 7).

**Excerpt ‘Same Path’**

<table>
<thead>
<tr>
<th></th>
<th>Host 56: Yi tayphyo-nim-ul twu-ko icyey seykan-eyse-nun Yi representative-HT-AC put-and now world-at-TC 이 대표님을 두고 이제 세상에서는 Yeol kaci phyengka-ka iss-supnita. susulo-to malssum various kinds evaluation-NM exist-PNITA. by.oneself-too words.hon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>yeol kaci phyengka-ka iss-supnita. susulo-to malssum various kinds evaluation-NM exist-PNITA. by.oneself-too words.hon</td>
</tr>
</tbody>
</table>

\(^5\) The –*pnita* ending discussed here is not included in the quantitative data because the speaker is not addressing the host, but her mother as the speaker talks about her mother.
여러 가지 평가가 있습니다. 스스로도 말씀

3 Ha-sy-ess-ciman kangseng-i-lako (Guest laughs.) ilehkey do-hon-PST-but powerful-be-QT ((Guest laughs.) like this 하셨지만 강성이라고 ((Guest 웃음)) 이렇게

pichwe-ci-ko silecylo manna-po-myen-un tto motun salam-i reflect-become and actually meet-see-if-TC again every person-NM 비춰지고 실제로 만나보면 또 모든 사람이

4 kangseng-i-lako nukki-ci anh-nun-ta susulo-to powerful-be-QT feel-NOM not-RL-DC by.oneself-too 강성이라고 느끼지 않는다 스스로도

5 malssum-ha-si-nun-tey i-kes-un ohhay-ta, words.hon-do-SH-RL-however this-thing-TC misunderstand-DC, 말씀하시는 데 이것은 오해다,

6 ilehkey nukki-si-n key iss-usey-yo? like this feel-SH-RL thing exist-SH-A/EYO? 이렇게 느끼신 게 있으세요?

이 대표님을 두고 이제 세간에서의 여러 가지 평가가 있습니다. 스스로도 말씀 하셨지만 강성이라고 ((Guest 웃음)) 이렇게 비춰지고 실제로 만나보면 또 모든 사람이 강성이라고 느끼지 않는다 스스로도 말씀하시는 데 이것은 오해다. 이렇게 느끼신 게 있으세요?

There are many types of evaluation regarding you, Representative Yi. As you yourself have mentioned, you are reflected as a hard core, but you have said that when people meet you, they all do not feel you are tough. Have you felt that this is a misapprehension?

7 Guest 27: ku- kulehkey ohay-lul ha-l swu-ka iss-cyo. that: like that misunderstand-AC do-PRS can-NM exist MIT-CIYO. 그: 그렇게 오해를 할 수가 입조.

((Omitted topics on past, election, etc.))
((Omitted topics on past, election, etc.))
((과거, 선거에 관한 내용 삭제))

그: 그렇게 오해를 할 수가 입조. (과거, 선거에 관한 내용 삭제))
One can misinterpret like that: that. ((Omitted topics on past, election, etc.))

8 Host 56: tasi thayena-to i kil-ul kel-usi-keyss-eyo? again born-too this road-AC walk-SH-PRS-A/EYO? 다시 태어나도 이 길을 걸으시겠어요?

If you were to be reborn, would you walk down the same path?

9 → Guest 27: ce-nun tasi thayena-to i kil ul ket-keyss-supnita. I hon-TC again born-too this road-AC walk-PRS-PNITA. 저는 다시 태어나도 이 길을 걸겠습니다.
Even if I were to be reborn I will walk this path. ((Both guest and host burst into laughter.)) Is not it that people feel I am tough because I talk like this? I should say something like, "If I were to be reborn, I would become a poet"... ((Guest and host laugh.)).

At the end of the interview, the host questions, "If you were to be born again, would you take the same path?" Without missing a beat, Guest 27 replies with a conviction that he will “walk the same path,” stating in the –pnita ending in line 9.

Host and the Guest burst into a simultaneous laughter because Guest 21 sounds so rigid, which can lead to further misapprehension that he is hard-line. As soon as the guest uttered his firm answer of unrelenting will not to change anything if he were to be born again, they realized how rigid he sounds and burst into a laugh together. This clearly shows strong voice of the - pnita ending can carry. At the end, the guest adds that he should have said something like he would become a poet, which would have made him sound much softer and less rigid. In addition to his determination to be an active politician even in his second life, the –pnita ending has made him sound very, if not overly, determined. In this 25-minute interview, Guest 21 used the -pnita ending 47.0%, the mitigating ending 45.5%, and the -a/eyo endings 7.6%.
6.2 Expert of One's Primary Profession

6.2.1 Knowledge in Satire

Guest 7, Ci-ha Kim is a 66-year old male writer, whom Koreans equate with satire. KBS, a major Korean television station introduced him as "a poet who fought against political corruption through his poems, presenting a catharsis to the readers through his intense satire." At the height of his writing career, Kim was sentenced to a death penalty for criticizing the government in his satirical literary works, and then imprisoned for six years before being pardoned. Despite the seriousness of the interview topic such as his imprisonment and other socially significant issues such as philosophy, the U.S.’s influential power, his literary work, humanities' need for an “Asian Renaissance,” corruption, quality of political leaders, society's direction, etc., his expressions stay casual.

Excerpt 'Satire'


2  →  Guest 7:  phwangca-lanun ke-n (1.1) kkatalowu-n ke-pnita. satire-AQ-thing-TC complicated_RL thing-PNITA 풍자라는 건 (1.1) 까다로운 점이다.

3  chescsay (3.4) caki-ka kkaykkus-hayya tway-yo(.4) cakika first self-NM clean-must become-A/EYO self 첫째(.4) 자기가 깨끗해야 해요(.4) 자기가

4  kkaykkus-hayya (.3) mal-ul hal swu iss-eyo, nam-hanthey. clean-must talk-AC do can exist -A/EYO, other-to. 깨끗해야 (.3) 말을 할 수 있어요, 남한테.

5  →  ku taum-ey (.3) payssim-i cohaya tway-yo. () caphye ka-to that next-at nerve-NM good become-A/EYO, caught go-even 그 다음에 (.3) 빛심이 좋아야 해요.() 잡혀 가도

6  →  kkutek an hayya tway-yo. (.5) ku taum-ey ((chuckle)) ipsim-i
Guest 7's casual expressions include slangs such as kwula (bluffing, line 8) and jargon rhymes like payssim (nerves, line 5) and ipsim (articulateness, line 6).

Excerpt 'Satire,' contains the last question Host 52 in Program C asks Guest 7, whether he would consider writing satires again. Guest 7 answers, deploying the -pnita ending, stating that satire is a complex thing in line 2. This is his one and only use of the –pnita ending used during the interview that lasted nearly 15 minutes.

Guest 7's use of -pnita in the statement that satire is something complex indexes his epistemic stance of the unchallenged knowledge about satire. His stance of indisputable knowledge clearly indexes his expert identity as a writer, a satire writer.

In the 14-minute interview, Guest 7 used the -pnita ending 1.8%, the mitigating ending 44.6%, and the -a/eyo endings 53.6%.
6.2.2 Experience in Jazz

Guest 9 Yun-sen Na is a 36-year old female jazz singer. Program A describes her as an internally-recognized jazz vocalist and is the first Asian jazz professor at a jazz school in France. In excerpt ‘To Succeed as a Jazz Vocalist,’ Host 51 asks her what advice she would give to aspiring jazz students in lines 1 to 4. The first point Guest 9 emphasizes is patience spoken in the -a/eyo ending. She then explains further that one might as well not even think about reaching a goal in just few years because it is a very long process. This sentence is uttered in the mitigating endings (lines 9).

Excerpt 'To Succeed as a Jazz Vocalist'

| 1 | Host 51: | celm-un salam-tul cwung-ey cayc-kasu-ka young-RL person-PL among-at jazz-singer-NM 젊은 사람들 중에 재즈가수가 |
| 2 |          | toy-ko siphta-nun pwun-ul manna-myen(.) become-and want-RL person-hon.-AC meet-if 되고 싶다는 분을 만나면(.) |
| 3 |          | manna-n-tamyen mwe-lako chwungko-lul ha-ko meet-RL-if what-QT counsel-AC do-and 만난다면 뭐라고 충고를 하고 |

If you were to meet someone young who wants to become a jazz singer, what advice would you want to give?

| 5 | Guest 9 | e:: koyngcang-hi innaysim-i iss-e hay-yo. uh very-AD patience-NM exist-INF must do-A/EYO 아: : 굉장히 인내심이 있어야 해요. |
| 6 |          | kuliko koyngcang-hi olay kelli-nun and very-AD long take-PAS-RL 그리고 굉장히 오래 걸리는 |
96

cakep-i-ki taymwuney cikum nyech nyen an-ey work-NM-NOM because now how many year within-in 작업하기 때문에 지금 몇 년 안에

nay-ka kkuthcang-ul po-keyss-ta-lanun I-NM end-AC look-PRS-DC-QT 내가 끝을 보겠다라는


e::: kuliko toy-l swu iss-umyen uh and become-PRS able exist-if 어:::: 그리고 될 수 있으면

maum-ul ye-nun kes-to cwungyo-haciman heart-AC open-RL thing-also important-but 마음을 여는 것도 중요하지만

waynyamyen talu-n caycu-lako ha-n-tako hay-se because different jazz-QT do-RL-QT do-so 왜냐면 다른 재즈라고 한다고 해서

kkok mikiwuk-umak yulep-umak ppwunman ani-la surely U.S.-music Europe-music just no-but 꼭 미국음악 유럽음악 뿐만 아니라

cen-seykyyey umak-ul tayangha-key kongpwu-lul whole-world music-AC many.kind-AD study-AC 전세계 음악을 다양하게 공부를

hay-ya toy-ketunyo. do-must become-MIT-KETUNYO 해야 되거든요.

kule-nikka maum-uy mwun-to yel-ko kwi-to manh-i like.that-because heart-of door-also open-and ear-too much-AD 그러니까 마음의 문도 열고 귀도 많이 열어야

ye-lese manh-i tut-ko(.) kule-nikka open much-AD listen-and like.that-because 많이 듣고(,) 그러니까

tayang-ha-n nala-uy umak-tul-ul many.kind-do-RL country-of music-PL-AC 다양한 나라의 음악들을

manh-i tut-ko manh-i po-ko kulay-ya much listen-and much-AD look-and like.that-must 많이 듣고 많이 보고 그래야

ha-nun key kacang kipon-cek-ulо
The next point she notes it is important to have an open mind because one will have to study a wide variety of music from many different countries around the world, speaking in the mitigating ending -ketunyo in line 15. In the last sentence of the turn, she adopts the -pnita ending to state the most fundamental point which is listening to and experiencing music from a variety of countries by being open-minded (line 21). As a global jazz vocalist and a professor of jazz music, Guest 9 speaks as an expert jazz vocalist. She majored in French, then turned to jazz music and has been through the process of learning jazz and has become an expert. By deploying the -pnita ending in stating the most fundamental point in becoming a successful jazz vocalist, Guest 9 is indexing an epistemic stance of knowledge of someone who has been through the process. Her epistemic stance is indirectly indexing her identity of a
successful international jazz singer. In the 28-minute interview, Guest 9 used the -pnita ending 13.2.0%, the mitigating ending 47.8%, and the -a/eyo endings 39.0%.

6.3 Competence in Non-Primary Expertise

The previous excerpts demonstrated the use of the -pnita ending to index epistemic stance of unchallenged knowledge, which then indexes expert professional identity. The expertise in the excerpts was in the field of their main profession. However, an expertise is not limited to one's primary profession when one indexes a confident expert identity through the linguistic feature of the sentence ending. A knowledge and commitment are often displayed in regards to one's secondary profession, a new past time, or the role the speaker is taking on at the given moment.

Program B is called Nangtok-uy Palkyen, “Discovering Reciting”. In the program each guest not only engages in an interview about their main professional work but also is asked to recite poems or other forms of literature. Famous poets and people in the field of literature are fittingly invited to the program, but the invited guests include non-literary individuals, with their professions being quite multifarious. Regardless of their primary profession, guests in Program B often index their serious commitment to the given task of the moment, reciting poems. In parts where they discuss poem and recitation, the guests often adopted the -pnita ending, indexing their commitment and capability to carry out the recitation task to their best. The following data shows that it is the expertise in poem recitation, and not just the expertise related to one's primary profession that the guest index their competence and commitment in. In Excerpt 'I am a Competent Reciter,’ Guest 20 indexes her attitude as a competent recitationist. Guest 20, a 48-year old female stage actress is invited to Program B to talk about her career and family and to recite poems.
**Excerpt 'I am a Competent Reciter'**

<table>
<thead>
<tr>
<th>Line</th>
<th>Host 60:</th>
<th>Guest 20:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yenkuk mwutay-hako-nun tto talun kamtong-i</td>
<td>cey- ka papp-ucana-ya. ((laugh I-NM busy- MIT-CANHAYO</td>
</tr>
<tr>
<td></td>
<td>play stage-and-TC also different director-NM</td>
<td>[ 제가 바쁘잖아요. ((함께 웃음))</td>
</tr>
<tr>
<td></td>
<td>연극 무대하고는 또 다른 감동이</td>
<td>together)) nongtam-iko-ya. kulssey-ya. nwukwuna-ka ta(.) casin-uy</td>
</tr>
<tr>
<td></td>
<td>여행계 보면 낭독의 발견에 빌써 모셔야(,) 모셨어야 되는 손님이</td>
<td>joke-be-MIT-KOYO so-A/EYO. whoever-NM all self-of</td>
</tr>
<tr>
<td></td>
<td>연극 무대하고는 또 다른 감동이 느껴지네요. 어떻게 보면 낭독의 발견에 빌써 모셔야(,) 모셨어야 되는 손님이</td>
<td>농담이고요. 글쎄요. 누구나가 다 자신의</td>
</tr>
<tr>
<td></td>
<td>It feels different from the drama stage. In a way you are a guest we should have invited earlier.</td>
<td>농담이고요. 글쎄요. 누구나가 다 자신의</td>
</tr>
<tr>
<td></td>
<td>I am busy, you know. I am just kidding. Well, I think that anyone is eligible to recite a poem in this program if s/he has a world that s/he dreams. Of course, I, too am probably also eligible if that is the case?</td>
<td>I am busy, you know. I am just kidding. Well, I think that anyone is eligible to recite a poem in this program if s/he has a world that s/he dreams. Of course, I, too am probably also eligible if that is the case?</td>
</tr>
</tbody>
</table>

**Notes:**
- Excerpt from a conversation between Host 60 and Guest 20.
- Various languages and scripts used, including Korean, English, and others.
- The conversation revolves around the idea of a competent reciter and the experience of different stages and performances.
그럼요. 똑 같은 작품이라고 해도

nwuka ettehkey nangtok-ul hanunya-ey ttalase nukkim-i someone how recite-RL do do-to accordly feel-NM 누가 어떻게 낭독을 하느냐에 따라서 느낌이

cham manhi talla-ci-nun ke katha-yo. (. ) kulayse sasil-ul hanunya-ey ttalase 낭독을 하느냐에 따라서 느낌이 참 많이 달라지는 거 같아요. (. ) 그래서 사실은 제가 오늘은 낭독의 즐거움에 좀 돼 빼보기

wihayse asicyo? in order to know-SH-MIT 위해서 아시죠?

Of course. It seems that one poem feels different depending on who recites and how. So, the truth is that today, in order to deeply engross in the pleasure of reciting, you know?

Guest 20: Yey. yes-hon. 예. Yes.

Host 60: pwuthak-ul tuli-ikey- yo. favor-AC give-hon.PRS-E/AYO. 부탁을 드릴게요.

We ask you to recite.

Guest 20: eyu kuntey culkepkey hay tulyeya toy-nuntey cey-ka com (. ) oh but happy do give-hon.must become-but I-hon.-NM a little 이유 근데 즐겁게 해 드려야 되는데 제가 좀.

thaysayng-i yenukpaywu incila (. ) ssul-te-yepsi simkak-hayyo. origin-NM drama actress so use-place-not serious-do-E/AYO 태생이 연극배우니라 (. ) 쓸데없이 심각해요. 오랜 시간 안 보던 것들은 이번에는 생각

((laugh together)) kulena wuli-ka etten si-uy seykvey-nun (. ) but we-NM certain poem-of world-TC (( 함께 웃음)) 그러나 우리가 어떤 시의 세계는 (. )

thukhi wuli-lul etten kulen (. ) kiph-un sayngkak-ulo wuli-lul especially us-AC certain such deep-RL thought-by us-AC 특히 우리를 어떤 그림을 보이는 것들은 생각으로 (. ) 우리들

into-ha-ki taymwn-ey ohilye: ku an-ey (. ) casin-to ic-ko iss-essten lead-do-NOM because-of rather that inside-at self-also forget-and exist-PST
인도하기 때문에 오히려: 아: 그 안에(.) 자신도 잊고 있었던

21 casin-uy alunta-wum-ul ohilye po-ko kkule-nayun him-i
self-of beauty-NOM-AC rather see-and pull-out power-NM
자신의 아름다움을 오히려 보고 또 끌어내는 힘이

22 → nangtok-ey iss-nun ke kath-supnita
recitation-of exist-RL thing like-PNITA
낭독에 있는 거 같습니다.

어유 근데 즐겁게 해 드리야 되는데 제가 좀(.) 태생이 연극배우인지라(.) 쏟대없이 심각해야. ((함께 웃음)) 그러나: 우리가 어떤 시의 세계는(.) 특히 우리를 어떤 그린(.) 깊은 생각으로(.) 우리를 인도하기 때문에 오히려: 아: 그 안에(.) 자신도 잊고 있었던 자신의 아름다움을 오히려 보고 또 끌어내는 힘이 낭독에 있는 거 같습니다.

Ooo, I need to make the audience enjoyable, but I am needlessly serious because I am a born actress. But certain world of poems leads especially us to certain deep thoughts. So it seems that in recitation, there is the power to see and extract beauty in oneself that even ourselves have forgotten.

To the host’s welcoming remark that Guest 20 should have been invited to the program earlier. Guest 20 jokes that she is busy by speaking in the –a/eyo endings (line 5). Then she jumps right to the point of qualification to do recitation is having one's own world of dream, line 7. In doing so, she switches to the –pnita ending. By adopting -pnita, she is indexing her epistemic disposition of a qualified reciter. After this statement, she poses a confirmation question (line 8) asking for the host’s validation that she possesses such qualification to recite. Then, when the host asks the guest to begin reciting (line 15), Guest 20 expresses her concern that being an actress, she tends to be needlessly serious (lines 16-17). She does not speak in the –pnita ending even though the remark is related to her primary profession of acting. Rather, Guest 20 makes this statement in the –a/eyo ending because it is not her primary profession that is of importance at the moment; what is more important at the moment is her responsibility of reciting poems. Moreover, the trait from her acting may hinder her from successfully carrying out the task of recitation. Consequently, she is de-emphasizing her primary profession as a stage actress, and indexing her commitment
to the role given to her at the given moment as a poem reciter. She is constructing her identity of a capable recite. In other words, instead of passively accepting and staying with the prescribed a priori identity of a stage actress, Guest 20 is actively constructing her identity as a competent reciter. Thus, in an effort to build her expertise as a reciter, Guest 20 comments that the power of recitation can extract one’s inner beauty, inferring that she has a potential to do a quality job of recitation by drawing out her deep inner thoughts and beauty (line 22). Here, she switches to the -pnita ending. Guest 20’s switching to -pnita in discussing recitation allows her to discursively constitute her identity as a potentially competent reciter. Guest 20 actively constructs her identity not as a good actress but as a capable reciter, her role of the given moment, by adopting the linguistic feature of the –pnita ending in Korean. In the 28-minute interview, she used -pnita 28.2%, mitigating 35.9%, and -a/eyo 36.0%. Later in Chapter 7, we will see how Guest 20 further creates her identity of an affectionate mother by indexing the joy and happiness of a motherhood she has gained through adopting a child, speaking in the -a/eyo endings. In addition to Guest 20, numerous other guests showed the same tendency of deploying the -pnita in announcing the poem they recite, usually a poem of their choice.

6.4 Determination and Conclusiveness

6.4.1 Determination to Compete for One’s Country

To be an outstanding expert in one’s field requires strong determination and commitment. Excerpt ‘My Hope, My Wish, and My Dream’ shows indexing of determined stance. Guest 28, Milan Cang is a 25-year old female weight lifting athlete who won an Olympic gold medal a month before the interview in Program A with Host 51. When asked what she hopes for the future, Guest 28 says that even though she has done well in the recent Olympics, she will not dwell on the game of
the past, speaking in a mitigating ending of –koyo. Then, she mentions a competition happening next year. The date of the upcoming event is fixed, so she mentions it in the –pnita ending indexing her confidence in the event being held next year in line 7. Her confident stance in commenting on the event indexes her identity as an athlete who will compete in it.

**Excerpt ‘My Hope, My Wish, and My Dream’**

<table>
<thead>
<tr>
<th>Line</th>
<th>Korean</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 51: ᄀaley-hay po-si-keyss-supni-kka?</td>
<td>In the front-by wish a little do try-SH-will-PNITA-Q?</td>
</tr>
<tr>
<td>2</td>
<td>→ Guest 28: ᄀaley-hay wuntong-senswu-lose</td>
<td>Could you try telling us about your future wish?</td>
</tr>
<tr>
<td>3</td>
<td>cey-ka icy tto Ollimphik-i kkuthn-ass-ko() icy 1-hon-NM now again Olympic-NM ended now</td>
<td></td>
</tr>
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<td>4</td>
<td>coh-un sengcek-ul ketwess-ci-man, cinan</td>
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<tr>
<td>5</td>
<td>tayhoy-iki ttaymwan-ey() keki-ey nemwu yen:yen-haci competition-NOM because-of there-to too dwell-do</td>
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</tr>
<tr>
<td>6</td>
<td>anh-kwu-yo. naynyen-ey tto(.) Koyang-eyse not-do-MIT-koyo next.year-at again Koyang-at 양구요. 내년에 또(.) 고양에서</td>
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<td>7</td>
<td>→ seykuye-senswukwen-tayhoy-ka iss-sup-ni-ta. world-championship-competition-NM exist-PNITA 세계선수권대회가 있습니다.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>ney. ku tayhoy-lul tto cwunpi-haki wihay-se yes-A/EYO that competition-AC again prepare-do-NOM in.order-so</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>nolyek-ul manhi hayya toyl kes kath-kwu-yo. effort-AC a.lot must become.will fact same-MIT-koyo 노력을 많이 해야 될 것 같구요.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>tto acik Lenten-ilako ha-myen toykey men kes kath-ki-to again yet London-QT do-if very far thing same-NOM also</td>
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</tbody>
</table>
My future hope is, as an athlete now that the Olympics is over and now even though I have done well, I will not dwell on the game since it is a game of the past. Next year, there will be World Championship Competition of the International Weightlifting Federation in Koyang next year. Yes, it seems I should try hard to prepare for that game. Also, the London (Olympic Game) may seem far away with still much time left, but after the Asian Games and the World Competition the time will fast approach for the Olympics. In those respect, it is my hope, wish, and dream to bring good results then (at the London Olympics of 2012) as I had done in the Beijing (Olympics) by training and trying harder than now.

Regarding the competition, Guest 28 says that she should try hard to prepare for
that game and also talks about the next Olympic game, which will approach fast, time wise. Finally, she indexes her determination to win again by stating that it is her hope, wish, and dream to produce good results at the next Olympics as she had done in the previous one. She is determined to bring another Olympic win for the people of Korea. She says that she is determined to achieve the goal by training and trying harder than now, speaking in –pni (line 17). The ending indexes her strong determination stance to win again in two major games, which then indexes her identity of an outstanding Olympic medal-winning athlete. In the 25-minute interview, Guest 28 used -pniita 12.2%, mitigating 44.9%, and -a/eyo 42.9%.

6.4.2 Determination towards a Professional Goal

The speaker in Excerpt ‘Year’s Goal’ also talks about her professional hope for the future, the year’s goal in particular. Host 51 interviews Guest 30, Yuncwu Cang a 28-year old female fashion model in Program A about her work as a fashion model and also about her more recent work as a singer. At the end of the interview, the host asks what she wishes for this year (line 1). Guest 30 replies that she wishes to continue to perform actively, speaking in the –a/eyo ending (line 5). Then, speaking in the mitigating ending of –ketunyo, Guest 30 explains that as she has said at previous interviews, the reason why she wants to continue to perform on stage (line 8). She continues in the third sentence that she hopes to be on music stage aiming to be as a successful singer the same way she has been a successful fashion model, speaking in the –a/eyo ending (line 11).

Excerpt ‘Year’s Goal’

1 Host 51: ku: olhay-uy palam-un etehkey toy-si-pni-kka?
that this, year wish-TC how become_SH-PNITA-Q?
그: 온해의 바람은 어떻게 되실니까?
Well, what is your hope for this year?
As for my hope for this year is that now that an album came out, well, as
for being active, well, I do not go on shows a lot. But I do want to continue to perform actively. As I always say at interviews, I thought many times that I want to remain active because I enjoy being on stage. I want to have more music performances and my music stages to be as successful as my fashion show stages. So, my goal for 2009 is doing many performances.

In her final sentence she states that having many performances is her goal for the year 2009, speaking in –pinita (line 12). Her use of the -pinita ending indexes her determination regarding her goal for the year of becoming a successful musician. Her determined stance indexes her identity as an aspiring and dedicated musician who wants to be successful in singing in the same way she has been in fashion modeling. Her first three sentences describe what she wants to do; she has used the verb sipheyo or “want” in two sentences. These first three sentences provide explanation of her wishes with the –a/eyo and mitigating endings indexing her goals, and more discussion will follow in Chapter 8. Additionally, while the final sentence of her turn indexes her determined stance which in turn, indexes her identity as a rising singer. The final sentence also serves as a conclusion to her turn after having explained the motivations behind her goal in the previous three sentences, which she stated in the –a/eyo and mitigating endings. In other words, after having explained that her liking for being on stage motivates her to perform music on stage, she concludes by stating what her goal for the year is. Therefore, in addition to indexing her determination to perform actively, Guest 20 indexes underscoring of her goals, both of which indexes
her musician identity. As for the –pnita ending indexing the certainty of a conclusion, numerous other examples show the speaker changing the sentence ending to –pnita in the conclusion. In the 24-minute interview, Guest 30 used -pnita 4.5%, mitigating 18.0%, and -a/eyo 77.5%.

6.4.3 Conclusiveness

In the previous excerpt, ‘Year’s Goal’ we have seen the adoption of the –pnita ending not only to index determined stance and musician identity, but also a firm conclusion of the preceding explanation. As for the –pnita ending indexing the certainty of a conclusion, numerous other examples show the speaker changing the sentence ending to –pnita at the end of a description to state the final point. Excerpt

‘The Law of the Jungle’ clearly displays indexing of firmness in conclusion, showing adoption of the –pnita ending to index a final conclusion to a verbal exposition. Guest 41, Pi-ya Han is a 47-year old female head of an international disaster and emergency relief team. In Program B, Host 66 mentions that people keep their hopes up thanks to the dedications of people like Guest 41. The Guest replies with an elaboration of her own dream.

Excerpt ‘The Law of the Jungle’

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<tbody>
<tr>
<td>1</td>
<td>H66:</td>
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<td></td>
<td></td>
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<tr>
<td>2</td>
<td>hay-cwu-nun pa-ka khun-tey cengmal do-give-RL reason big-however really 해주는 바가 큰데 정말</td>
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<td></td>
<td></td>
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<tr>
<td>3</td>
<td>ileh-key celmangeek-i-n sanghwang sok like-this hopeless-NM-RL situation inside 이렇게 절망적인 상황 속</td>
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<td></td>
<td></td>
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<tr>
<td>4</td>
<td>eyes-to tto wuli-ka huymang-uy kkun-ul noh-ul at-too again we-NM wish-GN string-AC let-go-will</td>
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<tr>
<td>페이지</td>
<td>번역된 텍스트</td>
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<tr>
<td>5</td>
<td>swu eps-nun kes-i tto Han thim-cang-nim-ina i kul-ul can.not.exist-RL fact-NM again Han team-leader-HT-or this writing-AC 수 없는 것이 또 한 팀장님이나 이 글을</td>
</tr>
<tr>
<td>6</td>
<td>ssu-n oykwa uysa-chelem cengmal kwoo-hyo-hyencang, write-RL surgery doctor-like really rescue-site, 종 외과 의사처럼 정말 구호현장,</td>
</tr>
<tr>
<td>7</td>
<td>caynan-hyencang-eyse yelsimhi ttwi-si disaster-site-at diligently run-SH-RL 재난현장에서 열심히 뛰는</td>
</tr>
</tbody>
</table>

어우, 정말 저희가 느끼게 해주는 바가 큽데 정말 이렇게 절망적인 상황 속에서도 또 우리가 희망의 끈을 놓을 수 없는 것이 또 한 팀장님이나 이 글을 쓴 외과 의사처럼 정말 구호현장, 재난현장에서 열심히 뛰는 분들이 많으시야요.

*Wow, this brings much to think about. What makes people not give up hope is that there are many who work so hard at rescue sites and disaster scenes like you and the surgeon who wrote this.*

<table>
<thead>
<tr>
<th>페이지</th>
<th>번역된 텍스트</th>
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<tbody>
<tr>
<td>9</td>
<td>G41: kulenikka-yo. cencayng-un twu kaci so-nikkayo. war-TC two type 그려나켜요. 전쟁은 두 가지</td>
</tr>
<tr>
<td>10</td>
<td>cencayng-i iss-nun ke kath-ayo. cincca war-NM exist-RL fact same/A/EYO. really 전쟁이 있는 거 같아요. 진짜</td>
</tr>
<tr>
<td>11</td>
<td>chongkhal-lo ha-nun cencayng(.) ku-ke-nun cengmal gun.knife-with do-RL war(.) that-thing-TC really 총칼로 하는 전쟁(.) 그거는 정말</td>
</tr>
<tr>
<td>12</td>
<td>salam-ul cwuki-nun cencayng-i-canh-ayo. person-AC kill-RL war-NM-canhayo. 사람을 죽이는 전쟁이야요.</td>
</tr>
<tr>
<td>13</td>
<td>kulentey cencayng-i itak kkuthna-ko namyen&lt; however war-NM just end-and occur 그런데 전쟁이 막 끝나고 나면&lt;</td>
</tr>
<tr>
<td>14</td>
<td>tto cencayng-i sicak-tway-yo. kuke-nun kwoo-ho-cencayng. again war-NM begin-become-A/EYO. that-TC rescue-war 또 전쟁이 시작해야. 그거는 구호전쟁.</td>
</tr>
<tr>
<td>15</td>
<td>kuke-nun cengmal salang-ulo ha-nun cencayng-i-eyyo. that-TC really love-with doRL war-NM-A/EYO 그거는 정말 사랑으로 하는 전쟁이에요.</td>
</tr>
</tbody>
</table>
 euler-calculus cengkul-i-lako >cengkul-u yu >wuli-ka
we-NM usually world-TC jungle-GN law-NM-QT 
우리가 보통 세상은: >정글의 법칙이라고<

manhi yayki hacanh-ayo, mek-kena mekhi-kena,
a.lot talk do-MIT-CANHAYO. Eat-or be.eaten.up-or
많이 얘기 하십시오.먹거나 먹히거나,

Iki-kena ci-kena, ani-myen-un iyon-ja-kena
Win-or lose-or, not-if-TC use-do-or
이기거나 지거나, 아니면 이용하거나

iyong tang-ja-kena. Cengkul-u yu phECH-ke-ako,
use experience-do-or. Jungle-GN law-be-QT,
이용 당하거나. 정글의 법칙이라고,

kule-myen kunyang kang-han-ca-nun yak-han-ca-lul
Then-if just strong-RL-person-TC weak-RL-person-AC
그리면 그냥 강한자는 악한자를

> mwucapi-ha-key palpa-to toy-nun ke-canh-a- yo.<
>merciless-do-AD step.on-even.though become-RL thing-MIT-CANHAYO.<
>무자비하게 받아도 되는 거라고요.<

ku-cyo? kule-myen yak-ca-nun ettehkey-tunci mwusun
It-MIT-CIYO-Q then-if weak-person-TC how-wether what
그죠?그리면 악자는 어떻게든지 무슨
kwenno-swulswu-lul sse-kamyen-se-lato kag-ca-ka
trick-magic-AC use-go-if-and-even strong-person-NM
권모술수를 세가면서라도 강자가

toy-myen(.) tto tasi ku-ttay yak-ca-lul mwucapi-ha-key(.)
become-if(.) again again that-time weak-person-AC merciless-do-AD(.)
되면(.) 또 다시 그때 악자를 무자비하게(.)

caki-ka pat-un kes potae canin-ha-key
Self-NM accept-RL thing than more cruel-do-AD
자가 받은 것 보다 더 잔인하게

calpa-yu toy-nun, calpa-to kwynchanh-un kwayku
step.on-must.do.and, become-RL step.on-still fine-RL that.is
받아야 되는, 받아도 안잡은 귀게

cengkul-u yu pepchik-i-canh-a-yo.
Jungle-GN law-be-MIT-CANHAYO.
정글의 법칙이라고요.

kulentey seysang-un kulen ke kathci anh-a-yo.
however world-TC such fact same not-A/EYO.
그런데 세상은 그런 거 같지 않아요.

yeysnal-euy-nun kuke-lul manhi mit-ess-nunteyyo.
old.days-at-TC that-AC a.lot believe-PST-MIT-NTEYYO.
옛날에는 그거를 많이 믿었는데요.

cikum-un:(.3) cikum-un-yo. ku cey-ka ilen kwoho-tanchey-ey
now-TC: (3) now-TC-A/EYO. that I-hon-NM such rescue-group-to 지급은:(3) 지급은. 그 제가 이런 구호단체에

31 coh-ase il-ul hata po-nikka a seysang-un salang-kwa like-so work-AC do see-therefore ah world-TC love-and 좋아서 일을 하다 보니가 아 세상은 사랑과

32 unhyey-uy pepchik-i-kwuna ilen sayngkak-i tul-ess-e-yo. grace-GN law-be-indeed this.this thought-NM come-PST-A/EYO. 은혜의 법칙이구나 이런 생각이 들었어요.

33 mwenya-ha-nyen yak-ca-nun kang-ca-uy towum-ul what.is-do-if weak-person-TC strong-person-of help-AC 뭐나하면 약자는 강자의 도움을

34 kikkei pat-nun ke-ey-yo. kulen taum-ey kang-ca-ka willingly accept-RL thing-A/EYO. such next-at strong-person-NM 기꺼이 받는 거예요. 그런 다음에 강자가


36 kulo nase tto kang-ca-ca tto yak-ca-ka toy-myen tto and after again strong-person-NM again weak-person-NM again 그리고 나서 또 강자가 또 약자가 되면 또

37 tasi kang-ca, kulenikka salam-ulo pwa-to ayki ttay-nun again strong-person, that.is.why person-as look-even baby time-TC 다시 강자, 그리니까 사람으로 와도 얘기 때는


40 wuli-ka halmeni-ka toy-myen nwukwunka-ka wuli-lul us-NM grandma-NM become-if someone-NM us-AC 우리가 할머니가 되면 누군가가 우리를

41 Tolpo-keys-cyo. kulenikka kikkei towa-cwuko kikkei Look.after-PRS-MIT-CIYO.that.is.why willingly helping-give willingly 들보잡죠. 그러니까 기꺼이 도와주고 기꺼이

42 towum-ul pat-nun( ) kulen salang-kwa unhyey-uy illeyi( ) help-AC accept-RL( ) such love-and grace-of relay( ) 도움을 받는( ) 그런 사랑과 은혜의 릴레이( )

43 salang-kwa unhyey-uy pepchik (.1) kukey ce-nun salam-sa-nun (.1) Love-and grace-of law (.1) that.is I-hon-TC person-live-RL(.1) 사랑과 은혜의 법칙(.1) 그렇게 지는 사람사는(.)

44 tey-ka anil-kka lanun sayngkak-i tul-e-yo. place-NM not-Q such thought-NM come-A/EYO. 데가 아닐가 라는 생각이 들어요.
mwullon cengkul-uy pepchik-ul yayki-hanun
of-course jungle-of law-AC talk-do-RL
물론 정글의 법칙을 얘기하는

salamtul-un him-i seyn salamtul-i-eyyo. kulay-kacko
people-TC strength-NM strong people-NM-A/EYO. like.that.do.have.and
사람들은 힘이 생 사람들이에요. 그래 갖고

i pepchik-i kyeysok-hayse yuyong-i toy-ya caki-ney
this law-NM continue-do.and useful-NM must.be-therefore their-of
이 법칙이 계속해서 유용이 되어 자기네

him-to yuci-ka toy-ko ku taum-ey koyngcanghi
strength-too maintain_NM become-and next-at extremely
힘도 유지가 되고 그 다음에 평장히

yele-knci nwuli-l swu-ka iss-e-yo. kulena (. ) wuli-tul-un: um:
Many-type enjoy-PRS able-NM exist-A/EYO. however (. ) us-PL-TC: um:
여러 가지 누릴 수도가 있어요. 그러나(.) 우리들은: 음:
i-cook kuth-ul cikh-ko siph-e-yo. kwulm-nun a-i-ka
this-side end-AC protect-and want-A/EYO. starve-RL child-NM
이쪽 끝을 지키고 싶어요. 골은 아이가

eps-nun seysang. salang-kwa unhaye-uy pepchik-i
not.exist-RL.. love-and grace-of law-NM
없는 세상. 사랑과 은혜의 법칙이

tola-ka-nun seysang. kulen (. ) kkwum-ilako sayngkak-ha-myen
spin-go-RL world. Such (. ) dream-QT think-do-if
돌아가는 세상. 그는(.) 꿈이라고 생각하면

kkwum-i-eyo. aiko tto hestoyn kkwum-ul kkwuna,
Dream-be-MIT-CIYO. oh.my again useless dream-AC dreaming.must
꿈이죠. 아이고 또 헛된 꿈을 꾼나,

ilehkey sayngkak-haci-man yeles-i kathi kkwum-ul
Like.this think-do-but many-NM together dream-AC
이렇게 생각하지만 여럿이 같이 꿈을

kkwu-myen kuyen hyensil-i toynun ke anilkka.yo?
Dream-if that.is reality-NM become fact not-MIT-LKKAYO-Q
꾸면 그런 현실이 되는 거 아님가요?

kulen sayngkak-hay-yr. ama i pwun-to kulen pwun
such think-do-A/EYO. probably this person-HT-also such person-HT
그런 생각해야. 아마 이 분도 그런 분

cwungey han pwun-il keko.yo. ((smiles)) um: ceto kulehkey
amongst one person-HT-possibly fact-MIT-KOYO. um: me.too like.that
중에 한 분일 거죠. ((미소)) 음: 지도 그렇게

ilwu cil swu eps-nun kwum kath-un kulen
accomplish become.will can not.exist-RL dream like-RL such
이루어 절 수 없는 꿈 같은 그런

kkwum-ul kkwu-ko iss-supnita.
Dream-ACdream-and exist-PNITA.
Right. I think there are two kinds of wars. One where people actually fight with guns and swords, those are the wars that actually kill people. But when a war ends, another war begins. Those are rescue wars which are wars of love. You know how we commonly say that the world follows the law of the jungle. Either you eat or are eaten, win or lose; or manipulate or are manipulated. The law of the jungle then is ok to for the strong to mercilessly crush the weak. Right? Then, when the weak can do anything to somehow become the powerful and even more mercilessly crush the weak. Is not it ok to do that under the law of the jungle?
Guest 41 begins describing her dream by talking about two types of war, then

describes that she at first believed in the law of the jungle where the strong survives
over the weak. Now, that she is working at a rescue organization, she came to realize
the law of human love and kindness where we all give and receive help. She
emphasizes that if we all dream such positive hopes, the law of love and kindness will
become a reality. The entire turn is spoken either in the –a/eyo or one of the mitigating
endings (lines 10-59). One exception is the last concluding sentence, which is spoken
in the –pnita ending. In the final sentence, Guest 41 concludes that she fantasizes such
dreams that seem unachievable, line 59. By adopting –pnita in the finale, Guest 41
indexes conclusive expertness as an international relief worker who has hopes and
dreams, inferring that the others should do the same to make the world a better place.

After 24 sentences uttered in nearly three minutes of elaboration, her conclusive
stance indexed in the final closing sentence of the long turn indexes an identity of a
hopeful expert of a relief worker. In the 18-minute interview, Guest 41 used -pnita
2.8%, mitigating 33.2%, and -a/eyo 64.0%.

6.5 Certainty of Truth

6.5.1 Truth of Facts and Numbers

Statements that involve fixed numerical facts often entail the -pnita ending.

Of the multitude of examples in the data, Excerpts ‘100th Year,’ is a typical case of
stating numerical fact in the -pnita ending. Guest 33, Su-mi Co is a 46-year opera
singer who is the first female Asian to receive a prestigious Puccini Award. Host 52 visits Guest 33 at her studio for an interview for Program C.

Excerpt ‘100th Year’

1 Host 52: cikum ku cenkwuk-kongyen ha-ko kye-y-si-canha-yo. now that nationwide-performance do-and exist-SH/MIT-CANHAYO 지금 그 전국공연 하고 계시잖아요.

2 kongyen ceymok-i pipa(.) ithaylli ‘pipa(.) ithallia’-lako performance title-NM viva Italy viva Italia-QT 공연 제목이 비바(.) 이탈리아(.)라고

3 tul-ess-eyo. hear-PST-A/EYO 들었습니다.

You are on a national tour, you know. I heard that the tour is titled "Viva Italia."

4 Guest 33: (( nods her head ) ) ney. ((nods her head)) yes-hon. ((고개를 끄덕임)) 네. Yes.

5 Host 52: ette-n uymi-uy kongyen-i-pnikka? what-RL meaning-of performance-be-PNITA-Q 어떤 의미의 공연입니까? What is the meaning of the tour?

6 Guest 33: olhay-ka: hankwuk-kwa ithayli kwukkyo this.year-NM Korea- Italy diplomatic relations 올해가: 한국과 이탈리아 국교

7 swukyo: 100-cwunyen-i toy-nun establish.diplomatic.relations 100-anniversary-NM become-RL 수교: 100주년이 되는

8 → hay-i-pnita. kulayse e:: twu nala-uy ku mwunhwa-kyolyu-lul year-be-PNITA so uh two country-of that culture-exchange-AC 해입니다. 그래서 어:: 두 나라의 그 문화교류를

9 wihay-se(.) e ‘pipa ithallia’:(.2)-lanun ceymok alay: for-so uh viva italia-QT title under 위해서(.) 어 ‘비바 이탈리아’:(.2)라는 제목 아래:

10 umakhoy-lul yel-ess-nunty "panung-to coh-ko"
In lines 1 to 3, the host mentions the title of the national tour Guest 33 is doing, "Viva Italia," and asks what meaning the tour has. Guest 33 replies that this year marks the 100th year anniversary of the diplomatic relations between South Korea and Italy. This sentence noting the number 100, is stated in the -pnita ending in line 8. Here, he adopting -pnita indexes her certitude about a fixed. Guest 33’s use of the –pnita ending when discussing fixed numbers that she knows for sure indexes a certainty stance which indexes her identity as an award winning prima donna who assures the hearer of the numerical facts. Guest 33 continues her turn explaining that she has been holding concerts under the title "Viva Italia," and the concerts have received positive responses from many people. In the 14-minute interview, Guest 33 used -pnita 4.6%, mitigating 50.0%, and -a/eyo 45.4%.

Another example of employing the -pnita ending on a statement that involves fixed numerical facts is Excerpt 'Three Times.' Guest 10, Sekhwa Yun is a 49-year old stage actress, appearing in Program A with Host 51. They are watching a clip from one of her drama performances, Agnes of God which has brought stardom to Guest 20.
Not only has she taken the leading role, but she had also obtained the script in its original language of English while studying acting in the U.S. and translated it. The host questions Guest 20 about the number of performances she had done of the piece.

**Excerpt 'Three Times.'**

<table>
<thead>
<tr>
<th>Line</th>
<th>Host 51:</th>
<th>Guest 20:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>han:pen hay-ss-supnikka, ce cakhwum-un?</td>
<td>that piece-TC 3-pen hay-ss-supnita.</td>
</tr>
<tr>
<td></td>
<td>Did you perform that piece once?</td>
<td>We did three encores of that piece.</td>
</tr>
<tr>
<td>2</td>
<td>um(.) 3-pen hay-ss-supnikka?</td>
<td>음(.) 3번 했습니까?</td>
</tr>
<tr>
<td></td>
<td>um three-CL do-PST-PNITA-Q</td>
<td>음(.) 3번 했습니까?</td>
</tr>
<tr>
<td></td>
<td>You did three times?</td>
<td>You did three times?</td>
</tr>
<tr>
<td>3</td>
<td>kuletney …(( deleted ))</td>
<td>그렇내 …((삭제))</td>
</tr>
<tr>
<td></td>
<td>but… ((deleted))</td>
<td>But…</td>
</tr>
</tbody>
</table>

In line 1, Host 51 asks if Guest 20 has performed the piece once. Guest 20 answers that she had done three encores of the drama piece. In her reply about the number of times she had done the encore performance, Guest 20 uses the -*pnita* ending in line 2. Guest 20's employing of -*pnita* indexes a certainty stance which indexes her identity as the main character who not only took the leading role, but also had greatly contributed to the production process from the beginning stage. In the 28-minute interview, Guest 20 used -*pnita* 22.1%, mitigating 40.2%, and -*a*/*eyo 37.7%.
6.5.2 Truth of Obviousness

When talking about something obvious or common sensical, the speaker is certain of the topic. In Excerpt "To Build a Fire" Host 63 is interviewing Guest 26, E-lyeong I a 67 year-old renowned male author, a former professor of Korean literature, and also a former Minister of Culture. Host 63 mentions the criticism against Guest 26 that he did not speak out actively during critical times in the 60s, 70s, and the 80s.

Excerpt 'To Build a Fire'

1 Host 63: kulemyen sensayng-nim-i 60nyentay, 70nyentay, 80nyentay-ey then teacher-HT-NM 60.period, 70.period, 80.period-at

2 pwulman cwung-ey han-ka wuli ce: phyenglon sahoyek-ulo i: dissatisfaction among-at one-NM we that critique social-by this

3 sensayngnim-kkeyse kyelceng-ulo ilse-ya ha-l ttay-ey teacher-HT-NM crucial-by rise-must do-PRS time-at 선생님께서 결정적으로 일어서야 할 때에

4 kamani anca kyeysy-ess-ta, kukey cikum ta yeki-ey phoham-toy-nun i: still sit exist.hon.-PST-DC, that now all here-at include-become-RL this:

그러면 선생님이 60년대, 70년대, 80년대에 불만 중에 하나가 우리 저 평론 사회적으로 이: 선생님께서 결정적으로 일어서야 할 때에 가만히 앉아 계셨다. 그게 지금 다 여기에 포함되는 이:

Then, one of your complaints from the 60s, 70s, and the 80s is that at a time when you should have stood up at a critical moment you did not. All that is now included here, this…

5 Guest 26: [kulenikka ku-ccok-eyse pwa-ss-ul ttay-ey-nun so that-side-from see-PST-time-at-TC]

6 caki-ney sik-ulo ha-l ttay-ey-nun way taycapo-na oneself-all style-by do-PRS time-at-TC why hand.written.poster-or 자기네 식으로 할 때에는 왜 대자보나

7 phullakhatu-na semyeng-kath-un ke i-le-n hwaltong-ul ha-ci banner-or signing-like-RL thing like.this-RL activity-AC do-NOM 플라카드나 서명같은 거 이런 활동을 하지

8 anh-ass-nunya, icy ile-n yayki-lul ha-l ke-yeyo, not-PST-IN now like.this-RL talk-AC do-PRS thing-be-A/EYO.
않았느냐, 이제 이런 얘기를 할 거예요.

그러니까 그쪽에서 봤을 때에는 자기네식으로 할 때에는 왜 대자보나 플라카드나 서명 같은 거 이런 활동을 하지 않았느냐, 이제 이런 얘기를 할 거예요.

So when they look at it, when they do things their way, why I did not do things like making poster, placard, signing petition, they will say such things.

9 Host 63: kulen, kulen ttus-i-keyss-cyo. such. such meaning-be-will-MIT-CIYO.
그런. 그런 뜻이겠죠.
That’s that’s probably what they mean.

10 Guest 26: kulente sayngkak.hay po-s-eyyo.(.) na-nun chwuuwe-se(.) however think.do see-hon.-A/EYO.(.) I-TC cold-so(.) 그런데 생각해 보세요.(.) 나는 추위서(.)

11 wuli-ka cikum chwuuwe.(.) el-e cwuk-nun sangthay-nun we-NM now cold.(.) freeze-INF die-RL condition-TC 우리가 지금 추워.(.) 열어 죽는 상태는

12 ani-eyyo. acik-un. acik-un kyentilman not-A/EYO. yet-TC. Yet-TC endurable 아니예요. 악운. 아직은 견딜만

13 ha-l ttay-ey kemwunko-lul chwupta-ko do-will time-at Korean.zither-AC cold-QT 할 때에 거문고를 줄다고

14 → ppokey-se ttay-keyss-supni-kka? split.dialect-so burn-will-PNITA-Q(.) not burn-will-PNITA-Q? 뻥개서 깨졌습니까(.) 안 깨졌습니까?

그런데 생각해 보세요.(.) 나는 추위서.(.) 우리가 지금 추워.(.) 열어 죽는 상태는 아니예요. 아직은. 아직은 견딜만 할 때에 거문고를 줄다고 뻥개서 깨졌습니까: 안 깨졌습니까?

But think about it. I am cold, we are cold, but not to the point of freezing to death, not yet. Would you break apart and burn a string musical instrument kemwunko to build fire, or not burn it?

15 Host 63: acwu chwuwu-myen very cold-if 아주 추우면
if it is extremely cold

16 Guest 26: cwuk-ul cikyengi-myen die-PRS circumstance-if 죽을 지경이면
Guest 26 confirms the criticism in line 8 using the -a/eyo ending. In the next turn (lines 10-14) he explains the reason for not having spoken out more using a metaphorical example. He does this by asking an obvious question whether or not one would split a wooden musical instrument to build fire in order to stay warm. He asks a two-choice question, “ttaykeysssupnikka an ttaykeysssupnikka?” meaning, “Would you burn it or not burn it?” His question is posed using the –pnita ending in line 14, indexing his confident stance as to what the answer is going to be. The answer will undoubtedly be that one would not burn an instrument to build a fire, unless it is so cold and their life is in danger. Guest 26 knows for certain that the answer is going to be negative. By using the -pnita ending, he indexes his confidence in receiving an unequivocal answer, which will lead to justification of his action that is under criticism and will lead to his indexing of his identity as a moral writer. He uses the “instrument burning” question metaphorically to make a point of what is truly important is what we must protect. Later in the same stretch of the talk, he uses another metaphorical example in the -pinta ending to index his confidence in the point he is making. Guest 26 asks same type of obvious questions in –pnita in two other programs as well. During the 23-minute show, Guest 26 used the -pnita 13.4%, mitigating 38.4%, and -a/eyo 48.2%.
6.5.3 Truth of the Time

To provide a brief description of the event in which Guest 38 had performed, those families separated by the war could not verify whether they were alive, let alone contact and meet. In 1985, the very first groups of separated families were able to meet for the first time under the historical effort of Red Cross. In celebration of this historical reunion, both Koreas staged performances. Even with such initial effort, it was not until 15 years later in 2000 that the leaders of South and North Korea met for the first time after the two parties agreed to a ceasefire in 1953. Thus, there was practically no diplomatic exchange or relationship in 1985 at the time of Guest 38’s performance. In describing the social atmosphere of the time period, Guest 38 employs the -pnita ending in line 13 and 17. The -pnita endings index her epistemic stance of certainty, as a singer who has visited Phyengyang to perform at a time when such visit was unimaginable as there existed no formal diplomatic relationship with the communist North Korea. Her stance in turn indexes her professional identity of a long-time singer who was chosen to participate in the historically meaningful event.

In the 24-minute interview, Guest 38 used -pnita 16.1%, mitigating 41.9%, and -a/eyo 41.9%.

### Excerpt 'Performing in North Korea'

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>Host 51: ku::: &gt;cikum-kkaci pwulu-n nolay cwung-eyse that now-until sing-RL song among-from 그::: &gt;지금까지 부른 노래 중에서</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>kacang aychak-i ka-nun nolay-nun&lt; ‘mwulsay most attachment-NM go-RL song-TC water.bird 가장 애착이 가는 노래는&lt; ‘물새</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>han-mali’-lako malssum-ul ha-sy-ess-nuntye: one-CL-QT word-hon.-AC do-SH-PST-but 한마리’라고 말씀을 하셨는데:</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>kacang ku kamtongceek-i-ess-tako</td>
<td></td>
</tr>
</tbody>
</table>
Um...you mentioned that the song you feel most special about is "One Water Bird". Then, what about the performance that you feel most special about, which would you say it is?

Oh, I believe that you were also there. In 1985, the division of the Korean peninsula
Forty years after the division of the Korean peninsula, back then it was not the atmosphere like these days to just go to Phyeng-yang and performance. Even the North Koreans are same Korean people as us South Koreans, performing in Phyeng-yang was something we cannot even think about except in our dreams. We never thought that such a time would come in reality. Back then, it did not feel like visiting our own people, but going into an enemy territory. Look at the screen there.

be. 40년 만에 지금 여러분이 생각하는 지금 현재 우리 분위기로 봐 평양가서 공연하는 그런 분위기가 아닙니다. 그 말이 정말 동포사적 평양가서 공연을 한다는 것은 꿈에만 생각할 수 있는 일이지 현실로 다가오리라고는 상상을 못했습니다. 그 때는 정말 우리 동포가 아니라 쪽 적지에 가는 솔직히 표현하자면 적지에 가는 기분 지금 저 화면 보십시오. (웃음).

not-PST-PNITA that word-NM really compatriot-NOM actually 아니었습니다. 그 말이 정말 동포사적 사실.

phyengyang-ka-se kongyen-ul ha-n-ta-nun ke-nun phyenyang-go-so performance-AC do-RL-DC-RL thing-TC 평양가서 공연을 한다는 거는

kkwum-ey-man sayngkak-ha-l swu iss-nun il-i-ci(.) deam-at-only thought-do-PRS able exist-RL work-be-NOM 꿈에만 생각할 수 있는 일이지(.)

hyensil-lo takaoli-lako-nun> sangsang-ul reality-by approach-QT-TC imagination-AC 현실로 다가오리라고는> 상상을

→ mos-hay-ss-supnita. ↑ ku ttay-nun cannot-do-PST-PNITA that time-RL 못했습니다. ↑ 그 때는

cengmal(.) a wuli tongpho-ka ani-la kkok really ah our compatriot-NM not-but certainly 정말(.) 아 우리 동포가 아니라 쪽

ckeci-ey ka-nun((little laugh)) solcik-hi enemy.territory-to go-RL truthful-AD 적지에 가는((작은웃음)) 솔직히

phyohyen-ha-ca-myen(.) cekci-ey ka-nun kipwun> express-do-PR-if enemy.territory-to go-RL feeling 표현하자면(.) 적지에 가는기분>

cikum ce hwamyen po-si-psio. (laugh)). now that screen look-SH-PNITA_IM 지금 저 화면 보십시오. (웃음)).

비. 40년 만에 지금 여러분이 생각하는 지금 현재 우리 분위기로 봐 평양가서 공연하는 그런 분위기가 아닙니다. 그 말이 정말 동포사적 사실 평양가서 공연을 한다는 것은 꿈에만 생각할 수 있는 일이지 현실로 다가오리라고는 상상을 못했습니다. 그 때는 정말 우리 동포가 아니라 쪽 적지에 가는 솔직히 표현하자면 적지에 가는 기분 지금 저 화면 보십시오.

Host 51: etteh-key Ha.Chwun-hwa-ssi-ka celeh-key how-AD Ha.Chwun-hwa-Ms.-NM like.that-AD 어떻게 하천화서가 저렇게

sayngky-ess-eyo?
6. Deontic

6.1 Incorruptness of Leadership

The purpose of presenting Excerpt 'Corruption' below is to show Guest 21’s criticism on a specific political leader, namely former President No Mwu-hyen. Therefore, the content of his comments will be presented without a discussion of the sentence ending which is not at issue for this excerpt. In the subsequent excerpt 'Condolence,' the same guest talks the same subject, President No again following No’s suicide. The first excerpt 'Corruption' is from Program F where Host 54 interviews Guest 21. Guest 21 is Man-sep I, a 77-year old male who has served two terms as a National Assembly Speaker. The interview date is May 10th, 2009.

Excerpt 'Corruption'

<table>
<thead>
<tr>
<th></th>
<th>H54:</th>
<th>38.</th>
<th>yes, cal al-keyss-supnita. choykun-eynun yes-hon. well know-will-PNITA. recently-in 네, 잘 알겠습니다. 최근에는</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td>No Mwuhyen cen taythonglyeng-i kemchal-ey Roh Moohyun before president-NM prosecutor’s.office-to 노무현 전 대통령이 검찰에</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td>sohwan-tway-ss-eyo. ilehkey cencik taythonglyeng summon-become-PST-A/EYO. like.this formal president 소환됐어요. 이렇게 전직 대통령</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td>kemchal sohwan. seypenccay seykan-uy prosecutor’s.office summon, third.time world-of</td>
</tr>
</tbody>
</table>

You looked like that then?

You looked like that then?
검찰 소환, 세번째 세간의

'...Recently, the former president No Mwu-hyen was summoned for questioning by the Prosecutor's Office. This is the third time that a former president is being summoned by the prosecutors, drawing public attention and the investigation is not over yet. Omitted. How do you see this? As you have been a statesman serving as the Chair of the National Assembly, is there a way to put an end to the corrupt relationship between black money and political circle. How do you see it?'}
pwuceng-han ton.ey kwanlyen-i toy-ko cenkwaca-ka
corruption-RL money-to relation-NM become-and ex.convict-NM
부정한 돈에 관련이 되고 전과자가 되고 하지 않았어요? 참담한 실정이야.

become-and like that not-PST-A/EYO? tragedy-RL feeling-to be.

16 kekita ipen-ey nomwuhyen cen on.top.of that this.time-at Roh Moohyun formal president-TC
거기다 이번에 노무현 전 대통령은

17 kumayk-un(.) sangtaycekulo-nun cek-tako haciman(.)
sum.of.money-RL little-AC PST-A/EYO?
금액은 상대적으로 적다고 하지만(.)

→

18 ponin-i pamnac totek-cengchi-lul kangcoha-ko(.)
oneself-NM night.and.day ethic-politics-AC emphasize-and(.)
본인이 밤낮 도덕정치를 강조하고(.)

19 yeysnal taythonglyeng kwa cenhye taluta ha
the.old.days president-and completely different do-and
옛날 대통령과 전혀 다르다 하다하고

20 >kkaykkus-han cengchi-lul kangco-ha-yss-ten salam-i
>clean-RL politics-AC emphasize-do-PST-RT person-NM
>깨끗한 정치를 강조했던 사람

21 ipen-ey ilen sako-ka na-nikka< kwukmin-tul-i
this.time-at like.this accident-NM happen-because< citizen-PL-NM
이번에 이런 사고가 나니까< 국민들이

22 paysin-kam-ul nukki-nun ke-yea/ty.+ ilel swu-ka
betrayal-feeling-AC feel-RL fact-A/EYO, like.this-PRS way-NM
배신감을 느끼는 거예요, 어릴 수가

23 iss-nunya.' na-nun kekceng-ha-nun key(.) kwukmin-tul-i
exist.would.' I-TC worry-do-RL fact.NM(.) citizen-PL-NM
있느냐, 나는 걱정하는 게(.) 국민들이

24 huymangul ih-ul-kka kekceng-iya. 'nay-ka yelsimhi
hope-AC lose-PRS might worry-to be. 'I-NM diligently
희망을 잃을까 걱정이야, 내가 열심히

25 hay pwassca i-ke-y mwenya 'I mal-iya. na-nun
do even.if this-thing-NM what-to be this-word-to be. I-TC
해 왔자 이게 뭐야 '이 말이다, 나는

26 kwukmin-tul-i huymang-ul ih-kko ile-myen i nala-uy
citizen-PL-NM hope-AC lose-and do.like this-country-of
국민들이 희망을 잃고 이러면 이 나라의

Kyngcey-salli-kito elyept-ko anpo-to elyept-kooyo.
economy-to.save-too hard-and security-too hard-MIT-KOYO.
경제살리기도 어렵고 안보도 어렵다요.
127

28 kulentey nanun taythonglyeng-tul-uy casey, citoca-tul-uy however I-TC president-PL-of position, leader-PL-of
그런데 나는 대통령들의 자세, 지도자들의
29 casey-ka mwuncey-yeyyo. ((omitted comments on foreign leaders.)) position-NM problem-A/EYO. ((omitted comments on foreign leaders.))
자세가 문제예요. ((외국 지도자에 대한 발언 삭제))
30 kulenikka ku citoca-ka kkyakkus-hayya toy.yo. wis-mwul-i so that leader-NM clean-must.do become-A/EYO. upper-water-NM
그러니까 그 지도자가 깨끗해야 됨지. 원물이
31 malk-aya alays mwul-i malk-ul ke ani-oklyn? clear-must bottom-water-NM clear-PRS fact not-PNKKKA?
맑아야 아랫물이 맑을 거 아닙니까?
32 kulenikka citoca-tul-i kkyakkus-hayya toy-ntakoyo. so leader-PL-NM clean-must.do become-MIT-NTAKOYO.
그러니까 지도자들이 깨끗해야 된다고요.
33 kuliko nanun (.) wuli-nala taythonglyeng-i celtay-kwenhan-ul and I-TC (.) our-country president-NM absolute-authority-AC
그리고 나는(.) 우리나라 대통령이 절대권한을
34 kacko iss-unikka cayenhi (.) saep-ha-nun salam (.) have-and exist-therefore naturally (.) business-do-RL person (.)
갖고 있으니까 자연히 (. ) 사업하는 사람 (. )
35 tto ilhwakenkum-ul noli-nun salam-tul-i kwenlyek-i again rich.overnight-AC aim-RL person-PL-NM authoritative.power-NM
또 일확천금을 노리는 사람들이 권력이
36 pwulu-ntakoyo. ikes-to hanpen cayko-hayya call-MIT-NTAKOYO. this-too one.time reconsider-must.do 부른다고요. 이것도 한번 재고해야
37 twayyo. kwenlyek-ul pwunsan-hay cwe-ya toynta-ko. become-A/EYO. authoritative.power-AC disperse-do give-must become-QT
대통령을 분산해 줘야 된다고.
38 taythonglyeng-uy kwenhan-i celtayceck-i-nikka cenpwu president-of authority-NM absolute-be-therefore entire 대통령의 권한이 절대적이니까 전체
39 keki-ey ta molli-n-ta-n mal-iya. there-to all flock-RL-DC-RL word-to.be. 거기에 다 몰린단 말이야.
40 kulenikka tto sako-ka na-ko ilay.yo. therefore again accident-NM break.out-and like.this-A/EYO. 그러니까 또 사고가 나고 이래요.
41 cikum i-myeng-pak taythonglyeng-to (.) now i-myeng-pak president-too (.) 지금 이명박 대통령도(,)
그런 의지에 달랐다고요. ((원손을 가슴에 가져가 냌)) 마음의 문제야. 내가 보면 (2)정직 대통령뿐 아니라 정직 대통령의 아들들까지 (.)대부분 다: (.) 부정한 돈에 관련이 되고 전과자들이 되고 그러지 않았어요? 참담한 섬연이야. 거기다 이번에 노무현 전 대통령은 급격히(.) 상대적으로도 적다고 하지만은(.) 본인이 밤낮 도덕정치를 강조하고(.) 옛날 대통령과 전혀 다르다 하고 >개끗한 정치를 강조했던 사람이 이번에 이런 사고가 나니아 국민들이 마음감을 느끼는 거예요."이런 수가 있는가.",(.)국민들이 희망을 잃을까 경계야. 내 열심히 해 봤자 이제 뭐야 이 말이야. 나는 국민들이 희망을 잃고 이레면 이 나라 경제살리기도 어렵고 안보도 어렵다고요. 그런데 나는 이제 대통령들의 자세, 지도자들의 자세가 문제예요.(외국 지도자에 대한 발언 삭제))


That is an issue of a will. It is an issue of one’s mind. If you look, not only most of the past presidents, but their sons have all become involved in corruption and went to jail? I feel miserable. On top of that, they say that the bribery amount that former president No Mwu-hyen is involved in is relatively small, but because the person who emphasized moral politics day and night and emphasized clean politics saying that he is different from previous presidents commit such trouble, people are feeling betrayed, "How can this be." What I am worried about is that people might lose hope. "Even if I try hard, it's no use" is what I am saying. I see that when people lose hope, recovering the economy is hard and security becomes difficult to maintain. And I think it is the presidents' attitude, the leadership's attitude that is problematic. (omitted comments on foreign leaders)

So, it is the leaders that need to be clean. Is not it top down, like master like man? Since our country's president has absolute power, businessmen and people seeking an overnight fortune naturally call on those in politics. We need to reconsider this, too. We must disperse power. Because the presidential authority is absolute, all flock around it. That is why corruptions happen again. Present President Myeng-pak I, too should very strictly guard those close to him at the Blue House.
When asked about the recent political corruption, with the mentioning of the recent prosecutor's summoning of the former President No Mwu-hyen for a bribery investigation, Guest 21 censures No's corrupt leadership practice in lines 11-44 giving a lengthy answer. The Guest is especially critical because No had repeatedly stressed himself as being an incorrupt politician compared to some of the previous presidents. Guest 21 is vociferous in expressing his concern that Korean people might lose hope out of the feeling betrayed by the trusted leadership. He calls for political leadership to be transparent and corruption-free, and to divert power of the president. He warns the present President Lee to cautiously guard his people around him, including relatives to prevent any possible corruption from happening.

6.6.2 Condolence out of Properness

On May 23rd, 2009, less than two weeks after the ‘Corruption’ excerpt interview took place, former President No committed suicide. Much to the nation’s shock an interview that contains the Excerpt ‘Condolence’ takes place on May 31st, eight days after the suicide. Thus, the interval between the preceding interview ‘Corruption’ and the ‘Condolence’ interview below is three weeks. Guest 21 is not likely to have changed his negative opinion regarding President No during the short period of three weeks. Excerpt ‘Condolence’ is from Program E where Host 56 interviews Guest 21. The host comments that President No’s suicide is not only shocking but sad or regrettable (lines 1-5).

Guest 21 states that it is indeed a heart-breaking and regrettable happening. He says so even though he is a harsh critic of the late President No as we have see in Excerpt 'Corruption.' Such expression is a morally and customarily correct thing to say upon someone's death. Not only does he say it is heart-breaking and regrettable,
he speaks at a national level in the subsequent sentence in lines 7-8, and he calls for the effort to prevent reoccurrence of such heart-breaking and sad incident. In speaking for the nation and for all citizens, Guest 21 an eight-time National Assemblyperson, uses the –nitap ending in lines 7, 8, and 10, indexing his morally and socially correct and proper stance. Even though the words he uttered include affects such as kasum aphun or "heart-breaking" (line 6) and sulphun or "sad" (line 9), it is not his affective stance of sadness he is indexing, but properness stance. By doing so, he indexes his identity as a statesman who speaks for the citizens of the Korea.

Excerpt ‘Condolence’

1. H 56 Nomwuhyen cenyayki-pwu
Nomwuhyen previous president-story-from
노무현 전 대통령 얘기부터

2. com sicak-hay po-l-kka-hapnitap. incey yengkyelsik-ul
a.little start-do see-PRS-Q-PNITA. now send.off.ceremony.of.the.dead-AC
 좀 시작해 붕가합니다. 인제 영결식을

3. machy-ess-nu-nteyyo. Kwukmin-tul-i koyngcanghi
finish-PST-RL-MIT-NTTEYYO. citizen-PL-NM enormously
마쳤는데요. 국민들이 굉장히

4. chwungkyek-ulo pata-tuly-ess-ko ku-mankhum
shock-by accept-bring.in-PST-and that-much
충격으로 받아들였고 그만큼

5. anthakkawum-to khess-ten kes kath-supnitap.
pitiful.feeling-too big-PST-RT fact same-PNITA.
안타깝도 쏟던 것 같습니다.

I will begin with the talk of the former president No Mwu-hyen. Now that we have completed the farewell ceremony for the late president No. As much as his suicide as a big shock, the sorrow regret was that much bigger.
7. → il-i-pnita. kuliko tto kwukkacek-ulo-nun pwulhayng-han matter-be-PNITA. and again national-by-RL unfortunate-RL 일입니다. 그리고 또 국가적으로는 불행한
8. → il-i ani-l swu eps-supnita. icey wuli motwu matter-be not-PRS can not.exist-PNITA. now we all 일이 아닐 수 없습니다. 이제 우리 모두
9. tasi-nun ile-han kasum aphi-ko sulph-un il-i ilena-ci again-TC like this RL chest hurt-and sad-RL matter-be rise-NOM 다시는 이러한 가슴 아프고 슬픈 일이 일어나지
10. → anh-tolok nolyek-ya toy-l cuullo sayngkak-ha-pnita. not so. that effort-do must become-PRS as think-do-PNITA. 없도록 노력해야 될 줄로 생각합니다.

예: 가슴 아픈 일이고 정말 안타까운 일입니다. 그리고 또 국가적으로는 불행한 일이 아닐 수 없습니다. 이제 우리 모두 다시는 이러한 가슴 아프고 슬픈 일이 일어나지 않도록 노력해야 될 줄로 생각합니다.

Yes: it is indeed heart-breaking and regrettable happening. And it is a misfortune as a nation. Now, I believe we should try hard so such heart-breaking and sad incident would not happen ever again.

11. Yes: during the funeral period, condolence mood continued on constantly. What do you think is the source of such mood among the citizens?

13. ayo pwunwiki-ka kkunh-i-ci anh-ko kyeysok. condolence mood-NM severe-be-NOM not-and continuously 에도 분위기가 끊이지 않고 계속
14. iecy-ess-supnita. kwukmintul-uy kulen pwunwiki-ka continue-PST-PNITA. citizen-PL-of like that mood-NM 이어졌습니다. 국민들의 그런 분위기가
15. eiy-eyse-pwuthe yenyu-twa-yss-tako po-si-nunci… where-at-from reason-beome-PST-and see-SH-whether… 어디에서부터 연유했다고 보시는지…

예: 장례기간동안 보면 말이죠. 에도 분위기가 끊이지 않고 계속 이어졌습니다. 국민들의 그런 분위기가 어디에서부터 연유했다고 보시는지…

Yes, during the funeral period, condolence mood continued on constantly. What do you think is the source of such mood among the citizens?

16. Guest 21 um:: nomwuyen taythonglyeng-i cencik Uhm:: Roh Moohyun president-NM previous.occupation 움:: 노무현 대통령이 전직
17. Taythonglyeng-ila-nun cem-to iss-keyss-ciman ey:
<table>
<thead>
<tr>
<th>Line</th>
<th>Raw Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>kulena ku-pota no-taythonglyeng-i ey:: han-phyengsayng but that-more Roh-president-NM eh:: one-lifetime 그러나 그보다 노대통령이 예:: 한명생</td>
</tr>
</tbody>
</table>

Uh:: This is what I think. There is the fact that President No Mwu-hyen was a former president, um: but more than that President No umm:: had been advocating the ordinary people all his life and had worked helping those people in difficulty, so many people are sad.

In the next turn, Host asks for his view on where the nation’s condolence mood for the former late president’s death is stemming from. Guest 21 answers that it is not just because No was a former president, but more so because of President No’s life-long advocacy for the ordinary people, especially those in difficulty. All four sentences he uttered in two turns are in the -pnita ending. His expression na-n ilehkey sayngkak-ul ha-pnita meaning “I think in this way” is not necessarily spoken as his personal view but rather a view as a former congressional leader. In contrast to the interview done earlier in the month, he does not mention anything negative about No. As in the previous turn, Guest 21’s use of the –pnita in line 21 indexes his appropriate condolence stance, which in turn indexes his leadership. In this 18-minute interview, Guest 21 used the -pnita ending 17.6%, the mitigating ending 30.6%, and the -a/eyo
endings 51.8%. About half of the 17.7% -pnita, or 9.4% were clustered around the part where Guest 21 talked about the late President No.

A head or a leader of an organization is the principal officer who speaks out for the group. The leader ranks first and serves as a symbol representing the group. Thus, misconduct is to be avoided but proper role model conduct is expected as we have seen in the previous excerpt 'Condolence'. Guest 40 is Myeng-swuk Han, a 58-year old female minister of Ministry of Gender Equality(MGE). She is invited to Program F to speak on the ministry's one-year of founding. The format of the interview is slightly different from other shows and programs in that three hosts interview the guest. Also, she is constantly asked to speak for the ministry.

Throughout the 48-minute interview, she is asked 26 content questions. Guest 40 used the -pnita ending 91.9% or 170 tokens out of 185 tokens, marking the highest –pnita usage among all 100 shows in the data. Guest 40 consistently replies in the –pnita ending with occasional mitigating endings (8.1%) and no -a/eyo ending.

6.6.3 Properness of Leadership

Excerpt 'Ministry' is one typical example of her speaking. Thirty-eight minutes into the interview Host 57 brings up the topic of abolishing the long-time patriarchal household head system, which has been controversial because of its favoritism of lineage of males in households following the Confucian belief. He asks about the ministry's survey results regarding the system (lines 1-6). Guest 40 replies in lines 7-24, and all of five sentences and one clause are stated in -pnita.

Excerpt ‘Ministry’

| Line | Host 57: seng-chapyel kaysen-uy ilhwan-ulo hocwucey sexual-discrimination improvement-of part-as patriarchal.family.system 성차별 개선의 일환으로 호주제 |

In an effort to improve gender discrimination, the abolition of household head system has been a major controversy. I understand that the Ministry of Gender Equality has conducted a survey and would like to know how the results came out to be? Are there more people in favor of abolition? Of the two sides, which is the majority?

Guest 40: cehuy-tul-un cikum hocwucey-wa kwanlyen-hay-se-nun

we.hon-PL-TC now patriarchal.family.system-with relate-do-so-RL
지회들은 지금 호주제와 관련해서는

→ issupnita-man sasil cosa-lul ha-l ttay exist-PNITA-however actually investigate-AC do-PRS the.moment 있습니다만 사실 조사를 할 때

hoctwucey phyeyci-nya chanseng-inya-pota-to hocwucey-ka patriarchal.family.system abolish-or agree-or-than-also patriarchal.family.system-NM
호주제 폐지나 찬성이나보다도 호주제가

kaci-ko iss-nun nayyong-ul pwunsek-ul hay-se selmwuncosa-lul hay-ss-supnita.
have-and exist-RL content-AC analyze-AC do-so survey-AC do-PST-PNITA.
가지고 있는 내용을 분석을 해서 설문조사를 했습니다.
12  →  kelayse cikum po-myen ilehkey nawa  [issupnita.]
So  now see-if like this come out exist-PNITA.
그래서 지금 보면 이렇게 나타냅니다.

13  hocwusungkyey-nun  nai eli-n  canye-pota-nun
succession.of.the.head.of.a.family-TC age young-RL one’s.children-than-TC
wife-of
호주승계는 나이 어린 자녀보다는 아내의

14  →  swun-ul-ko  iss-ta,  kulen kes-i  75%na
order-as do-must do-RL fact-NM right.do-RL fact-NM 74.3%as.much
순으로 해야 하는 것이 옳다 하는 것이 74.3%나

15  [nawa-ss-supnita. hocwucey-ka ku taun-ey nama-
com.e.out-PST-PNITA. patriarchal.family.system-NM that next-at son-
senho-sasang-ul
preference.idea AC
나왔습니다. 호주제가 그 다음에 남아선호사상을

16  pwuchwuki-ko  iss-ta,  kulen kes-i  75%na
Instigate-and exist-DC, such fact-NM 75%as.much come.out-PST-NOM
부추기고 있다. 그런 것이 75%나 나왔기 때문에

citizen-PL-of consciousness-NM quite develop-do-PST-QT see-
PNITA.
국민들의 의식이 상당히 발전했다고 보니다.

18  kelayse caknyen-uy uysik-hako  olhay-uy  uysik-i
So  last.year.of consciousness-and this.year.of consciousness-NM
그래서 작년의 의식하고 올해의 의식이

19  1nyen saikey ilehkey manh-i pyenhay-ss-ki
1년 사이에 이렇게 많이 변했기

20  ttaymwuney cehuy-tul-un  sangtanghi huymangcek-ulo
because.of we.hon-PL-TC quite wishful-as
때문에 저희들은 상당히 희망적으로

21  po-ko olhayey-nun hocwucey kaysen-ey tayhayse
See-and this.year-TC patriarchal.family.system improvement-on about
보고 올해에는 호주제 개선에 대해서

22  wuli-nala yeseng-tanchey-tul-i yelsimhi ha-ko
our-country female-organization-PL-NM diligently do-and
우리나라 여성단체들이 열심히 하고

23  iss-nuntey ku-kes-ul ciwen-hay cwu-myense kongtong-cakcen-ul
exist-however that-thing-AC support-do give-while joint-operation-AC
있는데 그것을 지원해 주면서 공동작전을

24  →  Phyenaka-1 sayngkak-ul ha-ko [issupnita.]
We consider the household head system as a major task for Ministry of Gender Equality; however, when we conducted the survey, we analyzed the system and prepared survey according to the analysis, rather than asking for their opinion on the abolition or continuation. So, the results are like this. 74.3% said that the succession as the head of a household should be the surviving wife before a young child. And 75% thought that the household head system is instigating the notion of favoring sons over daughters. So we see these survey results as a considerable improvement in people's awareness.

Because people's awareness has changed that much over a year between this year and the last year, we are very hopeful. Korea’s women’s organizations are working hard to improve the household head system, so we are planning to support them and working as a team.

She begins by introducing that the ministry considers the household head system as a major task for Ministry of Gender Equality. She says this introductory clause with a -pnita ending in line 9. As the minister, she is announcing one of ministry's important tasks. She completes the first sentence also in -pnita in line 11 saying that when the ministry conducted the survey: they analyzed the household head system and prepared survey according to the analysis, rather than asking for their opinion on the abolition or continuation. Again, she is describing how the survey was conducted as a head of the ministry. Then, she begins to present the result in line 12 staying with -pnita. In the subsequent sentence she gives the numbers presenting that 74.3% said that the succession as the head of a household should be the surviving...
wife before a young child, line 14 stated in -pnita. Next, she says that 75% thought that the household head system is instigating the notion of favoring sons over daughters; therefore, they see these survey results as a considerable improvement in people’s awareness, staying with -pnita ending in line 17. She concludes with a long sentence in lines 18-24 noting that because people’s awareness has changed that much over a year between this year and the last year that they are very hopeful. Furthermore, she continues in the same sentence that Korea’s women’s organizations are working hard to improve the household head system, so the ministry is planning to support them and working as a team. Guest 40 ends her turn in line 24 in -pnita.

Guest 40 chooses the -pnita ending consistently across the interview that is of a longer time frame than other interviews, durably indexing her knowledgeable stance, which indexes her identity as the leader of a government ministry representing the young ministry. By not changing her stance, the accumulation of the same knowledgeable stance constitutes her leader identity across the range of different topics such as social changes MGE has brought since its founding a year ago, the limitation of MGE power to implement policies, maternity leave and child-care compensation, the significance of more women in the professional work force such as in the military and legal field, involving the non-governmental sector in child care, welfare system and women’s work ethics, the basic framework of policies regarding gender equality, measures for temporary positions, the disparity in economic activity participation rate between Korea and other developed nations and also between Korean men and women, inefficient use of women's work force is a loss at the national level, change in sexual harassment since the enactment of the anti-discrimination law, sexually harassment and abuse of men, measures to improve the sexual harassment and abuse, and sex trafficking, abuse hotlines, survey results
regarding abolishment of the patriarchal household head system, possibility of reverse discrimination, Guideline for Improving the Living Culture, women's participation in politics, and changes she has brought to the ministry and the most worthwhile point.

Guest 40 used the -pnita ending 91.9%, mitigating 8.1%, and the -aeyo ending 0.0% during the 25-minute interview.

6.6.4 Value in Childrearing

In many of the shows, the topic of family is discussed. In Excerpt 'Don’t Spoil Your Child' Guest 20 indexes her attitude as a competent recitationist. Guest 20, a 49-year old female stage actress is invited to Program A to talk about her career and family. Host 51 asks about the guest’s adopted son, in particular what her top priority is in raising her son. Guest 20 opens her answer with a filler word kulssey similar to ‘well’ in English, and notes that there is a good expression in English, which is ‘to not spoil a child’ (line 8). The host gives an example to confirm what the guest means saying like having no manners. Then, Guest 20 acknowledges poor manners as one of the traits of being spoiled and additionally mentions being arrogant and conceited. She then explains commenting that children should not be given in an abundant amount, employing the –aeyo ending. She elaborates further by referring to an old saying that it is better not to have enough than to have too much. The old saying is uttered in the mitigating ending –canhayo.

Excerpt 'Don’t Spoil Your Child'

1 Host 51: (.2)mwe casik-ul kilu-myense nay-ka what child-AC raise-while I-NM
(.2)뭐 자식을 기르면서 내가
이것만은 꼭 지켜야 되겠다.

(.2)뭐 자식을 기르면서 내가 이것만은 꼭 지켜야 되겠다 뭐 이런 것이 있습니까?

Well, while raising a child, is there anything like you feel you must strictly follow?

글쎄요.(.) 지켜야 될게 생각해 보면 많기도 하겠지만.

Let me see. If you think about it, there are many things you have to follow, but to me, what is the worst for a child is -- it's much easier said in English -- is spoiling a child. So

글쎄요.(.) 지켜야 될 게 생각해 보면 많기도 하겠지만.(.) 저는 아이한테 가장 위협한 것이 그 영어 표현이 이럴 때 참 쉬운데 그러니까 스포일되는 거 그러니까 아이가]
그러니까 부족한 게 있어야 해요.

아이는, 아이는 누구든 엿.

어른들 아주 많은데, 아이들은.

아마도 사랑하지만 사랑하면 이것도.

하지만 아이들이.

그런데 아이들은.

그런데 아이들.

아마도 사랑하지만 사랑하면 이것도.

그런데 아이들은.
Guest 20 continues on saying that she always tries so the child will not have too much of things. Even though she loves her son very much, and when you love someone, you want to do many things for him, and that is how everyone is, in the mitigating ending –ciyo. In her last sentence of the turn, she concludes that in fact, she wants to buy toys and many other things for her son, but she holds back her tears and refrains with hard effort from buying him things. Here she employs the –pnita ending (line 22). Even though she is talking about her child, she is indexing her firm stance and her unyielding motherhood identity, a mother who does not spoil her child. In this 25-minute interview, Guest 21 used the -pnita ending 22.10%, the mitigating ending 40.2%, and the -a/eyo endings 37.7%.

In this chapter, we have seen how speakers deploy the -pnita ending to index epistemic stance, which then indexes an identity. Before the introduction of the main data, two excerpts exhibiting native speaker awareness of the -pnita ending, namely when used in an inappropriate context. Both speakers are aware of the effects the ending can have, which is overly formal and overly rigid. Despite the automatic use of the target ending in speaking, the natives regard the function as being formal as some of the previous studies have delineated.

As research moves towards more vital aspect of the honorific sentence ending, a scrutiny of the dynamic usage reveals indexing of epistemic stance and
professional identity. All the guests in the data are invited to the show to discuss their works, and each guest is an expert who is well-known for what they do, be it their main profession or not. In an effort to relay their expertness in the given situation, the guests adopt the grammatical device –*pnita* ending to index various epistemic stances such as knowledge (6.2), competence (6.3), determination and conclusiveness (6.4), certainty (6.5), and deontic stance (6.6).

The choice of the sentence endings often changes even within a single turn, constructing identity as one speaks. However, we have also seen an example of durable indexing in case of 6.6.3 keeping the proper stance and target leader identity who represents a new government ministry. At times, what a speaker says literally does not match their stance as we have seen in 6.6.2 where speaker says "sad" but in reality indexes socially and morally correct epistemic stance, and not sad affective stance. Such indexing of epistemic stance and professional identity are realized through the use of the honorific sentence ending *-pnita*.

The statistical analyses in Chapter 5 show that interlocutor profession has a significant effect on the sentence ending, while age does not have significant effect. Also, gender and hometown variables may have marginally significant effect although the evidence is not strong due to low n. These results mean that those engaged in the non-artist professions (e.g., politicians, professors, writers, rescuers) are more likely to use the *-pnita* ending compared to those engaged in the artist professions (e.g., artists, singers, fashion designers and models, photographers). Gender-wise, males are more likely to use the *-pnita* ending. Thus, female artists are less likely to use the *-pnita* ending. Yet, the data in this chapter shows that those whose inherent variable may hinder their *-pnita* usage overcome the inherent variable effect to appropriately and successfully deploy the *-pnita* in the given situation. With these statistical results
in mind, I posit that the choice of the honorific endings by those speakers whose inherent variables may suppress use of the -pnita ending, successfully deploy the target ending, indexing their epistemic stance and professional identity.
CHAPTER 7
QUALITATIVE EXAMINATION,
THE MITIGATING ENDING

Chapter 6 examined how speakers use the –pnita ending to index an epistemic stance, which in turn indexes a professional persona or identity. This chapter will examine the mitigating ending, the formerly clausal connectives that have grammaticalized into sentence endings. I will present two main phenomena that surface in qualitative data of the mitigating endings. The first is that speakers employ mitigating ending to perform target interactive functions. The purpose can either be to support the epistemic stance and professional identity, or can also be to support the affective stance and personhood identity. Indexing of the affective stance and personhood identity by the –a/eyo will be discussed in Chapter 8. Despite its physical structure containing the –yo morpheme, the mitigating endings are not limited to the indexing affective and personhood identity like the –a/eyo ending, but has the ability to index epistemic stance and professional identity as well.

Another salient interactional function of the mitigating endings is interactive behavior of seeking information, similar to that of question. Such behavior is observed in the television interview program hosts when they ask questions to the guests. All the data presented in this chapter come from the previous chapter on the –pnita ending and from the subsequent chapter on the –a/eyo ending. Thus, parts not needing detailed explanation along with the hangul line are omitted. Addressing the mitigating ending usage with the same data will help delineate its function of commingling with either the –pnita or –a/eyo ending.
7.1 Mitigating Endings of the Highest Usage Frequencies

Table 7.1 lists the five mitigating endings that show the highest usage frequencies by all the interlocutors combined. -Ciyo is the highest at 12.9% of all the endings combined. The ending of the second highest usage is –koyo at 3.9%, then –ketunyo trails –koyo by 0.3% at 3.6%. The fourth mostly used mitigating ending is –canhayo (2.85%), and the fifth ending is –nteyyo (2.2%). The discrepancy of 9.0% between the most frequently used –ciyo and the second most frequently used –koyo is due to the acknowledging comment kulehcyo. Since the base form kulehta has counterpart of both –pnita and –a/eyo, the expression kulehcyo is included as a mitigating ending.

Table 7.1 Five Mitigating Endings of the Highest Frequencies

<table>
<thead>
<tr>
<th>Ending</th>
<th>Ending</th>
<th>Total %</th>
<th>Mitigating %</th>
<th>Token n</th>
</tr>
</thead>
<tbody>
<tr>
<td>지요</td>
<td>-ciyo</td>
<td>12.9%</td>
<td>39.6%</td>
<td>2,502</td>
</tr>
<tr>
<td>고요</td>
<td>-koyo</td>
<td>3.9%</td>
<td>12.2%</td>
<td>768</td>
</tr>
<tr>
<td>기든요</td>
<td>-ketunyo</td>
<td>3.6%</td>
<td>11.0%</td>
<td>694</td>
</tr>
<tr>
<td>갖아요</td>
<td>-canhayo</td>
<td>2.8%</td>
<td>8.5%</td>
<td>538</td>
</tr>
<tr>
<td>느데요</td>
<td>-nteyyo</td>
<td>2.2%</td>
<td>6.7%</td>
<td>423</td>
</tr>
</tbody>
</table>

7.2 Categorization of -Koyo as a Mitigating Ending

With its original grammatical function as a conjunctive with the meaning of "and," –koy(о) has retained some of its canonical meaning compared to other grammaticalized mitigating endings. There are two main distinctions between its conjunctive usage and as grammaticalized sentence final at -yo speech level. In this
study, I have categorized -koyo as a sentence ending based on three points. First, the pure conjunctive usage does not entail the -yo suffix since its position is in middle of a sentence, and the -yo sentence ending occurs in the sentence final position. Excerpt 'Government Program, -Ko' contains six -ko conjunction in middle of sentence without -yo suffix attached. They are in lines 12, 18, 24, 31, 37, and 43 in bold letters. All six -ko is written in bold letters and is followed by the next clause without an additional conjunction. This means that -ko by itself suffices the role of connecting the clause before with the clause after. Kwon (2003) found –ko(yo) to be the highest\(^7\) conjunction used as a sentence ender at 3.7\%, and notes that the reason is because of its neutrality and comprehensiveness of the meaning.

**Excerpt 'Government Program, -Ko'**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 53: (lines 2-8 deleted)</td>
</tr>
<tr>
<td>8</td>
<td>Guest 40: cikum sasil-un: cey-ka pat-un cilmwun now truth-TC I-hon.-NM receive-RL question 지금 사실은: 제가 받은 질문</td>
</tr>
<tr>
<td>9</td>
<td>cwung-eyse etteh-key po-myen kacang elyew-un among-from how-AD see-if best difficult-RL 중에서 어떻게 보면 가장 어려운</td>
</tr>
<tr>
<td>10</td>
<td>cilmwun-i an-i-n-ka sayngkak-i tu-pnita. question-NM not-RL NM thought-NM have-PNITA 질문이 아닌가 생각이 듭니다.</td>
</tr>
<tr>
<td>11</td>
<td>sengmaymay mwuncey-nun koyngcang-hi prostitution problem-TC very-AD 성매매 문제는 굉장히</td>
</tr>
<tr>
<td>12</td>
<td>pokcap-ha-key elk-hye-cye iss-ko complicate-do-AD tangle-PAS-become exist-and 복잡하게 얽혀져 있고</td>
</tr>
<tr>
<td>13</td>
<td>yeki-ey tayha-n kwukmin-cek-i-n ihay-ka here-at about-RL citizen-like-be-RL understand-NM 여기에 대한 국민적인 이해가</td>
</tr>
<tr>
<td>14</td>
<td>koyngcang-hi eskall-i-ko iss-ese yesengpu-lose-to very-AD cross-and exist-so ministry.of.gender.equality-as-also 성매매의 문제는 이렇게 이루어져 있다고 성매매문제는 국민적 이해가 필요하다고 생각한다.</td>
</tr>
</tbody>
</table>

\(^7\) Kwon's study did not include -ci in this group of conjunctives used as sentence enders.
굉장히 엇갈리고 있어서 여성부로서도

sangtang-hi komin-ul ha-ko iss-supnita. considerable-AD worry-AC do-and exist-PNITA 상당히 고민을 하고 있습니다.

wusen-un cehuy-tu-luy kyengwu-nun sengmaymay-ka first-TC we-hon.-PL-of case-TC prostitution-NM 우선은 저희들의 경우는 성매매가

yunlakhayngwipangcipep ey uyhayse    i anti.prostitution.act by according.to this-thing-TC 윤락행위방지법에 의해서 이것은

iss-supnita. kulentyey cehuy-tul-un cikum aph-ul exist-PNITA but we-hon.-PL-TC now front-through first-TC 있습니다. 그런데 저희들은 지금 앞으로 일단은

silthay-cosa-lul cenpancek-ulo ha-l real.condition-investigation-AC overall-by do-PRS 실태조사를 전반적으로 할

sayngkak-i-pnita. waynyahamyen acikk-kaci kwukci-cek-i-n thought-be-PNITA because yet-until local-like-RL 생각입니다. 왜냐하면 아직까지 국지적인

silthay-nun na-wa iss-ciman sengmaymay-wa kwanyen-ha-n real.condition-TC come-and exist-but prostitution-and relation-do-RL 실태는 나와 있지만 성매매와 관련한

cenpancek-i-n sengmaymay-uy silthay-cosa-ka overall-be-RL prostitution-of real.condition-investigation-NM 전반적인 성매매의실태조사가

na-wa iss-ci anh-supnita. kulayse(.) cengchayk-ul seywu-ko: come-and exist-NOM not-PNITA so policy-AC set-and 나와있지 않습니다. 그래서(.) 정책을 세우고:

panghyang-ul cengha-ki wihay-se-nun cenghwak:ha-n direction-AC decide-NOM for-so-TC accurate-do-RL 방향을 정하기 위해서는 정확;한

silthay cosa wi-eyse cengchayk-ul seyw-e-ya real.condition.investigation above-from policy-AC set-INF-must 실태 조사 위에서 정책을 세워야

toy-ki ttaymwuney caknyen-pwuthe olhay-kkaci-ey become-NOM because last.year-from this.year-until-to 되기 때문에 작년부터 올해까지에

kelch-ye-se silthay-cosa-lul cikum pass.through-INF-so real.condition-investigation-AC now 걸쳐서 실태조사를 지금
나오면 종합대책을 마련하게 됩니다.
그래서 실태조사가 되고 마지막에는 성매매방지법과 같은 법률도 제도도 좀더 발전된 제도를 마련해야 합니다.
저희들 같은 경우는 우선 그런 것이라고 봅니다. 지금 가출이라든지 또는 가출을 통해서 일을 하고 있다는 것을 말씀드리고 현재 가출이라든가는 (.) 또는 가출을 해서 청소년들이 상대배로 빠져들고

한편으로는 (.) 이라던가 (.) 이러한 것에 대해서는 선도보호시설을 운영하고 있습니다.
그래서 선도보호시설에 많은 청소년

선도보호시설을 운영하고 있으니

선도보호시설을 운영하고 있습니다.
지금 사실은: 제가 받은 질문 중에서 어떻게 보면 가장 어려운 질문이 듨니다. 성매매 문제는 굉장히 복잡하게 엮혀져 있고 여기에 대한 국민적인 이해도 굉장히 엮길리있어서 여성부로서도 상당히 고민을 하고 있습니다. 우선은 저희들의 경우에는 성매매가 윤락행위방지법에 의해서 이것은 금지되어 있고 단속을 하게 되어 있습니다. 그런데 저희들은 지금 앞으로 일단은 실태조사를 전반적으로 할 것입니다. 왜냐하면 아직까지 국민적인 실태는 나와 있지만 성매매와 관련한 전반적인 성매매 실태조사가 나와 있지 않습니다. 그래서(.) 정책을 세우고: 방향을 정하기 위해서는 정확한 실태조사에서 정책을 세워야 되기 때문에 작년부터 올해까지에 걸쳐서 실태조사를 지금 하고 있습니다. 그래서 실태조사가 나오면 종합대책을 마련하게 되고 마지막에는 >성매매방지법과 같은 법률도(.,) 제도도 좀더 발전된 제도를 마련해야 될 것이라고 봅니다. 지금 저희들 같은 경우는(.,) 우선 그런 과정을 통해서 일을 하고 있다는 것을 말드리는 현재 가출이든(.,) 아니면 가출을 해서 청소년들이 성매매로 빠져들고 있는(.,) 이러한 것에 대해서는 신도보호시설을 운영하고 있습니다. 그래서 신도보호시설에 많은 청소년 여성들이 들어와서 교육도 받고(,.) 저희 여성부가 여러 가지 프로그램을 가지고 사회에 복귀시킬 수 있는(,.) 학교로 들러보낼 수 있는>프로그램들을 실시하고 있습니다.<.

Now, actually I think this is the most difficult question I have received so far. Prostitution is intertwined in a very complex manner, and public interest is divided, thus we as the Ministry of Gender Equality are very concerned. Foremost, we are to crack down on prostitution as prostitution is prohibited under the prostitution prevention law. But we are considering conducting an overall research on the actual situation. This is because although there are reports at local levels, there has been no study on the overall prostitution situation in relation to sex trafficking. Therefore, in order to establish a policy and to set the direction, we must do so based on accurate information, so we have been conducting research on the situation since last year. Thus, when the research results come out, we will prepare a comprehensive measure, and lastly we will provide laws such as prostitution prevention law and system...we
should provide a more advanced system. I must tell you that in our case, we are first taking such steps, and right now we are operating guidance and protection facilities to protect the youth who run away from home and end up in prostitution. So, many teen girls come to the guidance and protection facilities to receive training, and we are implementing programs to allow them to return to the community and to return to school.

Second, when -koyo is used as a sentence ending, the subsequent sentence often begins with a conjunction such as kuliko for "and," kulentey for "but," tto for "again," ku tauney "after that," etc. In case of Guest 40, she uses -koyo six times throughout the 48-minute interview in Program F. Excerpt ‘Gender Equality, -Koyo’ shows a collection of six -koyo endings used throughout the show.

Excerpt ‘Gender Equality, -Koyo’

1 Guest 40: wuli yeseng mwuncey-lanun kes-un sahoycek-ulo
our women problem-QT thing-TC social-as
우리 여성 문제라는 것은 사회적으로

2 → koyngcang-hi ppwuli-ka kiph-koyo. kuliko
very-AD root-NM deep-MIT-KOYO and
굉장히 뿌리가 깊고요 그리고

3 yeksacek-ulo-to ette-n mwuncey-pota-to kacang olay-n
history-as-also which-RL problem-than-also best long-RL
역사적으로도 어떤 문제보다도 가장 오랜

4 yeksa-lul kaci-ko iss-tako sayngkak-ha-pnita.
history-AC have-and exist-QT thought-do-PNITA
역사를 가지고 있다고 생각합니다.

우리 여성 문제라는 것은 사회적으로 굉장히 뿌리가 깊고요 그리고 역사적으로도 어떤 문제보다도 가장 오랜 역사를 가지고 있다고 생각합니다.

The issue of gender has very deep root socially. And historically, it has the longest history than any other problems.

5 (deleted) kipon kyeyhoyk-eyse
((deleted)) basic plan-from
((삭제)) 기본 계획에서

6 mosengpohokwanlyenp-ul kayceng-ha-nun
Maternity.protection.act-AC demand-do-RL
모성보호관련법을 개정하는
The basic plan includes revision of the laws related to maternal protection. Umm then there is the head of the household issue, especially the gender ratio inequality, and the same wage for same labor, non-permanent laborer issue. There are 20 major tasks from various aspects.
We will be putting on stickers in subways ((motions a rectangular shape for a sticker)). And we will have many women use the system through media publicity.

We are conducting a campaign to improve living culture. Then, if you look at this year’s public servant law, we have provided guideline ((folds right hand in a gentle fist to move forward)) so that government employees can receive gender equality equation so that it can be reflected in personnel assessment.
very-AD  low-MIT-KOYO uh and now

kwukhoyuywen-man pot-elato seyk ye phyengyun-i congressmen-only look-only world average-NM
국회의원만 보더라도 세계 평균이

13.9%i-n-ney wuli-nala-nun 5.9%i-pnita.
13.9%be-RL-but our-country-TC 5.9%be-PNITA
13.9%인데 우리나라는 5.9% 입니다.

이 우리나라의 여성 정치 참여율이 굉장히 낮다고. 이는 그리 고 지금 국회의원만 보더라도 세계 평균은 13.9%인데 우리나라의 5.9%입니다.

Korea's female participation in politics is extremely low. Uhh, and if you look at our National Assembly, women make up 5.9% while the world average is 13.9%.

kuliko kiep-ka koyn-gang-hi pantay-lul and enterpriser-PL-TC very-AD disagree-AC
그리고 기업가들은 굉장히 반대를

hay-ss-ko yo(.2) e kulentey wuli-nala-nun sasilsang(.)
do-PST-MIT-KOYO uh but our-country-TC actually 했고요(.2) 이 그런데 우리나라의 사실상(.)

ku: mwullon chwiep yeseng-chwiep-yl-to nac-ciman: that of.course employment women-employment-rate-also low-but 그: 물론 취업 여성취업률도 낮지만:

chwiep-ul ha-n yeseng-tul-i() i: ilcengha-n nai-ka employment-AC do-RL women-PL-NM this certain-RL age-NM 취업을 한 여성들이(.2) 이: 일정한 나이가

toy-myen, yey-lul tul-myen >kaimikkan-ilako become-if example-AC carry-if childbearing.period-QT 되면, 예를 들면 >가임기간이라고

yyak-lye-nye chwulsan-ul ha-ko kylehon-hay-se story-AC do-but childbirth-AC do-and marriage-do-AC 여기를 하는데< 출산을 하고 결혼해서

chwulsan-ha-nun ku siki tongan-ey ey: iciklyul-i childbirth-do-RL that time during-at eh turnover-rate-NM 출산하는 그 시기 동안에 예: 이직률이

koyn-gang-hi noph-supnita.
very-AD high-PNITA

그리고 기업가들은 굉장히 반대를 했고요(.2) 이 그런데 우리나라의 사실상(.2) 그: 물론 취업 여성취업률도 낮지만: 취업을 한 여성들이(.2) 이: 일정한 나이가 되면, 예를 들면 >가임기간이라고 예기를 하는데< 출산을 하고 결혼해서 출산하는 그 시기 동안에 예: 이직률이 굉장히 높습니다.

평저히 높습니다.
And the business leaders were vehemently against it. Uh but Korea in reality not only has low female employment rate, but the rate of females changing jobs during the child-bearing years is extremely high. That is the time when they marry and have children.

In all six cases above (i.e., lines 2, 7, 16, 20, 28, and 32), the speaker begins the subsequent sentence with a connector. In lines 2 and 28, -koyo is followed by kuliko (and), ku taum (after that) in lines 7 and 20, tto (and) in line 16, and kulentey (but) in line 32. If formerly conjunctive function of -koyo were still being served to full, the speaker would not need to begin the subsequent sentence with another conjunction. It would be redundant and unnecessary. Thus, I classified -koyo as a mitigating sentence ending rather than an intra-sentential conjunction.

7.2.1 -Koyo Function with -Pnita

With -koyo functionally classified as a sentence ending, I will address how -koyo behaves in relations to two different speech levels of -pnita and -a/eyo. The next excerpt ‘My Hope, My Wish, and My Dream’ from Section 6.4.1 contains two mitigating endings, -koyo and –ketunyo. –Kwuyo is a spoken form of –koyo, but I will use the same label -koyo for the variant. In telling her future goal as an Olympic medalist of weight lifting, Guest 28 describes her wish or a goal in five sentences, two in –pnita and three in mitigating endings. The first two mitigating endings are -koyo as she says that even though she has performed well in the past Olympics as an athlete, she will not dwell on it since it is a game in the past. Her plan not to dwell on the past game is spoken in the -koyo mitigating ending. The following sentence is spoken adopting the -pnita ending because it is a factual knowledge she is certain about. So, the preceding -koyo (line 6) sentence serves as a reason for not dwelling in the past, and it is about the upcoming World Championship Competition. In order to reach her aim of winning the next important competition, she presents a supporting detail as to
what she intends to do to achieve her goal. As she continues on, she adopts the mitigating -koyo ending again in line 9. She adds information on what she intends to do to achieve her goal of winning further, which is to try harder. Again, this sentence supports her goal, and she chooses -koyo to elaborate on her goal of winning streak. In section 6.4.1, we saw that the speaker's choice of her -pnita ending indexes her confident epistemic stance and professional athlete identity.

Excerpt ‘My Hope, My Wish, and My Dream’ (from Section 6.4.1)
Guest 28's continues to explain what she needs to do to achieve her goal, this time employing another mitigating ending -ketunyo in line 13 in saying that it will be time for the next Olympics before people realize it. While indexing via the -pnita ending, she deploys -ketunyo mitigating ending to support her indexing epistemic stance and professional identity.

7.2.2 -Koyo Function with -A/eyo

The preceding excerpt demonstrated deployment of the mitigating -koyo ending to index as a supporting vehicle to index epistemic stance and professional identity. In Excerpt 'Past Self, Present Psychiatrist' from Section 8.3.2.2 below, Guest 25 switches his ending from -a/eyo to the mitigating -koyo, -telakoyo, and -ciyo in indexing his past contemplating affective stance and an identity of a young man at a
medical specialization junction.

Excerpt 'Past Self, Present Psychiatrist' (from Section 8.3.2)

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 63: (lines 2-21 deleted)</td>
</tr>
<tr>
<td>24</td>
<td>→ nam-tul-to kulay-ss-koyo. others-PL also like.that-PST-MIT-KOYO 남들도 그랬어요.</td>
</tr>
<tr>
<td>25</td>
<td>cikum-to cham cal ha-n-tako kuleko. now-also very well do-QT like.that-and 지금도 참 잘 한다고 그리고 근데 이제 영어를 하나가.</td>
</tr>
<tr>
<td>26</td>
<td>kuntey icey yenge-lul ha-nikka but now English-AC do-because 근데 이제 영어를 하나가.</td>
</tr>
<tr>
<td>27</td>
<td>→ ku-key akkap-telakoyo. that-thing begrudge-MIT-TELAKOYO 그게 아깝더라고요.</td>
</tr>
<tr>
<td>28</td>
<td>akkawu-n sayngkak-to tul-ko. ku-tay Taykwu-eysunun(,) begrudge-RL thought-also have-and that-time Taykwu-in 아까운 생각도 들고 그때 대구에서는(,)</td>
</tr>
<tr>
<td>29</td>
<td>Taykwu-eysunun cengsinkwa-lul ha-nun Taykwu-in psychiatry-AC do-RL 대구에서는 정신과를 하는</td>
</tr>
<tr>
<td>30</td>
<td>pwun-tul-i tto twu pwun-i kuye-sy-ess-nuntey person-PL-NM just two CL-NM exist-SH-PST-but 분들이 막 두 분이 계셨는데</td>
</tr>
<tr>
<td>31</td>
<td>kulayse nay-ka amwulayto cengsinkwa-eyse saylowu-n tey-ko(,) So I-NM whatever psychiatry-at new place-and 그래서 내가 아무래도 정신과에서 새로운 데고(,)</td>
</tr>
<tr>
<td>33</td>
<td>ileh-key amwulayto talu-n kes potanun cengsinkwa-lul ha-nun key like.this whatever different thing than psychiatry-AC do-RL thing 이렇게 아무래도 다른 것 보다는 정신과를 하는 게</td>
</tr>
<tr>
<td>34</td>
<td>salam-ul manh-i manna-ko cham coh-keyss-ta human.being-AC much meet-and very good-PRS 사람을 많이 만나고 참 좋겠다.</td>
</tr>
</tbody>
</table>
Each of the three mitigating ending’s functions is to support an -a/eyo utterance. He supports -a/eyo sentence about his good English with the subsequent sentence in which he says that other people said the same about his English skill in the -koyo ending in line 24. He uses another mitigating ending -telakoyo to back up his initial statement that he spoke English fluently in line 27. In the subsequent sentence he changes the ending to -a/eyo (line 32) to state that he enjoys being with people. Again, by adopting another mitigating ending –ciyo (line 35), he supports his earlier sentence that he is a sociable person. As will be discussed further in Section 8.3.2.2, Guest is indexing affective stance and young man identity through a/eyo. In the process, he adopts three different types of mitigating sentence endings to strengthen his affective stance and personhood identity.

7.3 -Ketunyo

In section 7.2, we saw how the mitigating ending -koyo integrates in one turn of talk with the -pnita ending at times, and with the -a/eyo ending at other times. The
result is strengthening of indexing of stance and identity. In this section, I will discuss the bi-level functionality of -ketunyo, commingling with -pnita and -a/eyo. Like other grammaticalized mitigating sentence endings, the original conditional meaning as a connector has developed to give interpersonal and interactional meaning.

7.3.1 -Ketunyo with -Pnita

In Section 7.2.1, we witnessed Guest 28's use of mitigating -koyo ending in indexing confident epistemic stance and professional identity. In the same excerpt, she continues to explain what she needs to do to achieve her goal, this time, employing another mitigating ending -ketunyo in line 13 in saying that it will be time for the next Olympics before people realize it. While indexing via the -pnita ending, she deploys -ketunyo mitigating ending to support her indexing epistemic professional identity in speaking about her next Olympics goal in line 13.

7.3.2 -Ketunyo with -A/eyo

The next excerpt ‘Party Unity’ will be examined in Section 8.1.3 for the -a/eyo ending, so mitigating -ketunyo will be addressed in this section. Guest 40 becomes upset at the guest's question about breaking up her political party unity. Indexing her angry affect and an aggravated person identity by employing the -a/eyo ending. In her turn beginning in line 6, Guest 40 produces four sentences, three of which are in -a/eyo, and the third one in a mitigating -ketunyo. As the provoked party leader angrily demands evidence to the host's claim that her party is splitting, she indexes her agitated emotions by deploying the -a/eyo ending. In doing, so she indexes her angry stance and person identity.

The mitigating -ketunyo in line 19 to supports her preceeding -a/eyo (line 17) statement that there is no faction in the party because everyone agreed to stay together. Thus, the mitigating -ketunyo in line 19 is utilized to support the speaker indexing her
angry affective stance and a person identity. In short, 
-ketunyo commixes with the -
-pnit$a ending to support indexing epistemic stance and professional identity as we 
have seen in Section 7.3.1. Furthermore, mitigating ending also commixes with the -
-a/eyo ending to support indexing affective stance and person identity as well as what 
we have seen in Section 7.3.2. Similar intermingling of the mitigating endings (e.g., -
ciyo, -canhayo) with two honorific speech levels is observed in other data as well.

Excerpt ‘Party Unity’ (from Section 8.1.3)

15 Guest 40: saswupha-tul-i 
defend.with.life.faction-PL-NM
[사수파들이]

16 nam-a iss-nun kes-i mwusun cungke-lo(.) ku >mal-ul
remain-INF exist-RL thing-NM what evidence-with(.) that >word-AC

17 ha-nun ke-yey-yo? < saswupha-ka
do-RL fact-A/EYO? < defend.with.life.faction-NM not.exist-A/EYO::

18 ((firmly moves her right hand vertically to show certain in attitude)) mo:tun
((firmly moves her right hand vertically to show certain in attitude)) al:
((확신을 나타내듯 손을 세로로 움직임)) 모:든

19 → salam-un ta-kathi ka-kilo hapuy-lul ha-yss-ketun-yo.
people-TC all-together go-as.for consent-AC do-PST-MIT-yo.

20 ((forces a smile)) kuliko cikum-to mwulepo-myen(.)
((forces a smile )) and now-also ask-if(.)

21 a:ni, kathi kan-tanun ke-yeyyo, ta.
:no, together go-QT thing-YO, all.

사수파들이 남아 있는 것이 무슨 증거로(.) 그 >말을 하는 거예요? <
사수파가 없어요:: ((따저듯 손을 세로로 움직임)) 모:든 사람은 다
같이 가기로 합의를 했거든요. ((노력해서 웃음을 지음)) 그리고 지금
도 물어보면(.) 아:니, 같이 간다는 거예요, 단.

On what grounds (.) >are you saying < that there still remain those insisting
on defending the party? There are no::; such faction. ((firmly moves her
right hand vertically to show certainty in attitude)) Everyone agreed to stay
together. (makes an effort to smile here) And even if you ask (.). now, it is
that everyone will say they will stay together, everyone.
Of the 20 mitigating sentence endings included in Chapter 5 of quantitative analysis, five most frequently used endings are -ciyo, -koyo, -ketunyo, -canhayo, and -nteyyo. Among them, -koyo and -ketunyo were further observed in this section of the chapter. Other mitigating endings displayed similar behavior in honorifics speech levels.

7.4 Host Role of Requesting Information

Hymes (1972), an ethnographer of speaking points out that many social activities are partially or wholly constituted by question-answer sequence. In casual Korean conversation, requesting information is one of primary functions of question (Yoon, 2010). As aforementioned in Chapter 4, the host has a clear role of posing questions requesting information to the guest. The guest in return, as a recipient of the question is under constraint to provide information.

The sentence type of the host questions are not only single interrogative sentences, but also a chain of remarks and sentences at a paragraph level. I inspected the last utterance of each of the host turns, which are immediately followed by guest answers. This inspection is limited to the data included in the qualitative portion of this dissertation. First, there are incomplete sentences or fragments with no sentence ending. The fragments result from either the guest interruption or the host intention. Second, there are formulaic phatic expressions (e.g., ilen an approximate equivalent of “Oh, no” in English) and acknowledgements (e.g., ney meaning “yes” or “I see”).

Third, there are full sentences. For full sentences, the hosts sentence endings include all three endings of the –pnita, mitigating, and the –a/eyo. These sentences are either declarative or interrogative sentence types. There are 16 interrogative type
sentences, and they explicitly ask the guests for information. For the declarative sentence types, there were a total of 22 sentences. Of the 22 declarative sentences, 18 took the mitigating ending. In a form of declarative sentence types, these mitigating endings serve to seek information from the guests. Of the four remaining declarative sentences, three that are in Chapter 6 data are discussed below. In a form of declarative type, the content of the question is explicitly requesting information.

In the first excerpt ‘Happy Mom’ from Section 8.1.1 is the host’s comment in line 2, immediately followed by the guest’s reply in line 3. Although the host utterance is in a declarative type sentence with the –a/eyo ending, her comment specifically says the host is curious about what the guest is like as a family person, as a wife and a mother. The host’s word choice kwungkum-ha-yyo meaning ‘is curious’ tells the guest that the host is inquisitively interested in knowing what the guest is like at home. In other words, the host is explicitly seeking information from the guest in a declarative sentence by employing the word, curious.

**Excerpt ‘Happy Mom’ (from Section 8.1.1)**

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Guest 20: um, “alko-po-myen pwutulewu-n yeca-cyo.” ((laugh together)) umm, know-see-if soft-RL woman-MIT-CIYO. 음, “알고보면 부드러운 여자죠.”((함께 웃음)) <em>Umm, I am actually a gentle-natured woman when you get to know me.</em></td>
</tr>
</tbody>
</table>

The information request is made in a same way in Excerpt ‘Rich Man Poor Man’ from Section 8.1.2. The host says two sentences in his question turn (lines 1-8). In the first sentence the host refers to the fact that the guest has spent many years to
become a lawyer, and that lawyers do not have to worry about making a comfortable living.

Excerpt ‘Rich Man Poor Man’ (from Section 8.1.2)

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 51: ((introduction of the question omitted)) ku:: pyenhosa-ka toy-ki-kkaci ((introduction of the question omitted)) that::lawyer-NM become-NOM-until ((절문서론 삭제)) 그:: 변호사가 되기까지</td>
</tr>
<tr>
<td>2</td>
<td>kongpwu-to manh-i ha-si-ko(.) kuliko tto pyenhsaka study-too much-AD do-hon-and(.) and again lawyer-NM 공부도 많이 하시고(.) 그리고 또 변호사가</td>
</tr>
<tr>
<td>3</td>
<td>toy-men-un mwe kulehkey(.) saynghwal-i kekceng-i become-if-RL what like.that(.) living-NM worry-NM 되면은 뭐 그렇게 생활이 걱정이</td>
</tr>
<tr>
<td>4</td>
<td>toy-n-ta-kena mwusun eco-tul-lin-ta-kena kulecin anh-ass-ul kes become-RL-DC-or what suffer-RL-DC-or like.that-RL not-PST-PRS fact 원다가나 무슨 쟁들란다거나 그러진 않았을 것</td>
</tr>
<tr>
<td>5</td>
<td>ani-panikka? ((Guest laughs)) not-PNIKKA-Q 아님니까?((Guest 웃음))</td>
</tr>
<tr>
<td>6</td>
<td>kuntey way ku kil-ul peli-ko susulo ilehkey(.) 1% by.the.way why that road-AC dump-and by.oneself like. this(.) 1% 근데 왜 그 길을 버리고 스스로 이렇게(.) 1%</td>
</tr>
<tr>
<td>7</td>
<td>nanwum-uy kil-lo((chuckles)) tulese-ss-nunci(.) share-of road-to enter-PST-whether(.) 나눈의 길로((작은 웃음)) 들어서는지(.)</td>
</tr>
<tr>
<td>8</td>
<td>→ ey: kukey kwungkumha-pnita. eh: that.is curious-PNITA. 에: 크게 궁금합니다.</td>
</tr>
</tbody>
</table>

그:: 변호사가 되기까지 공부도 많이 하시고(.) 그리고 또 변호사가 되면은 뭐 그렇게 생활이 걱정이 원다가나 무슨 쟁들란다거나 그러진 않았을 것 아닙니까? 근데 왜 그 길을 버리고 스스로 이렇게(.) 1% 나눈의 길로((작은 웃음)) 들어서는지(.)에: 크게 궁금합니다.

Umm...You have spent many years studying to become a lawyer, and lawyers do not have to worry about living. But I wonder what made you give up practicing law and go into the '1% Sharing'.
The first sentence is an interrogative sentence type. In the subsequent sentence, the host states that he is curious (line 8) to know what made the guest give up practicing law to go into a social welfare project called '1% Sharing'. The last predicate of the sentence in both excerpts is ‘to be curious,’ although the speech levels differ. And both sentences are immediately followed by guest utterance. Thus, here too, the host’s declarative sentence contains the word ‘curious’ to explicitly request guest for information.

The third turn-final declarative sentence in host data is from Excerpt 'The Girl I Met' in Section 8.1.4. The host utters two sentences in her turn. The first sentence is an interrogative type in line 38. In the second sentence, she explains the reason why she is asking the question, by stating that she is asking that question because she is curious to know if the guest is seeing someone special.

**Excerpt 'The Girl I Met' (from Section 8.1.4)**

<table>
<thead>
<tr>
<th>Line</th>
<th>Host 64:</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>way kuleh-key manna-nun salam eps-use-yyo? why like:that meet-RL person lack-SH-A/EYO</td>
</tr>
<tr>
<td>39</td>
<td>acik? kukey kwungkum-ha-yse still that curious-do-because 아직? 그게 궁금해서</td>
</tr>
<tr>
<td>40</td>
<td>cikum yeccwup-ko iss-nun ke-eyyo. now ask,hon,and exist-RL thing-A/EYO 지금 여쭤고 있는 거예요.</td>
</tr>
</tbody>
</table>

why, you don’t have someone you are seeing? not yet? I am asking because that's what I am curious about.

Similar to the two previous excerpts, Host 64 also deploys the word *kwungkum* (line 39), ‘to be curious’. Moreover, she is firmly stating that she is asking a question. Her choice of the word form, *yeccwup-ko* is a suppletive honorific of
mwutta or ‘to ask,’ thus being firm yet courteous at the same time (line 40). Using a declarative type sentence, host is definitively requesting response to the previous question sentence, whether the guest is in a relationship.

The declarative sentences in the previous three excerpts share the common trait that the word ‘curious’ is employed to make explicit that the speaker is requesting response. In other words, the formal encoding of the sentence may not be interrogative type sentence, but through the contents of the declarative type sentence, the hosts are pragmatically performing the action of thrusting questions. The same can be applied to the 18 declarative mitigating sentences in the data that the hosts have said in the turn-final position. Each of the turns immediately receives guest response. Below, I present three mitigating endings of the 18 that appear in the host turn-final position.

The first mitigating host ending is –nunteyyo in Excerpt ‘Hair Turned All Gray’ from Section 8.3.2.1. The second is –nayo in Excerpt ‘Past Self, Present Psychiatrist’ from Section 8.3.2.2. The third is - canh-ayo from Excerpt ‘The Law of the Jungle’ (from Section 6.4.3). Each form of the mitigating ending appeared two times in the qualitative data set. The host’s employment of these mitigating sentence endings in the turn-final position successfully elicited information from the guest in an immediate manner.
Excerpt ‘Hair Turned All Gray’ (from Section 8.3.2.1)

1  Host 51:  ey: chongcang::cik-ul  math-usi-n-ci  mwe il-nyen-i
  eh: president::position-AC undertake-SH-RL-NOM what one-year-NM

2  →  nem-us-yess-tako kule-nunteyyo.
  over-SH-PST-QT so-MIT-NUNTEYYO

(I heard) that it has been over a year since you became the president of the university.

3  Guest 11:  yey, il-nyen sam-kaywel tway-ss-supnita. ((laugh))
  yes, one-year three-months become-PST-PNITA. ((laugh))
  Yes, it has been a year and three months.

Excerpt 'Past Self, Present Psychiatrist' (from Section 8.3.2.2)

5  Host 63:  ku-ke-n ette-n tongki-ka(,)
  that-thing-RL which-RL motivation-NM

6  →  mwusun tongki-ka  iss-ess-nayo?
  what-RL motivation-NM exist-PST-MIT-NAYO

What was your reason or motivation making the decision?

7  Guest 25:  cey-ka ku-ttay mikwuk-eyse inthen-ul ha-myense ce-nun yeki-se
  I-hon. that-time U.S.-in intern-AC do-while I-hon. here-at

Excerpt ‘The Law of the Jungle’ (from Section 6.4.3)

60  H66:  ewu, cengmal cehuy-ka nukki-key
  eww, really us-NM feel-AD

61  hay-cwa-nun pa-ka khun-tey cengmal
  do-give-RL reason big-however really

62  ileh-key celmangeek-i-n sanghwang sok
  like-this hopeless-NM-RL situation inside

63  eyes-to tto wuli-ka huymang-uy kkun-ul noh-ul
  at-too again we-NM wish-GN string-AC let.go-will

64  swu eps-nun kes-i tto Han thim-cang-nim-ina i kul-ul
  can not.exist-RL fact-NM again Han team-leader-HT-or this writing-AC
After examining the indexical function of the honorific –pnita ending in Chapter 6, I addressed how the mitigating ending -- the formerly clausal connectives that have grammaticalized into sentence endings -- function in honorifics. The two main phenomena that surface in qualitative examination was first, speakers employ mitigating ending to enhance target interactive functions of indexing stance and identity. The purpose can either be to support the epistemic stance and professional identity, or can also be to strengthen the affective stance and personhood identity. In the subsequent Chapter 8, indexing of the affective stance and personhood identity through the –a/eyo ending will be discussed. Despite its physical structure containing the –yo morpheme, the mitigating endings are not limited to the indexing affective and personhood identity like the –a/eyo ending, but has the ability to index epistemic stance and professional identity as well.

The second salient interactional function of the mitigating endings is its interactive behavior of seeking information, similar to that of question. Such property is observed in the television interview program hosts when they ask questions to the
guests. All the data presented in this chapter come from the previous chapter on the \textit{-pnita} ending and from the subsequent chapter on the \textit{–a/eyo} ending. Thus, parts not needing detailed explanation along with the hangul lines are omitted. Addressing the mitigating ending usage with the same data will help delineate its function of commingling with either the \textit{–pnita} or \textit{–a/eyo} ending as well as seeking information.
CHAPTER 8
QUALITATIVE EXAMINATION,
INDEXING AFFECT AND PERSONHOOD
THROUGH THE –A/EYO ENDING

In Chapter 7, we saw how the grammaticalized endings in a form of -yo are adapted to index interpersonal relationship. Previous to that in Chapter 6, we saw that the –pnita ending is chosen when the speaker indexes an epistemic stance which in turn indexes a certain persona or identity. This chapter will discuss how speakers index affective stance and individual person identity through the -a/eyo ending.

Section 8.1 discusses indexing of affective stance of emotions such as happiness, worry, anger, and love. In 8.2, indexing of personal attitude and disposition are delineated. Lastly, Section 8.3 discusses speaker indexing their personhood by deploying the -a/eyo ending. Data includes topic that are related to personal aspects (e.g., one's favorite song) as well as topic that are related to the profession. In the case of the latter, the data displaying use of -a/eyo instead of -pnita shows that speaker do not decide on the sentence ending according to the topic of the discussion, but what the speaker intends to index. In other words, even when a speaker is on the topic of one's work or profession, speakers do not automatically adopt the -pnita ending, but adopt -a/eyo if they want aims to index affective stance and personhood identity.

8.1 Affective Emotion

8.1.1 Happiness

In section 6.2.2's Excerpt 'I am a Competent Reciter', we saw Guest 20, an actress employing the –pnita ending to index her stance of confidence to recite poems to construct her persona as a competent reciter at the beginning of the interview.
Excerpt ‘Happy Mom’ below is from the same show. About 20 minutes into the show, Host 60 asks Guest 20 what she is like when she is at home (line 1). First, Guest 20 playfully replies that she is actually a “gentle-natured woman” if you get to know her. Her expression is actually a quote from a popular commercial in which she made the phrase popular, bringing on laughter. Her reply is in the mitigating ending of –ciyo (line 2).

**Excerpt ‘Happy Mom’**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 60: anay-lose tto emma-lose-uy mosup-un ette-l-ci kwungkum-ha-yyo. wife-as and mom-as-of look-TC how-PRS-NOM curious-do-A/EYO. 아내로서 또 엄마로서의 모습은 어饸지 궁금해요. I wonder what you are like as a wife and a mom.</td>
</tr>
<tr>
<td>2</td>
<td>Guest 20: um, “alko-po-myen pwutulewu-n yeca-cyo.” ((laugh together)) umm, know-see-if soft-RL woman-MIT-CIYO. 음, “알고보면 부드러운 여자죠.”((함께 웃음)) Umm, I am actually a gentle-natured woman when you get to know me.</td>
</tr>
<tr>
<td>3</td>
<td>Host 60: eti-se manhi tut-ten soli where-at much hear-RT sound 어디서 많이 듣던 소리 sounds familiar</td>
</tr>
<tr>
<td>4</td>
<td>Guest 20: aki-hako nol tlay-nun cey-ka icye cehuy atul-hako nol-taka-to ((makes baby-with play-time-TC I.hon-NM now our son-with play-while-too 아기하고 놀 때는 제가 이제 저희 아들하고 놀다가도((두 손을</td>
</tr>
<tr>
<td>5</td>
<td>→ circling motion with two hands)) etten tlayun kulay-yo. how time-TC as such-A/EYO. 가깝게 대고 돌리며 노는 동작)) 어떤 때는 그래요.</td>
</tr>
<tr>
<td>6</td>
<td>&gt;&quot;ni-ka aki-ni, nay-ka aki-ni &lt; ((chucks)) kule-nuntey ama motun”&lt; you-NM baby-Q, I-NM baby_Q (so-although probably all &gt;&quot;나가 얘기나, 내가 얘기나?”&lt; ((작게 웃음)) 그러는데 아마 모든</td>
</tr>
<tr>
<td>7</td>
<td>emma-tul-i kongkam-ha-l ke kath-untey &gt; ai-lang mom-PL-NM identify-do-PRS thing same-but child-with 엄마들이 공감할 거 같은데 &gt; 아이랑</td>
</tr>
<tr>
<td>8</td>
<td>nolta-po-myen emma-ka te ((does patty-cake with hands)) nanli-lul play-see-if mom-NM more fuss-AC 놀다보면&lt; 엄마가 더:((두 손을 맞장구)) 난리름</td>
</tr>
</tbody>
</table>
| 9    | → chy-cyo.: ai-nun mwe ((chuckles)) kunyang nol pwun-i-ney, hata-mos-hay
make-A/EYO. child-TC what just play only-be-but do-cannot-do

10 ccakccakkwung ccakccakkwung. mwe koncikonci ((pokes palm w/ finger))
patty-cake patty-cake what point-your-palm
짝짜꿍 찌짜꿍, 뭐 곤지곤지 ((곤지곤지 동작))>

11 > ile-n ke kaluchye cwul ttab-tos, < ai-nun kunyang mwe leh-key
like.this-RL thing teach give-PRS time-too child-TC just what like.this-AD
이인 거 가르쳐 줄 때도,< 아이는 그냥 뭐 이렇게

12 ccakccakkwung ccakccakkwung ((does patty-cake with hands while
speaking in a)
patty-cake patty-cake
짝짜꿍 찌짜꿍 ((아이같이 약간 높은 목소리로 찌짜꿍 동작))

13 slightly higher pitch like a child) i mwe yelsimhi ha-nunty emma-ka te
this what do-but mom-NM more
이 뭐 열심히 하는데 엄마가 더

14 ay-ka tway-kakiko ( ) >”ca, Swu-min-a
child-NM become-and let us Swu-min
애가 돼가지고 ( ) >”자, 수민아, 찌짜꿍

15 ccakccakkwung ccakccakkwung ccakccakkwung ” ((enthusiastically does
patty-cake
patty-cake patty-cake patty-cake
짝짜꿍 찌짜꿍” ((고개를 좌우로 실짝 가울리며 열심히

16 fast while slightly lowering her head, turning left and right as if playing with
빨리 찌짝꿍 동작)) (Host 찌웃음)

17 → child)) (Host laughs.) cey moksoli-ka te khu-cyo. my.hon voice-NM more big-MIT-CIYO. so that
제 목소리가 더 크죠. 그래서 그

18 mosup-ey cey-ka tto ileh-key koeycanghi kulen mosup-ul cey-ka
look-at I.hon-NM again like,this-AD great-AD such look-AC I.hon-NM
모습에 재가: 또 이렇게 꽤할 그런 모습을 올: 재가 할

19 ha-l swu isssta-nun ke emma.yekhal-ul ha-l swu isssta-nun ke-y<
do-PRS thing exist-RL thing mom.role-AC do-PRS thing exist-RL thing-
NM 수 있다는 거 엄마역할을 할 수 있다는 거 ((완숙을 밖으로
둘리는

20 (turns left hand outward)) nemwu cey-ka sayngkak-hay-to nemwu
too I.hon-NM think-do-also too
동작)) 너무 재가 생각해도 너무

21 kithuk-hako: um po-ki coh-un ke ((nods while smiling))
commandable-and umm look-NOM good-RL thing
기특하고: 음 보기 좋은 거 ((고개를 긍정적으로 상하로 혼들며
미소)

22 → kath-ayo. seem-A/EYO. 갈아요.
Beginning in the next turn (line 4) she begins to talk about playing with her son uttering the first sentence in the –a/eyo ending in line 5, introducing the topic of playing with her son. As she describes their cheerful playing, she says that it is she who becomes more excited, stating in –a/eyo in line 9. She continues that while her son is just playing, she, the mom becomes a bigger child and it is her voice that
becomes louder than the child’s. One’s voice becoming louder when playing excitedly is often natural, thus –ciyo is an appropriate ending to describe a natural phenomenon (line 17). And in the last sentence, she says she feels so proud of herself for being able to be a mom and carry out a mom’s role. For the last sentence of the turn, she changes back to –a/eyo in line 22. Guest 20 had adopted her son when she was 47 after being married for nine years and unable to bear a child of her own. The –a/eyo ending indexes her stance of full pride and joy of finally having become a mother, which in turn indexes her identity as a happy mom. As Guest 20 describes her time with her son, the host notices Guest 20’s happy smile on her face and mentions it (lines 23-24). To the host's comment, Guest 20 confirms in the –a/eyo ending, saying with a smile enceyna hayngpok-hayyo meaning that she is “always happy” when she is with her son in line 25, indirectly indexing her happy mom identity from an affective stance of a sheer bliss. This extract contrasts to the extract “I am a Competent Reciter” from the same show presented in Chapter 6, where she deploys the -pnita ending to indirectly index an identity of a competent reciter carrying out the given role of the moment to narrate poems to the audience on a national television. In this excerpt ‘Happy Mom,’ the same speaker in the same show sheds off her earlier identity of a competent reciter, indexing her affective blissful stance, which constructs her identity as a happy mother. She does so through employing the -a/eyo ending. During the 28-minute segment, she used the -pnita ending 28.2%, the mitigating ending 35.9%, and the -a/eyo ending 35.9%.

In the previous two sections of 8.1.1 Happiness described the affective stance indexed by interlocutors. The guest is a female of the artist profession. The percentages of the -a/eyo endings were higher than the -pnita ending and equal to the mitigating ending. While the excerpt clearly show the indexing of the -a/eyo ending
qualitatively, in light of the results in Chapter 5 (i.e., profession is a significant variable and gender may be marginally significant in the sentence ending usage), examination of non-artist and male interlocutors may present stronger case. The guest in the next section 8.1.2 is a male professional of a non-artist field.

8.1.2 Worry

Excerpt ‘Rich Man Poor Man’ involves indexing a stance of worry and fear. Guest 12 Wen-swun Pak is a 49-year old male who formerly worked as a lawyer. He has voluntarily quit his lawyer job to begin a social charity work. Host 51 in Program A asks him what brought such a drastic career change going from being an affluent lawyer to a social welfare worker (lines 6-8). Guest 12 answers the question by talking about the day when a Buddhist monk generously gave him priceless art pieces and the emotions he went through because of the artworks he had received. The first part of his turn in line 9 is omitted when he first explains how most people think that money will bring comfort, but in reality, greed for wealth will only bring trouble and worry. He then begins to talk about the time when someone gave him some precious artworks in. He talks about the situation where a Buddhist monk he met through an acquaintance had collected many invaluable art objects, including the works of a renowned artist. The monk willingly and generously began to give the masterpieces to Guest 12, one after another. When he asked the monk why he is giving Guest 12 the artworks, the monk said, "As I please." These descriptions are uttered in the mitigating endings of -telakoyo (lines 12) and -koyo (line 13). Then Guest 12 describes his feeling of worry or fear about having become in possession of the priceless objects, speaking in the -a/eyo ending in line 18. The -a/eyo ending indexes his fearful stance, which indirectly indexes an identity of now an affluent man who has a possession of priceless artworks. He continues to explain that as he put them in
his office he became very concerned about not knowing where to keep the priceless objects in fear of losing them or burglary, speaking in a mitigating ending of -telakoyo (line 22) for an emphasis.

Excerpt ‘Rich Man Poor Man’

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 51: ((introduction of the question omitted)) ku:: pyenhsosa-ka toy-ki-kkaci ((introduction of the question omitted)) that::lawyer-NM become-NOM-untill ((질문서론 삭제))그:: 변호사가 되기까지</td>
</tr>
<tr>
<td>2</td>
<td>kongpwu-to manh-i ha-si-ko(.) kuliko tto pyenhsaka study-too much-AD do-hon-and(.) and again lawyer-NM 공부도 많이 하시고(.) 그리고 또 변호사가</td>
</tr>
<tr>
<td>3</td>
<td>toy-myen-un mwe kulehkey(.) saynghwal-i kekceng-i become-if-RL what like that(.) living-NM worry-NM 되면은 뒤 그렇게(.) 생활이 걱정이</td>
</tr>
<tr>
<td>4</td>
<td>toy-n-ta-kena mwusun cco-tul-ta-kena kulecin anh-ass-ul kes become-RL-DC-or what suffer-RL-DC-or like that-RL not-PST-PRS fact 된다거나 무슨 쟁들란다거나 그러진 않았을 것</td>
</tr>
<tr>
<td>5</td>
<td>ani-pnikka? ((Guest laughs)) not-PNIKKA-Q 아닙니까? ((Guest 웃음))</td>
</tr>
<tr>
<td>6</td>
<td>kuntey way ku kil-ul peli-ko susulo ilehkey(.) 1% by.the.way why that road-AC dump-and by.oneself like this(.) 1% 근데 왜 그 길을 버리고 스스로 이렇게(.) 1%</td>
</tr>
<tr>
<td>7</td>
<td>nanwum-uy kil-lo((chuckles)) tulese-ss-nunci(.) share-of road-to enter-PST-whether(.) 나눔의 길로((작은 웃음)) 들어섰는지(.)</td>
</tr>
<tr>
<td>8</td>
<td>ey: kukey kwungkumha-pnita. eh: that.is curious-PNITA. 에: 그게 궁금합니다.</td>
</tr>
</tbody>
</table>

그:: 변호사가 되기까지 공부도 많이 하시고(.) 그리고 또 변호사가 되면은 뒤 그렇게(.) 생활이 걱정이 된다거나 무슨 쟁들란다거나 그러진 않았을 것 아닙니까? 근데 왜 그 길을 버리고 스스로 이렇게(.) 1% 나눔의 길로((작은 웃음)) 들어섰는지(.)에: 그게 궁금합니다.

Umm...You have spent many years studying to become a lawyer, and lawyers do not have to worry about living. But I wonder what made you give up practicing law and go into the '1% Sharing'.
켓이 끝나는 건 후회하지 않아요. 이건 어디에 갔다 왔어도 되는 거에요. 이건 어디에 갔다 왔어도 되는 거에요.

keti-ey kacta nwa-ya-toyl-ci fact-A/EYO. This-thing-AC where-at carry-DC put-must-become-wonder 가예요. 이건 어디에 갔다 왔어도 되는 거에요.

keti-ey kacta nwa-ya-toyl-ci fact-A/EYO. This-thing-AC where-at carry-DC put-must-become-wonder 가예요. 이건 어디에 갔다 왔어도 되는 거에요.

keti-ey kacta nwa-ya-toyl-ci fact-A/EYO. This-thing-AC where-at carry-DC put-must-become-wonder 가예요. 이건 어디에 갔다 왔어도 되는 거에요.

keti-ey kacta nwa-ya-toyl-ci fact-A/EYO. This-thing-AC where-at carry-DC put-must-become-wonder 가예요. 이건 어디에 갔다 왔어도 되는 거에요.

keti-ey kacta nwa-ya-toyl-ci fact-A/EYO. This-thing-AC where-at carry-DC put-must-become-wonder 가예요. 이건 어디에 갔다 왔어도 되는 거에요.
Yes, I met a Buddhist monk through an acquaintance. The monk had collected many valuable items. There was the famous artist Kyengno I's piece. And he began to give them to me one by one, so I asked "How come you are giving me these?". He was beaming with joy in giving me and said "because I can do as I please." But as I was bringing them, I began to worry. I was not sure where I should put these priceless objects. So as I was going home after leaving those priceless objects in my office, I became worried that…

((omitted an introduction on greed))

23 Host 51: um:: ilhepel-myen ettena
um:: lose-if what.should
[음:: 잃어버리면 어느냐
hmm... what if they get lost

24 Guest 12: yey, cey-ka eps-nun sai-ey. kelayse-nay-ka yes, I.SH-NM not.exist-RL between-at so I-NM 예, 제가 없는 사이에.그래서 내가

25 kamanhi sayngkak-hay-ko-nicka cey-ka coh-un mwulken-ul still think-do-see-as really I.SH-NM good-RL thing-AC 가만히 생각해보니까 진짜 제가 좋은 물건을

26 kaci-ko wa-ss-ciman.(2) cey-ka icy >cim-ul kacye-o-n have-and come-PST-but(2) I.SH-NM now>baggage-AC have-come-RL 가지고 외지만(2) 제가 이제 >짐을 가져온

27 → ke-yeyyo. kekceng-ul kacye-o-n ke-yeyyo. kulayse(,) pwuca-ka fact-A/EYO. worry-AC have-come-RL fact-A/EYO. so(,) the.rich-NM 거예요. 걱정을 가져온 거예요. 그래서(,) 부자가

28 → toy-myen ike-y maum-i phyenhan ke kath-ato-yo. become-if this-thing-NM mind-NM comfortable-RL fact same-Yet-A/EYO. 되면 이게 마음이 편한 거 같아도요.

29 → ohilye(,) te: kekceg-i manh-aci-nun ke-yeyyo. ((Host laughs)) rather(,) more:worry-NM much-become-RL fact-A/EYO. ((Host laughs)) 오히려(,) 더: 걱정이 많아지는 거예요. ((Host 웃음))

30 cenun icy(,) nemwu hayngpok-ha-kooyo. I.SH-TC now(,) very happy-do-MIT-KOYO. 지는 이제(,) 너무 행복하고요.

31 ike-y sangtaycek-ulo this-thing-AD relative-by 이게 상대적으로

32 kananha-y cinikka ceyka mwe cha kekceng-ul
Guest 12 delves into the cause of his worry in his next turn of talk, which begins in line 24. He says that it occurred to him that he may have brought precious objects, but he also brought a burden in line 27. The ending of this sentence is in -
a/eyo enhancing his worries and fear. In the next sentence, he emphasizes that he brought kekceng meaning "worry" or "anxiety" in line 27 speaking also in the -a/eyo ending in the same line. Notice the two consecutive sentences are grammatically identical. Only the direct objects differ; the first sentence mentions cim meaning a "burden," while the second sentence kekceng or "worry". The -a/eyo endings again index his fearful stance regarding the burden. In the next sentence he says that even though he thought he would feel better when he became rich, adding a clausal ender -yo for an emphasis (line 28). He continues on finishing the sentence by noting that becoming affluent brings more to worry about, again in -a/eyo in line 29. The -a/eyo ending indexes the same fearful or burdensome stance. He states that he is now very happy in the mitigating ending of mitigating -koyo (line 30), and gives an example of not owning a car. Having no car obviously relieves him from worrying about a car. This question sentence (line 33) is stated in the -pnita ending because he is indexing his certainty of the answer to his question being negative. This is the same type of epistemic indexing we have seen in section 6.4.2 in Excerpt "To Build a Fire" when the answer to a question with an obvious and commonsense answer is posed. He says with a happy smile that when he goes out on the street, there are many cars, taxis, and subway trains waiting. The mitigating ending of -canhayo in this sentence (line 35) is appropriate as the transportation choices are abundant on the road. He ends the turn saying that one would not know how good it feels to be burden- and worry free unless one goes through the experience of becoming relatively poor. Indexing the feeling of being free from fear and burden, Guest 12 speaks in the -a/eyo ending in line 36. During the 26-minute segment, he used the -pnita ending 28.2%, the mitigating ending 62.6%, and the -a/eyo ending 14.8%.
8.1.3 Anger

Two preceding excerpts delineated indexing of affects of happiness and worry through the -a/eyo ending. Another common affect people experience is anger.

Guest 40, Myeng-swuk Han is a 63-year old female primary election presidential candidate for a political party. She announced to enter the race shortly before the time of the interview. In the past, she had served in two government ministry positions as a head and also as the first female prime minister of Korea. Host 52 interviews her on the campaign trail in Program B. The host asks a question about the party unity using the word saswupha, which means "faction who would defend with life" to refer to an opposition group within the party.

Excerpt ‘Party Unity’

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<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>Host 52: haychey-wa taythonghap-ulokaka-ki wihayse-nun mence icye dissolution-and great.union-togo-NOM for.soming’s sake-TC first now 해체와 대통령으로 가기 위해서는 먼저 이제</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
<td>Yelli-n-wuli-tang haychey swuswun-ul palp-aya toy-nuntye &gt;kule-lyemyen open-RL-us-party dissolution step-AC step-must become-but &gt;so-in order.to 열린우리당 해체 수순을 받아야 되는데 &gt;그러러면</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>centangtayho-lul ha-yya toy-ci anh-supni-kka?&lt; the.national.convention-AC do-must become- NOM not-PNIKKA-Q&lt; 전당대회를 해야 되지 않습니까?&lt;</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>kuntey hyensilcek-ulo cikum Yelli-n-wuli-tang-ul cikhy-eya but realistic-by now open-RL-us-party-AC defend-must 근데 현실적으로 지금 열린우리당을 지켜야</td>
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<td>5</td>
<td>hanta-nun saswupha-tul-i nam-a iss-nuntye do-RL defend.with.life.faction-PL-NM remain-INF exist-but 한다는 사수파들이 남아 있는데 해체와 대통령으로 가기 위해서는 먼저 이제 열린우리당 해체 수순을 받아야 되는데 &gt;그러러면 전당대회를 해야 되지 않습니까?&lt; 근데 현실적으로 지금 열린우리당을 지켜야 한다는 사수파들이 남아 있는데</td>
</tr>
</tbody>
</table>

In order to reach total unity, the party first needs to go through the necessary step of being dissolved. Then, shouldn’t there be a primary convention? Realistically speaking, there still remain those who are adamantly committed to defending the party, but |
```
Guest 40: saswupha-tul-i
defend.with.life.faction-PL-NM
[사수파들이]

6

7

nam-a iss-nun kes-i mwusun cungke-lo(·) ku >mal-ul
remain-INF exist-RL thing-NM what evidence-with(·) that >word-AC
남아 있는 것이 무슨 증거로(·) 그 >말을

8 →

ha-nun ke-yey-yo? < saswupha-ka
do-RL fact-A/EYO? < defend.with.life.faction not.exist-A/EYO::
하는 거예요? < 사수파가 없어요:::

9

((firmly moves her right hand vertically to show certain in attitude)) mo:ton
((firmly moves her right hand vertically to show certain in attitude)) al:l
((확신을 나타내듯 손을 세로로 움직임)) 모:든

10

salam-un ta-kathi ka-kilo hapuy-lul ha-yss-ketun-yo.
people-TC all-together go-as.for consent-AC do-PST-MIT-yo.
사람은 다 같이 가기로 합의를 했거든요.(.)

11

((forces a smile)) kuliko cikum-to mwulepo-myen(·)
((forces a smile)) and now-also ask-if(·)
((미소를 지으려고 노력 )) 그리고 지금도 물어보면(·)

12 →

a:ni, kathi kan-tanun ke-yey-yo.
ta:nio, together go-QT thing-to.ge-A/EYO, all.
아:니, 같이 간다는 거예요. 다.

사수파들이 남아 있는 것이 무슨 증거로(·) 그 >말을 하는 거예요? <
사수파가 없어요::: (가지듯 손을 세로로 움직임) 모든 사람은 다
같이 가기로 합의를 했거든요. ((노력해서 움직임)) 그리고 지금도
물어보면(·) 아:니, 같이 간다는 거예요. 다.

On what grounds (·) >are you saying < that there still remain those insisting
on defending the party? There are no::: such faction. ((firmly moves her
right hand vertically to show certain in attitude)) Everyone agreed to stay
together. ((makes an effort to smile here)) And even if you ask (·) now, it is
that everyone will say they will stay together, everyone.

13 Host 52: yell-n-wuli-tang-ul kkay-senun an-toy-lako ha-nun
open-RL-us-party-AC break-if not-become-QT do-RL
열린우리당을 쳐서는 안된다라고 하는

14

pwun-tul-I
issciyo? Yu Simin cangkwan-to ce-huy-lang
person-hon-PL-NM exist-MIT-CIYO-Q Yu Simin minister-also us.SH-with
분들이 있지만? 유시민 장관도 저희방

15

intheypul-ul ha-myense ‘way (·) kaman iss-nun tang-ul (·)
interview-AC do-while ‘why (·) still stay-RL party-AC (·)
in터뷰를 하면서 ‘왜(·) 가만 있는 담술(·)

16

kkay-ko ku an-toyta-lako mal-ul ha-nunci na-n ku salam-tul-uy
break-and that not-become-QT word-AC do-whether I-NM that people-PL-of
Before the host can finish her question in line 5, Guest 40 interrupts to comment in line 6. She is upset by the question. Guest 40 challenges the host, asking in an agitated tone of objection, whether the host has any evidence for saying that there is a faction of party members who are opposed to the party’s consolidation goal. Host’s question is immediately met with Guest 40’s uptake with the guest responsive turn being latched onto the question in line 6. Guest 40 asks for *cungke* meaning...
"evidence" when she could have chosen an euphemism such as kungku meaning "grounds" or "basis" (line 7), and she raises her hand then moves downwards with the palm facing down as if protesting when interrupting the host. Upto this halfway point in the interview, Guest 40 has been speaking mostly in the -pnita ending, having used the -a/eyo ending only twice. However, she begins to blurt out her sentences in the –a/eyo ending in line 8. She states that there is no such faction in the –a/eyo ending, drawing out the sentence ending for an emphasis while motioning her hand sideways to signal no such existence. Considering her firmness, one might expect the -pnita ending as we have seen in Chapter 6; however, her angry stance is indexed through -a/eyo. Her upset stance indexes her identity as the party's presidential candidate who needs to lead her party as one with no opposing faction.

While making an effort to put on a smile she explains using the mitigating ending of –ketunyo (line 10) that everyone has agreed to stay together in, emphasizing the word “every” (line 9). She continues on noting that if someone were to ask the party members, their answer would be ani meaning “no,” they will not break away from the party but stay together, and she draws the first syllable of the word “no” to emphasize the members’ negative answer to party’s division in line 12. She ends the sentence with the word ta which means “all” in a slightly louder voice to emphasize all the members. The –a/eyo ending Guest 40 uses in this turn indexes her slightly angry stance at the host’s groundless accusation that the party is splitting. As Guest 40 denies the host’s comment that there remains any opposition within the party.

Next, the host mentions that a minister criticized the party leadership for trying to divide the party (lines 13-17). Before the host can finish her comment in line 17, Guest 40 once again interrupts in line 18 saying that if breaking up the party were the goal, the minister’s statement would not be wrong, speaking in the mitigating
ending of –ciyo in line 20. Guest chooses this ending to show the obviousness that the minister’s word would not be wrong if the party’s purpose were different. Then, she adds that what the minister has said is not referring to the goal of the party’s grand unification, ending the sentence in the –a/eyo. Guest 40’s use of the –a/eyo indexes her affective stance of anger as she tries to vehemently defend her party. Her stance of anger and defensiveness indexes an identity of a party leader who is upset at the implied accusation that the speaker found no grounds for. The indexing in this case may not have been intentional on the speaker part, but escaping as the speaker let down her guard by getting upset. In the process, she momentarily unveils a determined-to-win new leadership of her party, exposing an aggravated candidate. During this 15-minute segment, Guest 40 used the -pnita ending 64.9%, the mitigating ending 18.9%, and the -a/eyo endings 16.2%. Among 43 invited guests, she had the lowest personal average use of the -a/eyo ending of a mere 8.0%.

8.1.4 Love

Guest 6, Cey-tong Kim is a 34-year old male entertainer from the Southeast region, who speaks in his home region dialect. The program website announced Kim's guest appearance, describing him as TV personnel who feel very comfortable on stage in front of an audience, and an entertainer whom the audience looks forward to the humor and stories. In Program B, Host 64 welcomes her guest by pointing out the full house audience to her guest. The topic of the discussion include points that he feels inferior about and wants to live without, corporal punishment, straight-forward personality, reason for attraction to the book, working in and difficulty in the broadcasting field, choice of book, who he is attracted to, attitude regarding his future work, etc.

After discussing some serious social topics, host mentions the person
mentioned in the poem that the guest had just recited from a poem book *Essays in Love* by a Swedish philosopher writer Alain de Botton. She comments that the character in the poem reminded her of Pippi in the children's story *Pippi Longstocking* who looks a bit cute and funny with a face full of freckles and crooked teeth. She comments that Guest 6 seems like a person who would look for someone of true beauty rather than just a girl with glamorous looks or a pretty face, and asks if her thoughts are a misperception. Then, she asks him what type of person he finds to be attractive.

Guest 6 begins to give his response in the -*pnita* ending by stating that he can answer the question -- what type of person he falls in love with, or what type of person he likes -- with a confidence. He is implying that after having read and recited a poem from *Essays in Love*, he can answer with certainty. Guest continues on saying that such is the reason why he likes the lines in the poem he has just recited. But since liking someone is extremely subjective, one cannot say with a set objective standard. As book says, it is when you are blinded with love that everything about a girl looks beautiful. Everything about her looks beautiful, even her yawning, picking nose, and tripping over while walking. There are times when two people meet in the environment that the universe has created. They meet at the right moment, and she makes you feel in a special way making you fall in love. Guest 6 finishes the sentence stating that there are times when two people meet. He attempts to continue on his rather philosophical standpoint on love, begins to say that even if one does not use big word like destiny (line 35). Just then, his spiel on love is truncated by the host's interruption, 'even if you don't' use such a grandiose word.' The guest completes the sentence saying destiny or not, people meet their loved ones, again using the -*pnita* ending. In this turn (lines 11-34) giving response to what type of a girl he is attracted
to, he uses the -"pnita ending four times and militating ending two times, then completes the final truncation in the following turn reverting to the -"pnita ending in line 34. He does not use any -"aleyo ending. When the host makes a request to talk about his love, Guest 6 is utilizing the -"pnita endings as a vehicle to index his stance of knowledge on the philosophy of love. This indirectly indexes his identity of the moment as a philosophical reciter and a discussant of the poem he had just recited.

Excerpt 'The Girl I Met'

<table>
<thead>
<tr>
<th></th>
<th>Host 64:</th>
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<tbody>
<tr>
<td>1</td>
<td>Host 6:</td>
<td>pangkum nangtok-hay cwusi-n</td>
<td>ku pwun</td>
</tr>
<tr>
<td></td>
<td></td>
<td>just recite-do give-SH-RL</td>
<td>that person-hon. listen-while</td>
</tr>
<tr>
<td></td>
<td></td>
<td>방금 남독해 주신 그 분 들으면서</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>ileh-key</td>
<td>cwukunkkay katuk-ha-ko</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>like.this-AD freckle</td>
<td>full-do-and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>이렇게 주근깨 가득하고</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>chia-nun</td>
<td>com kolu-ci anh-un</td>
<td>teeth-TC a.little even-NOM not-RL</td>
</tr>
<tr>
<td></td>
<td>com</td>
<td>kolu-ci anh-un</td>
<td>차는 좀 고르지 않은</td>
</tr>
<tr>
<td>4</td>
<td>Malkwallyangi Ppippi kath-un</td>
<td>com wusukkwang-sulep-key</td>
<td>tomboy ppippi like-RL little ridiculous-like-AD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>마끌달랑이 빼빼 같은 좀 우스꽝스럽게</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>sayngki-n yeca-ay elkwul-i</td>
<td>tteoll-ass-nuntey</td>
<td>look female-kid face-NM come.up-PST-but</td>
</tr>
<tr>
<td></td>
<td></td>
<td>look</td>
<td>생긴 여자애 얼굴이 떠올랐는데</td>
</tr>
<tr>
<td>6</td>
<td>way-n-ci</td>
<td>ku Kim.Cey-tong ssi-nun hwalye-ha-ko ippu-n</td>
<td>why-IN-NOM that kim.cey-tong Mr.-TC gorgeousness-do-and pretty-RL</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ku</td>
<td>왜긴 그 김제동 씨는 화려하고 이쁜</td>
</tr>
<tr>
<td>7</td>
<td>kule-n</td>
<td>salam-pota-nun cengmal alumtawu-n salam-ul chwukwu-ha-nun</td>
<td>such-RL person-than-RL really beautiful-RL person-AC seek-do-RL</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kule-n</td>
<td>그런 사람보다는 정말 아름다운 사람을 추구하는</td>
</tr>
<tr>
<td>8</td>
<td>kule-n</td>
<td>pwun-i(.).</td>
<td>like.that-RL person-hon.-NM</td>
</tr>
<tr>
<td></td>
<td></td>
<td>pwun-i(.).</td>
<td>그런 분이(.).</td>
</tr>
<tr>
<td>9</td>
<td>kukes-to</td>
<td>ohay-i-nkayo?</td>
<td>that-also misunderstanding-be-MIT-NKAYO</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>그것도 오해인가요?</td>
</tr>
<tr>
<td>10</td>
<td>ette-n</td>
<td>salam-i alumtapa-ko</td>
<td>sayngkak-ha-se-yyo?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>which-RL person-NM beautiful-and</td>
<td>think-do-SH-A/EYO-Q</td>
</tr>
</tbody>
</table>

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어떤 사람이 아름답다고 생각하세요?

방금 낭독해주신 그 분 들으면서 이렇게 주근깨 가득하고 치아는 좀 고르지 않은 말괄량이 퍼삐 같은 좀 우스꽝스럽게 생긴 여자에 얼굴이 떠올랐는데 왜지 그 김제동씨는 화려하고 이런 그런 사람보다는 정말 아름다운 사람을 추구하는 그런 분이(.) 그것도 오해인가요? 어떤 사람이 아름답다고 생각하세요?

While listening to the character in the poem that you just recited, I am reminded of the children's story character, Pippi Longstocking who looks a bit cute and funny with a face full of freckles and crooked teeth. For some reason, I think you are a type of a person who would look for someone of true beauty rather than just a girl with a glamorous looks or a pretty face. Am I mistaken? What kind of person do you find to be attractive?

11 Guest 6: ku ette-n salam-eykey panha-nunya(.)
그 어떤 사람에게 반하느냐(.)

12 elle-n suthail-ul cohaha-nunya-nun
what kind-RL style-AC like-do-IN-TC
어떤 스타일을 좋아하느나는

13 mwulum-ey tay-hayse-nun icyquestion-to about-do-TC now
문음에 대해서는 이제

14 hwakko-ha-key yayki-ha-l swu iss-supnita.
absolute-do-AD talk-do-PRS able exist-PNITA
확고하게 얘기할 수 있습니다.

15 i cey-ka kulayse i si-uy i kwucel-ul
this I.hon.-NM thus this poem-GN this verse-AC
이 제가 그래서 이 시의 이 구절을

16 cham coha-ha-nuntey kuke-n
really like-do-but that.thing-RL
참 좋아하는데 그건

17 cikuk-hi cwukwan-cek-i-n kes-i-ki taymwun-ey
very-AD subject-like-be-RL thing-NM because-at
지극히 주관적인 것이기 때문에

18 cenghyenghwa-ha-l swu eps-nun ke kath-supnita.
standardized-do-PRS able not-RL thing seem-PNITA
정형화할 수 없는 거 같습니다.

19 i chayk-ey-to naw-ass-ciman
this book-on-also come.out-PST-but
이 책에도 나왔지만

20 nwun-ey khongkkakei-ka ssu-yess-ul tay-ketunyo.
eye-on pea.pod-NM cover-PAS-PRS time-MIT-KETUNYO
눈에 콩깍지가 쓰였을 때거든요.

21 kulem mwe-l pw-a-to ippu-pnita, then what-AC look-INF-also prettyPNITA
그럼 뭘 와도 이르나요.

22 haphwum-ha-nun ke-l pwa-to ippu-ko,
yawn-do-RL thing-PRS look-also pretty-and
하품하는 걸 와도 이르고,

23 kho pha-nun-ke-l pwa-to ippu-ko,
nose pick-RL thing-PRS look-also pretty-and
코 꿀는 걸 와도 이르고,

24 yay-ka kilkeli-lul cina-kata
this.person-NM street-AC pass-while
이가 길거리를 지나가다

25 kell-ye neme-cye-to ippu-ko
cought-INF fall.down-become-also pretty-and
걸려 넘어져도 이르고

26 ta ippu-n ke-cyo,
all pretty-RL thing-MIT-CIYO
da 이른 거죠.

27 kule-n cekcel-ha-n swunkan-ey
like.that-RL appropriate-do-RL moment-at
그런 적절한 순간에

28 cekcel-ha-key natha-nase
appropriate-do-AD appear-then
적절하게 나타나서

29 cekcel-ha-key na-lul wi-lo-ha-ko
appropriate-do-AD I-AC comfort-do-and
적절하게 나를 위로하고

30 cekcel-ha-key nawa salang-ey ppci-nun
appropriate-do-AD I-with love-to fall.in-RL
적절하게 나와 사랑에 빠지는

31 i motun een wucwu-ka nase-se
this all whole universe-NM come.forward-then
이 모든 전 우주가 나서서

32 mantul-e cwu-nun hwankyeng sok-eys(.)
make-INF give-RL environment inside-in
만들어 주는 환경 속에서(.)

33 twu salam-i ttak manna-nun kyengwu-ka
two person-NM just meet-RL case-NM
두 사람이 막 만나는 경우가

34 iss-ci anh-supnikka?
exist-NOM not-PNITA-Q
있지 않습니까?
I can answer with confidence to the question, what type of person I fall in love with, or what type of person I like. That's why I like the lines in this poem, but since it is extremely subjective, we cannot say with a set objective standard. As we have just heard in this book, it is when you are blinded with love. Even if she is yawning, picking her nose, tripping over while walking, all looks beautiful. So, someone appearing at the right moment, makes me feel better in a right way, and falling in love, all these happening in two people meeting in the environment that the universe has created. Even if you don’t use big word like destiny.
Host then presses on asking, "Why, you don't have someone you are seeing? Not yet? I am asking because that's what I am curious about." It is only then that Guest 6 obliges and gives the answer about his past love in lines 41 to 43. He aligns his answer to the host's question, finally admitting to having had met someone he loved. He does this by employing the -a/eyo ending in line 41. The subsequent two sentences reaffirms his past love, intensified with the word mwullon (of course) and in the mitigation ending -ciyo. He did have someone he loved, someone he had met and then split. By deploying the single -a/eyo ending, Guest 6 glides out of the philosophical knowledge stance and declothes from the reciter/interpreter identity he transpired through the -pnita ending. He indexes a stance of love toward his former girlfriend, then indirectly index an identity of a man who was in love. During the 28-minute segment, Guest 6 used the -pnita ending 50.5%, the mitigating ending 42.1%, and the -a/eyo ending only 7.4%.

<table>
<thead>
<tr>
<th>Line</th>
<th>Guest 6:</th>
<th>Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>41</td>
<td>yey, kulayss-eyo. a, mwullon iss-ess-cyo. yes,hon. so-PST-A/EYO ah, sure exist-PST-MIT-CIYO</td>
<td>예, 그랬어요. 아, 물론 있었죠.</td>
</tr>
<tr>
<td>42</td>
<td>iss-ki-to ha-ko(,) kulena heyeci-ki-to ha-ko(,) exist-NOM-also do-and but part-NOM-also do-and</td>
<td>있기도 하고(,) 그러나 헤어지기도 하고(,)</td>
</tr>
<tr>
<td>43</td>
<td>kuleh-key tw-ayss-cyo. like.that become-PST-MIT-CIYO</td>
<td>그렇게 됐죠.</td>
</tr>
</tbody>
</table>

Yes, that's how it was. Of course, there was someone. There was, then we broke up. That's what happened.
8.2 Affective Attitude

8.2.1 Personal Respect

Guest 27, Cay-o I is a former National Assemblyperson who is known for being a right-hand man to President Myeng-pak I. In May 2012, he was quoted in media as having referred to President I as the most praiseworthy president in Korean history. Excerpt ‘President's Thoughts’ is from an interview in Program E, Host 56 points out to different background between the guest and Korea's president (lines 1-3). He asks what made the two be on the same page.

Excerpt ‘President's Thoughts’

| 25 | Host 56: yey, sasil I Myeng-pak taythonglyeng-hako kwankyey-lul po-myen tay-kiel yes, truth I Myeng-pak president-with relation-AC see-if large-company 예, 사실 이명박 대통령하고 관계를보면 대기업 |
| 26 | CEO chwulsin-i-ko, cay wuntongkwen chwulsin-i-n-tey CEO backgroung-is-and, opposition activist.group background-is-RL-but CEO 출신이고, 제 운동권출신인데 |
| 27 | sasil mwe-ka kulehkey thongha-key tway-ss-ulkkayo? truth what-NM like.that go.through-AD become-MIT-LKKAYO-Q 사실 뭐가 그렇게 동하게 됐을까요? |
|   | 예, 사실 이명박 대통령하고 관계를 보면 대기업 CEO 출신이고, 제 운동권 출신인데 사실 뭐가 그렇게 동하게 됐을까요? |
|   | Yes, looking at your relationship with President Myeng-pak I, he is a former CEO of a large firm and you a former activist. I wonder what made a good match? |
| 28 | Guest 27: ce-nun I.SH-TC 지는 I |
| 29 | Host 56: eti mwe ewulli-ci anh-nun kulen somewhere what go.with-NOM not-RL such |어디 뭐 어울리지 않는 그런 something that do not go together |
| 30 | Guest 27: yey, taythonglyeng-kkeyse-nun haksayingwuntong-ul yes, president-NM.hon-TC student.movement-AC 예, 대통령께서는 학생운동을 |
가시고 난 다음에 기업으로 가셨고, 산업화의

저는 회생운동을

고 계속해서 민주화 운동 현장에

남아있었고, 그리고 그 때문에

한국에י(의) 계획이나 또 나라오(의) 살림이나

경제의 발전이나 이런 점에 대해서

 대통령께서 대통령께서 훌륭한 생각들을

나는 솔직하게 그런 생각들을 못 가졌기 때문.

저는 그량 독재가 무너지고 민주화가

토요-연면 묘천을 보고서 민주-모니-의 사고-만 알았지

그렇게 다 저는 제 청춘을 바친 사람이고, 당장

그것을 깨 당 정책에 세우는 거셨습니다.

가시고 난 다음에 기업으로 가셨고, 산업화의

저는 회생운동을

고 계속해서 민주화 운동 현장에

남아있었고, 그리고 그 때문에

한국에이(의) 계획이나 또 나라오(의) 살림이나

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토요-연면 묘천을 보고서 민주-모니-의 사고-만 알았지

이런 것에 대해

그렇게 다 저는 제 청춘을 바친 사람이고, 당장

그것을 깨 당 정책에 세우는 거셨습니다.
Yes, the president was a student activist then later joined a large company, after which he became a leader of Korea’s industrialization. I was also involved in student movement, but remained active in democratization activism even after college. So, the president had admirable thoughts in a very detailed way about the nation’s management and economic development. Frankly my thoughts did not include such. I simply thought that everything would be fine when dictatorship collapse and democratization came. So, I dedicated my youth on activism, and my pressing concern was fighting against the dictatorship. So this is what I think. I should always respect and follow those whose thoughts are better than mine. Shouldn’t that be the attitude of a statesman?

Guest 27 acknowledges the difference in the backgrounds between the president and him. They were both student activists in college, but the president moved on to work in the corporate sector, while he remained as a social activist (lines 6-10). In describing the president’s background, Guest 27’s personal respect for the president becomes clear. He uses honorific words kkeyse (honorific subject marker) in line 6 and honorific si three times to show his personal respect⁸ in lines 7 and 8. Then, in the same sentence, he points out that the president had admirable and detailed plans for the country’s future in economic growth in lines 11-14. In mentioning the

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⁸ The referent is used to show one's respect for the referent on TV shows. Even if the referent is of a high position or
president's commendable plans for the nation, he again uses the subject honorific si and adopts -a/eyo ending to close the sentence (line 14). The use of honorific words by Guest 27 when referring to the president contrasts to the earlier Excerpt 'Condolence' we have seen in Chapter 6 where Guest 21 utters words of condolence to the death of a late president. Guest 21 uses non-honorific subject marker i, and non-honorific predicates 'be' ira, 'stand' seko and sese, and 'has been doing' hay wassta as below.

**Excerpt 'Condolence'**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.</td>
<td>Guest 21: <em>um:: nomwuhyen taythonglyenga cencik</em> Uhm:: Roh Moohyun president-NM previous.occupation 음:: 노무현 대통령이 전직</td>
</tr>
<tr>
<td>17.</td>
<td>taythonglyeng ha nun cem-to iss-keyss-ciman ey: 대통령이라는 점도 있겠지만 예:</td>
</tr>
<tr>
<td>18.</td>
<td>kulena ku-pota no-taythonglyeng ey:: hanphyengsayng but that-more Roh-president-NM eh:: one-lifetime 그러나 그보다 노대통령이 예:: 한평생</td>
</tr>
<tr>
<td>20.</td>
<td>sese il-ul hay wa-ss-ta ha-nun cem-eyse manh-un stand-so work-AC do come-PST-DC do-RL point-from much-RL 서서 일을 해 왔다 하는 점에서 많은</td>
</tr>
</tbody>
</table>

**Excerpt ‘President's Thoughts’**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Guest 27: <em>yey, taythonglyenga ckeyss-hun haksayingwuntong-ul</em> yes, president-NM.hon-TC student.movement-AC 예, 대통령께서는 학생운동을</td>
</tr>
<tr>
<td>7</td>
<td>ha-si-ko na-n taum-ey kiep-ulo ka-sye-ss-ko sanephwa-uy do-SH-and after-RL next-at corporation-to go-SH-PST-and, industrialization-of</td>
</tr>
</tbody>
</table>
Guest 27 is a long-time friend of the president for more than four years, and a major political magazine, *Welkan Cosen (Monthly Chosun)*, referred to Guest 27 as the president's *yacen salyengkwan* or a 'field commander,' a man who will put himself at any risk to fight for the president. Guest 27 is well-known for his personal reverence for the president, and by using *-a/eyo* in referring to the president, Guest 27 is indexing his attitude of personal admiration and respect which indexes identity of loyal and trusted personal aide who is also a friend to the president. His multiple uses of honorifics further supports the indicative evidence.

In the subsequent sentence, Guest 27 contrasts himself to the president. He describes himself as having been more of just an idealist fighting against the dictatorship, and he adopts a mitigating ending of *-ketunyo*. He is pointing out to his shortcomings of not having the realistic insights for the country's future like the
president did. Guest 27 finishes his turn with the last four sentences by employing the
-pnita ending uttered consecutively in the lines 16-22. He states that he dedicated his
youth to social activism since his pressing concern was fighting against the
dictatorship. He adds that he always respects and follows those whose thoughts are
better than his. The final sentence ends in a question, asking the obvious question
whether or not his has the proper attitude of a statesman. The last sentences in -pnita
are indexing his stance of professional dedication and commitment to his work of
activism and statesmanship. This in turn indexes his identity as an idealist activist of
the past in line 19 and now a respectable statesman in lines 20 to 22. Indexing of his
stance and identity are in line with the excerpts we have seen in Chapter 6. During the
25-minute segment, Guest 27 used the -pnita ending 47%, the mitigating ending
45.5%, and the -a/eyo ending only 7.6%.

8.2.2 Hope

Guest 35, Cwung-kwen Cin is a 44-year old male professor of aesthetics
known for his philosophical debates. In Program A with Host 51, Guest 35 discusses
topics such as the choice of topic of his TV debates some of which were controversial,
Korean film, hobby, family, Korea's potential, and his goals. Guest 35 says that
although he does not own a car, he does own a plane that he likes to fly in his pastime.
In Excerpt 'Plane Price,' Host 51 asks how much Guest 35’s plane is. In Chapter 6, we
have seen an example of statements stated in the -pnita ending when the answer is
fixed as with information involving numerical facts. Thus, Guest 35 answers in the -
pnita ending (line 3), stating the price of his plane cost as being approximately 40
million won. Through the -pnita ending, the speaker is indexing his knowledge stance
of being familiar with plane prices, which indirectly indexes an identity of an amateur
pilot. Although the figure is an approximation, reflected in the word yak
(approximately) in line 2, the speaker is confident of the rough figure of his plane price.

Excerpt 'Plane Price'

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Host 51: cikum kaci-ko kyeysi-n ke-n elma. = now have-and exist.SH.-RL thing-RL how.much 지금 가지고 계신 건 얼마.= How much is the one you have now?</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Guest 35: = ceyke-nun yak I-hon.thing-RL about = 제거는 약 how much is the one you have now. The one I have now is about 40 million won.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>4000-man wen cengto-ha-pnita. 4000-ten.thousand won degree-do-PNITA 4000만 원 정도합니다. 제거는 약 4000만 원 정도합니다. The one I have now is about 40 million won.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Host 51: pihayngki han-tay-ka kuleh-key ssa-pnikka? airplane one-CL-NM that-AD cheap-PNITA-Q 비행기 한대가 그렇게 싼가? Planes come that cheap?</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Guest 35: yey-yey.(.2) ce-to cal mollass-nuntey(.) yes-hon. yes-hon. I-hon.-also well don’t.know-PST-but 예예(.2) 적도 잘 몰랐는데(.)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>yuhak-ha-l ttay wuyen-i tokil-ey iss-ul-ttay study.abroad-do-PRS time by.chance–AD Germany-in exist-when-time 유학할 때 우연히 독일에 있을때</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>capci-lul pw-ass-nuntey nemwu-na mesci-key sayngki-n pihayngki-lul magazine-AC see-PST-and much-INF cool-AD look-RL airplane-AC 잡지를 봤는데 너무나 멋지게 생긴 비행기를</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>pw-ass-nuntey ku-ttay 10-man malukhu ku ttay ton-ulo see-PST-and that-time 10-ten.thousand malukhu that time money-with 봤는데 그때 10만 마르크 그 때 돈으로</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>→ 6000-man wen-i-eyyo(.2) 6000-ten.thousand won-be-A/EYO 6000만 원이에요(.2)</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>ku-ke-l po-ko cey-ka e i-cengto-myen nay-ka nacwung-ey</td>
<td></td>
</tr>
</tbody>
</table>
To the cost information Guest 35 has given, the host reacts by commenting in a question form, asking if planes come at such low price. Guest 35 says that he did not know the plane prices very well himself before, but when he was studying abroad in Germany, he happened to see a really nice looking airplane in a magazine. The price was 100,000 marks which is equivalent to 60 million won at the time. The number 60 million won, although he does not use the word yak (approximately) this time, is said with an -a/eyo ending (line 9). One may expect the two numbers (approximately 40
million won of the plane he owns now, and 60 million won of the plane he saw in a magazine during his study years in the past) would be reported using the same ending -pnita ending. If anything, because the price of his present plane is said in approximation while the price of the plane shown in a magazine is uttered without an approximate expression, one might certainly expect the latter to be stated in the -pnita ending. Guest 35, by deploying the -aleylo ending when stating the price in a magazine, is indexing his affective stance of hope and excitement. In the subsequent utterance, he gives an account of his reaction to seeing the plane price in a magazine, a thought that he could probably buy a plane when he earns money in the future. His comment is met with the host's comment (line 12), “oh”, then Guest 35 continues on to complete his reflection on his hope regarding owning a plane. He comments that he kept his hopes up, and he was able to make his dream come true in ten years. He completes the last sentence of the turn in the mitigating ending of -ciyo. During the 27-minute segment, Guest 35 used the -pnita ending 43.7%, the mitigating ending 48.2%, and the -aleylo ending only 8.0%.

8.2.3 Nostalgia

In Program C, the host always asks the same final question to the guests, “Here is the last question. What is your favorite song?” The guests are surprised at this random question and often relieved that it is not a difficult question to answer. As a means to end the interview on a positive note, every guest is asked to sing their favorite song since many Koreans love to sing. Upon hearing the question on one's favorite song, the guests let down their guards and laugh at the totally unexpected question or vehemently decline to comply with the request to sing. Excerpt ‘My Favorite Song’ begins after Guest 18 gave the title of his favorite song to the host's final question of what the guest's favorite song is. Guest 18 Huy-lyong Wen is a 43-
year old male National Assemblyperson and a minor candidate for presidential primary election. In the show, he answered various questions, many related to the campaign issues such as income tax, real estate tax, housing, revealing candidates’ personal registration record, investigation of politician's background, campaign strategy, etc. The excerpt is from the ending of the interview when the topic changes from political issues to the guest's favorite song. Host 52 of Program C comments that Guest 18’s favorite song seems to be the most recent release among the favorites of all the guests to the show (line 2).

Excerpt ‘My Favorite Song’

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
</table>
| 1    | Guest 52  
|      | cehuy phulokulaym-ey chwulyen-ha-si-n pwun-tul  
|      | cwung-ey our.SH program-at  
|      | appear-do-hon-RL person.HT-PL middle-at  
|      | 저희 프로그램에 출연하신 분들 중에  
|      | 가장 최근곡인 것 감습니다. ((웃음)) |
| 2    | kacang choysinkok-i-n kes kath-supnita.  
|      | (laugh)  
|      | 가장 최근곡인 것 감습니다. ((웃음))  
|      | I think it is the newest release among the favorite songs of our show guests. |
| 3    | Guest 18  
|      | 94-nyento nolay-nteyyo.  
|      | choysinkok-i-nka-yo?  
|      | (laugh together)  
|      | 94-year song-MIT-NTEYYO. latest.song-is-MIT-NKAYO?  
|      | (laugh together)  
|      | 94년도 노랜데요. 최신곡인가요?  
|      | ((함께 웃음))  
| 4    | ((show edited)) cey-ka 94-nyen 95-nyen ku-ttay-ka hancham (.). e:  
|      | ((show edited)) I.SH-NM 94 year 95-year that-time-NM a.good.while (.). uh:  
|      | ((편집되었음)) 제가 94 년 95 년 그때가 한참 (.). 이:  
| 5    | sethayci-uy (.2) kayo hyekmyeng ihwu-ey wuli-nala  
|      | Se-Thayci-of (.2) song revolution after-at us-nation  
|      | 서태지의 (.2) 가요 혁명 이후에 우리나라  
| 6    | kayo-ka han swucwunn ollaka-n ttay-ketunyo.  
|      | ((moves right hand upward song-NM one level go.up-RL time-MIT-KETUNYO.  
|      | ((moves right hand upward 가요가 한 수준 올라간 때가든지. ((오른 손으로 올라가는 손 동작))  
| 7    | to signal going up)) ku-ttay cham (.3) e:  
|      | nolay tut-nun caymi-to to signal going up)) that-time truly (.3) uh:  
|      | song listening-RL fun-too  
| 8    |  
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Guest 18 reacts saying that his favorite song is from 1994 speaking in the mitigating ending of –nteyyo (line 3). Yet, the host points out that it is the newest release although it has been seven years since, and both the host and the guest laugh at this comment said in the mitigating ending of -nkayo (line 3). In the next sentence, he mentions that 1994 was the time when the quality of Korea’s pop music improved after the ‘pop revolution’ led by a singer Thay-ci Se, again using a mitigating ending,
this time -ketunyo (line 6). In the subsequent sentence he tells that back then, it was fun to listen to music, to sing, and to dance in noraebean, where people go to sing to background music. In the same sentence he adds that back then he had some spare time, so he enjoyed singing the song and grew to like it. Finally, he says that even now, when he hears it, it feels like a new release. The ending of this long sentence is in – a/eyo (line 12) when he mentions how the 1994 song feels to him now after many years, that it still feels like a new release. This is one of the only two -a/eyo ending he uses in the interview, and the ending indexes his affective stance of nostalgic feeling about good times. Guest 18 at this point in the interview has completely disrobed his presidential candidate identity and is now indexing his memorable feeling which indexes his individual person identity, who loves the song from 1994. This contrasts to his earlier utterances previous to the excerpt when he indexes political candidate identity by speaking in -pnita. During the 14-minute segment, Guest 18 used the -pnita ending 59.1%, the mitigating ending 39.4%, and the -a/eyo ending only 1.5%. Of all the 43 guests, Guest 18’s average use of the –a/eyo ending was the lowest at a mere 3.4%. When answering this final question in Program C, guests adopt the -a/eyo ending indexing their liking of a song as an individual, rather than as a professional for whom they were interviewed.

8.3 Personhood

The excerpts in section 8.1 show how the -a/eyo ending index affective stance of affective emotions such as happiness, sadness, worry, anger, and love. The endings in turn indirectly index personhood identity. The excerpts in section 8.2 demonstrate the -a/eyo ending indexing affective attitude stance such as personal respect, hope for future, and nostalgia about the past. The identities the -a/eyo endings indirectly index
share the trait of an individuality of a being rather than a professional being. The third
group in Section 8.3 below shares the common traits as the previous two sections in
the aspect that -a/eyo index affective stance and personal self. Yet, the indexing of
personhood is more distinct in the qualitative data of Section 8.3.

8.3.1 Individual

Guest 9, Kyeng-wen Na is a 45-year old female National Assemblyperson and
the spokesperson of the ruling party. As the party spokesperson, her responsibility
includes publicly defending the administration’s actions. When Korea’s president had
dismissed the head of KBS television station for a deficit, a controversy surfaced over
the presidential authority to dismissal. Regarding the controversy, the government is
making a justification by arguing that the nation's president not only has the
appointment right, but also the dismissal right. Excerpt ‘It was His Fault’ below is
from Program F where Host 61 comments on Guest 9’s position. Guest 9's position is
that the issue pertains to the fault of one man, the head of KBS’s, and not necessarily
the fault of a TV station as an organization that the finance was mis-manage (lines 1-
4).

**Excerpt ‘It was His Fault’**

<table>
<thead>
<tr>
<th>1</th>
<th>Host 61: cikum Na uywen-nim-kkeyse-nun i mwuncey-nun now na assembly.person-HT-hon.TC-TC this problem-TC</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>KBS-uy mwuncey-laki-pot-a-nun CengYen-cwu sacang kayin-uyl kbs-of problem-QT-more-TC ceng yen-cwu president individual-of KBS의 문제라기보다는 정연주 사장 개인의</td>
</tr>
<tr>
<td>3</td>
<td>kyengyengpwusil-ey kwanhan mwuncey-lanun management.insufficiency-about related problem-QT 사장 개인의 경영부실에 관한 문제라는</td>
</tr>
<tr>
<td>4</td>
<td>ipcang-i-nteyyo. position-be-MIT-NTEYYO. 입장을내예요.</td>
</tr>
</tbody>
</table>
지금 나 의원님께서는 이 문제는 KBS의 문제라기보다는 정연주 사장 개인의 경영부실에 관한 문제라는 입장인데요.

The position Assemblyperson Na is that this problem is a matter of (KBS's) president Yen-cwu Ceng's personal mismanagement, rather than a problem of KBS.

another Guest’s comment omitted

Guest 55: (omitted background comment))
i-pen kamsawen-uy kamsa
this-time The Board of Audit and Inspection of Korea (BAI)-of audit
이번 감사원의 감사

kyelkwa-lul po-myen akka motwu-ey-nun kamsawen-uy kamsa
result-AC see-if before all-of-TC BAI-of audit
결과를 보면 약간 모두에는 감사원의 감사

kyelkwa-ka ilyeyeck-ulo ppalli ha-yss-ta, ileh-key
result-NM unpreceding-by fast do-PST-DC like-this
결과가 이례적으로 빠르게 했다, 이렇게

malssum-ha-si-ciman myeol kaci salye-eye-po-myen, ipen kamsa
talk.hon-do-hon-but few variety case-from see-then, this.time audit
말씀하시지만 몇 가지 사례에서 보면, 이번 감사

kyelkwa-ka, >83il kelly-ess-tako akka enkup-ha-si-n kes
result-NM, > 83day take-PST-QT earlier mention-do-hon-RL fact
결과가, >83일 걸렸다고 약간 언급하신 것

kath-untey<, talu-n kamsa-uy kyengwu-ey 55il-ey, kamsa-ka
same-but<, different-RL audit-of case-at 55day-at, audit-NM
같은데<, 다른 감사의 경우에 55일에, 감사가

mach-n kyengwu-to iss-ko Sahallin yuncan-saep-ey kwanlyen-toy-n
finish-RL case-too exist-and Sakhalin oil-project-at associate-become-RL
마찬가지로 있고 사할린 유전사업에 관련된

kes-un 22il maney kamsa-ka machy-e-ci-ki-to ha-yess-supnita.
fact-TC 22day in audit-NM finish-INF-become-NOM-too do-PST-PNITA.
 것은 22일 만에 감사가 마치지기도 하였습니다.

kulayse ipen KBS kamsa-man machy phyocek-kamsa-chelem
therefore this.time kbs audit-only like target-audit-as
그래서 이번 KBS 감사만 마치 표적감사처럼

ilehkey ppalli cinhayng-tway-ss-ta >malssum-ha-si-nun ke-n
like-this quickly proceed-become-PST-DC>talk.hon-do-hon-RL thing-TC
이렇게 빠르게 진행했다, 말씀하시는 건

ceckcel-chi anh-un-tey< eccaystun ipen >kamsawen-uy kamsa
suitable-do-NOM not-RL-but< however this.time >BAI-of audit
적절치 않은데< 아무래도 이번 >감사원의감사

kyelkwa-lul po-myen< ini cal a-sita-sipi 4nyen tongan
result-AC look-if< already well know-hon-as,if 4year while
결과를 보면< 이미 잘 아시다시피 4년동안

204
chen::chil-payek-wen kalyang-uy, thousand::seven-hundred-hundred-million (170 billion) won about-of, 천::칠백억 원 가량이.

ku::nuweck-cekcachel-ul palsyngsikhy-ess-ko ku nayyong-ul that::accumulate-deficit-AC generate-PST-and that content-AC 그::누적적자를 발생시켰고 그 내용을

tulyetapo-myen, mwullon yeki-e tyhayse yele kaci nonlan-i look.into-if, sure here-at in.regard.to many variety controversy-NM 들여다보면, 물론 여기에 대해서 여러 가지 논란이 iss-nun-tey< nayyong-ul po-myen (.3) a, 1172ek wan-uy exist-RL-but< content-AC see-if (.3) ah, 117.2billion won-of 있는데< 내용을 보면 (.3) 아, 1172억 원의

nuweck saep-onsil-i-cyo. ayyong-ul po-myen, ilen accumulate business-loss-is-MIT-CIYO. content-AC see-if, such 누적 사업손실이죠. 내용을 보면, 이런

ke-pnita. kwango-suwpul-ul:: kwata-ha-key yeysang-ul fact-PNITA. Advertising-revenue-AC:: excessive-do-AD expect-AC 걸니다. 광고수입을:: 과다하게 예상을

hay kac-ko: suwpul-i i-mankhum te tuleo-nikka cichwul-to do have-and: income-NM this-much more comin.in-so expense-too 해 갖고:수입이 이만큼 더 들어오니까 지출도

i-mankhum te ha-l suw iss-ta hay-se cichwul-ul manhi this-much more do-PRS possible exist-DC do-therefore expense-AC much 이만큼 더 할 수 있다 해서 지출을 많이

→ cap-un ke-yeyyo::< kulenikka yekkhentay: kwango-thim-eyse hold-RL fact-A/EYO::< so for.example: advertising-team-at 잡은 거예요::< 그러니가 예컨대: 광고팀에서

yeychuk-ha-n calyo-pota 2663ek wen-ina predict-do-RL data-than 266.3billion won-as.much.as 예측한 자료보다 2663억 원이나


kulehkey ha-yse kyelkwuk-un kwango-suwpul-i like.that do-so eventually-TC advertisement-income-NM 그렇게 해서 결국은 광고수입이

yeysang-potato 2773ek wen-ina cek-key suwik-toy-nun expect-than 277.3billion won-as.much.as few-AD profit-become-RL 예상보다도 2773억 원이나 적게 수익되는

pa: palamey kyelkwuk ile-ha-n kes-i motwu cekca-ey pa therefore eventually like.this-do-RL thing-NM all deficit-at 마: 바람에 결국 이러한 것이 모두 적자에

yenghyang-ul cwe-ss-ko ku-kes-un nwues-potato
Looking at the auditing results done by the Board of Audit and Inspection of Korea (BAI), you mentioned that the results came out unprecedently fast, but we can look at some other cases. I believe you mentioned that the auditing on this issue took 83 days, but there was a case where auditing was completed in 55 days, and the auditing on the oilfield project in Sakhalin was completed in mere 22 days. So, the statement that sounds like targeting the auditing on KBS TV station is not appropriate. Anyhow, Looking at the audit result by BAI, as you well know, accumulated deficit of approximately 170 billion won over a four-year period. Looking at its content, (3) oh, it is 117.2 billion won of accumulated business deficit.

Looking at it more in detail, it is like this. He set: expenditure very high, saying that we can afford this much more spending because we are expecting this much more income. He did so because he had over-estimated the expected advertisement income. So, for example, he made an increase of 266.3 billion won from the estimate made by the advertisement team. As a result, the advertisement profit turned out to be 277.3 billion won less than expected, all these affecting the deficit. Most of all, it resulted in the increased amount of spending. (omitted the rest of her turn of two additional sentences in the pmita ending discussing investment and BAI regulations)
Guest 9 provides the reasons for her defense in lines 5 to 33. First, she brings up the criticism that the auditing of the case was done in an unprecedently expedited manner of just 83 days, and notes other cases which took less number of days of just 55, and in some cases even as little as 22 days. She speaks in the -pnita ending (line 12) as she does over half of the time in the show. As we have seen in Chapter 6, section 6.4.2 numerical facts often entails -pnita in which certainty stance of a professional identity who is an expert of the pertinent numbers is indexed. In the next sentence, Guest 9 says that therefore, it is inappropriate to target the TV station’s auditing period. In the same sentence she adds that a business deficit of over 117 billion won has accumulated according to the audit results, speaking in the mitigating ending of -ciyo, indexing the large scale of the deficit sum (line 21).

Guest 9 continues on to further examine the deficit. Before proceeding, she says that “the details are like this” in the -pnita ending (line 22). As the speaker with the floor, she is announcing the description of the deficit indexing her stance of epistemic knowledge that she has researched the case. Also, -pnia is indirectly indexing her identity as a reporter of Ceng’s case. Her announcement sets the scene to an important point she is going to present.

In the two succeeding sentences, Guest 9 details the financial error KBS president has committed, employing the -a/eyo ending in lines 22-27. She states that Ceng had set the expenditure excessively high, and that he had justified his decision by referring to an increased expected income (line 25). Maintaining the -a/eyo ending, Guest 9 continues, explaining that the act of setting an exorbitantly high expenditure was done by increasing as much 266.3 billion won more than the estimate set by the advertisement team. She emphasizes Ceng’s blunder by using the word ina meaning ‘as much as’ in line 27. The two -a/eyo endings index a fallible stance and the

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9 Prior to line 5, Guest 9 makes introductory statements about KBS President Ceng, which are omitted in the data. The introduction is about the time of Ceng's appointment which were stated in three sentences in -pnita and one in the mitigating ending of -koyo.
indirectly index Ceng's individual person identity who has erred by overlooking the advertisement department's estimate. She is highlighting the fault of president Ceng as an individual, rather than seeing it as a TV station organization’s mistake through the -a/eyo ending. The speaker is covering-up her own epistemic stance and professional identity, and she is exposing an affective fallible stance and personhood identity of the referent, Ceng.

In the same turn, Guest 9 then describes that as a result of his act, the advertisement profit turned out to be 277.3 billion won less than anticipated, resulting in a deficit emphasizing that Ceng's budget allocation resulted in the increased amount of spending. Guest 9 ends the turn in the mitigating ending of -ketunyo to convey the obvious phenomena that less than expected profit from the advertisement obviously resulted in the deficit. In defending the act of the nation's president -- i.e., dismissing the head of a government-subsidized television station --, Guest 9 emphasize that the TV station's head himself is to blame for his poor management and not the station as an organization. In making her point, Guest 9 cleverly deploys the -a/eyo ending to index the fallible stance and personal aspect of the TV station president as an individual. In other words, Guest 9 is indexing the individuality of the referent, namely the TV station head; it is an action of ‘referent indexing’. During the fifty-minute interview devoted entirely to the issue of termination of a TV station president, Guest 9 used the -pnita ending 57.2%, the mitigating ending 36.8%, and the -a/eyo ending 6.0%. Of the 6.0% -a/eyo usage, 3% was filler word kulsseyyo, which means "well". The usage of the -a/eyo ending in the excerpt stands out as the speaker strategically slips in these two -a/eyo to index one fallible stance and a person's individuality identity.
8.3.2 Gliding to and from Stance and Identity

Speakers alternate their choices of sentence endings even within one topic. As sentence endings index different stance and identity, the speaker constructs one's or the referent's identity for the given moment. Following two excerpts identity construction route from one type to another while sustaining one topic. Section 8.3.2.1 exhibits identity construction from a professional to an individual; while Section 8.3.2.2 exhibits identity construction in the reverse order from an individual to a professional, then back to an individual. Epistemic stance is indexed enroute to a professional identity as evidenced in Chapter 6, while affective stance is indexed en route to a personal identity. Such gliding in identity construction is implemented while the same interview topic is maintained.

8.3.2.1 Lighthearted Elderly Person to a Responsible University President

Excerpt ‘Hair Turned All Gray’ below shows the -a/eyo ending indexing one's affective personal stance and personhood identity when talking about one's work. Guest 11, Pem-hwun Pak is a 58-year old male president of a university. He is the first university president to be elected with a background in performing arts instead of a more main-stream academics. In Program A, he discusses a wide variety of topics including the post of the university president, hair turning gray, field of Korean classical music, opposition to his becoming the president, appearing in commercial for fund raising, founding Hallyu academy, childhood (getting into music, feeling the difference between the Western music instrument and Korean ones), changing the culture and popularizing Korean classical music (play or matang-noli, China-Japan-Korea, performance in North Korea, founding a Korean classical music kindergarten) getting married in 10 days after meeting his wife, parents' generation, and family motto.
In the early part of the show, Host 51 mentions that it has been over a year since he became the university president (lines 1-2). Guest 11 comments that it has been a year and three months (line 3) providing more precise information. Here, the fixed numbers are uttered in the –pnita ending in indexing firmness as discussed in section 6. 5 Then, the host asks to comment on the year he has served as the university president, and not as music artist (lines 4-5). Guest 11 answers in four sentences (lines 6-11) three of which are in –pnita and one in the mitigating –koyo. He says that he does not know how he came to this point in time, and that he has been very busy. He also believes that he took on the president post at a most difficult time, and that this is not a concern that he is facing alone but probably all current university presidents are experiencing. As the show sub-title Ches Yeyswul-in Chongcang, Pak Pem-hwun “The First Artist to Become a University President” suggests, Guest 11’s position as a university president is the focus because university presidents have academic background in more traditional academic fields. As Guest 11 reflects on the year as the university president, he is indexing his stance of being responsible in taking the president's post by working hard. He is shouldering responsibility and serious concern for the university. Thus, -pnita is the choice of his sentence ending, indexing his responsible stance and identity as the university head.

Excerpt ‘Hair Turned All Gray’

| 2 | nem-us-yess-tako kule-nunteyyo? over-SH-PST-QT so-MIT-NUNTEYYO? 남으셨다고 그래는데요? |

(I heard) that it has been over a year since you became the president of the
Yes, it has been a year and three months.

Yes, it has been a year and three months.

How does it feel to have spent a year as the university president, and not the artist, Pak Pem-hun?

I don’t know how I came to this point. Yes. I have been very busy. I think I took on a president post at a most difficult time. This is not just mine, but...
Next, the host lightheartedly mentions that the guest’s hair color has turned very gray (line 12). Guest 11 confirms with a light laugh and a smile that his hair has indeed turned all gray, answering in the –a/eyo ending in line 14. The host is insinuating that the guest’s work, as a university president is so arduous and stressful that it is making his hair turn gray. Although the topic is still on the hard job of a university president, the atmosphere is cheery and of laughter. The switching of the ending to –a/eyo from the -pnita ending while still on the same topic, indexes the speaker stance of lightheartedness of an individual self. While maintaining the topic of his new post of a university president, the speaker glides from a responsible president stance and identity to a light-hearted individual stance and a gray-haired 58-year old person identity by adopting the -a/eyo ending in line 14. The guest’s hair color is a personal matter. During the 25-minute segment, Guest 11 used the -pnita ending 52.4%, the mitigating ending 29.4%, and the -a/eyo ending 18.2%.

8.3.2.2 Contemplating Young Man to a Confident Psychiatrist

The previous excerpt illustrated gliding from a responsible stance and
professional identity to a light-hearted stance and elderly individual identity. A similar gliding is delineated in the following Excerpt 'Past Self, Present Psychiatrist,' but in an opposite direction from an individual self to a professional. Guest 25, Si-hyeng I is a 67-year old male psychiatrist from Southeastern region. On Program G, Host 63 interviews him on a wide variety of topics about the guest’s home, his essay titled 'Do you know Adam?', younger generation husbands accompanying their wives at childbirth, plan for next writing piece, religion, how he chose psychiatry as a specialization, studying at Yale, writing a book about living in cities, stepping down from a university teaching job in the 70s due to a political reason, most unforgettable patient; love, marriage, and divorce; monetary gift at weddings, success, the society's biggest problem which he sees as being egotism, individualized life style, reason for not entering the politics, regionalism, society's positive future, etc.

**Excerpt 'Past Self, Present Psychiatrist'**

<table>
<thead>
<tr>
<th></th>
<th>Host 63:</th>
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<tbody>
<tr>
<td>2</td>
<td>kulay-kaciko tuleka-sy-ese uysa-lul ha-si-myense so-with enter-SH-then doctor-AC do-SH-while 그래가지고 들어가서서 의사를 하시면서</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ku supheysylthi-lako hay-ya ha-nayo? that specialty-QT do-must do-MIT-NAYO 그 스페셜티라고 해야 하나요?</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>ku cenkong-ul(.) cemmwun cenkong-ul cengsinkwa-lo that major-AC specialty major-AC psychiatry–with 그 전공을(.) 전문 전공을 정신과로</td>
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</table>

So, as you went to the U.S., you call it one's specialization, right? Hmm your major, you psychiatry as your specialization

<table>
<thead>
<tr>
<th>5</th>
<th>Guest 25:</th>
<th></th>
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<tbody>
<tr>
<td></td>
<td>ney. yes-hon. 네. Yes.</td>
<td></td>
</tr>
</tbody>
</table>
Host 63: ku-ke-n ette-n tongki-ka(  )
that-thing-RL which-RL motivation-NM
그건 어떤 동기가 ( )

mwusun tongki-ka iss-ess-nayo?
what-RL motivation-NM exist-PST-MIT-NAYO
무슨 동기가 있었나요?

그건 어떤 동기가( ) 무슨 동기가( ) 있었나요?
What was your reason or motivation making the decision?

Guest 25: cey-ka ku-ttay mikwuk-eyse inthen-ul ha-myense ce-nun yeki-se
I-hon. that-time U.S.-in intern-AC do-while I-hon. here-at
제가 그때 미국에서 인턴을 하면서 저는 여기서

kwunuykwan-ul ha-l ttay-ko
army.doctor-AC do-PRS time-and
군의관을 할 때고

ilpan kwunuykwan-ulo ka-ss-eyo.
general army.doctor-as go-PST-A/EYO
일반 군의관으로 갔어요.

cemmuuwy-ka eps-unikka( ) uykwatayhak colep-ha-ko.
specialist-NM lack-because medical.college graduate-do-and
전문의가 없으니까( ) 의과대학 졸업하고

palo ka-ss-unikka kulaye icye mikwuk-ul ka-ss-nuntey
straight go-IN-because so now U.S.-AC go-PST-but
바로 갔으니까 그래서 이제 미국을 갔는데

keki-se twu kaci-ka iss-eyo.
there-at two-CL-NM exist-A/EYO
거기서 두 가지가 있었어요.

senghyengoykwa-lul ha-nunya( ) cengsinkwa-lul ha-nunya( .3)
plastic.surgery-AC do-IN psychiatry-AC do-IN
성형외과를 하느냐( ) 정신과를 하느냐( .3)

kuleh-key sayngkak-ul hay-ss-nuntey( )
that-AD thought-AC do-PST-but
그렇게 생각을 했는데( )

nay-ka yenge-lul cham cal hay-ss-eyo.
I-NM English-AC very well do-PST-A/EYO
내가 영어를 잘 했어요.

mikwuk saynghwal-un elma an tw-ayto
United.States life-TC much not become-also
미국 생활은 얼마 안 됐도

cengsinkwa-nun mal-ul cal
psychiatry-TC speech-AC well
정신과는 말을 잘

hay-ya toy-nikka mal mos-ha-myen (  ) canhayo.
해야 되니까 말 못하면 ( ) 걱다요.

제가 그때 미국에서 인턴을 하면서 저는 여기서 군의관을 할 때고 일반 군의관으로 갔어요. 전문의가 없으니까( ) 의과대학 졸업하고 바로 갔으니까. 그래서 이제 미국을 갔는데 여기서 두 가지가 있어요. 성형외과를 하느냐( ) 정신과를 하느냐.(3) 그렇게 생각을 했는데( ) 내가 영어를 참 잘 했어요. 미국 생활은 얼마 안 돼도 정신과는 말을 잘 해야 되니까 말 못하면 ( ) 걱다요.

While I was working as an intern in the U.S. (.2) at the time I was working as a military doctor. I was working as a military doctor, I served as a regular military doctor. I had no specialization because I went immediately after graduating from a medical school. Then, I went to the U.S. where I had a choice between two areas, whether to go into plastic surgery or psychiatry. That is what I thought. I spoke English very well even though I had not lived in the U.S. a long time. You have to be able to speak well in order to go into psychiatry. If you are not good at talking, then it would be ( ), wouldn’t it.

Kyengsangto ekyseynthu-lo yenge-lul ha-sy-ess-keyss-neyyo?
경상도 엑센트로 영어를 하셨겠네요?

Kyengsangto accent-with English-AC do-SH-PST-will-MIT-NEYYO
경상도 엑센트로 영어를 하셨겠네요?

Kyengsangto ekyseynthu-lo yenge-lul
경상도 엑센트로 영어를

ha-myenun wuski-canhayo.
하명은 윗기잡아요.

do-if funny-PAS-MIT-CANHAYO
하면은 윗기잡아요.

You must have spoken with the Kyeng-sang regional accent. It sounds funny when someone speaks English in the Kyeng-sang accent, you know.

근데 제가 영어를 잘 했어요.

but I-hon.-NM English-AC well do-PST-A/EYO
근데 제가 영어를 잘 했어요.

nam-tul-to kulay-ss-koyo.
남들도 그렇고요.

others-PL-also like-that-PST-MIT-KOYO
남들도 그렇고요.

now-also very well do-QT like-that-and
지금도 참 잘한다고 그리고
But I spoke English really well. Others said so, too. Even now days, people say my English is good. Now that I was fluent in English, I felt that it would be a waste not to use it. Also, in Tay-kwu city, there were only two doctors practicing psychiatry. So, I thought...

'Psychiatry is a new area'. And I really enjoy being with people. So, I thought that if I go into psychiatry, I would meet a lot of people compared to other specialization.
Host 63: cengsinkwa uysa-lul ha-si-ci anh-ko psychiatry doctor-AC do-SH-NOM not-also 정신과 의사를 하시지 않고

senghyeng-ha-sy-ess-umyenuous plastic.surgery-do-SH-PST-if 성형하였으면은 정신과 의사를 하시지 않고 성형하였으면은 If you had gone into plastic surgery and not psychiatry

Guest 25: yocum ton manh-i pel-ess-keyss-cyo. nowadays money much-AD earn-PST-will-MIT-CIYO 요즘 돈 많이 벌었겠죠. I would have made a lot of money now days.


kakkmun hwuhoy kath-un ke-n an tu-sey-yo? sometimes regret like-RL thing-RL not have-SH-A/EYO 가끔 후회 같은 건 안 드세요?

돈 많이 벌으셨겠죠. 가끔 후회 같은 건 안 드세요? You would have, right. Don’t you sometimes regret it?


ce-nun cham ca-ta kkay-to I-hon.-TC very sleep-while awake-also 저는 참 자다 깨도

Host 63: a kule-sey-yo?
ah like.that-SH-A/EYO 아 그러세요?
Oh, you do?

I truly have never regretted my decision. Even when I wake up in middle of the night, I think to myself that I did the right thing by choosing psychiatry.
45 Guest 25: cikum ce-nun kule-n sayngkak-ul ha-pnita. now I-hon.-TC like.that-RL thought-AC do-PNITA.
지금 저는 그런 생각을 합니다.
That is what I think now.

46 Host 63: ette-n chukmyen-eyse-yo?
which-RL side-on-A/EYO
어떤 측면에서요?
In what ways?

47 Guest 25: cengsinkwa-lanun key cham caymi-eyse-yo? psychiatry-such thing very fun-NM exist-RL study-be-PNITA
정신과라는게 참 재미있는 학문입니다.

48 chescay, to(.) cun-un tto sahoy cengsin-uyhak-ul first, also I-hon.-TC also society mental-medical.science-AC
첫째, 또(.) 저는 또 사회 정신의학을

49 ha-ta po-nikka kalyeng yenghwa-to do-while see-because such.as movie-also
하다 보니까 영화도

50 pwa-ya toy-ko yehayng-to manh-i hay-ya toy-ko(.) watch-must become-and travel-also much-AD do-must become-and
봐야 되고 여행도 많이 해야 되고(.)

51 chayk-to ilk-eya toy-ko(.) book-also read-must become-and 책도 읽어야 되고(.)

52 yumyeng-ha-n patio-to pwa-ya toy-ko(.) famous-do-RL video-also watch-must become-and 유명한 비디오도 와야 되고(.)

53 tto yensokkuk-to inki iss-nun also serial.drama-also popularity exist-RL 또 연속극도 인기 있는

54 tulama-nun pwa-ya toy-ko(.) drama-TC watch-must become-MIT-KOYO 드라마는 왜야 되고요.

55 tto nolay-to yumyeng-ha-n ke-n payw-eya toy-ko also song-also famous-do-RL thing-RL learn-must become-and 또 노래도 유명한 건 배워야 되고 또 노래도 유명한 건 배워야 되고.

정신과라는 게 참 재미있는 학문입니다. 첫째, 또(.) 저는 또 사회 정신의학을 하나 보니까 가령 영화도 왜야 되고 여행도 많이 해야 되고(.) 책도 읽어야 되고(.) 유명한 비디오도 왜야 되고(.) 또 연속극도 인기 있는 드라마는 왜야 되고요. 또 노래도 유명한 건 배워야 되고.

Psychiatry is such an interesting field. First, since I am doing social
psychiatry, I have to watch movies, travel a lot, read books, watch popular videos, watch popular TV dramas, and learn to sing popular songs

Every daily whole-NM mental medical.examination.major—to 모든 일상 전부가 정신 진료과에

All aspects of daily life belongs to the areas of retreatment in psychiatry.

모든 일상 전부가 정신 진료과에 속하는군요?


saynghwal-ha-nun i cachey-ka life-do-RL this itself-NM 생활하는 이 자체가

cengsinkwa-nikka kule-nikka cey-ka psychiatry-because like.that-because I-hon.-NM 정신과니까 그러니까


why previous-at I-NM like.this-RL dream-AC dream-PST-NOM 왜 일전에 내가 이런 꿈을 꾸었지(.)

nay-ka cengsin-pwunsek-ul ha-nun-tey towum-i toy-cyo.
The host brings up the topic of Guest 25’s area of medical specialization, psychiatry (lines 1-3) and asks what the reason was for his choice. Guest 25 begins his answer by telling about the period immediately following his graduating from a medical school. He first mentions working as a military doctor, then going to the U.S. where he had a choice between plastic surgery and psychiatry. He notes that he spoke English well even though he had not lived in the U.S. very long. These three sentences in lines 7-15 are uttered in the -a/eyo ending. Working as military doctor, choice of specialization and English proficiency are relevant to his profession of medicine, psychiatry in particular. After having witnessed the deployment of the -pnita ending in Chapter 6 when one indexes stance and identity of professional, one
may expect Guest 25 to speak in the -pnita ending. However, he employs the -a/eyo ending. By doing so, he is indexing his past stance of contemplating about personally important decision he is faced with. Furthermore, an identity of a young man at a specialization junction is indirectly indexed.

In the subsequent sentence that ends the turn, he notes that strong verbal communication is necessary to major in psychiatry in the mitigating ending of – canhayo in line 18. To Guest 25's comments on speaking English well, the host jokingly says that the guest must have spoken English with Korean Kyeng-sang dialectic accent which would sound a bit amusing, using two mitigating endings of -neyyo (line 19) and –canhayo (line 21). Guest 25 continues on talking about his English ability, emphasizing that his English is good, using the -a/eyo ending (line 22). Reiterating his outstanding English skill, which he had pointed out in the previous turn in -a/eyo re-indexes his contemplating stance and young man of good English identity. He supports his claim about excellent English by adding that others have always said the same about his good English skill, adopting the mitigating ending – koyo (line 23). Guest 25 continues to describe the situation of his days as a medical intern when he felt that it would be a waste if he did not make use of his English, staying with the -koyo ending in line 26. In the next sentence that begins in line 27, Guest 25 adopts back the -a/eyo ending when reflecting on his hometown of Tay-kwu city, where at the time were only two psychiatrists since psychiatry is a relatively new specialty, and ends the sentence noting that he enjoys being with people. The -a/eyo ending in line 31 is indexing his affective sociable stance of a young man identity. I should note here that the use of the -a/eyo ending is common when talking about one's past -- whether the days as a younger professional, a teen, or a child -- is found throughout the data collected regardless of the speaker's inherent variables.
Following the mentioning of his sociable character, Guest 25 completes the turn by saying that he thought if he goes into psychiatry, it would be really good because he will get to meet people a lot compared to other fields. The last sentence is in the mitigating ending, -ciyo. Up to this point, Guest 25 has spoken mostly using the -a/eyo ending (5 tokens) and some mitigating endings (3 tokens). In reflecting on his younger days when he served in the military as a doctor and went to the U.S., he reflects on how he always spoke English well and liked people. By deploying the -a/eyo ending, he indexes affective stance of contemplation but friendliness, and an identity of a young man faced with a critical personal decision of his life.

To the host’s subsequent question what would have happened if he had chosen plastic surgery, Guest 25 answers that he would have made a fortune, using the mitigating -ciyo ending (line 37). Guest 25’s employing the -ciyo ending highlights the likelihood that he would have made a high income in light of the fact that going into plastic surgery in Korea is lucrative nowadays. The host confirms the guest’s speculation in line 38, also using the -ciyo ending for the same purpose. Then, the host follows up on the previous question by asking if the guest ever regretted not going into plastic surgery, a profitable specialization. Guest 25 strongly denies, speaking in the mitigating ending -koyo (line 41). He consolidates his position that he does not regret choosing psychiatry over plastic surgery by stating that even when he wakes up in middle of the night, he is glad of the right decision of choosing psychiatry, adopting the -pnita ending in line 44. The deploying of -pnita ending at this point marks Guest 25’s gliding to a confident stance of a competent psychiatry professional identity, similar to the excerpts in Chapter 6 section 6.2. Then, the host asks what makes the guest think that there is no doubt that the guest made the right choice in selecting psychiatry. Guest 25 states that psychiatry is an extremely interesting field, staying in
the -pnita ending in line 47. Again, he is indexing his epistemic confident stance in a psychiatry professional identity. He keeps his new stance and identity in the subsequent sentence beginning in line 48 by explaining how interesting psychiatry is. His explanation as to what makes psychiatry interesting is listed with the activities he does as a good psychiatrist, which includes watching movies, videos, TV; traveling, reading, and learning to sing. This sentence is uttered in the mitigating -koyo ending in line 53. In the next turn, he continues on discussing psychiatry, stating that because psychiatry is so interesting, a psychiatry professor who is not engaging is not qualified to be a psychiatry professor. The statement that an unengaging psychiatry professor is not eligible to be a psychiatry professor is stated in the -pnita ending. Then, he adds the reason in the mitigating -ketunyo ending, saying that psychiatry is interesting in line 61. In other words, Guest 25 is saying that it is impossible to make a lecture in psychiatry uninteresting because the field itself is so intriguing. Guest 25's next sentence is how daily life itself is psychiatry, giving example of night's dream can help in analyzing mental state. This sentence uttered in the mitigating -ciyo in line 66 functions as supporting details for the next statement that the attitude to constantly conduct research is preventing aging. He is indexing his confident stance as a researching psychiatrist identity through the -pnita endings in lines 60 and 68. His last sentence of the turn uttered in an -a/eyo ending is a paraphrasing of the previous sentence about not getting old if one studies, which adopted -pnita. He paraphrased in -a/eyo in line 69, and the inclusion of the clear subject of the sentence salam or 'person’ with a subject marker 'i' indicates that he is emphasizing the individual personhood, illuminating on the affective utopian stance of a person not getting old by engaging in academic research. He quickly steps back to the unaging stance of an individual person in ending the turn.
To summarize Excerpt 'Past Self, Present Psychiatrist,' the overall topic is the medical specialization of psychiatry. Guest 25 starts out with the -a/eyo and mitigating endings, indexing affective stance of contemplating and indirectly indexing an identity of a young man at a pre-specialization junction. Then from line 46, he adopts the -pnita and mitigating endings, gliding to index an epistemic stance of competence and indirectly indexing an identity of a professional psychiatrist. Finally, in the last sentence of the excerpt, we have witnessed Guest 25 quickly reverting to the -a/eyo through which he indexes affective stance and an unaging individual.

During the 56-minute segment, Guest 25 used the -pnita ending 34.0%, the mitigating ending 39.0%, and the -a/eyo ending 28.02%.

8.3.3 Family

Guest 32 Mong-cwun Ceng is a 57-year old male national assemblyman running for a national assembly position in a competitive district in Seoul. He is also well known for being a son of the well-known founder of multi-national conglomerate Hyundai Group, Cwu-yeng Ceng. In Program C, the topics Host 52 brings up include his campaign district, the decisions of the district’s residents, the prospect of winning the election, his willingness to do his best in the campaign, his opinion on his opponent, the advice of his late father, and the issues for the district’s voters.

The host asks Guest 32’s to introduce his campaign strategy that might set him apart from his competitor Tong-yeng Ceng (lines 1 to 3). But Guest 32’s reply is that he does not have an intention to distinguish himself from his rival (lines 4 to 5). This initial sentence of his reply is in the mitigating ending of -koyo. Adopting the -a/eyo ending, Guest 32 explains that he is more focused on progressing towards a more civil election culture than making himself stand out against an opponent.
Excerpt 'My Father'

1 Host 52: kule-n Ceng.Tong-yeng hwupo-wa like.that-RL ceng.tong-yeng candidate-with
그린 정동영 후보와

2 chapyelhwa-toy-n Ceng.Mong-cwun hwupo-man-uy differentiation-become-RL ceng.mong-cwun candidate-only-of
차별화된 정몽준 후보만의

3 cenlyak-i iss-tamyen(.) sokay-hay cwu-si-cyo.
strategy-NM exist-if(.) introduce-do give-SH/MIT-CIYO 전략이 있다면(.) 소개해 주시죠.

If there is a campaign strategy that sets you apart from your competitor, could you please tell us.

4 Guest 32: ce-nun mwe(.) nwukwu-lul chapyelhwa
I-hon.-TC what(.) who-AC differentiation
저는 뭐(.) 누구를 차별화

5 ha-l sayngkak-un eps-koyo.
do-PRS thought-TC lack-MIT-KOYO
한 생각은 없고요.

6 cehuy ku apenim-i 7 nyen cen-ey
our-hon. that father-hon.-NM seven year before-in
저희 그 아버님이 7 년전에

7 tolaka-sy-ess-nuntey apenim-to saep-ul
pass.away-SH-PST-but father-hon.-also business-AC
돌아가셨는데 아버님도 사업을

8 → ilsayng ha-si-n pwun ani-keyss-eyo.
lifetime do-SH-RL person-hon. not-PRS-A/EYO
일생 하신 분 아니겠어요.

9 kule-nikka cengchi-to kuleh-ciman
like.that-because politics-also like.that-but
그러니까 정치도 그림지만

10 saep-to hangsang kyengcayng-ul
business-also always competition-AC
사업도 항상 경쟁을

11 ha-nuntey halwu-nun ce-eykey ile-n
do-but one.day-TC I-hon.-to like.this-RL
하는 데 하루는 저에게 이련

12 → malssum-ul hay cwu-sy-ess-eyo.
word-hon.-AC do give-SH-PST-A/EYO
말씀을 해 주셨어요.
“ Mong-cwun-a” kulye “way kule-si-nya”

Mong-cwun-a so why like that SH-Q

“몽준아” 그래서 “왜 그러시나”

hay-ss-teni “kyengeayngca-lul uysik-ha-nun kes-un

do-PST-then rival-AC

aware-do-RL thing-TC

랬더니 경쟁자를 의식하는 것은

wenswu-lul uysik-ha-nun kes-pota te pwulhayng-hata”

enemy-AC aware-do-RL thing-than more unfortunate-do-DC

원수를 의식하는 것보다 더 불행하다”

ile-n malssum-ul ce-hanthey hay-cwu-sy-ess-nuntey

like-this RL word-hon.-AC I-hon.-to do-give-SH-PST-but

이런 말씀을 저한테 해주셨는데

nemwu “sangtayphyen-ul uysik-ha-ci mal-la”

too rival-AC aware-do-NOM do-not-IM

너무 “상대편을 의식하지 말라”

ile-n yayki kath-kojo.

like this RL story like-MIT-KOYO

이런 얘기 알고요.

coh-un sangtayphyen-i nao-myen wuli-to

come-out-when we-also more each other hard-AD

좋은 상대편이 나오면 우리도 서로 열심히

ha-ta-po-myen pheyepholleyi-to ha-l swu-ka iss-kojo.

do-while-see-if fairplay-also do-PRS able exist-MIT-KOYO

하다보면 페어플레이도 할 수가 있다고요.

kule-myense palcen-ha-nun kes-ilako sayngkak-ha-pnita.

like that through develop-do-RL thing-QT thought-do-PNITA

그러면서 발전하는 것이라고 생각합니다.

저는 위( ) 누군가를 차별화할 생각은 "근데 그 아버님이 7

년 전에 돌아가셨는데 아버님이 사업을 일생 하신 본

아니겠어요. 그러나가 정지도 그렇지만 사업도 항상 경쟁을

하는 하루하루는 저에게 이런 말씀을 해 주셨어요. “몽준아”

그래서 해 그러시나” 했더니 ”경쟁자를 의식하는 것은 원수를

의식하는 것보다 더 불행하다” 이런 말씀을 저한테

해주셨는데 너무 “상대편을 의식하지 말라” 이런

예기라고요. 좋은 상대편이 나오면 우리도 서로 열심히

하다보면 페어플레이도 할 수가 있다고요. 그러면서 발전하는

것이라고 생각합니다.

I don’t have such plans to distinguish myself from my rival. My
father passed away seven years ago, and he had dedicated his life to
his business. And just like in politics, businesses are always in
competition. One day he said to me. He called me, Mong-cwun, So I
asked him “What is it”. And he said that it is more unfortunate to be
aware of one’s competitor than to worry about an enemy. I
interprete what he said as not to be too concerned about the
competor. If I have a good competitor, we will campaign harder
during which we can compete in a more civil way. And I think that’s
what will lead to improvement.
Section 8.2.1. The -a/eyo ending indirectly indexes his identity as a filial son, not a political candidate. In the next sentence, he refers to a word of advice his father had given him, noting that there is a constant competition in politics as in the business world in line 12, staying in the -a/eyo ending. This -a/eyo ending is indexing an affective stance of caring for his son by the speaker's father, and indirectly indexes an identity of his father as a father, rather than a self-made businessman who went from a small rice vendor to a multi-national chaebol CEO.

The subsequent sentence contains the content of the father's advice. Guest 32's father had said to him that being too concerned about a rival is even more unfortunate than being too worried about an enemy, so Guest 32 took his father's words as to not be too concerned about an opponent. Guest 32 utters this sentence in the mitigating ending of -koyo (line 18). The next sentence is also spoken in -koyo (line 20), that if he has a good opponent, they will campaign hard to have a fair competition. Finally, he makes the concluding remark of the turn that by doing so a progress will be made. This sentence in line 21 is stated in the -pnita ending as he indexes a stance of morally correct to hold a clean campaign similar to stance we have seen in Section 6.6.1 and an identity of a strong political candidate.

Guest 32 is a popular political candidate, showing a strong lead in polls at the time of the interview. And throughout the interview, he discusses the campaign, adopting the -pnita ending. However, the employment of the -a/eyo ending index not his confidence stance in campaign or a politician identity, but a respecting stance towards his father and a filial son identity. The same -a/eyo ending pertains to a referent, his father. There is absolutely no doubt that Guest 32's father was a business success in Korea's history. Yet, it is not the business professional identity that Guest
32 is indexing of his father, rather it is his fatherhood, a man giving a genuinely concerned fatherly advice to his own son's well-being, success, and future. Just as speakers employ the -a/e yo ending when talking about one's past as we have seen in the previous excerpt, interlocutors display the same ending choice of -a/e yo when conversing about a family member throughout the data collected. Family matter is indexed with affective stance and personhood identity. In the 14-minute interview, Guest 32 used the -pnita ending 35.0%, the mitigating ending 44.8%, and the -a/e yo ending 24.1%.

8.3.4 Selves

The -a/e yo ending indexes affective stance of individuals. In the following excerpt, personal selves of referents are prominently indexed through the -a/e yo ending. Guest 1, a 73-year old male writer Un Ko is regarded as an authority in literature in Korea with speculation about his possible nomination for Nobel Prize in Literature. On the first day of the New Year in Program A, Guest 1 is introduced as being 'people's poet who represents Korea and recognized internationally. Host 51 asks Guest 1 to comment on Korean novels and poems.

To comment on the past year's field of literature of a country is a task that requires broad knowledge and expertise. Before Guest 1 answers the question, he first asks a clarification question checking to see if he is being asked to comment on the Korean literature as a whole (line 3). His clarification question is in the -a/e yo ending. This ending indexes his affective uncertainty regarding the scope of the question. After Guest 1 receives a confirmation to his question from the host (line 4), Guest 1 gives his synopsis of the past years literature in lines 5-30 using the –pnita ending five times (lines 5, 8, 12, 24, and 30) out of seven sentences. He begins with an introduction that his comments can be divided into two, the positive and the negative,
speaking in –pnita in line 5. His adoption of the –pnita ending indexes his epistemic stance of authority in the field of the Korean literature which indexes his identity as a renowned poet. Then, his answer discussing the positive aspect of record-breaking diversity and quantity in 100 years of the modern Korean literature is stated in line 8 also in –pnita for the same indexicality purpose. Guest 1 refers to the abundance of volume of literary works a grandiose celebration of literature. In the following sentence, he further elaborates on the diversity but he changes to the mitigating –ciyo ending (line 10) because there obviously has to be a large quantity of diverse literary works being published to be able to describe the phenomena as a magnificent celebration. Then, reverting to –pnita (line 12), he adds that quality has improved highly in rhetoric’s and various understanding or perception and realization. The same epistemic authority stance and identity of an authority in literature is indexed here here.

Excerpt 'Themselves'

<table>
<thead>
<tr>
<th></th>
<th>Host 51:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>cinan han hay-lul tolapo-myen sosel-kwa si-lul ettehkey past one year-AC look back-if novel-and poem-AC how</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>cengli-hayya toy-keyss-supnikka? arrange-must become will-PNI-Q 정리해야 되겠습니까?</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>wuli hankwukmwunhak cenchey-yo? our Korean literature whole-A/EYO-Q 우리 한국문학 전체요?</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>nemy yes- hon. 네. Yes.</td>
<td></td>
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<tr>
<td>No.</td>
<td>Text</td>
<td></td>
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<td>-----</td>
<td>----------------------------------------------------------------------</td>
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</tr>
<tr>
<td>5</td>
<td>Guest 1: cikum sasil-un twu kaci-lo yayki-hal swu-ka iss-supnita.</td>
<td></td>
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<tr>
<td></td>
<td>now truth-TC two types-by talk-do can-NM exist-PNITA</td>
<td></td>
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<tr>
<td></td>
<td>지금: 사실은 두 가지로 얘기할 수가 있습니다.</td>
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<tr>
<td>6</td>
<td>kungcengcek-i-n chukmyen-un (.2) e: kuntaymwnhak 100-nyen tongan-ey</td>
<td></td>
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<tr>
<td></td>
<td>positive-be-RL aspect-TC modern literature 100-year during-at</td>
<td></td>
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<td></td>
<td>긍정적인 측면은 (.2) 이: 근대문학 100년 동안에</td>
<td></td>
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<tr>
<td>7</td>
<td>Ileh-key seng:tahyan mwunhak-uy (.) ku: canchi-tul-i ileh-key</td>
<td></td>
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<td></td>
<td>this-AD grandious literature-GN that parties-PL-NM this-AD</td>
<td></td>
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<td></td>
<td>이렇게 성:대한 문학의(.) 그: 참치들이 이렇게</td>
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<td>8</td>
<td>iss-e-po-n cek eps-supnita. acwu mwe cikum-un kak</td>
<td></td>
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<td></td>
<td>exist-INF-try-RL time not.exist-PNITA, very what now-TC each</td>
<td></td>
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<td></td>
<td>있으면 이것은 갑니다. 아주 뭐 지금은 갑.</td>
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<tr>
<td>9</td>
<td>ta::yang-h-an ((motions left hand sideways to show wideness))</td>
<td></td>
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<tr>
<td></td>
<td>various-do-RL</td>
<td></td>
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<td></td>
<td>다:양한 ((원 손을 좌우로 움직여 다양성을 강조하는 동작))</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>&gt;caaphwum-tul-i manhi ssotacye naocyo. &lt; kukey cilcek-ulo writings-PL-NM</td>
<td></td>
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<tr>
<td></td>
<td>much pour out- MIT-CIYO, that quality,wise-by</td>
<td></td>
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<tr>
<td></td>
<td>작품들이 많이 출처 나오죠. &lt; 크게 열격으로 수사나</td>
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<tr>
<td>11</td>
<td>swusa-na yele cilyo-uy swucwun-i acwu nopha</td>
<td></td>
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<td></td>
<td>rhetorics-or various understanding-of level-NM very high</td>
<td></td>
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<td></td>
<td>여러 지료의 수준이 아주 높아</td>
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<tr>
<td>12</td>
<td>cy-ess-supnita. ((motions left hand upward with the palm up to show</td>
<td></td>
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<td></td>
<td>become-PST-PNITA.</td>
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<td></td>
<td>것습니까. ((손바닥을 위로 해서 원 손을 위로</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>rising motion)) kulen cem-eyse-nun cham palacik-han-tyey (.2) ey:: tto(,)</td>
<td></td>
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<tr>
<td></td>
<td>such point-at-TC very ideal-do-but um again</td>
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<td></td>
<td>올리는 동작)) 그런 점에서는 참 바람직한데 (.2) 에:: 또(.)</td>
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</tr>
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<td>14</td>
<td>com(,) ey: kungcengcek-i anin hyensang-un mwenyamyen tan</td>
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<td></td>
<td>a little unum positive-be not phenomena-TC what-if only</td>
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<td></td>
<td>줄(,) 에: 줄 긍정적이 아닌 현상은 뭐나면 단</td>
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<td>15</td>
<td>han-mati-lo iyaki haki-ka elyep-ciman-un makmal-lo</td>
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<td></td>
<td>one-word-by talk do-NM difficult-but-TC rough word-by</td>
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<tr>
<td></td>
<td>한방으로 이야기 하기가 어려지면은 (.)) &gt;막말로</td>
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<tr>
<td>16</td>
<td>→ han-tamyen-un caki-man kuly-e-yo. ((motions with left hand in a small</td>
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<tr>
<td></td>
<td>do-if-TC self-only draw-A/EY0.</td>
<td></td>
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<tr>
<td></td>
<td>한다면은&lt; 자기만 그러면. ((원손은 손목 부분에서 앞 방향으로</td>
<td></td>
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<tr>
<td>17</td>
<td>caki-lul nolay-hako kulayse i sayhay-eye-nun(,) outward movement)</td>
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<td></td>
<td>self-AC song-do and so at-TC this new year-in-TC 작게 움직이는 동작))</td>
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<td></td>
<td>자기를 노래하고. 그래서 이 세해에는(.)</td>
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<tr>
<td>18</td>
<td>tto aph-ulo-uy mwunhak cem mang-eyse-nun(.) thura-lul com te again</td>
<td></td>
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<tr>
<td></td>
<td>future-in-GN literature outlook-at-TC others-AC a.little more</td>
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<tr>
<td></td>
<td>또 앞으로의 문학 전망:에서는(.) 타자를 좀더 요.</td>
<td></td>
</tr>
</tbody>
</table>
cihyang-ha-yss-umyen coh-keyss-ta, (motions with left hand in a large aim-do-PST-if good-will-PST-DC, 시향했으면 좋겠다, (원손을 손목 부분에서 앞 방향으로 움직이는
outward movement)) thain-tul seysang-uy swu-manh-un
others-PL world-of RL number many-RL
큰 동작)) 타인들.(.) 세상의 수많은

mwuhan-ha-n thain-i iss-nuney i thain-uy cinsil sok-ey
infinite-do-RL others-NM exist-but this others-of truth inside-to
무한한 타인이 있는데 이 타인의 진실 속에

takaka-se(.) thain-uy pyek-ul ttwulh-ko ku an-ey tule-iss-nun
approach-and others-of wall-AC pierce-and that inside-at contain-is-RL
다가가서.(.) 타인의 벽을 뚫고 그 안에 들어있는

etten ku sayngmyeng-ul ikkule nay-nun pyek sok-ey
some that: life-AC lead go-RL wall inside-at
어린 그: 생명을 이끌어 내는 거 벽속에

tule-iss-nun kes(.)-ul >taykay pothong kat-hyese an naoci anh-supnikka?<
contain-exist-RL mostly usual lock-up-PAS not come out not-PNI-Q?
들어있는 것(.)을 >대개 보통 갑히서 안 나오지 않습 나까?<

ku-ke-l ttwulhese cinsil-ul ikkulenynun il, ilen il-to
that-thing-AC pierce-and truth-AC pull out-RL work this-work-also
그릴 떨어서 진실을 이끌어내는 일, 이런 일도

ha-myen(.) cohci-anh-keyss-nunka.(2), (uses both hands to motion
do-if good-not-will- Q
하면(.) 좋지 않았는데가.(2) (양손을 사용해 원손은 벽,

piercing a wall, with left palm being a wall and a right finger piercing))
오른 손은 벽을 상징하는 왼손다박을 뚫는 동작))

wusen ku-ke-n na casin-pwuthe sengchal-ul hayse kulen
first that-thing-TC I self-from self-introspection-AC do such
우선 그런 나 자신부터(.) 성찰을 해서 그런

mwunhak-ulo naaka-pwaya toy-keyss-ta ilehkey sayngkak-ul hako
literature-by progress-try become-will-DC like this think-AC do
문학으로 나아가(.) 빠야 되겠다 이렇게 생각을 하고

iss-supnita.
exist-PNITA.

있습니다.

지금: 사실은 두 가지로 얘기할 수가 있습니다. 궁극적인 측면은 (2) 이: 근대문학 100년 동안에 이렇게 성 difer 문학의(.)
그:전적들이 이렇게 여러분 적 없습니다. 아주 위 지금은 갑
다: 양한 (.)손을 좌우로 움직여 다양성을 강조하는 동작))
>작품들이 많이 쏟아져 나오죠. < 그계 절적으로 수사나 여러
(지표)의 수준이 아주 높아 것수다.((반바닥을 따로 해서 원 손을
위로 옮기는 동작)) 그런 점에서는 참 바람직한데 (2) 에: 또(.)
예: 좀 궁극적이 아닌 현실은 뭐나면 단 한마디로 이야기
하기가 어려지만은 (.) >박달로 한다면은< 자기만
그리요. ((원손을
As a matter of a fact, I can say two things. The positive aspect is that during the 100 years of the modern literature, there has been no such grandiose celebration of literary works as the one now. A diverse literary works are practically pouring out in large volume, as you know. That has resulted in improvement of rhetoric and various (understandings). In that respect it is very ideal, but what's not so positive is -- though it is difficult to say in one word --, bluntly put it is all about the writers themselves. They sing about themselves and such. So in the forecast of the new year and literature's future, I'd like to see more respect and orientation to others. There are infinite number of others in this world of others, and would not it be good to approach the core of truth in others by breaking through the walls to bring out the life that is behind the wall in there -- are not they usually confined and do not come out? , to drill down to bring out the truth, would not it be good to do such things...First, I am thinking that I should begin self-introspection and go in the path of such type of literature.

In the subsequent sentence, mentioning that such phenomena is ideal Guest 1 moves hesitantly to a point that is not positive, pausing and using filler word ey or “umm” (line 13), pauses (lines 13-14), and hedge com meaning “a little” (line 14). He says he will bluntly put in rough words that present-day writers write only about themselves. He changes the ending to –a/eyo (line 16) for this sentence because he is pointing to the present-day writers who are self-oriented with self-preoccupation.

Guest 1 is still speaking as a leading writer, but he is indexing the present day writers’ inwardness and egoistic personal aspect, which cannot be considered to be exemplar to writer’s professionalism. Through the -a/eyo ending, Guest 1 is not indexing a literary expert self, but rather the personal characteristic of the referents, the present day writers. In the next sentence (beginning in line 17), Guest 1 suggests that writers become more other-oriented, rather than self-oriented in the New Year. He points to
the infinite number of others who are mostly confined inside their own walls, switching back to –pnita (line 24). By changing the sentence ending, he is gliding back to his knowledgeable stance indexing his authority writer identity. He continues on encouraging writers to drill down the wall to bring out the truth in others. In proposing to become other-oriented, he states that he himself should begin self-introspection and go in the path of other-oriented direction in literature. By employing the -pnita endings in lines 24 and 30, he is indexing his authority stance and a field’s leading writer identity. In his last sentence, he says that above all, he is thinking that he should begin self-introspection. Even though he used the expression "I am thinking," the -pnita ending of the sentence in line 30 indexes not his personal opinion or stance, rather a knowledgeable stance of an authority in literature who will lead in the new direction. He is making his professional identity as a world-class writer more salient.

In Section 6.2.2, we have witnessed deployment of the single –pnita ending to index epistemic knowledge stance and an identity of an authority in satire or literature. The indexing of the -pnita ending in Excerpt ’Themselves’ is functions in a similar way to the excerpt in Section 6.2.2. While Guest 1 speaks at length as an authority in Korean literature, he adopts the -a/eyo ending when pointing to younger writers. However in the turn, he adopts one –a/eyo ending. Through the single –a/eyo ending in line 4, Guest 1 indexes the today’s writers’ stance of self-centeredness. The ending also indirectly indexes the identity of being narrow-viewed individuals who write only about themselves. Such identity contrasts to professional identity who might write about others, the society, and other broader issues. In the 25-minute interview, Guest 1 used the -pnita ending 48.0%, the mitigating ending 35.0%, and the -a/eyo ending 17.0%.
While speakers deploy the -pnita endings when indexing their epistemic stance and indirectly index knowledgeable professional identity, speakers chose the -a/eyo ending to index their affective stance and indirectly index individual personhood identity. The examples of affective stance examined in Section 8.1 include happiness (Section 8.1.1), worry (Section 8.1.2), anger (Section 8.1.3), and love (Section 8.1.4). In Section 8.2, we have seen the linguistic feature -a/eyo index affective stance such as personal respect towards someone who possess insight that ordinary people do not possess (Section 8.2.1), hope to realize a personal hobby (Section 8.2.2), and nostalgia about one's college days (Section 8.2.3). Finally, the data in Section 8.3 demonstrates distinct indexing of individual personhood aspect distinguishing it from the professional aspect of a person that we have seen in Chapter 6. The -a/eyo ending indexes referent's faulty stance and individual being identity in Section 8.3.1, and the examples in Section 8.3.2 contrasted the affect and personhood indexing of the -a/eyo ending with that of the epistemic and professional by delineating gliding to and from the use of -a/eyo while constructing social identity through the deployment of the -a/eyo ending. Next, one of the numerous examples of interlocutor adopting -a/eyo was introduced in Section 8.3.3 as a son of a legendary business tycoon chooses his father's affective caring stance and fatherhood identity. Lastly, self is projected through -a/eyo indexing of self-centered stance of younger writer identity, as a male writer employed the -a/eyo ending.

The statistical analyses in Chapter 5 show that interlocutor profession has a significant effect on the sentence ending, while age does not have significant effect. Also, gender and hometown variables may have marginally significant effect although the evidence is not strong due to low n. These results mean that those engaged in the
artist professions (e.g., actors, singers, fashion designers and models, photographers) are more likely to use the -a/eyo ending compared to those engaged in the non-artist professions (e.g., politicians, professors, writers, rescuers). Gender-wise, females are more likely to use the -a/eyo ending, causing the male artists to be less likely to use the -a/eyo ending. Yet, the data in this chapter shows that speakers whose inherent variable may hinder their -a/eyo usage overcome the inherent variable effect to appropriately and successfully deploy the -a/eyo in the given situation. With these statistical results in mind, I posit that the choice of the honorific endings by those speakers whose inherent variables may suppress use of the -a/eyo ending, successfully deploy the target ending, indexing their affective stance and personhood identity.
CHAPTER 9

CONCLUSION

When speaking, native Koreans hardly ever have to pause in middle of a conversation to determine which sentence ending to use. Speakers glide from one ending to another, without sounding unnatural or awkward. One may pause or drag out in middle of a word in order to gain time to think about the content or make lexical choices, but not to decide on the form of the sentence ending. The sentence ending choice is as if it is second-nature and automatic, yet the endings convey critical indexical stance and identity. It may be comparable to native English-speaking American students not needing the decision time to decide whether to greet someone with a "Hi" or a "Hello". This study addresses the variation or alternating honorific sentence ending usage.

9.1 Summary of Findings

The aim of this dissertation is stated in the research questions as below.

(1) Do the intra-speaker variables of age, profession, gender, and hometown have significant effect on the choice of the honorific sentence ending?
(2) When a speaker employs one of the honorific sentence endings of -pnita, mitigating, or -a/eyo, what are the results?
(3) If an intra-speaker variable has an effect on the sentence ending choice, what would be the context in which a speaker would employ the target sentence ending, overcoming the imposed order of the intra-speaker variable?

For the first research question, Chapter 5 addressed the intra-speaker variable effect on the choice of the honorific sentence ending in the order of age, profession, gender, and hometown region. I noted that the quantitative analysis was to provide a
background information for the given target population. The subjects were not chosen based on their inherent variables to balance the numbers but were chosen based on the number of appearances in television interviews. Given the population and small n, age did not show significant effect on the sentence ending choice. Profession showed a significant effect. The intelligentsia group which I labeled “non-artist” group demonstrated significantly higher use of the –pnita ending compared to the artist group. The non-artists included professors, politicians, writers, etc. Gender had a marginal effect, although if n had been larger, the effect may have diminished as discussed in Chapter 5. Hometown also displayed marginally significant effect, but a larger n may bring more effect power. The fact that the Southeast hometown interlocutors employed the –pnita ending the most is salient, and they are the only group in the entire study that displayed the highest–pnita usage. This saliency is observed among the guests and the hosts alike.

The second research question about the consequences of employing one of the honorific sentence endings of -pnita, mitigating, or -a/eyo was extensively treated in Chapters 6, 7, and 8. The –pnita ending results in a direct indexing of epistemic stance, which in turn results in an indirect indexing of an identity, an identity of a professional in particular. For the mitigating ending, the endings play a supporting role to both the –pnita and the –a/eyo endings. Although the grammatical form generated from the –a/eyo, in actual usage the mitigating endings are the ones found alternating both with the –pnita and the –a/eyo within a single turn. In other words, -a/eyo alternation with the -pnita was rare compared to the mitigating alternation with the -pnita. Two mitigating forms in particular, -koyo and –ketunyo displayed a question role, inviting questions from the show guests. The last target honorific
ending –a/eyo contrasts to the –pnita by directly indexing affective stance and then personhood identity.

The third research question asks if an intra-speaker variable has an effect on the sentence ending choice, what would be the context in which a speaker would employ the target sentence ending, overcoming the imposed order of the intra-speaker variable. Statistical analysis demonstrated the effect of profession on the sentence ending choice. However, speakers have repeatedly employed target sentence ending in order to index stance and identity of their intent.

9.2 Implication and Contribution

The assumption that -pnita is simply more formal and polite than the -e/ayo ending is still more prevalent not just among students and teachers, but scholars as well. However, a scrutiny in authentic data reveals more than formality and politeness as shown in the earlier chapters. For, L2 learners, they need to have a deeper understanding about the holistic functionality and the strength of different honorific sentence endings. It is important to understand how different honorific sentence ending forms are used in a wider range of social situations influenced by intra-speaker and different contextual variables. If learners can be exposed to, understand, internalize, and acquire the appropriate usage in socioculturally defined contexts, they will be able to display strong competence in the honorific linguistic performance.

The first implication of this study is regarding the native speakers of Korean. I have detailed how the choice of sentence endings index different stance and identity. For example, the -pnita ending indexes epistemic stance of confidence in one’s knowledge and an expert identity. Thus, employing -pnita at workplace may help portray a confident image of a professional.
Korean sentence endings may present a more complex learning challenge for L2 Korean learner. For the learners of Korean as a foreign or second language, verbal ending indeed is one of the most difficult aspects to acquire. To begin with, the predicate endings are conjugated, then speaker must employ the endings to communicate more implicit and intricate meanings. An incorrect choice of speech style can result in a communication problem, including being inappropriate, rude and even offensive. Contrarily, an appropriate choice of sentence ending will result in native-likeness. While the conjugation may appear complicated, learners should remember that predicate ending conjugation follows systemic linguistic rules. Therefore, adhering to the conjugation rule and practicing repetitively will guarantee grammatically correct utterances. Furthermore, having a deep understanding that alternating endings serve as a route to remitting stance and identity, a speaker will be successful in becoming native-like.

For non-native speakers, there are numerous options to choose from. As we have seen in this data, while some natives have a broader repertoire of sentence endings, especially when it comes to the mitigating endings, some native speakers tend to resort to the limited few endings of their choice. Therefore, learners do not need to be overwhelmed with the gamut of mitigating sentence endings available, but start with the few that are more widely used, and build up as they climb the proficiency ladder. Table 7.1 can be a reference to the mitigating endings most commonly used in a formal interview setting.

The study provided dual perspective: a quantitative observation of intra-speaker variable effects on the sentence ending choice, and qualitative inquiry to the situational usage of three honorific sentence endings. Having the statistical effect knowledge allowed to examine the data that are not under the influence of the intra-
speaker variable. In other words, when the speaker of an artist profession employs the –pnita ending, the fact that the sentence ending choice is not due to one’s profession becomes more valid. If the same speaker is a female from a region other than the Southeastern region, then the validity becomes stronger. Studies on sentence endings either do not provide quantitative data, or if they do, are usually limited to percentage. By having examined statistical significance, this study's results warrant a stronger validity.

9.3 Suggestions and Future Directions

The data for this dissertation comes strictly from television interviews. Further research on different environments and settings will contribute to a broader understanding of honorific sentence use. Journalistic questioning can include political debate and press conference. Numerous other variables can also be explored via analysis of television talk show interviews.

As mentioned in Chapter 5, the n of this study is low and unbalanced for some variables. The reality of the inherent variables do not allow researcher to select specific conditions, thus we must examine the interlocutors as they are, with whatever the background they have. For example, it would be next to impossible to find multiple set of formal spoken data of a large number of politicians who are females, are in their 50s, and from a particular hometown region.

In examining the intra-speaker inherent variables, multiple approaches can be taken for a deeper understanding. Combinations can include gender-age, gender-profession, gender-hometown, age-hometown, age-profession, and hometown-profession. MANOVA should be used to examine the multi-variable effect. For more robust validity in quantitative effect, researcher might consider forfeiting the multiple-
appearance condition in order to allow higher number of $n$, and a more balanced subject groups.

This study demonstrates the varying ways that Korean honorific sentence endings are employed to index what the speaker intends. By providing a scrutiny of naturally occurring formal institutional data in Korean, the present study has shown a way interlocutors use different honorific sentence endings to index stance and identity. Speakers are capable of overriding the significant effect of their profession; they are the agents in a conversation driving the linguistic vehicle of sentence endings to transmit their stance and identity. Language is people’s identity. Through indexing, language can transform general public into a particular individual of an affective stance, or a professional of an epistemic stance.
**APPENDIX: INTERLOCUTOR VARIABLES**

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<th>Guest Name First &amp; Last Name</th>
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HOSTS

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REFERENCES


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