TEACHING HINDI TO KOREANS:
SECOND PERSON PRONOUNS AND THEIR USAGE

Dissertation submitted to the Jawaharlal Nehru University in Partial fulfillment of the requirements for the award of the degree of Master of Philosophy.

By:

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2001

DEDICATED TO MY PARENTS

CERTIFICATE

Dated :) ९ . ७. २-०५ ।

This dissertation entitled **"TEACHING HINDI TO KOREANS : SECOND PERSON PRONOUNS AND THEIR USAGE"** submitted by **CHOI, MYONG-JIN**, Center of Linguistic and English, School of Language, Literature & Culture Studies, Jawaharlal Nehru University New Delhi - for the award of the degree of **MASTER OF PHILOSOPHY** is an original work and has not been submitted so far in part or in Full for any other degree or diploma of any other University.

This may be placed before the examiners for the evaluation for the award of the degree of **MASTER OF PHILOSOPHY.**

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DECLARATION

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CHOI, MYONG-JIN

(Signature of the Candidate)

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ACKNOWLEDGEMENT

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CHAPTER - I

INTRODUCTION AND BACKGROUND STUDIES

From 1993 to 1997, for 4 years, I studied Hindi as a foreign language at Pusan University of Foreign Studies in Korea. In the University the course was taught directly from the textbooks which had structures based on grammar. As a result the Hindi which I spoke was grammatically correct but sounded strange, very different from the Hindi I had heard Indians speak. The reason I figured out was that the Hindi sentences that I spoke were translated directly from Korean. This made me realize that learning a language involved something more than structure-to-structure translation. I understood that there is something is really wrong with the way Hindi language is being taught in our country. The textbook taught you that you must reply to 'How are you?' with 'I'm fine. And you?'. You wouldn't know what to say if the person asked you 'How is it going?' This clearly shows that learning a foreign language shouldn't be confined to textbook teaching because then the fact that language is variable is not taken into account. You should be able to a language in any given situation. I wanted to find out whether language is better learned from textbooks or from real face-to-face experiences. Therefore, I wanted to research in Hindi language and find out how best can Hindi language be taught as

a foreign language in Korea.

The objective for my M.Phil dissertation will be to investigate the second person pronouns and the honorific titles in Korean and Hindi, to compare and contrast the two, to eventually be able to develop a pedagogical module for teaching Hindi as a foreign language to Korean undergraduate students in the communicative-function oriented framework.

In order to teach a language to an adult learner especially if it is foreign language like Hindi in Korea, where there is little or no exposure to the language outside classroom, the comparisons and contrast between mother tongue and other tongue is required at many different levels other than the structural level like the utterance and the discourse level, the pragmatic and the functional level, the social and the cultural level, etc.

Amongst all the language learning theories, the one that has lasted longer than the others is the Interference Hypothesis.

Error analysis could only explain some of the errors caused due to the L1 interference(i.e. the structure vs. structure comparisons). It became necessary to go beyond the level of structure. It became very clear that only some of the errors could be explained by the L1/LT contrast. Many of the errors could only be explained by taking into the socio-cultural aspect of language, which would include looking at the social systems, pragmatic level and the macro-linguistic level of the language

use.

When we look at pronouns we must not only look at the surface structure level but also at the socio-cultural aspect underlying it.

'One field of co-variance to which attention has been drawn in a few publications of recent years is the way different types of social relationship are reflected in the manner in which individual choose to address one another. This would include address forms of all kinds, in which most languages are rich; and also in many languages a set of pronominal forms, either second person or in certain cases third person pronouns. Such studies open up a picture of the processes of personal interaction in a given society, showing how address forms and pronominal usage indicate difference or dominance, intimacy or distance, equality or differential status. Relationships between individuals are not necessarily of course static or permanently fixed; and changes in relationship may be marked, and perceived, by changes of address form or pronoun. In fact, individuals may utilize the options offered by these forms to manipulate the attitudes towards them of those they address.' (Misra, 1977)

In this work, I apply a communicative approach to foreign language (here, Hindi) teaching and take an integrated view of language in which communicative functions form the basis of

grammar and in which form and function correlation can be worked out only by a recourse to socio-cultural context of language use.

The present work was inspired by the following : (1) "Sociolinguistics" by Hudson, Richard Anthony, Cambridge University Press (1980), Printed in Great Britain at the Alden Press, Oxford ,

(2) "The Pronouns of Power and Solidarity" by Roger Brown and Albert Gilman, in Thomas A. Sebeok, ed., *Style in Language* (MIT Press, 1964)

And (3) "Communicative Language Teaching" by Vaishna Narang, Creative Books New Delhi (1996).

But before proceeding to talk about my work we will discuss in some detail the background studies that have been carried out in this area.

Firstly, we would discuss what is language teaching and then go onto various theories that have been developed in the field of language teaching.

Secondly, we would discuss briefly language learning and difference between learning of the first language learning and foreign language learning. Also we would discuss about the role of interference in the learning of the foreign language.

Lastly we would discuss the evolution of grammars in language teaching. It also discusses briefly the modern approaches in language teaching.

1. Language teaching

'**Language teaching** is influenced by the ideas on the nature of language in general, by ideas on the particular language being taught and by the ideas on how the language is learned. A theory of language analysis must, therefore begin with a study of how ideas on language may differ (**language theory**), or different ways of finding out what a particular language is made of (**language description**). It should also include how it differs from native language (**language differences**) and on differences in ideas of how a language is learned (**language learning**)'.(Mackey, 1965)

1.1 Language theory

Differences in language theory affect the language teaching in two ways;

(1) The analysis of the language on which a method is based, for example, by producing different types of grammar

(2) The classroom techniques of language teaching, for example, by stressing either meaning or form.

1.2 Language description

Differences in language description directly affect what is taught by producing analyses of pronunciation, grammar, and vocabulary, which may vary both in type and extent;

(1) **In type** : Differences in type of description influences what is taught by considering parts of the language as being the same or different; for example, a method based on a one description may teach as the same, sentence structures which would constitute several separate teaching points in a method based on a different description.

(2) **In extent** : Differences in extent of description affect both the completeness and the accuracy of what is taught; for e.g, a method based on a description whose phonetics includes little on intonation is likely to be incomplete in its presentation on intonation patterns.

1.3 Language learning

Differences in ideas on language learning affect both the method and the teaching of it. A method or teaching technique based on the idea that we learn the other language as a child learns his native language will differ from one based on the idea that we fail to learn the other language because of interference from our native language.(Mackey,1969)

2. Main influences in other language learning

The learning of another language is a special accomplishment. A foreign language (FL) is used by a select group of learners in a very restricted set of situations. The objective of learning a foreign language is to have a direct access to the speakers of these languages and their cultures. Every year millions of people learn foreign languages, but very few succeed in mastering it. The question that then arises is why is this so?

Adults worry much more than children about how they appear to the others. They are afraid of making mistakes and sound unintelligent or unintelligible.

A method or teaching technique that we use to learn another language is different from the one that the child uses to learn his native language. The adults fail to learn the other language because of interference from their first language. The older foreign-language learner is, the more he wants to know the what and the why of anything he is doing. So he tends to form consciously the habits, which in his native language, he had formed unconsciously. And if he knows something of the grammar of his native language he will try to find equivalents features in the foreign language.

By the time he has reached the period of adolescence, the beginner in a foreign language has overlearned his first language that it is hard for him to get used to saying the same things in

a different way. In his native language, he knows what to expect. Even though he hears only a random half of what is said, his in-built knowledge (statistical feeling) for the language helps him to make out the whole of it. This is not true for the language he is learning.

The learning of the first language follows the same pattern for everyone; the learning of a foreign language can take on a variety of patterns. Dozens of factors are involved, each highly variable, and each related to other factors. There are all sorts of notions, opinions and beliefs on what influences language learning. And these affect the teaching of languages, through syllabus, texts, policy, and teaching techniques.' (Mackey, 1965; 107~108)

What are the main influences which determine the type and degree of the other-language learning?

The other language learning depends on

(1) how the other language differs from the first, and

(2) on how much the first language interferes with the other.

2.1 DIFFERENCES

The problem of learning the other language is not the same as the problems of learning the first language.

According to Mackey(1965), Similarities between languages may be of different sorts and of different origins. The two languages may be similar because

(1) They belong to the same family, as is the case for Spanish and Italian.

(2) One is a modified or creolized form of the other, as is the case for French and Haitian.

(3) One language may have had a great influences on the other through past contact, as is the case for the influence of French on the English vocabulary.

(4) Both may have contributed elements to a mixed language which serves as a lingua franca.

'The similarities and differences may be in phonology, grammar, vocabulary, stylistics or graphics.

A second/foreign language which is structurally or lexically similar to the language already acquired is much easier to learn than those which are not. For example, a French speaker would find it more comfortable to learn Spanish than German and a Korean speaker to learn Japanese than any other foreign language. If both languages are known to the learner, the translation method might even give faster results, rather than giving complex explanations for certain grammar points or vocabulary.

Because of similarities in units of meaning and style, it is often easier to understand a language belonging to the same civilization than it is to make out one embedded in a strange culture.

One of the first differences which strike the eye, however, is the

way the language is written. For an alphabet-based Englishman, Chinese looks difficult than Polish, which uses the same alphabet as English does.

Each of these types of differences may interfere in a different way with the learning of a foreign language.'(Mackey,1969:108)

2.2 INTERFERENCE

'The type of interference depends upon whether the learner is speaking the language or simply trying to understand what he hears or what he reads.

If he is learning to speak the language, the deeply ingrained patterns of his first language will interfere with those of the language he is learning. When a situation presents itself, the stronger associations of his first language will unconsciously respond; this is the cause of much of the difficulty in learning to speak the other language.' (Mackey, 1969:109)

Lenneberg(1967) states the "interference" would be stronger for adult learners than for children as there are critical age periods for language learning. However, Krashen(1973) demonstrated that the lateralization process, which gradually locates language functions in the left hemisphere of the brain, is already completed by the age of five.

The Contrastive Analysis could therefore, help the teacher teaching the foreign language to minimize the mother tongue interferences. Later Error Analysis studies showed that out of the

errors one found the learner committing, some were and some were not explainable by the structure vs. structure comparison. This meant that there were more things which are important in language learning than structure to structure translation according to the traditional approaches that concentrated only on the linguistic level.

3. The evolution of grammars in language teaching

3.1 Pre-Structural Phase

Narang(1996) states that the Pre-Structural phase of linguistics in which the language of the classics was considered to be 'standard' and 'correct' as opposed to the spoken languages that were considered 'nonstandard' continued up to the 19th century, while in the mean time languages changed and evolved into many new languages. At this time, there was a need to study and describe the contemporary forms of constantly changing, highly fluid state of languages. And along this goal, grammars were written to impose a norm on those languages.

During this period, all language teaching was grammar oriented. There was no distinction between MT teaching and other teaching. They are aimed to impart the knowledge of the formal styles and their written forms using the rules of grammar.

3.2 Structure oriented grammar

Narang(1996) states structural linguistics emerged in reaction to

the Pre-Structural phase of the 19th century historicism.

Grammars during this phase of structural linguistics were basically descriptive, analysing the constituents of a sentence, focussing on morphology, giving little or no importance to the sentence structure, and practically no importance to meaning. Meaning was considered outside the domain of grammar.

3.3 Transformational-Generative grammar

For Chomsky(1957) grammar is a finite set of rules which enables one to generate an infinite number of sentences.

As Narang(1996) mentioned he introduced two important distinctions, namely, Competence vs. Performance, and Deep Structure vs. Surface Structure. The grammar he suggested, is seeking for an account of the linguistic competence of the native speaker-hearer. Meaning was considered outside the domain of a linguistic description, since according to him, 'only a purely formal basis can provide firm and productive foundation for the construction of grammatical theory' (Chomsky. 1957:100). For Chomsky, grammar is a reproduction of what is there in human mind in the form of rules of linguistic competence. This stronger claim of Chomsky which asserts the linguistic competence is the basis for a theory of cognitive processes for the actual use of language, has been criticized by several linguists.

3.4 Communicative grammar

From evolution of structure oriented pedagogical grammars, Communicative function oriented grammars raised.

'Communicative grammar is different from the other descriptive, grammars (structural or transformational) in the sense that it gives the complete meaning of a speech event and not just that of the formal structures used in the speech event. The verbal system, as is well known, has multiple choice and it is the communicative grammar that helps in making the correct choice that the situation demands. Earlier grammars had overemphasized FORM but a communicative grammar is a departure from this to emphasis on FUNCTION, and on studying FORM in the context of FUNCTION. A communicative grammar aims at disambiguate of the FORM-FUNCTION relationship for every context of situation. A communicative grammar aims at stressing the rules of the speaker-hearer's communicative competence rather than the rules of his linguistic competence.

The process of communication is involving not only the processes of encoding involves the speaker's perception of the contest of situation' and his knowledge of the socio-cultural matrix of the language, his total communicative competence but also the process of decoding depends on hearer's total communicative competence and his perception of the context of situation.' (Narang, 1996 : 56~57)

A communicative grammar begins with an analysis of the functions that a language is expected to perform in a

communicative act, and in doing so establishes communicative categories for every function.

4. The modern approach in language teaching

4.1 Communicative approach

Modern integrated approaches on the other hand recommend teaching and learning of structures in contexts i.e. the emphasis is also on the social and the pragmatic level along with the linguistic level.

A communicative approach to language teaching also accepts this integrated view of language and integrated approach in contrast with the earlier discreet point approaches in language teaching.

Narang(1996) stated the communicative function oriented approaches to language teaching has emerged from the 'teacher's' frustration with the structural syllabi and pattern practice methods of drilling structures isolated from their actual context of use.

The science of language pedagogy has gone through some evolutionary changes. 'During the phase of communicative approaches of the 80's one finds a change to communicative functions to be isolated as teaching units, and situation or speech events complete with function and form, both to be taken as pedagogic units.'(Narang, 1996; 32) Narang(1996) mentioned Chomskyan cognitive theory indirectly influenced the pedagogic scene and brought about a realization about the short discreet point approaches. Chomskyan theory and grammar omit

everything pertaining to language use, everything of sociocultural significance. ,

'Dell Hymes developed the Chomsky's notion of competence to account for the communicative functions of language. The target of linguistic analysis is not an 'ideal speaker-hearer, nor a homogeneous speech community, but a heterogeneous speech community', and 'differential competence' features.....'(Hymes, 1971:277) and constitutive role of socio-cultural features. A number of other linguists expressed similar views stressing the need to study linguistic form in human context, and the rules of structure to include rules of use of structure is appropriate contexts. Hudson (1980:219) stated Dell Hymes recasts the notion of competence as 'communicative competence' i.e., not only phonological, syntactic and knowledge of linguistic forms but also the social knowledge of appropriate use of the language. So that the focus is on use of an utterance in communicative acts, on communicative functions of language in human context. Communicative competence, the knowledge required by the speaker or hearer, refers not only to the knowledge of linguistic forms but also to the ability to use these forms appropriately (Dell Hymes, 1971b; cf. also Campbell & Wales,1970).

'To account for the fact that a normal child acquires knowledge of sentences, not only as grammatical, but also as appropriate. he or she acquires competence as to when to speak when not, and as to what to talk about with whom, when, where, in what

manner. In short, a child becomes able to accomplish a repertoire of speech acts, to take part in speech events, and to evaluate their accomplishment by others. This competence, moreover, is integral with attitudes, values and motivations concerning language, its features and uses, and integral with competence for, and attitudes toward, the interrelation of language with the other code of communicative conduct '(Hymes, 1971b : 116)

And Hudson(1980:220) mentioned if all these abilities mentioned are to be covered under the heading of communicative competence then it must not only the whole of 'linguistic competence' but must also take into account the 'pragmatics'(i.e. the rules for using linguistic rules in context) and it must also make close contact with 'attitudes, values and motivation'.

5. Society in speech

Society takes a great interest in speech, and in particular provides a set of concepts for thinking and talking about it. One such set of concepts has to do with the functions of speech, and the theory of speech-acts reflects this social categorization of speech according to its functions. And the functional categorization of speech is at least partly an instrument by which society controls it. It is clear that people use speech just as much as linguistic items in order to locate themselves in relation to the social groups that they can identify in the world around

them.

5.1 Non-relational social categories

There are, perhaps, linguistic items in every language that reflect social characteristics of the speaker, of the addressee, or of the relation between them. Consequently speech which contains such items tells a hearer how the speaker sees these characteristics, and he will be considered to have infringed a norm that governs speech if he uses items which indicate the wrong characteristics. The norms reviewed below are possibly the best known and the most widely studied of those that govern speech.

The simplest cases are linguistic items which reflect the social characteristics of just one person, either speaker or addressee. In most cases the norm refers specifically only to the speaker or to the hearer.

As far as speakers are concerned, the commonest characteristic to be reflected by specific linguistic items is sex. To hearers, there are many more ways in which people's speech varies according to who they are. addressing. It seems likely, in particular, that in every language there are special linguistic items for use when speaking to a child, like the English 'gee-gee' for 'horse'.(It is interesting to note that such differences in English are not restricted to vocabulary; for instance, sentences like Mummy pick up baby are commonly used, and differ from adult sentences both in their syntax, being 'third-person imperatives',

and in their pragmatics, since the pronouns 'I' and 'you' are avoided.

5.2 Power and solidarity ·

'Speech may also reflect the social relations between the speaker and address5. ee, most particularly the 'power and solidarity' manifested in that relationship. These terms and the related concepts were introduced into socio-linguistics by the social-psychologist Roger Brown (Brown & Ford 1961 and Brown &Gilman 1960, the 'classic' papers on linguistic markers of social relations.) 'Power' is self-explanatory, and 'solidarity' concerns the social distance between people-how much experience they have shared, how many social characteristics they share (religion, sex, age, region of origin, race, occupation, interests, etc.), how far they are prepared to share intimacies, and other factors.' (Hudson, 1980 : 122)

For example in Korean, Japanese and Hindi there is a fairly direct relation between power and solidarity and the verb-forms used. Without using verbs, that speech which reflect relations will be impossible.

In Korean there are no less than six distinct suffixes which reflect different power-solidarity relations between speaker and addressee, and a verb must.have one of these suffixes attaches to it (Martin, 1964 : 126). Interestingly, the six suffixes fall into two

groups, three different degrees of positive solidarity ('plain', 'intimate' and 'familiar') and three different power relations between people with low solidarity('polite', 'authoritative' and 'deferential'), In other words, solidarity takes precedence in Korean over power among the linguistic markers of power-solidarity. 'This is not always so, however, as witness the situation reported by Hill & Hill (1978 : 127, 128) among the Nahuatl of Mexico, where even extreme intimacy is overridden by the power relation of an addressee who belongs to an older generation'(Hudson, 1980 : 126)

5.2.1 In Korean and Hindi

The second person pronoun is used when the subject of the verb in a sentence is the same as the individual to whom the speaker is addressing him or herself. This is the "you" form of the verb. Pronouns (you, yourself, your) also reflect the fact that the person referred to in the sentence is the same person to whom the sentence is directed. There are two basic second person forms found in a number of languages. The informal is designated T and the formal is designated V.

Brown and Gilman (1960) established the notion that use of T pronouns (the familiar, non-respect form) can have several social meanings. Reciprocal use of T by equals expresses solidarity, but between non-equals the giver of T is putting him/herself in a position of power, and the receiver is expected to respond with V.

Similarly, reciprocal V usage implies mutual respect and social distance; any non-reciprocal use of these pronouns is an expression of a differential of power.

But there are some problem to explain both of the language , Korean and Hindi terms of Brown and Gilman's power and solidarity of the second person pronominals. Particularly in accounting for cases of switching which occurs according to (a)Generation, (b) Age, (c) Marital status, (d) Political or Economic Authority (e) Sex (f) emotional solidarity as the relative role or status of persons.

(a) Generation:

People of the older generation stick strongly to customs and traditions and are more conservative in their values and attitudes than the people of the younger generation.

(b) Age:

One who is superior in kinship is entitled to be addressed by the kinship term of address and the pronouns of address.

(c) Marital status:

There are differences in the use of the terms of address and pronouns before and after marriage.

(d) Political or Economic Authority:

In modern society, there is a trend that this factor is superior than any other factor. The one who has the political or economic power is addressed by the term of address and

proper pronouns to his position in a society.

(e) Sex :

It has been observed in a conversation of the same sex. Between two female strangers switch more easily to informal speech style than the case of male strangers. Generally strangers of acquaintances of opposite sexes continue the formal speech style even after some intimacy.

(f) Emotion :

. It is another important dimension of man's being, i.e., psychological dimension, which is quite significant in his linguistic behaviour. In a conversation, the term of address and pronominals could be switched according to this factor.

The present work is divided into five chapters.

The first chapter is an **Introduction** and it is inclusive of **Background studies** as well.

The second chapter is on **Methodology.**

This is followed by the third chapter which lists the **Second Person Pronouns in Korean and Hindi**, providing a general background which followed by a detailed analysis in fourth chapter.

The Fifth and the last chapter includes a brief **Summary** and **Conclusions.** This is followed by a select **bibliography.**
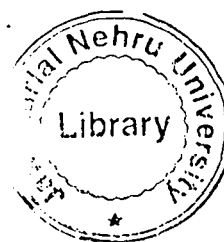
CHAPTER - II

METHODOLOGY

1. BASE ANALYSIS

Most young language teachers today are unaware of the CA-EA controversy. Many of the original "overblown" claims of the two research methodologies have been debunked, but even a superficial grasp of these two theoretical constructs of language learning can be applied in the classroom to identify and explain some of the problems the students are experiencing. (Bloomsbury, 1993)

Contrastive analysis, in applied linguistics, is a method first proposed by Uriel Weinreich in the 1950s. It highlights the structural differences between two languages, with the aim of identifying potential sources of difficulty for people learning a foreign language. As a reaction to this emerged the error analysis as an effective tool in the hands of a language teacher.

'In language teaching and learning, error analysis is a technique for identifying, classifying and systematically interpreting the unacceptable forms produced by someone learning a foreign language, using any of the principles and procedures provided by linguistics. Errors are assumed to reflect, in a systematic way, the level of competence achieved by a learner ; they are

contrasted with 'mistakes's which are performance limitations that a learner would be able to correct.'
(Crystal, 1991:125)

'The phrase contrastive analysis (CA) identifies a general approach to the investigation of language particularly as carried on in certain areas of Applied Linguistics, such as foreign-language teaching and translation. In a contrastive analysis of two languages, the points of **structural** difference are identified, and these are then studied as areas of potential difficulty (interference of 'negative transfer') in foreign-language learning. Contrastive analyses are 'synchronic.' (Crystal, 1991 : 82)

Contrastive analysis, a comparative analysis of two languages, their similarities and their differences, was thought by many in the 1940s, 50s, and 60s to be a useful predictor of where second language students would likely encounter problems in learning a second language. It stood to reason that if certain elements of a second language differed greatly from the student's native language, that student would most likely encounter difficulties.

Contrastive linguistics and theories relating to the mother tongue/L1 interference in the acquisition of a second or a foreign language. Nickel defines the aims and objectives of CA as "to aid the text book author in collecting and arranging his material and to help the teacher in presenting his subject matter." Both the

author and the teacher require a knowledge of contrastive grammar in order to be able to predict, explain, correct and eliminate errors due to interference between the source and the target language. (Nickel, 1971:15)

As suggested by Nickel and others, it was the applicational aspect of contrastive analysis in language teaching that motivated most of the linguists and language teachers to compare and contrast two linguistic systems, and on the basis of that to predict the areas of difficulty from the point of view of the learner. However, it did attract the attention of linguists working in the field of theoretical linguistics, investigating various aspects of universal grammar. The methodology, however, remained the same for theoreticians as well as language teachers, viz. comparison of two languages at the level of syntax, at the level of say, word formation, or morphology, or at the level of syllabic structure, or may be at the level of phonology, that is to say, a level vs. level comparison remained the convenient technique of finding out points of similarities and dissimilarities between two languages, and inferring from this a hierarchy of difficulties in learning a second or a foreign language.

It was only after a number of studies in the area of contrastive analysis (CA) and error analysis (EA) that language teachers pointed out some snags in the methodology, saying that such a strict compartmentalized comparison leads to unexplained areas of difficulty and hence, unpredictable errors of the learners.'(Narang,

1996 :110)

In this present work, I choose the Contrastive analysis, but not strictly in the structural framework. Since the pragmatics of use of pronominal forms can only be explained in terms of socio-cultural norms and conventions which govern this usage, a systematic comparison and contrast of the pronominal usage would .help us understand and explain the underlying socio-cultural patterns. This will help us evolve ways of teaching a Korean learner of Hindi as a Foreign Language (HFL) the use of second person pronouns in a communicative function oriented pedagogical framework.

2. AIMS & OBJECTIVES .

The aim and objective of the present work is to show the way to teach Hindi to Korean undergraduate students in the communicative-function oriented framework. The area of study is very elaborate but since this is an M.Phil dissertation and there is a time constraint, we must limit the area. Here I would like to focus on the use of second person pronouns in Korean and Hindi.

When Koreans learn Hindi, they have some question about the dimension of second person pronouns. For example;

(1)Should I use 'ap' for every elder person?

(2)Is 'tʊm' used for only persons in similar age group as that of addresser?

(3)Is there some change in the use of second person pronouns as the society is changing?

(4)When is 'tu' derogatory?

(5)When is the same pronoun 'tu' for intimacy and endearment?

3. DATA COLLECTION

In the present work, two sources can be named in respect of collection of data; firstly, from the native speakers of Hindi or Korean and secondly from novels by Prem Chand.

The phonetic transcription used is IPA (International Phonetic Association and the International Phonetic Alphabet of that association) with the following exceptions: Retroflexes, Palato-Alveolars, Palatals, and Breathy voice. For the IPA symbol [ɽ] I have used [r] and for the IPA symbol [ɤ] I have used [r]. And for proper nouns I have used Romanic letter.

4. INFORMANTS

Ms. Qudsia Nasir is a student of Urdu department(M.Phil) in Jawaharlal Nehru University. She speaks fluent Hindi as well as Urdu as her mother tongue. She is teaching Hindi to some Koreans who are living in New Delhi.

Mr. Rashid Hasan is a student of Arabic department (M.Phil) in Jawaharlal Nehru University. He speaks Hindi, English, Urdu(his mother tongue) fluently. He is a English tutor for some Korean

residents in New Delhi.

Mr. Pramod is a student .of Linguistics department (M.Phil) in Jawaharlal Nehru University. He speaks English and Hindi, which is his mother tongue.

Ms. D.E. Cha is an undergraduate student from the department of Hindi in Pusan University of Foreign Studies in Korea. She had come to India with the intention of learning Hindi.

Mr. K.S. Kim takes an interest in India, especially in Hindi. He did his post-graduate degree in Korea about 20 years ago. He is almost fifty. He learns Hindi from Ms. Qudsia Nasir.

Literary sources:

Premchand was a novelist and writer of short stories in Hindi as well as Urdu. Premchand was born on July 31 1880 in a village called Lamahi near Banaras. The name Premchand was a pseudonym; he was actually called Navab or Dhanpat His father was a poorly-paid postal employee and he lost his mother when only eight. He was married at the early age of fifteen but it did not work out and so later he married a second time, to Shivrani Devi, a balavidhava or child widow, who bore him several children, and supported him in all his struggles.

'After matriculation in 1898, Premchand took up school-teaching in 1899, and teaching remained his profession throughout life. Among his works are the novels Prema(Hindi, 1907, translated from Urdu Ham Khurma o Ham Sawab), Vardaan(Hindi, Jalwa-e-Isar in Urdu), Sevadadan(Hindi, Bazar-e-Hisn in Urdu), remashrama(Hindi,Gosha-e-Afiyat in Urdu), Pratijnan, Nirmala, Gaban, Rangabhumi, Kayakalpa, Karmabhumi, Godaan and the unfinished Magalsutra. He wrote several memorable short stories like 'Kafan'. Premchand wrote on social issues like child widowhood, prostitution, exploitation of peasants by the landlord and on the freedom movement taking place all around him. His solutions were idealistic, but his great contribution lies in the fact that he questioned about things at that point of time, that too, in novels and short stories which had till then been restricted to romance. Premchand used literature for the important purpose of arousing public awareness about national and social issues.

As Amrit Rai, a biographer has put it, Premchand 'created the genre of the serious novel and the serious short story in two languages, Hindi and Urdu.' His magnum opus is considered to be Godaan (now published in English as The Gift of a Cow in UNESCO's Asian Literature Series). Premchand chaired the first All-India conference of the Indian Progressive Writers' Association in April 1936 at Lucknow. The continual struggle that he had to make for a living, however wore him down, and

Premchand succumbed to his gastric ulcer, dropsy and cirrhosis of the liver on October 8 1936.' (www.goindiago.com)

5. FORMAT

(1) Chapterization

This work is divided into five chapters.

Chapter one - 'Introduction and Background Study'

The first chapter is an introduction to this work and it also includes a brief study of the background studies that have been carried out in the area of foreign language teaching to date.

Chapter two - 'Methodology'

The second chapter states the aims and objectives of the present study. It also gives the details of how the study has been conducted. It also talks about the informants, the data collection methods.

Chapter three - 'Second person pronouns in Hindi and Korean.'

The third chapter shows the terms of address and second person pronominals and the styles of address in Hindi and Korean in a tabulated format.

In Chapter four - 'Analysis'

The fourth chapter contains the data collected from the informants, novels and short stories written by Munshi

Premchand, a movie 'Dil Kya Kare' and a television soap opera series 'Tu Tu Main Main.' It tries to contrast the second person pronominals and address terms of Hindi and Korean to try and describe the use of these in communicative function oriented framework.

Chapter five – 'Conclusion'

Chapter five includes a brief summary and conclusions. This is followed by a select bibliography.

(2) Tabulation: the parameters

At first, a distinction is drawn between the definition of the terms Address and Reference which is the basis of the tabulation. **Address** is 'the manner of referring to someone in direct linguistic interaction'.(Crystal, 1991 : 7)

Reference is used for an entity (object, state of affairs, etc.) in the external world to which a linguistic expression relates: for example, the referent of the word 'table' is the object 'table'.(Crystal, 1991 : 293)

<Table 1> shows the Korean pronoun system in Korean speech styles, by Kim(1992 : 154) (see page 32)

Horizontal axis is divided according to the person or indefinitive and vertical axis is classified by the degree of intimacy, and distance. The list is tentative. There is a dialectal variation involving age, and regional and class differences, which needs

further study.

	1st	2nd	3rd	indef.
Exaltative				
Narrative Indifferent				
Polite Distant				
Polite Intimate				
Plain				
Humble				
Extrmely Humble				
Impolite Distant				
Derogatory				

<Tabel 1>

<Table 2> gives samples of the terms of reference in Korean which is adapted from the study conducted by Kim (1992 : 155) (see page 33). The terms of reference given are also used as the terms of address (vocatives) except, that in the case of Given Name, the vocative marker '-j(a)' is usually attached.

Horizontal axis is divided by the degree of politeness and vertical axis is classified by various kind of terms of references by using suffixes, which can be attached to Family and Given

name (FGN), Family Name (FN), Given Name (GN), Professional Title, e.g.,sənsɛŋ'teacher', jəsa 'lady, woman scholar', etc. (T), F(G)N = (FGN or FN); GN + (i) = (GN+i or GN). Kinship terms the most common terms of reference, cannot be included in detail in this list. Each kinship term has an inherent meaning denoting a specific degree of hierarchy and intimacy determined by age, generation, maternal/paternal distinction, blood/non-blood relations, etc. In any case, adding '-nim' increases the degree of deference, politeness, and formality.

	Def.	Polite	Auth.	Plain	Int.	Formal
F(G)+ T+nim T+nim						
F(G)N+ T						
GN+T						
FGN+s'i						
FGN						
F(G)N+ kun F(G)N+ jan						
Miss+ FN Mr. FN Mrs.+FN						
FN+s'i						
GN+s'i.						
GN+(i)						

<Table 2>

<Table 3>shows the style of address in Korean.(Kim, 1992 :
157) The styles of address are obligatorily by the sentence -final
endings,. usually attached to the verbs. (see page 34)

Horizontal axis is divided by the degree of intimacy, politeness and vertical axis is classified by various final endings attached to the verbs. Categorizing these styles has been difficult, because the styles of address are often considered linearly ordered along the deference scale sometimes with an added dimension of group membership or of formality. This table is also preliminary. Further socio-linguistic research is necessary. The stylistic forms given in Table3 are in declarative mood only.

	Ritual Exalt.	Def.	Polite	Humble	Auth.	Plain	Int.	Formal
-naita								
-(si)o-pnita								
-(si)-otʃo								
-(si)-pnita								
-əjo								
-iu								
-io								
-ne								
-ə [pan-mal]								
-ta (spoken)								
-ta (written)								

In Hindi speech style, <Table 1> (Misra, 1977 : 2) shows we can show the cases (Nominative, Objective, Possessive) and gender declensions of second person pronouns.

<Table 1>

Nominative	tu	tʋm	ap	Singular Plural
Objective				Singular Plural
Possessive (In gender and number concord with head of nominal group)				Singular
				Plural

In <Table 2> the pronouns require different verbal inflections (Misra, 1977 : 3). These are style of address in declarative mood.

<Table 2>

	Indefinite	Imperfect	Perfect
Present			
Past			
Future			

<Table 3> shows the style of address in imperative mood (Misra, 1977 :3).

<Table 3>

tu	
tʊm	
ap	

In this chapter, we have discussed the CA-EA analysis and as I have stated earlier I have worked within the CA framework though not strictly in the structural framework. This chapter also gives the chapterization. We have also seen the data elicitation

methods used for this study. This chapter provides a general background of the different second person pronouns and the various terms of address used in the Korean society and contrast it with the second person pronominals and the terms of address used in Hindi. The data, thus collected is presented in the next chapter.

CHAPTER - III

SECOND PERSON PRONOUNS IN KOREAN AND HINDI

1. Interpersonal relationships in a society

All humans are social beings and as members of a society they need to interact with each other for various needs. The most prevalent and effective means of communication is language. They use language in many different ways. One of the most common way is to engage in a conversation. A conversation means that there should be two participants, minimum. If two people talk, then sometimes they may talk to each other and the forms they use to address each other are called pronouns.

Human beings everywhere try to be polite in all situations, Politeness is based on two basic social requirements: 'no criticism' and 'no interference'. Humans want to be approved of and they do not 'want to be imposed upon'.

The single most important aspect of a traditional society probably is the emphasis on interpersonal relationships. A person must be constantly aware of his place in relation to others in any given situation. This awareness is an essential part of the linguistic competence for the speakers of many Asian languages, like and Korean, Japanese and Hindi in particular. In these languages, finely defined human relationships are linguistically

coded. Every utterance has to be marked by specific forms denoting concrete degrees of deference and intimacy, expressing the speaker's attitude towards the addressee and the referent.(Kim, 1992 : 153)

2. The position of Hindi in a society

2.1 In Korea

Korea is a monolingual society. All Koreans learn and use Korean as a mother tongue and first language in their life. Koreans, who learn Hindi as a foreign language do so for the purpose of understanding the society, cultural and literature of India. Therefore, teaching Hindi in Korea does not aim at making them competent in using this language in any given situation.

2.2 In India

Hindi is the official language of India as stated in the Constitution of the land. Uttar Pradesh, Madhya Pradesh, Rajasthan, Bihar and parts of the Punjab and the territories of Delhi and Himachal Pradhesh are the areas that have a major concentration of Hindi speaking population. It also functions as the official language for local government and administration in this area.

In a population of over a billion in India, about 180,000,000 have indicated Hindi as their native language and close to another 11,000,000 have indicated Hindi as a second language.

The two languages that I will deal with as mentioned are Hindi and Korean. These two languages have many similarities both in form (linguistic structure) as will as functions(usage). For e.g. In word order (which is s o v in both), postpositions, case markers and honorific titles (speech styles) etc.

3. Speech styles

3.1 Korean speech styles

As far as 2nd person pronouns are concerned. There are two basic dimensions in Korean speech styles, i.e. one, that of reference and the other, of address. In both cases the main concern of the speaker is where to place the referent and the addressee on the axes of power and solidarity, parameters originally proposed by Brown and Gilman in their 1960 study.

3.1.1 The styles of reference

Korean speakers generally avoid referential nouns as long as they are understood. However, when the requirement of clarity or

emphasis calls for them, Koreans have to make a choice in the style of reference, especially when the referent is a person or persons. First, the Korean pronoun system is given in Table 1.(Kim, ·1992 : 154) The list is tentative. There is a dialectal variation involving age, and regional and class differences, which needs further study.

Although the pronoun system looks complex in comparison to that of most European languages, it is not as developed as the Korean styles of speech would require. Therefore, where normally a pronoun is used in another language, Koreans use combinations of personal names, titles of various sorts, and kinship terms. Table 2 (Kim, 1992 : 155) gives samples of terms of reference in Korean. The terms of reference given in Table 2 are also used as the terms of address (vocatives), except that in the case of *given name*, the vocative marker '-j(a)' is usually attached. Some very common terms of address which are not referential terms are 'jəpo' (Polite between married couple, impolite addressed to strangers) and 'jəposejo'(Polite, non-deferential, distant). Some kinship terms, such as 'halapə-ʧi'(grand father), 'aʧumәni'(aunt), 'hjəŋ'(elder brother), are used to address non-relatives who are comparable in age and sex to real relatives but with different connotation.

Table 1.

	1st	2nd	3rd	Indefinite
Exaltative		·ərɨn , kitɛ	ərɨn , taŋsin	
Narrative Indifferent			ki(m),kinjə(f), ʧaki	
Polite Distance			ipun, kɨpun, ʧəpun	ənɨpun, amupun, ət'ənpun
Polite Intimate		taŋsin(spouse) ʧane(junior)	ii, kɨi, ʧəi	
Plain	na(sg) uri(pl)	ɲə(sg) nəhɨj(pl)	isaram, kisaram, ʧəsaram ikəs, ʧəkəs iɛ, kiɛ, ʧəɛ, ʧɛ.	nuku, amu, amukəs, ət'ənkəs
Humble	ʧə(sg) ʧəhɨj(pl)			
Extremely Humble	soin			
Impolite Distance		taŋsin, tɛk		
Derogatory	nɛk'aʧikəs	nək'aʧikəs	inom, kɨnom, ʧənom, kɨk'äʧisnom(m) injən, kinjən, ʧənjən, kɨk'aʧisnjən(f) kɨk'aʧiskəs	ənunom, amunom, ət'ənnom(m) ənunjən, amunjən, ət'ənnjən(f)

Table 2.

	Deferential	Polite	Authoritative	Plain	Intimate	Formal
F(G)+T+nim, T+nim	+	+	−	−	−	+
F(G)N+T	+	+	−	−	+	−
GN+T	−	+	+	−	+	−
FGN+si	−	+	−	−	−	+
FGN	−	−	−	+	−	+
F(G)N+kun F(G)N+jaŋ	−	+	+	−	+	+
Miss+FN Mr.+FN Mrs.+FN	−	+	−	−	+	−
FN+si	−	+	+	−	−	−
GN+si	−	+	−	−	+	−
GN+(i)	−	−	−	+	+	−

(FGN=family and given name; FN=family name; GN=given name; T=professional title, sənsɛŋ'teacher', jəsa 'lady, woman scholar', etc.; F(G)N=FGN or FN; GN+(i)=GN+i or GN)

And there are kinship terms of father, elder sister, paternal uncle, etc. Most common amongst the kinship terms of reference, are 'hjəŋ'(elder brother), 'nuna'(elder sister), 'ə mma'(mom-mother), 'ap'a'(papa-father),etc. There are many others but they cannot be included here in detail as that would mean deviating too much from the topic. Each kinship term has

an inherent meaning denoting a specific degree of hierarchy and intimacy determined by age, generation, maternal/paternal distinction, blood/non-blood relations, etc.

In any case, adding '-nim' increases the degree of deference, politeness, and formality.

Table 3.

	Ritual Exalt.	Def.	Polite	Hum-ble	Auth.	Plain	Int.	Formal
-naita -(si)p-nita	+	+	+	+	—	—	—	+
-(si)p-tʃo	—	+	+	+	—	—	—	—
-(si)p-nita	—	+	+	—	—	—	—	+
-əjo	—	—	+	—	—	—	—	—
-iu	—	—	+	—	—	—	+	—
-io	—	—	+	—	+	—	—	+
-ne	—	—	+	—	+	—	+	+
-ə [pan-mal]	—	—	—	—	—	—	+	—
-ta (spok-en)	—	—	—	—	+	+	—	—
-ta (writt-en)	—	—	—	—	+	+	—	+

Table 3. **Styles of address in Korean**

(Exalt.= Exaltative; Def.=deferential; Auth.=Authoritative; Int.=Intimate)

*** [Panmal] =rough talk (Kim, 1992 : 157)

3.1.2 The style of address

Whether there is a vocative or not, the styles of address are obligatorily by the sentence -final endings, usually attached to the verbs. This grammatically expressed degree of deference and intimacy is largely determined by the cultural or societal norms. Though the speaker can choose to use another style intentionally to express his personal attitude or judgment. As Lukoff(1978:270) says the ceremonial use of styles of address satisfies the requirements of the etiquette of speech, while expressive use of the styles of address conveys what the speakers really wants to say.

Categorizing these styles has been difficult, because the styles of address are often considered linearly ordered along the deference scale, (Choy 1929/71:801-816, M.S. Kim 1964:202-203, Huh 1969), sometimes with an added dimension of group membership(Martin 1964) or of formality (Hwang 1975, Lukoff 1978, Song-Bradford 1979). Thus the "mixing" of speech "levels" has become an object

of considerable interest among linguists.

These styles of address , however, cannot be viewed simply as a collection of various "levels" scaled along the degree of superiority or inferiority of the addressee.

There appears to be many more speech styles than have been generally proposed by linguists, and each style can be analyzed in terms of not just one or two but several semantic features representing various realizations of power and solidarity. Various styles of address and their stylistic features in Korean are presented in Table 3.

(This table is preliminary and there is a need of further socio-liguistic research in this area.) The '-ə' style is what Koreans. call [panmal] 'half-speech. rough talk'. Grammarians often describe this form as endingless (see e.g. Hwang 1975:81) , but '-ə' is the ending. The '-naita' style is restricted to prayers and special writings such as poetry or stylized letters of a daughter-in -law to her parents-in-law or grandparents-in-law. The -(si)pcyo style may be found only among a certain willingly servile group, thus representing what Halliday(1978) calls "dialect" in contrast with "register".

The stylistic forms given in Table3 are in declarative mood only. Equivalent forms in other moods such as interrogative and imperative are assumed to have similar stylistically distinctive features. But this is another area that needs further research. There will certainly be slight differences due to the semantic

information inherent in questions, orders, etc.

3.2 Hindi speech styles

A Hindi pronouns is affected by Number, case, gender(which is indicated by the verbal forms, or by the Adjectives).

3.2.1 Pronouns in Hindi

In Hindi, there are six classes of pronouns:

(1) Personal, (2) Demonstrative, (3) reflexive, (4) relative, (5) Indefinite, and (6) Interrogative.

(1) **Personal Pronouns** are used for 'the person speaking', 'the person spoken to' and 'the person or thing spoken about'. There are thus three persons :   .

a) Pronouns indicating 'the person speaking' are said to be of the 'First person'. These are mɛ̃ 'I'(singular) and həm 'we'(Plural).('həm' is often used for mɛ̃ by authors and editors and colloquially).

b) Pronouns indicating 'the person spoken to' are said to be of the 'Second person'. These are tu 'thou'(singular), tʊm 'you'(sigular/plural) and ap 'you' (honorific: singular/plural)

.. **tu** is used in addressing God, children and, occasionally, very intimate friends. It may also be used in anger or to express

disrespect or in fondly addressing one's mother, sister, younger brother etc. (but seldom father, uncle and grandfather).

.. tʊm is used in addressing members of the family, familiar equals and servants.

.. ap is the polite and respectful form of address for all, both in the singular and the plural. (It is occasionally also used for a person 'spoken about'.)

c) Pronouns referring to the 'person or thing spoken about' (other than the person speaking and the person spoken to) are said to be of the 'Third Person'. These are wəh and jəh 'he, she, it'(singular), and we and ye 'they and these'(plural)

.. wəh, jəh, we and je are really Demonstrative pronouns, used also as Personal.

.. wəh and we refer to the absent or relatively remote person(s) and thing(s); ("he, she, it-there", "they-there" ; yəh and je refer to the present or relatively proximate person(s) and thing(s)-("he, she, it-here", "these-here").

.. The singular forms wəh and jəh are not used for a person unless he (or she) can also be addressed as tu when spoken to. we and je are the usual forms in both singular and plural. For things, however, the "correct" number is used.

.. In polite speech, ap is almost invariably used instead of ye when the person spoken about is present (as "the gentleman here").

.. In writing, **ap** is sometimes used (as "the gentleman") for an author, scholar, leader etc. Introduced or described to the readers. The usage, however, is somewhat archaic.

.. Use of **jəh** and **wəh** as plural forms, though common, should be carefully avoided.

.. All the pronouns (of whatever class) except **mɛ˜**, **həm**, **tu** and **tʋm** and the Reflexive are considered to be of the Third person.

.. Generally, **wəh** and **jəh** are pronounced as **wo** and **je**.

(2)**Demonstrative Pronouns** are used for 'pointing out' a relatively remote or proximate person or thing. The demonstrative Pronouns are : -**wəh**, **jəh**, **we·** and **je**. **wəh** 'that' and **we** 'those' demote the remote, and **jəh** 'this' and **je** 'these' denote the proximate. These are also used as Personal Pronouns of the third person.

Whether **wəh**, **jəh**, **we** and **ye** are Personal or Demonstrative, can be ascertained from only the situation or the context. When there is definite 'pointing out', they are Demonstrative. When there is mere substitution of Nouns, they are Personal. In talk, Demonstrative pronouns are often accompanied with gesture 'i.e.''pointing out'

(3)**Reflexive Pronouns** substitute and refer to a Noun or Pronoun which is, as a rule, the logical subject of· the sentence.

Hindi has only three Reflexive Pronouns : **ap**, its oblique forms **ə pna** and **əpne**, and a compound of these two,

əpne-ap ; **apəs** meaning 'each other' or 'one another'. The latter is also, in its origin, a Reflexive Pronoun.

(4)A **Relative Pronoun** is related to a Noun or a Pronoun occurring in the main sentence, the Relative itself occurring in a subordinate sentence and joining the two.

Hindi has only one Relative Pronoun, **jo,** 'who', 'which', 'that', 'what.'

(5)**Indefinite Pronouns** refer to an unknown or unidentified person or thing.

Hindi has only two Indefinite Pronouns **kɔi** and **kʋčʰ**; **kɔi** 'someone, somebody' refers to a person and **kʋčʰ** 'something' to a thing.

(6)**Interrogative Pronouns** are used in asking questions.

Hindi has only two Interrogative Pronouns- **kɔi** and **kyä**, the former usually referring to 'person' and the latter to ' things' either in singular or in plural (Sharma, A. 1972).

In the following <Table 1> (Misra, 1977 : 2) we can show the case and gender declensions of second person pronouns

Nominative	tu ø	tʋm· tʋmlog	ap aplog	Singular Plural
Objective	tʋjʰe/ tʋjʰko ø	tʋmhe/ tʋmko tʋmlogoŋko	apko aplogoŋko	} Singular Plural
Possessive (In Gender and Number concord with head of nominal group)	tera/tere teri	tʋmhara/ tʋmhare tʋmhari	apka/ apke apki	Mas. Fem.	Sing.
	ø	tumlogoŋka /tumlogoŋki tumlogoŋki	aaplogoŋka a/ aaplogoŋki aaplogoŋki	Mas. Fem.	Pl.

<Table 1>

They are 'tu', 'tʋm', and 'ap', 'tu' is singular, and 'tʋm' and 'ap' are formally plural. The last two are used also to address a single person. and when more than one person is to be addressed, an additional lexical item-'log'(people)- is used after the pronominal.

They are formally plural, although the verbal inflexions are the same for the singular and the plural. 'tu' is always used in the

case of a single addressee and we cannot add 'log' to it to make it plural.

The pronouns require different verbal inflexions which are given in <Table 2> (Misra, 1977 : 3) below :

		Indefinite	Imperfect	Perfect
Present	tuː	-ta hɛ	-rəha hɛ	-a/ya hɛ
	tum	-te ho	-rəhe ho	-ye ho
	aap	-te hɛ̃	-rəhe hɛ̃	-ye hɛ̃
Past	tuː	-ya	-rəha tha	-a/ya tʰa
	tum	-ye	-rəhe the	-ye tʰe
	aap	-ye	-rəhe the	-ye tʰe
Future	tuː	-yega	-rəha hoga	-čʊka hoga
	tum	-woge	-rəhe hoge	-čʊke hoge
	aap	-yenge	-rəhe honge	-čʊke honge

3.2.2 The style of address

<Table 2>

(1) **Declarative**

<Table 3>

(2) **Imperative** (Misra, 1977 : 3)

(2) Imperative Mood

The imperative Mood denotes command, request, warning, prohibition, entreaty etc. By · its very mature, the Imperative cannot refer to the past : command or request is impossible with regard to a past action. The Imperative, therefore, is restricted to the Present and the Future Tenses.

(In fact, the Imperative cannot refer even . to the present, since what the speaker wants done can take place only after he has spoken : it is neither going on, nor completed at the moment of speaking. Some imperative forms, however, refer specifically to future-relatively distant future. It is mainly for distinguishing these forms from the ordinary forms that the Imperative is said to have a present form as well.)

Since the Imperative denotes command, request etc., its proper

tu	-a
tʊm	-ao
ap	-aye/aiye

domain is the second person. Indirect command request etc. made to third person may be expressed by the subjunctive (optative) forms.

(i) **Of the present**

The Imperative forms of the present are made as follows :–

(a) In the second person singular, the bare root (with stress accent) is used :–

(tu) paṛh 'read (thou)' !

(tu) a 'come (thou)' !

(tu) ja 'go (thou)' !

Note: These forms can be used only for God, servants, young children, in affection for mother, sister etc. or for expressing anger.

(b) In the second person plural, –o is appended to the root :–

(tʊm) pəṛʰo 'read (you)',

(tʊm) ao 'come (you)',

(tʊm) ǰao 'go (you)'.

Note : The root dena 'to give' makes 'do' (not deo), and lena 'to take' makes 'lo' (not leo). .

(c) With the second person honorific pronoun 'ap', '–ɪye' is appended to the root.

(ap) pəṛʰɪye 'please read',

(aap) aɪye 'please come',

(aap) ǰaɪye 'please go'.

Note : The following roots have exceptional forms in the honorific :

kərəna   'to do' makes kiȷ̌ɪye (besides krɪye),

lena   'to take' makes liȷ̌ɪye,

dena   'to give' makes diȷ̌ɪye,

pina   'to drink' makes piȷ̌ɪye

But huȷ̌ɪye from honaa 'to be' is archaic and should be discarded. The correct form is hoiye which is rarely used.

(ii) **Of the Future**

(a)The future form of the Imperative, both Singular and Plural, are identical with the Infinitive forms of roots -

čələna, ana, ȷ̌ana etc.

These forms usually imply advice or mild command, They are not used with the honorific pronoun, which has the optative form instead.

(b) The polite future Imperative is made by adding '-ga' to the honorific forms :-aɪyega, -ȷ̌aɪyega, -bʰeȷ̌ɪyega

(iii) **An exceptional Imperative Form**

(a) An exceptional ('Exclamatory') Imperative, denoting emergency, danger, warning etc. is formed by adding -ɪyo to the root :-

dɔṛɪyo ! 'run (come quick) !'

čəlɪyo ! 'come quick !'

These forms are used mainly in calling for help and are addressed to all persons within hearing. Their use as mere Future Imperatives is now archaic or dialectic.

(b) The -naa Imperatives may similarly be used to denote warning, emergency or informal request :-

pəkəṛəna ! 'catch hold ! (of the thief etc.)'

bəčəna !   'get aside ! (there's a car behind you etc.)'

wəh kɪtap lana 'will you just get that pencil ?' (informal request)

(iv) **The present Imperative forms in Future meaning**

(a) The Present Imperative forms can, of course, be also used with reference to Future also :-

tʊm kəl wəhã jao 'you go there tomorrow.'

ap dəs dɪn ke bad aɪye 'please come after ten days.'

(b) The so-called 'Imperative' forms for the first and third persons are really subjunctive (optative).

(c) The Present Imperative is sometimes called the 'Direct Imperative' and the Future Imperative the 'Indirect Imperative.'

(d)The negative (prohibitive) forms of the Imperative are made by placing a 'mət' or 'nə' immediately before the Verb. mat is more emphatic and less polite.

tʊm nə ǰao,   ap nə ǰaɪye,   tu mət ǰa

Note : .. The Active Imperative does not have the Objectival or the Neutral construction. All the forms treated above are Active and have the Subjectival construction, the Verbs agreeing with the Subjects in Number and Person. The ·Imperative forms are not affected by Gender.(Sharma, A. 1972)

CHAPTER - IV

ANALYSIS

A person comes in contact with many people in his social life in many different situations. And as members of different social groups he will have to play a number of social roles. The multiplicity of social roles that he would have to play as members of nation, class, family or school, may be that of a daughter, a son, a sister, a brother, a father, a worker, a public speakers, or any other require a certain degree of 'linguistic specialization.' In each of these situations he would have to indulge in conversations which would require them to use terms and pronouns to address each other or refer to other people they would talk about. The different pronouns that they might use have already been stated in the chapter before. The kind of terms and pronouns of address used would be an indication of the status and attitudes of participants in a speech event.

The classification of the data as under is on the basis of the categories by given by Misra (1977, pp.19~22)

1. Social Dyadic Relational Category

ⓐ Master-servant : (included employer and employee) :
The servant may be a man or a woman.

ⓑ Customer and Shopkeeper : The shopkeeper who may be a big businessman of established .reputation or a small businessman. might have a permanent customer (the one who comes regularly to the shop) or a casual customer(one who is not a regular or permanent). The former gives and receives the deferential 'ap' while the latter normally gives 'ap' and receives 'tum'.

ⓒ Doctor and Patient or Patient's Attendant : If the doctor is not treating the addresser, then he is addressed by his surname prefixed by 'doctor' (For example Dr Choi) as a term of address. But when the addresser is under his treatment, he is always addressed as 'Doctor Sahib' by the patient as well as his attendants.

ⓓ Friends : Depending on the intimacy between the friends the term of address will change. If two friends have know each other for a long time then they will address each other as 'tu'. If they have been friends for a short time but in this time they have managed to come close to each other then they will address each other as 'tum'. If they have barely know each other the they will use 'ap' as the term of address. But the above criteria is not really followed very strictly as for friends all these three forms of second person pronouns can be used.

ⓔ Strangers : In a society one may come in contact with someone whom he does not know.

2. Familial Dyadic Relational Category

All the kinsmen and kinswomen in the maternal and paternal families are addressed by different kinship terms of address. But the same pronominals are used for the paternal kinsmen and kinswomen as well as maternal kinsmen and kinswomen according to the hierarchy of kinship relations or age. For example, the paternal the grandfather has the same kinship status as the maternal grandfather. So they are addresses by the same pronominals, but by different kinship terms. And since my dissertation too is related to second person pronominals only I have also followed the same set of dyadic relations as drawn by Misra(1977 : 20)

① Father-son : Here 'father' will account for 'father-in-law' also and 'son' will account for 'son-in-law' as well.

② Father-daughter : Here 'father' includes 'father-in-law' as well, and 'daughter' includes 'daughter' includes 'daughter -in-law' also.

③ Husband-wife.

④ Mother-son : Here 'mother' includes 'mother-in-law', and 'son' includes 'son-in-law' also.

⑤ Mother-daughter : Here ' daughter' includes 'daughter-in law' as well, and 'mother' includes ' mother-in-law' also.

⑥ Brother-brother : Here 'brother' includes paternal as well as maternal brothers.

⑦ Brother-sister : Here 'sister' includes maternal sister as well.

⑧ Sister-sister : Here 'sister' includes maternal sister also.

<DATA>

(I) Social Dyadic Relational Category :

(1) **Master-servant** : (included employer and employee) :

This situation is not familiar to Korea. Most of people do not have servant if they come in ·the middle class bracket. So when Korean students face with a situation such as this, they tend to make mistakes in choosing the addressee term for servant. According to some grammar books the term 'tu' is used for a

---

< Example...>

Korean- sʊn, ʊs kəmre ki səfai kər.

　　　(('tu') clean the rooms.)

Servant- hã, mɛm sahəb, səfai kərne ke lɪe jʰaṛu, poňčʰna de

　　　　do.

　　　(Yes, ma'am,('tum') give me a mop and broom.)

Korean- tune kya kəha? 'de do'?

　　　(What did you say? 'de do'?)

---

servant ·and 'ap' is used for a master. They memorize this as a rule, and they don't switch to any other form. The following situation could　occur in conversation with Indian servant :

Let's see the data collected from some novels and friends.

　① At first, I will show the· case when the pronominal 'tu' is used to address house servant.

　　ⓐ le kər ja

((′tu′) take and go)

meri Bnungi, sʋn, əbki ɔrˊčəli ǰa.(Nirmalaa, p.54)
(My Bhungi, please go this time.)

ⓑ mɛ̃ bʰi to gɛr hũ tu hi kyõ? (Nirmalaa, p.117)
(I am also a stranger, why only ′tu′?)·

Master - aǰ tune ane mẽ der kyõ kər di?
          (Why did ′tu′ come so late today?)
Servant - kya kəhũ .sahəb ǰi, beṭe ki təbɪyət kərab
            hɛ. ʋse ḍɔkṭər ko dɪkʰane le gəya tʰa.
            (What shall I say, Master. My son is not well,
            so I took him to the doctor for check up.)

ⓒ Nirmala ne čiṛʰkər kəha- ek bar mẽ to tera kam
                            hi kəbʰi nəhĩ hota.(Nirmala,
                            p.114)
(Nirmala said in a huff -   ′tera′ work never finishes in
                            one go.)

le ǰa, nəhĩ to mɛ̃ səṛak pər feŋk duŋga. (Nirmalaa,
p.111)
(take it away, otherwise, I will throw it on the road.)

As shown above, we can educe when 'tu' is used to address the house servant :

ⓐWhen he is ordering his servant to do something with a strong consciousness of his higher status)

or ⓑWhen he is talking with him most informally and friendly (and is not showing the consciousness of his status)

or ⓒ he switches to 'tu' to show his anger or irritation.

② When a house servant addresses his master as 'tʊm' :

ⓐ nəhĩ, bʰɛya, tʊm to ʈʰeʈʰər dekʰne gəye tʰe. (Nirmalaa, p.118)

(No, 'bʰɛya', 'tʊm' had gone to see the theater.)

sərkar mʊjʰe aj hi to malum hʊa hɛ, nəhĩ to jan lo bʰɛya bɪna kəhe nəhĩ rəhta. (Sewasadan, p.39)

(Sarkar I got to know about only, otherwise, 'bʰɛya (tʊm)' know that I would not have not told (you).)

As shown above, he uses such kinship terms of address as 'bɛ ya' and 'tʊm' to shows his closeness and deep solidarity. (e.g. Ji:yaraam and Bhu:ngi in Nirmalaa , Ji:tan and Sharma:ji: in Sewaasadaan)

A house servant who has served the family for a long time, he uses 'tʊm' and first names to address the members of the

younger generation of the family who are junior to him in age and receives from them a kinship term of address and 'tʊm' .

But Nowadays , there are a tendency among the almost educated people who lives in the urban region to avoid the use of 'tu' to address their house servant. They switch into 'tʊm' in all normal situations :

ǰəra bəṛe babu se kəh do. ·
('tʊm' please tell the head clerk.)

tʊm bʰi mʊǰʰe dʰokʰa dete ho, Maharaaj ! (Gaban, p. 161)
('tʊm' also cheat me, Maharaaj !)

② the situation between employer and employee :
*** In Korean ***
saʧaŋ – Kim, Seun-Su s'i, ṣamusil-esə sərju-ril kaʧiko osejo.
(president – Mr. Kim, Seun-Su, bring a file from the office.)
Kim, seunsu – ət'ən sərju malipnik'a, saʧaŋnim?
(Kim, seunsu – Which file should I bring, sir?)

Employer (here, saʧaŋ) addresses his employee as 'his name +s'i'-Family and given name + s'i-(polite , intimate) term. Or Family name + professional title(polite, intimate) term is used. for exmaple, Kim puʧaŋ (the head of a section), Park ʧʰaʧaŋ

(assistnat director[general]), etc.

The employer uses '-əjo'(polite) style to his employee and the emplyee uses '(si)pnita'(deferential, polite, formal) style to his employer.

*** In Hindi ***

employer - Mr, Raajaa , ǰakər afıs se faıl lao.

(employer - Mr, Raja, bring a file from office.)

employee - kɔn si faıl laū, sər?

(employee - which file should I bring, sir?)

Another example :

ⓐ fətəhčənd- hʋzur, mʋǰʰe dəs sal kam kərte ho gəye, kəbʰi...

(fətəhčənd - 'hʋzur, I hạve been working for ten years, I

have never...)

sahəb- čʋp rəh sʋər, həm kəhta hɛ əpna kan pəkɾo. (Istiifaa

from panch fuul, p.19)

(Shut up, you pig, I told '(tʋm)' to hold 'tʋmhara

'ears.)

ⓑ sahəb- tʋm kyõ aya, bahər ǰao, kyõ əndər aya (Istiifaa

from panch fuul, p.24)

(why did 'tʋm' come, go out side, why did

'tʋm' come inside ?)

fətəhčənd– tumne muj̃"se əb"i faɪl maŋga t"a, wəhi faɪl lekər

laya hũ . (Istiifaa from Panch fuul, p.24)

(I have come with that file you had asked me to

bring.)

sahəb – oho, həm səməj̃" gəya, ap həm se naraz hɛ˜?

həmne kya ap ko kuč" kəha hɛ, ap kyõ həm se

naraz hɛ? (Istiifaa from Panch fu:l, p.25)

(Oh! I understand, 'ap' are angry with me? Have

I said something to you? Why are you angry with

me?)

ⓒ sahəb– ap ɪstifa kyõ deta hɛ? həm to bərək"ast nəhĩ kərta.

(Istiifaa from panch fuul, p.27)

(Why do 'ap' want to resign? I don't have not

dismissed 'ap')

fətəhčənd– əb tum jɛse. paji admi ki matəhti nə kəruŋga.

(Istiifaa from panch fuul, p.27)

(Now, I will not work under a wicked person

like 'tum'.)

As the above, we can find the switch of the term of address

according to the mood.

In the case of ⓐ, the drunken English 'Sahəb' is treating his employee rudely with conscious his superiority. Here he is using 'tʊm'

In ⓑ, the enraged employee switch the term of address from 'ap' to 'tʊm' to show his temper.

In ⓒ, the employer became aware of present situation. And he is addressing his employee as 'ap' even though his employee addresses him as 'tʊm'.

③ Which terms are used for addressing their master (include employer) :

**A servant addresses his male master as...

ⓐ babuǰi, rəsoi tɛyar hɛ. (Nirmalaa, p.131)

('Babuǰi', the food is ready.)

babuǰi, so dekʰ lɛ̃, ap esi batɛ̃ nə kərɛ̃. bʰəgwan čaheŋge, to ap əččʰe ho ǰayeŋge.(Gaban, p.158)

('Babuǰi', please don't say like that. If God wishes, then 'ap' will become well.)

ⓑ sərkar mʊǰʰe aǰ hi malum hʊwa hɛ..(Sewaasadan, p.39)

('Sərkar', I just got to know it, today)

sərkar, čay laya hũ (Gaban, p.158)

(Sərkar, I have brought tea.)

© huzur, muɟʰe dəs sal kam kərte ho gəye, kəbʰi...

(Istiifaa from panch fuul, p.19)

('Huzur', I have been working for 10 years, I've ever...)

ⓓ kya kəhaũ sahəb ɟi, beṭe ki təbɪyət kərab hɛ.

ʊse ḍɔkṭər ko dɪkʰane le gəya tʰa.

(What shall I say, saahab ji: My son is not well, so took

him to doctor for check up.)

ⓔ malɪk čəle gəye (Gaban, p.165)

('Malɪk' has gone) ,etc....

**A servant addresses his male master as...

ⓐ bəhuɟi, ɟʰuṭʰ kyõ bolũ (for just married woman,

Nirmalaa, p.59)

('Bəhuɟi', why should I tell a lie?)

ⓑ malkɪn čʰuṛa deŋgi ɔr kya?(Nirmalaa, p.131)

('Malkɪn' will get (us) released and what else?)

© mem sahəb, sahəb ka fon hɛ (from the picture 'dil

kya kare')

(Mam Sahəb, it is sahəb on the phone.)

ⓓ 'sarkaar',etc.

With theses term of addressee mostly he uses 'ap' to address his master. he does not switch to any other form of the pronominal.

(2) Customer and shopkeeper

A shopkeeper in order to attract his customer to buying articles from his shop, tries to be very polite and courteous with him. Therefore He tries to establish a relationship of solidarity by addressing him by a kinship term of address. This is more frequent with a female customer.

From the follow example we can see which kinship terms is used to address female customer.:

① When a shopkeeper addresses a female customer :

*** In Korean ***

   ⓐ Minji - ios-in əlma jɛjo?

     (Mini - What is the cost of this cloth?)

     ʧəmwən - pis'aʧi anhajo, ənni....

     (clerk - It is not expensive, ənni..(elder sister).)

ⓑ Youngsil - ikəs malko tarin ʧoŋrju-nin əpnajo?

(Youngsil - Do don't have any other kind of thing?)

Shopkeeper - mulon is'ko malkojo. ikəs-in ət'sejo, aʧum əni?

(Shopkeeper - Of course, I have, How about this, lady?)

A shopkeeper addresses his custmer with the kinship term 'sonnim'(customer). Here, the female ʧəmwən(clerk) tries to sell the clothes, so she uses 'ənni..' to customer (here, young woman) to make her feel comfortable.

In ⓑ, If the customer is a married woman, then the shopkeeper uses 'aʧuməni'(lady). And for a old woman, the shopkeeper uses 'əməni'. Between a customer and shopkeeper, the '-əjo'(Polite) style is used in all normal situation.

ⓐ Sita- pyaz kɛ se diye?

(Sita - what is the price of onion.)

səbzi wala- dəs rupye kɪlo, behnǰi

(vegetable seller - ten rupees per one kilogram.)

ⓑ bəhuǰi čar dın mẽ bɪʈɪya ka əslı čəndrəhar a ǰaega. (Gaban, p.5)

('Bəhuji', your daughter's chandrahar (necklace) will be ready in four days.)

ⓒ bəhuǰi ɔr maiǰi ko dɪkʰa liǰɪye (Gaban, p.55)

('Bəhuǰi' , you could show it to ('apki') wife and mother.)

According to above, in ⓐ the shopkeeper addresses a young woman as 'behnjiː' and in ⓑ, for a married woman as 'bahuːjiː' and in ⓒ, he uses 'maaiːjiː' for a old woman.

② The situation when a shopkeeper addresses a male customer :

*** In Korean ***

mwəl mals'm hasininkəpnik'a, sonnim?

(What do you say, Sonnim.(Customer))

In all situation, 'sonnim' is used to address customer. Mainly, male shopkeeper uses.

*** In Hindi***

ⓐ yəh ap kya kehte hɛ˜, sərkar. (Gaban, p.50)

(What are 'aap' saying , sarkaar.)

sərkar, rupye kəb milenge? (Gaban, p. 59)

(Sarkaa, when will I get the money?)

ⓑ babu sahəb, rupye ka to zɪkr hi nə kiǰɪye.(Gaban,

p.51)

('Babu sahab', please, don't mention the money.)

ⓒ sat sɔ ɪski karigərɪ ka dam hɛ, huzur. (Gaban,
.p.59)

(Seven hundred is the cost of its workmanship
huzur.)

ⓓ hã babuǰi əb pɪčʰəla hɪsab saf kər diǰɪye.
(Gaban, p.59)

(Yes 'babuǰi', now could ('ap') please, clear off the old
accounts.)

babuǰi, apne to ɪdʰər ka rasta hi čʰoɽ dɪya.
(Gaban, p.91)

(babuǰi, 'ap' don't come this way anymore.)

As seen above, a shopkeeper is addressing a male customer with
those terms of address which are used for people in high
positions in society more frequently than kinship terms of address
(i.e. sərkar, babusahəb, huzur, babuǰi etc.)

The shopkeeper uses 'ap' in all situations to address his
customer. Even in ⓓ, Gangu, a shopkeeper in Gaban, is impolite
to and annoyed at Ramaanaath, his customer, he addresses him as
'babuǰi' and uses 'ap'.

③ When the customer addresses the shopkeeper...

*** In Korean ***

natʃin kakjəkij mokəri-ril pojətʃusejo.

(Show me some necklace of a low price.)

They don't have any specific kinship terms of address for shopkeeper. The customer addresses shopkeeper according to gender, age, marital status. For example, 'akas'i'(unmarried woman), 'atʃumma'(married woman), 'atʃəs'i'(man). And the customer use '-əjo' style (polite) in all the situation.

*** In Hindi ***

koi həlke damõ ka har dɪkʰaɪye. (Gaban, p.50)

(Could 'ap' show me some necklace of which is less expensive.)

As shown above, a big businessman is always addressed by 'ap'.

Another example :

ⓐ tʊmhari kʰʊši, əpni čiz le jao. (Gaban, p.59)

(('tʊm') be happy, take your thing and go.)

əb bəhʊt jəld mɪleŋge bʰai, der nəhĩ hɛ. dekʰo. Gangu

ke rupye čukaye hɛ̃, əb ki tʊmhari bəri hɛ.
(Gaban, p.91)

('bʰai' we will meet very soon. See, I have just repard Gangu. Next is your turn.)

səbzi wala- alu le lo, pyaz le lo.

(vegetable seller- take some potatoes, onions)

Sita- alu kɛse de rəhe ho, bʰɛya .

(Sita- what is the price of potato, 'bʰɛya')

The customer addresses shopkeeper who runs a small shop as 'tʊm', 'bʰai', 'bʰɛya'

(3) Doctor and Patient or Patient's Attendant :

①When the doctor addresses the patient.

*** In Korean ***

ⓐ ijsa - ʧom ʧakiʧsinil yro hasipsijo/hasejo.

(doctor - Please control yourself)

ⓑ ijsa - musin il-i is'ninkəʧi? ʧom iʧ'okiro wasə anʧaporjəm

(doctor - What is matter with you. Please come and sit.)

In ⓐ , when the doctor addresses patient, he uses '-(si)pnita'(deferential,   polite,   formal)/ '-əjo'(polite)   style, normally.

In ⓑ , when the doctor addresses child patient who is so close to him with showing intimate, then he uses '-ə'[Panmal(rough talk, half-speech)].

ⓐ ap zəra dıl ko təskin dijıye. (Nirmalaa, p. 74)

('ap' console yourself, please)

əre sahəb, ap bəčče nəhĩ hɛ − buzʊrg admi hɛ. (Nirmalaa, p.75)

(O ! Saahab, 'ap' are not child − ('ap') are a elderly person.)

babusahıb mɛ̃ ap se sətya kəh rəha hũ. (Nirmalaa, p.74)

(Babusahib I am telling you the truth.)

ⓑ akʰır tʊmhē hʊa kya? zəra yəhã to · ao!(Nirmalaa, p.65)

(What is the matter with 'tum' ('tum') come here, please)

kɛsi bat kərte ho, ji !(Nirmalaa, p.66)

(What are you talking about, sir ('tʊm')!)

yəh bat nəhĩ hɛ, Jiyaaraam...(Nirmalaa, p.108)

(I don't mean this, Jiyaaraam.)

Here we see that, the doctor addresses the patient also by 'tʊm'
or 'ap' depending upon the addressee's age.

In ⓐ, when the patient is a grown-up one (above 16~17 years).
the doctor addresses him by 'ap'. Or if he is old as well as
nicely clad, he addresses him as 'babusahɪb'.

But in ⓑ, when the patient is a boy below about 16~17, he is
addressed by the doctor by his first name and 'tʊm'..

② When the patient and his attendant address his doctor :
*** In Korean ***
hwantʃa ‐ ɨjsa sənsɛŋnim, ipjəŋe tɛhan jak-to katʃiko isɨpnik'a
            / is'najo?
(patient ‐ Doctor, do you have a medicine for this also?)

As the above example, the patient addresses his doctor as the
kinship term 'ɨjsa sənsɛŋnim' in all normal situation. And they
use '‐(sɨ)pnita'(deferential, polite, formal) / '‐əjo'(polite) style of
address.

*** In Hindi ***
        ap ke pas ɪs ki bʰi koi dəwa hɛ? (Nirmalaa, p.65)
        (Do you have a medicine for this also?)
                                        ɔ

Another example :

kyõ ḍɔkṭər sahəb? (Nirmalaa, p.66)

(Why, doctor?)

jəb mɔka ayega, dekʰ lijɪyega.(Nirmalaa, p.107)

(Avail the chance as it comes, please see.)

aččʰa ḍɔkṭər sahəb ! mɛ̃ əb nə boluŋga...(Nirmalaa,
p.74)

(OK, doctor ! I will not say anything, now...)

ap jo čahẽ, kijɪye. (Nirmalaa, p, 75)

(Do what 'ap' please)   .

hʋzur, bəɽa gərib admi hū(Mantr from pañč ful, p.40)

(Huzu:r, I am so poor man.)

The patient and his attendant use 'ḍɔkṭər Saahab' and 'ap' to address the doctor in all the situations.

As shown above, Mansaaraam(p.65~66), Jiyaaraam(p.107) and mūshi:ji:(pp.74~74) in *Nirmalaa* always address the doctor treating Mansaaraam as 'Doctor Saahab' and use 'ap'. And he is addressed as 'hʋzur' also (Mantr from Pañč Ful , p.40)

(4) Friends

Korean students who have learned Hindi using grammatical

structure translation method from the text books recognize 'tʊm' term as used for relations among friends. So they hesitate to use 'ap' term as well as 'tu' term among friends.

(1) Among younger generation.

*** In Korean ***

Youngmin - Sumi, nə əče čənyəke wɛ uri čipe anwas'əs'ə ?

(Youngmin - Sumi, why didn't you come home yesterday evening?)

Sumi - əče uri imoka osjəs'əs'ə. kirɛsə olsuka əpsəs'ə. nə-nin mwəl hɛəs'əni?

(Sumi - My aunt came over yesterday, that's why I couldn't come. What did you do?)

*** In Hindi ***

Raamesh- Shyaam tʊm kəl šam gʱər kyõ nəhĩ aye?

(Raamesh - Shyam , why didn't 'tum' come home yesterday evening ?)

Shyam - meri mɔsi a gəi ıslıe nəhĩ: a səka. tʊmne kya kɪya?

(Shyam - My aunt came that's why I couldn't come. What did 'tum' do?)

Raamesh - tʋm ab tək kəhā: tʰe ?

(Ramesh - Where were 'tʋm' till now?)

Ramaanath - mɛ˜ ghər pər nəhĩ tʰa. (Gaban, p.99)

(Ramnath - I was not at home.)

As shown above, two friends from the younger generation
address each other by their first name and use the reciprocal
'tʋm' in all normal situations.

Another example...

ⓐ   Bittaldas   -   bʰai   sahəb,   tʋm   dʰə̌ny   ho!
                                (Sewaasadan, p. 90)

     (Bittaldas - 'bʰai sahəb' , 'tum' well done !)

ⓑ   dekʰo bʰai, bɛmani mət kəro. (Gaban, p.32)

     (('tum')See bʰai, don't cheat me.)

     kya kəhũ Sudhaa... (Nirnəlaa, p.82)

     (What shall I say ('tum')Sudhaa.)

     Nirmalaa   -   bəhɪn   !   mʋčʰe   to   ləkšən   kʋčʰ   əččʰe
                          nəhĩ   malum   hote.   dekʰẽ,   bʰagwan   kya

- 79 -

kərte hɛ.

(Nirmalaa - 'bəhın' ! I don't know the symptom well.

Let's see, what does God.)

Sudhaa - tʋm aĵ ʋnse kʰub ĵor dekər kehna..

(Nirmalaa, p.82)

(Sudha - Today you must tell him strongly.)

Jaalpaa - behn, ek bat puĉʰū, bʋra to nə manogi?

(Gaban, p.125)

(Jalpa - 'Behn' May I ask one something, If ('tum') don't
mind?)

Ratan - ĵauŋgi to mɛ˜ kəhĩ nəhĩ, məgər tʋm ana
zərur. (Gaban, p.125)

(Ratan - I will not go anywhere, but 'tʋm' should come,
surely.)

ⓐ Among the educated people, the older generation normally use
'ap' as the term of pronominals. But sometimes they addresses
and receives 'tʋm' from each other, when they are talking about
some personal issue,

In the case of ⓑ , so far as female friends are concerned, they
always use the reciprocal 'tʋm' and the kinship term of address,
'behn', 'behnĵi' or the first name of the addressee.

(2) Among elder generation :

*** In Korean ***

Jinsu - kirəmyən ʧane-ka ət'ən tɛʧɛk-il malhɛʧuke.

(Jinsu - then, why don't you suggest a solution.)

Kyungsuk - ki tatʰum-e malətilʧi anhtorok hakena. ikəs-i naij

ʧʰuŋko ilse.

(Kyungsuk   -   Don't   be   involved   in   the

trouble. This is my advice.)

This dialogue is between from older generation friends. They
address by each other with the pronoun
'ʧane'(polite, intimate) and   '-ne' style of address(polite,
authoritative, intimate, formal).

*** In Hindi ***

Bittaldas - to fɪr ap hi koi upay bətaɪye.

(Bittaldas - Why don't you suggest a solution.)

bhalabhaddaas   -   meri səmmətɪ to yəh hɛ kɪ ap ɪs

jʰəgɾe me nə pəɾẽ (Sewaasadan, p.77)

(Bhalabhaddaas   -   ('ap')   Don't   be   involved   in   the

trouble. This is my advice.)

Another example :   ɔ

ⓐ Sharmaji - ap mujʰe səmbʰale rəhɪega.

(Sharmaji - 'ap' please take care of me.)

Bittaldas - aččʰa, to ab mere ʋddešy bʰi sʋn liɟɪye. (Sewaasadan, p.92)

(Bittaldas - O.K. then now, please listen to my intend also.)

ⓑ Jalpa - (tʰɛli rətən ke samne pəʈʰkər) ye apke rupye rəkʰe hɛ, le ɟaɪye.) (Gaban, p.86)

(Jalpa - (throwing down the pouch before Ratan) Here is your money, take it go, please.)

ⓒ ·mɛ˜ ap ke ane se kɾɪtartʰ ho gəi. (Sewaasadan, p.257)

(I am honoured that 'ap' have come.)

ⓓ Ramanath - hã- hã, bənwa duŋga.

(Ramanath - Yes, yes, I will get it made them to do.)

Ratan - məgər bʰai, əbʰi mere pas rupye nəhɪ̃ hɛ.

(Ratan - But, right now, I don't have money.)(Gaban, p.69)

Ramanath - ap ko rupye kəl mɪl ɟayeŋge.

(Ramanath - 'ap' will get the money, tomorrow.)

Ratan - kəl kɪs wəkt.

(Ratan - tomorrow, what time?)

Ramanath - dəftar se lɔṭte wəkt leta auŋga.

kəl ap əpne səb rupye le jaıyega.

(Ramanath -I will bring it when I'll cine back from office

tomorrow, you can take you all money.)

(Gaban, p,. 83)

As in the above examples among the educated people, and the older generation two male friends address each other either by the addressee's first name suffixed by the deferential 'ji' or his surname, e.g. Bitthaldaas and Balabhadaas (Sewaasadan, p.77) and Bitthaldaas and Sharmaji: (Sewaasadan, p.92). They use the formal 'ap' in normal situations.

In ⓑ, when he is trying to be ironical to the other or there is an implication of a breaking off the bond between them

In ⓒ when she acknowledges with gratitude the obligation of the addressee

In ⓓ when the friends are of the opposite sexes they use the reciprocal 'ap' and any term of address which is deferential. Ramaanaath in Gaban always addresses Ratan as 'Ratanji:' and uses 'ap', and Ratan addresses Ramanaath as 'Ramaanaath bai' and uses 'ap'. They do not switch to any other form of the pronominal.

(3) Among children :

*** In Korean ***

Minsu - na-nɨn Subin-i hako nolʧi anhɨlkəja. ʧɛ-nɨn ʧʰisahan

njəsukija.

(Minsu - I will not play with Shanu. He is a mean fellow.)

Subin - na-to nə-raŋ nolʧi anhɨlkəja.

(Subin - I will also not play with you.)

Between children, they normally use '-ə' style [panmal (rough talk, half speech)] and a pronoun 'nə' to address each other.

*** In Hindi ***

Somu - muʤʰe šanʊ ke satʰ nəhĩ kʰelna. woh gənda

hɛ.

(Somu - I don't want to play with Shanu. He is a bad.)

Shanu - muʤʰe bʰi tere/tumhare satʰ nəhĩ kʰelna.

(Shanu - I also do not want to play with 'tu'.)

Among children, they address their friend as 'tu'/'tʊm'.
The 'tʊm' is more normal form nowadays.

Another example :

jaləpa tune bəri təpəsya ki tʰi. (Gadan, p.10)

(Jaalapaa 'tu' had done great penance.)

(You had alone great penance)

As the above, when one friend is expressing own blessings and is praising the addressee's good luck, 'tu' is used.

(5) Strangers

In korean, generally, when they meet at first time, they ask each other's name. Then they addresses each other as first name attached by suffix '-s'i' which implies deferential meaning. And they don't switch to other form. So they use only 'ap' term for this case when they make a Hindi sentence.

*** In Korean ***

Minsu - ʧə(kijo), Choi kjosunim tɛk-i ətie is'ninʧi asipnik'a?

(There , do you know where is Prof. Choi's house?)

stranger - je, amnita. ʧəkisə kodʧaŋ kasə orinʧʼokiro torakasejo.

ønčʼok pyəniro tupənʧʼjɛ ʧip-i Choi kjosunim tɛkipnita.

(Yes, I know. you go straight from here and turn right. Prof. Choi's house is the second one on left side.)

Here to draw some (stranger's) attention to him (Minsu), he

addresses him as 'ʧə(kijo)'. Minsu and the stranger use '-(s i)pnita'(deferential, polite, formal style) or 'əjo(polite style).

*** In Hindi ***

Ramesh. - bʰɛya, kya ap muʲʰe profesər əgrəwal ka gʰar/ pəta
bətane ki kr̥pa kərengge?
(Ramesh - 'bʰɛya' could you tell me Prof. agrawaal's
address?)
stranger - ji əwəšy, ap yəhã se sidʰa jakər dahıne mur jaẽ, baẽ
hatʰ pər dusra gʰər profesər əgrəwal ka hɛ.
(stranger - yes, of course, ·go straight from here and turn
right. Prof. Choi's house is the second one on the
left.)

When a male stranger is about the same .age as the addresser,
he is addressed by the kinship term of address 'bʰɛya' and 'ap'.

Another example ...

ⓐ Sanjay - babuji əgər tʰori jəgəh bɛʈʰne ke lıe muʲʰe bʰi de
dẽ to kr̥pa hogi. /
babuji ap tʰora kınare ho jaẽ to mɛ̃ bʰi bɛʈʰ jaũ.
(Sanjay - 'babuji' Please, could you move over then even I
can also sit.)

Old man - beṭa, mɛ̃ kɪnare ho jata hū. tʊm bɛṭʰ jao.

(Old man - 'beṭa' I'll make room for you. 'tʊm' to sit.)

ⓑ Ramaanath - dada, jante hɛ̃, 'Praja-mitr' əkʰbar

ka dəftər kəhã hɛ?

(Manath - 'Dada', do 'ap' know where is the

'Praja-mitr' newspaper office ?)

In ⓐ the addresser is an old man, he uses 'babu'/babuji' and as a kinship term 'beṭa' and pronoun 'tum' to address a young man

In ⓑ the addressee is much older than the addresser therefore he uses the kinship term, 'dada' (e.g. grandfather or uncle) and 'ap'.

When an old man is addressing a young girl he uses the kinship term of address, 'beṭi:' (i.e. daughter) and 'tʊm'

and as opposite case , an old woman is addressing a young boy she uses the 'beṭa:'(i.e. son) and 'tʊm'

The addresser receives the kinship term 'dada', 'dadi' and 'ap' from the addressee.

(II) Familial Dyadic Relational Category :

(1) Father-Son :

*** In Korean ...***

ap'a - jɛ, Jinho-ya, ikəs pwa.

        nə-ril yhɛ muəs-il katʃjəwas'nintʃi...

(Papa - Jinho, look at this what I brought for you.)

Jinho - tʃʰokʰoles! ap'a tʃʰøko!! nɛ-ka ap'a kabaŋ-il baŋ-e katʃjə

        ta nohil k'e(yo).

The young son addresses his father 'ap'a'(Papa) and he uses '-ə '[panmal(half speech, rough talk) - intimacy form] or '-əjo'(polite form). The father addresses his son by his first name or 'jɛ'(My boy!!). But after the son grows up, he doesn't use '-ə '[panmal(half speech, rough talk) - intimacy form] for his father. And he uses 'apətʃi'(father) instead of 'ap'a'(Papa).

In Hindi...

papa - Munna, dekʰo mɛ̃ tumhare lie kya laya hũ.

(Papa - Munna, look what I got for 'tum'.)

munna - tʃʰakələt ! .papa ap bəhut atʃʰe hɛ̃. mɛ̃

        apka bɛg kəmre mẽ rəkʰ dũ.

(Munna - chocolate! Papa ,'ap' are great. I will keep 'apka' bag in a room.)

papa - nəhĩ beṭe, yəh bəhut bəṛa hɛ. tum se nəhĩ

        uṭʰega.

(Papa - No, 'beṭe', this is too big. 'tum' will not be able to lift

it)

Another example :

beṭa – pɪtaǰi/babuǰi kəl mɛ̃ əpne dóstõ ke satʰ Simla

ǰa rəha hũ muǰʰe kučʰ rupye de dẽ.

(son – piɪtaǰi/babuǰi, tomorrow I'm going to Simla with my

friends. Please give me some money.)

pita – mɛ̃ tuǰʰe pehle bʰi məna kər čʊka hũ, tu kəhĩ

nəhĩ ǰayega.)

(father – I have already said no. 'tu' are not going anywhere.

'tu' can not go any where.)

beṭa – papa, aǰ ap kɪtne bəǰe afɪs se ayeŋge ?

(Son – Papa, today, At what time will 'ap' go to office?)

papa – mɛ̃ gyarəh bəǰe tək a ǰauŋga.

(Papa – I will come back by eleven o'clock.)

As is shown above, the son always addresses his father by the kinship term of address 'babu/babuǰi','pɪtaǰi, or 'papa'. The form of the pronominal used by the son is 'ap'. He does not switch to any other form of the pronominal. As in the above example, the son(Siyaram) talks to his father in anger and behaves rudely. But he does not switch to any other form of the pronoun.

As in the above example, a father always addresses the son,

whatever the age of his son, by his first name in normal situations. He uses the 'tʊm' form of the pronominal to address his son.

The father uses the kinship term of address for his young son (i.e., 'beṭa', meaning 'son'). But some times he want to show his anger , then he uses 'tu' for his son.

Another example :

ⓐ bəčča - pɪtaǰi, mɛ̃ John ke satʰ kʰelne ǰaũ?

(child - 'pɪtaǰi', shall I go to play with John ?)

pɪta (krodʰ mẽ)- mɛ̃ne apse kəha tʰa na kɪ aǰ

kʰelne nəhĩ ǰayeŋge. ǰaɪye, əpne

kəmre me pəṛʰai kiǰiye.

(father(with anger)- I had told to you that you cannot go

to play, today. Please go and study

in 'əpka' room.

ⓑ pɪta - beṭe pɪṇṭu, ap ǰəldi se gəri mẽ bɛṭʰ ǰaɪye.

mɛ̃ ap ko aɪskrɪm kʰɪlane le čəluŋga.

(father - 'beṭe pɪṇṭu:' 'ap' get in the car, quickly. I will

buy ice cream for you.)

pĩṭu - pɪtaǰi /papa, ap kɪtne aččʰe hɛ̃.

(pĩṭu - 'pɪtaǰi /papa', You are great.)

© beṭa - pɪtaǰi, mɛ̃ cʰand pər ǰana čahta hū.

(beṭa - father, I want to go to the moon.)

pɪta - əččʰi bat hɛ, lekɪn ap cʰand pər uṛkər ǰaoge, kya? .

(father - That is good, but will 'ap' fly to the moon?)

beṭa - pɪtaǰi, muǰʰe aŋgrezi ki adʰyapɪka bəhʊt
      əččʰi ləgti hɛ.

(beṭa - 'pɪtaǰi', I like the English teacher very much.)

pitaa - ṭʰik hɛ. fɪr mɛ̃ apki aŋgrezi ki adʰyapɪka se
        apki šadi kəra deta hū.

(pitaa - O.K. then I will get 'ap' married to 'apki' English
        teacher.)

The father sometimes switches to 'ap' and uses the kinship term of address to address his son to show ⓐ his anger and temper, or ⓑ his love, or ⓒhiṣ humour.

② Between a father-in-law and a son-in-law :
In Korean ...
caŋin - ipoke (say/Kim səpaŋ) ʧane əməni kənkaŋ-in ət'ə
        sinka?

(father-in-law - Listen(son-in-law), How is your mother's
        healt?)

say - ʧaɲinərin / apənim, ʧikim-in ʧənpota ʧoha ʧisjəs'əjo./
ʧisjəs'sipnita.

(son-in-law - 'pitaaji:', now she is better than before.)

As shown above, the father-in-law addresses his son-in-law
with the kinship term of address 'say', 'ʧane'(for junior polite
intimate pronoun form) or ' his surname + 'səpaŋ'(-indicates a
married man. Mainly used for son-in-law.) And he uses
'-ne'(polite, authoritative, intimate, formal form) style.

The son-in-law addresses his father-in-law with the kinship
term of address 'ʧaɲinərin' or .'apənim' with '-sipnita'(deferentail,
polite, formal form) or '-əjo'(polite, imtimate form) style.

In Hindi...

səsʊr - beʈa biki tʊmhari mataji k: təbɪyət kɛsi hɛ?

(father-in-law   -   'beʈa   biki'   How   is   tʊmhara'   mother's
health.)

damad - pɪtaji əb to pehle se wəh bəhʊt aʧʰi hɛ.

(son-in-law - 'pɪtaji', now she is feeling much better.)

There is no switch the term of pronominal. The son-in-law
always uses 'pɪtaji', 'ap' to address the father-in-law in all
situation as like addresser's·own son and he receives 'tʊm'.
Even though he is in anger, he doesn't change to any other form
as the follows...

damad – ap həmeša muʄʰe gələt səmʄʰəte hɛ̃.

(son-in-law – 'ap' always misunderstand me.)

(2) Father-Daughter :

In Korean...

ap'a – (jɛ) Myongjin-a, nə-ij hakkyo paŋhak-i əntʃe-putʰə
    sitʃakhatʃi?

(Papa – (My child) Myongjin, from when will be your school
    holidays started?)

Myongjin – ap'a, paŋhak-in 5 wəl 15 il putʰə sitʃaktøyo.

(Myongjin – Papa, the vacation will be stared from 15th of
    May.)

Suki – apətʃi, onil tʃənjək-e tʃə-wa əmma-ril sitʃaŋ-e teriko
    katʃusejo.

(Suki – father, today take me and mom along to the market,
    please.)

apətʃi – tʃoha, onil samusil-esə p'ali toraoma. tʃunpihako is'kəra.

(father – O.K. today I will come soon from office. Get yourself
    ready for that.)

The daughter addresses her father by 'ap'a' or 'apətʃi' as the
kinship term of address and uses '-əjo'(polite form) style. She

receives her first name or 'jɛ'(my child!) from her father.

*** In Hindi...***

pɪta   -   Sudhaa beʈi tʊmhare kalez ki čʰuʈʈiyaŋ kəb šʊru ho rəhi hɛ?

(father - Sudha, from when are 'tʊmhara' college vacations going to starting.)

Sudhaa   -   papa həmari čʰuʈʈiyaŋ pəndrəh məi se šʊru ho rəhi hɛ.

(Sudhaa - Papa, our vacations are going to start from 15th of May.)

Rashim   -   babʊji/pɪtaji ap aǰ šam mẽ muǰʰe ɔr məmmi ko bazar le kər čaleŋge.

Rashim - father, would today take me and mom to the market, please.)

pitaa   -   ʈʰik hɛ. aǰ mɛ̃ afɪs se ǰəldi auŋga. tʊmlog tɛyar rəhna.

(father - O.K. today I will come back soon early from the office. 'tʊmlog' both be read)

The father addresses the daughter by her first name or her diminutive first name and 'tʊm' as the pronoun of address. But after her marriage he doesn't use hẽ diminutive first name in front of her husband.

The daughter addresses her father by the kinship term of address, i.e, 'papa', 'babuji' or 'pıtaji' and uses 'ap' as the follows shown also.

Another example :

ⓐ babuji, mujʰe bʰi ɛsahi har la dijiye. (Jalpa in Gaban says to her father, p.6)

(Father, ('ap') get me also a necklace like this.)

ⓑ mɛ̃ tumhare do əkšarõ ke pətr ko əpna bʰagya səmjʰuŋgi. (Sewaasadan, p. 190)

(I will consider 'tum' two-word letter as my .fortune.)

ⓒ beṭi: - papa mujʰe čakəleṭ dıla do.

(daughter - Papa, buy me some chocolate.)

paapaa - beṭi tujʰe pəta hɛ na čakəleṭ kʰane se daṇt kʰərab ho jate hɛ̃.)

(Papa - daughter, 'tu' know that if 'tu' each chocolate 'tera' teeth will eat a chocolate, the teeth will not.)

In ⓑ the daughter does not address her father .by any other term of address except the kinship term of address. But sometimes she may switch to 'tum' to express her deep feeling of solidarity or her appeal to the addressee .

In ⓒ the father uses 'tu' for his daughter to show his anger.

Let's see the case of between a father-in-law and a daughter-in-law.

② Between a father-in-law and a daughter-in-law.

In Korean...

myəniri - apənim, onil atʃʰimin muəsiro hasikes'əjo?

(Daughter-in-law - father, today what will you have for a breakfast.?)

siapəci - jɛ, myənila, salmin talkjal tukɛ hako uju hantʃan tao.

(Father-in-law - daughter-in-law, give me two boiled eggs and one cup of milk.)

The father-in-law addresses his daughter-in-law by myənila as the kinship term of address. And the daughter-in-law uses the term of reference 'apənim'. That is made as 'apə'(father) + '-nim'(polite, deferential and formal form). She also uses '-ə jo'(polite style) for her father-in-law. Between father-in-law and daughter-in-law, the style of address given above is used.

In Hindi...

bəhu - pɪta ji (papa) aɟ ap našte mẽ kya kʰaeŋge?

(Daughter-in-law - father, today what will you take for a breakfast.?)

səsur - beʈi/bəhu našte mẽ muɟhe do uble əɳɖe ɔr ek kəp dudʰ de dena.

(Father-in-law - daughter-in-law, give me two boiled eggs
and one cup of milk.)

The daughter-in-law always uses 'ap' to address her father-in-law (Shaantaa talking to Madansingh in Sewaasadan, p.245). The daughter-in-law does not switch to any other form. The daughter-in-law uses the kinship term of address to address her father-in-law, i.e., 'babuji' or 'pɪtaji'

(3) husband-Wife :

*** In Korean ... ***

ⓐnampʰjən - jəpo, nɛ sikje ətie twəs'ə?

(Husband - Darling, where did you put my watch?)

anɛ - kəki tʰaktʃa ye twəs'əjo. katʃəkajo.

(Wife - I put on the table. take it,(please).)

nampʰjən - taŋsin-i wasə tʃwə. na-nɨn mos tʃʰaskes'ə.

(Husband - 'taŋsin'(you) come and give me. I can not find it.)

ⓑ nampʰjən - Miyoung-a, nɛ sikje ətie twəs'ə?

(Husband - Miyoung, where did you put my watch?)

anɛ - Youngmin-s'i, kəki tʰaktʃa ye twəs'ə. kacəka.

(Wife - Youngmin, I put on the table. take it,(please).)

nampʰyən - tʃaki-ka wasə tʃwə.

na-nɨn mos tʃʰaskes'ə.

(Husband - 'ʧaki'(you) come and give me. I can not find it.)

As shown in ⓐ, between husband and wife, the normal term of address is the reciprocal 'jəpo' and 'taŋsin' as the pronoun of address. While the husband use [panmal(rough talk, half-speech)] '-ə' style as the style of address towards to his wife, the wife use '-əjo'(polite form) style for her husband.

The case of ⓑ is used between young generation couples. They addresses each other by their first name, 'Miyoung','Youngmin'. And the normal pronoun of address between them is the reciprocal 'ʧaki'(you). They use '-ə'[panmal(rough talk, half-speech] style as the style of address. But in presenting their family members, or strangers, friends, they use the ⓐ style in all situation.

How can it be expressed in Hindi?
In Hindi...
pəti - Simii, meri gʰari kəhaŋ rəkʰ di hɛ?
(Husband - Simii, where did you put my watch?)
pətni - vəhĩ ʈebʊl pər rəkʰi hɛ.
(Wife - I put on the table. take it,(please).)
pati: - tʊm a kər do, mujhe nəhĩ mɪl rəhi hɛ.
(Husband - 'tʊm'(you) come and search me. I can not find it.)

There is no kinship term of address to be used by an addresser. They sometimes use such sentences to address each other as 'do you hear me', 'are you asleep', 'where are you', etc. (e.g., Nirmalaa, Kalyaani: Rangi:li: and Sudhaa in Nirmalaa, Jaalapaa, Rameshwari:, and Ratan in Gaban, Bhaamaa, Subhadraa, Suman, and Shaantaa in Sewaasadan) But the wife does not address her husband either by his first name, surname or any other term of address differently from the Korean case.

So far as the use of the pronominals of the address is concerned, the husband uses 'tʊm' in all normal situations to address his wife, while the wife uses 'ap' with '-iĵɪye', deferential and formal style for her husband.

But sometimes the husband switch to 'ap' to express mild irony or irritation :

ĵi nəhĩ maf kiĵɪye, ɪs dʰokʰe mɛ̃ nəhĩ ata. (Gaban, p.30)

Another example :

ⓐ pətɪ – (Anjna) Anju, aĵ šam ko tɛyar rəhna. həm rat ka kʰana bahər kʰayeŋge.

(Husband – (Anjna) Anju, be ready today in the evening. We will go out for a dinner.)

patni: – ʈʰɪk hɛ. mɛ̃ tɛyar rəhuŋgi, lekɪn ap ĵəldi a ĵaɪyega.

(Wife - O.K. I will be ready. But (please) (you) come early.)

ⓑ pətni - 'tʊm' mʊjʰe čʰuṭṭiyoŋ mẽ Shimlaa le kər čəloge

na?

(Wife - 'tʊm' will take me along to the Shimlaa during the

vacation. don't you?)

pəti - tʊmhara aɪdɪya mʊjʰe əččʰa ləga. ɪs bar

gərmɪyõ mẽ Shimlaa zərur čəleŋge.

(Husband - I like a 'tʊmhara'(your) idea. during this summer

vacation, we will go to the Shimlaa , surely.)

In ⓐ the husband addresses his wife by her diminutive first name. And the wife use the '-ɪyega', deferential and formal form for husband.

In ⓑ Sometimes, A wife uses 'tʊm' to address her husband in the case that both the husband and wife belonging to the younger generation or to show her extreme closeness to him or express her ability and readiness to participate in her husband's work: (e.g. Subhadra in Sewaasadan). But when she is addressing him in the presence of family members, strangers or her husband's friends no known to her, she switches to 'ap' .

The wife does not switch to 'tu' in any situation, though the husband sometimes does so to show his extreme anger on strong

disapproval of this wife's act deliberately done by her.

(4) Mother-Son :

①Between mother and son :

*** In Korean... ***

atil (Jinho) - əmma, na muʧʰək pɛ kopʰa(jo). məkilkəs ʧom ʧwə

(jo).

(son - mom, I'm so hungry. Give me some food.)

əmma - Jinho-ja, nə ʧurjəko Kimpap-il mantilə nwas'ə. əsə

son s'isko wa.

(Mom - Jinho, I've made 'Kimpap' for you. Wash your hands

and come right.)

A son addresses his mother by the kinship term of address,

'əmma' and '-ə'[panmal(rough talk)-intimacy] style. Sometime he

is switch to '-əjo'(polite form) style. And He avoid to use '-ə

'[panmal(rough talk)-intimacy] style with being another person.

The mother addresses her son as his first name and pronominals

of addressee, 'nə' or 'jɛ' with '-ə'[panmal(rough talk)-intimacy]

style. After he married, she doesn't use his first name. She

addresses him as '(grandchild's first name)+

ɛpi/apəm(-means father-)'.

*** In Hindi... ***

beṭa(Raju)   –   əmma, mʊjʰe bəhʊt bʰukʰ ləgi hɛ. kʊʧʰ

kʰane ko de do.

(son(Raju) – Mom, I'm so hungry. 'tʊm' give me some food.)

əmma   –   Raju, mɛ̃ ne tʊmhare/ tere lɪe pəkɔre bənaye

hɛ̃. jəldi se hatʰ dʰokər a jao/jana.

(Mom   –   Raju, I have made Pakauraa for you. Wash

your hands and come, quickly)

This dialogue is between a mother and her young son. So, he addresses his mother as 'əmma' and pronominals 'tʊm'.

Another example...

ⓐ lərka   –   mata ji, ap ko aj mandir kəb jana hɛ?

(son – Mother, When will 'ap' go to temple?)

mataji   –   mɛ̃ to mandir ja kər a bʰi gəi.

(mother – I have already been there.)

əmma tʊm rənj kyõ kərti ho?(Nirmalaa, p.28)

(Why you are worrying, 'əmma'?)

ⓑ mataji/ mã   –   beṭa, tu sʊbeh se kəhã tʰa? tu gʰar

nəhĩ ata hɛ to bəhʊt dʰər ləgta hɛ.

(mother/mom – son, Where have 'tu' been? When you don't

come home then I'm feel scared.)

wəhã tera kɔn bɛʈʰa hʊa hɛ. (Nirmalaa, p. 47)

(Who 'tera' is sitting there.)

© beʈa – mã aǰ tu mere satʰ skul čəl.

(Son – Mom, 'tu' come with me to the school.)

mã –beʈe, əččʰe bəčče˙ ki tərəh ap skul ǰaɪye, zɪd nəhĩ kərte.

(Mom – Son, please, go to the school like a good child, Don't insist.)

A son addresses his mother by the kinship term of address, i.e., 'əmma' (very infrequently ('əmmaǰi') and 'mataǰi'. but not 'mata'. It is not used as a term of address. 'əmma' is more frequently used than 'mataǰi'. The son. normally uses 'tʊm'/'ap' with 'ə mma' and 'mataǰi'

A grown-up and educated son addresses his mother by 'ap' in normal situations (e.g. Bhuwan in Nirmalaa, but a young son (below 15) always addresses his mother by 'tʊm' (e.g. Ghandrabhaanu, Nirmalaa, p. 11).

When the mother in trying to show her deep love to her male child she uses the unmarked diminutive first name conveyed by the use of 'tu' and the absence of any term of address :

In some situation when the grown-up son promises his support and love to his mother who is in difficulty he switches to 'tu' :

In a situation when Shaanta is trying to show her profound love

to her grown-up son, Sadan, in Sewaasadan, and in love is treating him as if he were still a child, she uses the unmarked diminutive first name and 'tu' :

In ©, with intimacy, the son addresses his mother 'tu'/'tʊm' and he receives 'ap' from his mother with affection and love.

② Between a mother-in-law and a son-in-law :

əmməni - ʧane, (Kim) səpaŋ, onil ʧənjəkin jekisə məkkena.

(mother-in-law - (Kim) son-in-law, please have a dinner here today.)

(Kim) səpaŋ - ʧaŋmonim mals'im tɛro hakessipnita. ʧɛ ka ʧənj əke okes'simnita.

((Kim) son-in-law - I will do as 'ʧaŋmonim'(you) said. I will come in the evening.)

The mother-in-law addresses her son-in-law by the kinship term of address 'səpaŋ' which indicates the married man with his surname 'Kim' and the prononimals 'ʧane' which is polite intimacy form for junior. She use the '-ne' as style of address to shows polite, authoritative, intimacy and formal behaviour towards to her son-in-law.

The son-in-law addresses her mother-in-law by the kinhip term of address 'ʧaŋmonim' with the '-(si)pnita' as style of address which is deferential , polite and formal form. There is no switch to another form between the mother-in-law and son-in-law.

*** In Hindi...***

sas - damadǰi / ǰəmai (Raja)ǰi ap rat ka kʰana yəhī kʰaɪyega.

(mother-in-law - Son-in-law (Raja)ǰi please, 'ap' have a

dinner with us today.)

damad - sasʊǰi/mata ǰi ǰɛsi apki agya, mɛ˜ šam

mɛ˜ a ǰauŋga.

(son-in-law - Mother-in-law, as you wish, I will come in the

evening.)

The mother-in-law addresses the kinship term of address, 'damad ǰi / ǰəmai ǰi with his first name and pronoun 'ap' for her son-in-law. And as the style of address, she use '-ɪyega' shows exaltative, deferential, authoritative and formal form.

The son-in-law use the kinship term 'sasu ǰi / mata ǰi or mã ǰi with pronoun 'ap' for her mother-in-law. To show his deferential, authoritative and formal behaviour towards to her mother-in-law, he use '-(uŋ)ga' as the style of address.

(5) Mother-Daughter

① Between mother and daughter :

*** In Korean... ***

əmma - Myongjin-a, onɪl nə hakkyo-esə ʧip-iro p'ali waja hɛ.

(Mom - Myongjin, today 'nə' should come home early from

school(college).

Myongjin - iŋ, əmma, ʧunpihako is'ə. nɛ-ka tusi-e olk'eyo.

(Myongjin - yes, be ready. I will come at 2 o'clock.)

Generally, mother and daughter are on terms of intimacy. So we can feel easily closeness in dialogue between mother and daughter. In the above example, the daughter 'Myongjin' addresses her mother as 'əmma'(mom) with [panmal(rough talk)] even though she is not a child. And in the latest sentence she is mixing the two style, '-ə[panmal]' and '-əjo(polite form)'. And mother addresses her daughter by her first name and 'nə' which is corresponding to 'tʊm' in Hindi.

***In Hindi... ***

mã - Shanu aǰ tʊm kəliǰ se gʰar ǰəldi a ǰana. bazar, ǰana hɛ.

(Mom - Shaanu, today, 'tʊm' should come early from college. we have to go to the market.)

Shanu - ʈʰik hɛ. ap tɛyar rəhıyega. mɛ̃ do bəǰe a ǰauŋgi.

(Shanu - O.K. 'ap' be ready, please. I will come at 2 o'clock.)

Anothe example...

ⓐ beṭi - mã tυm mυǰhe ek aččʰi si ḍres ḍila do.

(daughter - 'tυm' let by me a good dress.)

mã - ṭʰik hɛ, aǰ šam mẽ bazar čəleŋge.

(mother - O.K. We will go to market today in the evening)

ⓑ mã - Rani tu əbʰi tək so rəhi hɛ. aǰ skul nəhĩ ǰana kya?

(mom - Rani, 'tu' are sleeping till now. Don't ('tu') want to go to school, today?)

Rani - əbʰi uṭ rəhi hũ, mã.

(Rani - I will get up now, mom.)

In Hindi, a daughter always addresses her mother as 'ap' and she receives 'tυm' from her mother. Among the educated people, the daughter always addresses her mother by the kinship term of address, i.e., 'əmma(ǰi)' or 'mataǰi'. She uses 'ap' for the mother in all situations and does not switch to any other pronominals. Sometimes young daughter rarely use 'tυm' for mother as shown in ⓐ.

Normally the mother uses 'tυm' to address her grown-up daughter and sometimes 'tu' or 'tυm' to address her young daughters. She shows her anger and blaming her with using 'tu'.

②Between mother-in-law and daughter-in-law :

*** In Korean... ***

siəmməni - jɛ, mjənila, kʰəpʰi hanʧan mantilə ʧurjəm.

(mother-in-law - daughter-in-law, make a cup of coffee (for
me).)

myəniri: - əmmməni, anʧakjesejo. ʧeka ʧikim mantilə tirilkejo.

(daughter-in-law - mother, take a seat, please. I will make
and give you.)

When she is addressing her daughter-in-law, she uses the
kinship term of address 'myənila' and 'jɛ' which is corresponding
to 'tʊm' in Hindi and does not switch to any other form of the
term of address or the pronominal.

Let's see how it can be expressed in Hindi...***

sas - bəhu, mere lɪe ek kəp čay bəna do.

(mother-in-law -'bəhu'(daughter-in-law), please make a cup of
tea for me.)

bəhu - mãji ap bɛʈʰiye, mɛ˜ əbʰi bəna kər lati hũ.

(daughter-in-law - 'mãji'(mother-in-law), (ap) please sit down,
now I will just bring it for 'ap'.)

For daughter-in-law, the kinship term of address 'bəhu' is
addresses by mother-in-law. The daughter-in-law uses only
'mãji:' and 'mataji:' to address her mother-in-law. She uses 'ap'
in all normal situations. The daughter-in-law does not switch to
any other form of the pronominal.

Another example .....

sas – bəhu, tune kɛse kʰana pəkaya hɛ, sari səbǰi

ǰəla di hɛ. dəɹ mẽ nəmək nəhĩ hɛ.

(mother-in-law – 'bəhu', what have 'tu' make? Every

vegetable burned. The dal is tasteless.)

bəhu – səsʋ ǰi, əgər, ap ko mera bənaya kʰana

pəsand nəhĩ to ap kʰud kyõ nəhĩ bəna letĩ.

(daughter-in-law - mother-in-law, if 'ap' don't like the food I

make ,then why don't 'ap' are make the

food, yourself ?)

beʈi, tu čəlkər gʰər nẽ beʈʰ (Godaan, p.123)

(('tu')go and sit inside house)

When she uses the kinship term and 'tu', the implication is that
the addresser wants to show her superior kinship status and at
the same time express her deep affection.

(6) Brother-Brother :

*** In Korean... ***

ⓐ hjəŋ – Minsu-ja, nə-ka nɛ ʧʰɛk-il əti-e twəs'ni?

(elder brother – Minsu, where did you put my book?

namtoŋsɛŋ – je, hjəŋnim, hjəŋnim-ij paŋ-e tʰakʧa ye

dwəs'əjo.

(younger brother - yes, 'hjəŋnim'((elder)Brother-polite

form), I put your book on the table

in 'hjəŋnim-ij'(your) room.)

ⓑ namtoŋsɛŋ - tulʧʼɛ hjəŋ, ʧʰəsʧʼɛ hjəŋ-i hjəŋ-il pulə.

(youngest brother - . 'tulʧʼɛ hjəŋ'((Second)Brother),

The ʧʰəsʧʼɛ hjəŋ (the first

Brother) is calling you.

tulʧʼɛ hjəŋ - nɛ-ka opun tye kantako hjəŋ-eke malhɛ

cwə.

(The second brother - Tell him I will come after five

minute.)

The normal term of address for the younger brother by his elder

brother is the addressee's first name.

In ⓐ, the younger brother addresses hie elder brother as 'hjə

ŋnim' regarding to his age. In here, '-nim' is a deferential ,

formal, polite term of reference and he is using '-əjo'(polite

form). With using these he shows his inferiority.

In ⓑ, if they are young, then the younger brother addresses his

elder brother as 'hjəŋ' with using '-ə'[panmal(rough

talk)-intimacy). In here, we can find they avoid to addresses the

elder brother as his first name in Korean.

Then how about in Hindi style?

Let's see this situation in Hindi...

ⓐ bəɽa bʰai - Sonu tʊmne meri kɪtab kəhǎ pər rəkʰ di

(elder brother - 'Sonu' where did 'tʊm' put my book?

čʰoṭa bʰai - ǰi, bʰɛya, ap ke kəmre me ṭebʊl pər rəkʰi hɛ.

(younger brother - 'bʰɛya', I put 'apke' book on 'apke' table.)

ⓑ Suraj - Raja bʰɛya, ap ko šyam bʰɛya bʊla rəhe hɛ.

(Suraj - 'Raja bʰɛya', 'Shayaam bʰɛya' is calling you.)

Raja - Suraj, tʊm ʊnse kəh do. mɛ̃ pañč mɪnəṭ bad aʊŋga.

(Raja - Suraj, you tell him I will come after five minute.)

Normally, younger brother is addresses by his addressee's first name as well as in the case of Korean. And always the younger brother call his elder brother as 'ap' or 'bʰɛya' as the kinship terms of address. And younger brother calls his elder brother as his first name attached with 'bʰɛya'.

When the elder brother switch from 'tʊm' to 'to' :
For example ...
bəɽa bʰai - mɛ̃ne tʊǰʰe məna kɪya tʰa na kɪ mera

čəšma nəhī lena.

(elder brother - I had told 'tu' not to touch my glasses.)

čʰoṭa bʰai - lekɪn bʰɛya, ap naraz . kyõ ho rəhe hɛ.

mɛ̃ne fɪr rəkʰ to dɪya.)

(younger brother - but 'bʰɛya'. why are 'ap' get angry? I put
it back.)

As the above example, when the elder brother says in a huff, he
switch from 'tʊm' to 'tu'.

When the younger brother addresses his elder brother as
'tʊm':

Example ...

čʰoṭa bʰai - bʰɛya, tʊm mere satʰ kʰelne čəlo.

(younger brother - 'bʰɛya', 'tʊm' play with me.)

bəṛa bʰai - tʊm čəlo. mɛ̃ pani pi kər a rəha hū.

(elder brother - 'tʊm' go. I'll coming after drinking a
cup of .water.

If they are children, then the normal pronoun of address between
two young brothers is the reciprocal 'tʊm' as the above.

(7) Brother-Sister

① If a brother is younger than his sister :

namtoŋsɛŋ – nuna, nɛ ysot ʧom k'ənɛ ʧwə. na-nɨn mos ʧʰaskes'ə.

(younger brother – 'nuna'((elder)sister) take out my shirt, please. I can not find it.)

nuna – Jinho-ya, ki ysot-ɨn osʧaŋ-e is'ə.

(elder sister – Jinho, that shirt is in the cupboard.)

nunim – Jinho-ya, nə-nɨn ʧip-e ənʧe olkəni?

(elder sister – Jinho, when will 'nə'(you-plain form) come home?)

namtoŋsɛŋ – ʧə-nɨn ʧənjək tasəssi-e olkəjejo, nunim.

(younger brother – I will come at 5 o'clock in the evening.)

In Korean, younger brother will address an elder sister addresses as 'nuna' with '-ə([panmal(rough talk)] intimate form)' address style as the above example. But as they are grow older, he will to 'numim' with '-əjo / -(si)pnita (polite form)' style. And he make himself lower than his sister with using 'ʧə '(I-humble form). The younger bother receives his first name or 'nə'(you-plain form) form his elder sister.

Then different is the style of address in Hindi? We can express

the above sentence in Hindi as the following.

čʰoṭa bʰai – didi, ap meri kəmiz nıkal diɟıye. mʊjʰe

nəhĩ mıl rəhi hɛ.

(younger brother – I can not find it. 'didi', 'ap' could you find it

for me, please.)

didi – Jinho, wo kəmiz mɛ̃ne əlmari mẽ hɛ.

(elder sister –Jinho, the shirt is in the cupboard.)

didi – Rakesh, tʊm gʰər kəb aoge?

(elder sister – Rakesh, when will 'tʊm' come home?)

čʰoṭa bʰai – mɛ̃ šam ko pančʰ bəɟe aʊŋga.

(younger brother – I will come home at 5 o'clock in the

evening.)

In Hindi, he always addresses her by the kinship term of
address 'didi' or 'ap' with the '-iɟıye' style . In Hindi also, a
elder sister addresses her younger brother as his first name or 't
ʊm' term with '-o' style as well as korean style.

But he always addresses his elder sister as the kinship term of
address 'didi' or 'ap' pronominals whether she married or not.
This fact is different from the Korean style.

② If a brother is older than his sister...

*** In Korean... ***

op'a – Miyoung-a, nɛ sikye-rɨl ʧom kaʧiko wa.

(elder brother – Miyoung, bring my watch, please.)

yətoŋsɛŋ – ʧikɨm kaciko ka, op'a.

(younger sister – just I'm bring it, 'op'a'((elder)brother)

yətotoŋsɛŋ – op'a, na-to siʧaŋ-e terjəka ʧwəjo.

(younger sister – 'op'a'((elder)brother), take me along to a

market.

op'a – nə-ka mwəl saja. hanɨnʧi putə mənʧə malhɛpwa.

(elder borther – at first, tell me what do 'nə'(you-plain) take.)

In this case, the younger sister addresses her elder brother by
the kinship term 'op'a' with '-a'[panmal(rough talk)]style. As
they grow older, sometimes she changed to '-əjo'(polite form).
And the younger sister is addresses by her first name with
'-a'[panmal(rough talk)]style whether she married or not.

Let's change these sentence in Hindi to see how much different
from Korean style.

bəɽa-bʰai – Simi meri gʰəɽi le ao.

(elder brother – 'Simi' bring my watch.

čʰoʈi bəhɪn – əbʰi lai bʰɛya.

(younger sister – I will get it, 'bʰɛya'.)

čʰoʈi bəhɪn – bʰɛya, ap muɟʰe əpne satʰ lekər bazar

čəlɪye.

(younger sister - 'bʰɛya, 'ap' Please take me along to a

market.)

bəɽa bʰai - pehle ye bətao, tumhẽ kya lena hɛ.

(elder brother - at first, tell me what do you take want to buy.)

If brother is elder than the sister he addresses her by her

diminutive or proper first name and 'tum' term. After her

marriage he doesn't use diminutive name in the presence of her

husband.

(8) Sister-Sister :

*** In Korea... ***

ənni(Youngsuk) - Youngok a! məripis ʧom ʧwə.

(elder sister - Youngok ! give me a comb, please.

dongsɛɳ(younger sister) : jəki is'ə, ənni.

(younger sister - here you are, sister.)

In Korean, the younger sister is addressed by her first name

which is accompanied by 'nə'(you-plain form) whether she is

married or not by elder sister. And younger sister calls her elder

sister as 'ənni'((elder) sister) always. When they are quarrelling,

rarely 'nə'(you-plain form) which is corresponding to 'tum'/'tu'

in Hindi also be used for elder sister.[3] So when Korean students

use the same sentence in Hindi, they use 'tum' for elder sister.

Then how it can be expressed in Hindi?

*** In Hindi..***

      bəɽi bəhın - Munni, tʊm kandʰi de do mʊjʰe.

      (elder sister - Munni, 'tʊm' give me a comb.)

      čʰoṭi bəhın - ye lijɪye, didi.

      (younger sister - Please ('ap') take this, 'didi'.)

Another example :

ⓐ bəɽi. bəhın - Rita tu ɪtne dinõ se mʊjʰ se mɪlne kyõ

                 nəhĩ hai

  (elder sister - Rita, Why 'tu' didn't come to see me

             for a long time?)

  čʰoṭi bəhın - kya bətaũ, didi. ɪdʰar gʰar ke kam se

              fʊrsət nəhĩ mɪlti.

  (younger sister - What shall I say, didi, I couldn't get

           enough time to come here.)

ⓑ bəɽi bəhın - 'tu' meri kɪtni pyari bəhın hɛ, Jaya.

  (elder sister - 'tu' are so lovely sister, Jaya.)

  čʰoṭi bəhın - ap bʰiː to bəhʊt aččʰi hɛ, didi

  (younger sister - 'ap' are also very nice, 'didi')

  tu bəɽi bʰagyəwan hɛ. (Nirmalaa, p.118)

  ('tu' are very fortunate.)

tu hameša sʊkʰi rəh. (Nirmalaa, p.118)

May 'tu' always be happy.)

The normal term of address by an elder sister for a younger one is the addressee's proper first name or her diminutive first name. The diminutive first name, as a term of address is accompanied by the 'tʊm' form of the pronominal. But after the younger sister married, her diminutive first name is not used in the presence her husband. For a married younger sister her proper first name would be used for addressing her.

In ⓐ, the elder sister switch from 'tʊm'·to 'tu' to show her temper. Here we can see the addresser's disappointment combined with her blaming the addressee.

In ⓑ, sometimes elder sister switch from 'tʊm' to 'tu' indicative of her deep love for the younger sister (addressee). Even after her marriage. the younger sister receives 'tu' from her elder sister who has been very affectionate to her.

CHAPTER V

CONCLUSION

The central objective of learning a language is to acquire what Hymes (1974) calls "communicative competence", i.e., not only phonological, syntactic and semantic knowledge but also the social knowledge of appropriate use of the language.

At this point one would like to ask a question what is language used for? Language is used for expressing ones feelings and as a medium of describing incidents or experiences that one shares. Then the first thing that comes to ones mind is that these experiences or incidents that happen to someone might not be the same everytime. One undergoes a variety of experiences in ones life. This automatically means that the medium of expression should also be able to adapt to the changing situations.

One uses language in various different places. In shops with customers, in house with family, in market with shopkeepers, in workplace with colleagues, in various other social systems, and not to forget among friends. It is amazing to see the wide scope of language use. This invariably increases the number of variety of language so much that it becomes impossible to humanely record it This lead to the emergence of standard structures

(grammar) which could be used in formal situations.

But there are structures that may vary from the formal structures and we will refer to them as colloquial structures, which are used more commonly than the so called formal ones. These colloquial usages are not recorded as a result of this a student of foreign language is not able to operate beyond the area of the text books. he has to strictly adhere to the text book and it results in his not being able to speak a language with a native like ability.

Taking into consideration this aspect of language use, I believe that to teach a language successfully we must take into account the social, as well as the psychological, environment of the pupil. We must also remember that we are teaching language, which will be put to use for social purposes, for the expression, communication and reception of ideas, for establishing and maintaining contacts between people on the emotional as well as the intellectual level.

We must abandon the onlooker attitude to language whether we are teaching or learning it, rather we must immerse ourselves in it and use it for every purpose, and not begin to scrutinize or analyse it until we know it well. Imparting knowledge about grammatical rules should only be a part of teaching and no language teaching should be based only on it. We should only

rely on grammatical rules for help and make much more sense if they come to us as a handy summary of what we already half know.

When I studied Hindi as a foreign language in a university in Korea, the course was theoretical in nature taught from the textbooks which were grammar based. The Hindi, thus learnt was perfect grammatically but it sounded strange, very different from the Hindi I had heard Indians speak. The purpose of my learning the language was lost if I couldn't speak it as naturally as I heard native speakers speak. This made me realize that learning a language involved something more than structure-to-structure translation. Therefore, I wanted to find out how best can Hindi language be taught as a foreign language in Korea.

In order to teach a language to an adult learner especially if it is foreign language like Hindi in Korea, where there is little or no exposure to the language outside classroom, the comparisons and contrast between mother and other tongue is required at many different levels other than the structural level like the pragmatic and the social level.

The aims of this present work is how to teach Hindi to Korean undergraduate students in the communicative-function oriented framework. This is an M.Phil dissertation and there is a time constraint we must limit the area. Here I would like to focus on the use of second person pronouns in Korean and Hindi.

When we look at pronouns we must not only look at the surface structure level but also at the socio-cultural structures and processses underlying it. .

In this work, I apply a communicative approach to Hindi teaching to Koreans and take an integrated view of language in which communicative functions form the basis of grammar and in which form and function correlation can be worked out only by a recourse to socio-cultural context of language use.

The other language learning depends on (1) how the other language differs from the first (differences), and (2) on how much the first language interferes with the other (interference).

For the purpose of this study I choose to work in the contrastive analysis framework though not strictly in the structural framework. Since the pragmatics of use of pronominal forms can only be explained in terms of socio-cultural. norms and conventions which govern this usage, a systematic comparison and contrast of the pronominal usage would help us understand and explain the underlying socio-cultural patterns.

In chapter III, the tables of Korean speech styles I cited in this work(see pages 42, 43, 44) is by Y. K. Kim (1992; p.154~157). His postulates concerning the linguistic forms of deference and intimacy are proposed as a step toward a universal grammar of social interaction which would not only make translation of speech

styles possible but also facilitate the understanding ·of the culture reflected in linguistic forms.

The tables of Hindi I on pages 51, 52 cited from 'Terms of address and second person pronominal usage in Hindi' by K. S. Misra (1977; 2~3) shows three different forms of the pronouns of address and from 'A basic grammar of modern Hindi' by A. Sharma(1972; 82), I cited the imperative mood, since its proper domain is the second person.(pages 53 in chapter Ⅲ)

When teaching a foreign language with no exclusive grammatical markers for various realizations of power and solidarity to the Korean students, it would be necessary to convey to them that those relationships are expressed in different ways in that language.

In analysis part, I followed the five social dyadic relational categories and eight familial dyadic relational categories governing basic human relationships in Korean and Indian society.

How to convey one's thoughts or emotions to another person with target language?
I believe it is easy way to learn another language (here, Hindi). And that is also the cause of problems when Korean students learn Hindi. So I want to show how to translate the various 'deferential' and 'intimacy' markers is shown in Korean speech styles with Hindi pronouns.

(I) Social Dyadic Relational Category :

(1) Master-servant : (included employer and employee) :

A situation such as the master-servant category is not commonly found in Korea. So simply the Korean students express according to some grammar books the term 'tu' is used for a servant and 'ap' is used for a master.

The servant is addressed by 'tu' and the master is addressed by 'ap'. But there is some shift according to situations. The servant can use such kinship terms of address as 'bʰɛya' and 'tʊm' to show his closeness and deep solidarity with his master.

(2) Customer and shopkeeper :

A shopkeeper in order to ·attract his customer to buying articles from his shop, tries to be very cordial with him. A shopkeeper(female) addresses customer (here, young woman) by 'ənni..'(elder sister) to show her comfortable. And for an old woman, the a shopkeeper uses 'əməni'(mother). Between a customer and shopkeeper, the '-əjo'(Polite) style is used in all normal situations.

In Hindi also, the shopkeeper uses 'ap' in all situations to address his customer. And he addresses a young woman as 'behenji' and for a married woman as 'bəhuji', he uses 'maiji'/'mataji' for an old woman. Even a shopkeeper who is

impolite to and annoyed at his customer, addresses him as 'ap';

(3) Doctor and Patient or Patient's Attendant :

In Hindi, the doctor addresses the patient also by 'tʊm' or 'ap' depending upon the addressee's age.

In Korean, when the doctor addresses patient, he uses '-(s i)pnita'(deferential, polite, formal)/ '-əjo'(polite) style, normally.

And when the doctor addresses child patient who is so close to him with showing intimate, then he uses '-ə'[Panmal(rough talk, half-speech)].

(4) Friends

In Hindi, two young friends address each other by their first name and use the reciprocal 'tʊm' in all normal situations.

Among educated people, the older generation, they use the formal 'ap' in normal situations.

There is some switches according to mood or sex.

Among children, they addresses their friend as 'tu'/'tʊm'.

When one friend is expressing own blessings and is praising the addressee's good luck, 'tu' is used.

(5) Strangers

In Korean, they address each other as first name attached by suffix '-s'i' which implies deferential meaning. They use only 'ap' term when they convey this situation.

In Hindi, when a male stranger is about the same age as the addresser, he is addressed by the kinship term of address 'bʰɛya' and 'ap'. The addresser is an old man he uses 'babu'/babuji' and as a kinship term 'beʈa' and pronoun 'tum' to address a young man. When addressee is much older then the addresser uses the kinship term, 'dada' (e.g. grandfather or uncle) and 'ap'.

When an old man is addressing a young girl he uses the kinship term of address, 'beʈiː' (i.e. daughter) and 'tum'. And an old woman is addressing a young boy she uses the 'beʈaː'(i.e. son) and 'tum'

(Ⅱ) Familial Dyadic Relational Category :

(1) Father-Son :

The young son addresses his father 'ap'a'(Papa) and he uses '-ə '[panmal(half speech, rough talk) - intimacy form] or '-əjo'(polite form). The father addresses his son by his first name or 'jɛ'(My boy!!). But after the son grows up, he doesn't use '-ə '[panmal(half speech, rough talk) - intimacy form] for his father. And he uses 'apəʧi'(father) instead of 'ap'a'(Papa).

In Hindi, the son always addresses his father by the kinship term of address 'babu/babuji','pɪtaji, or 'papa'. The form of the pronominal used by the son is 'ap'. He does not switch to any other form of the pronominal. As in the above example, the son(Siyaram) talks to his father in anger and behaves rudely. But

he does not switch to any other form of the pronoun.

The son-in-law always uses 'pɪtaji', 'ap' to address the father-in-law in all situation as like addresser's own son and he receives 'tʊm'.

(2) Father-Daughter :

In Korean, the daughter addresses her father by 'ap'a' or 'apəʧi' as the kinship term of address She receives her first name or 'jɛ '(my child!) from her father. And there is a switch in the way a father addresses his daughter after her marriage.

In Hindi, the father addresses the daughter by her first name or her diminutive first name and 'tʊm' as the pronoun of address. But after her marriage he doesn't use he diminutive first name in front of her husband.

The daughter addresses her father by the kinship term of address, i.e, 'papa', 'babuji' or 'pɪtaji' and uses 'ap'.

(3) husband-Wife :

In Korean, between husband and wife, the normal term of address is the reciprocal 'jəpo' and 'taŋsin' as the pronoun of address. While the husband use [panmal(rough talk; half-speech)] '-ə' style as the style of address towards to his wife, the wife use '-əjo'(polite form) style for her husband.

In Hindi, the husband uses 'tʊm' in all normal situations to address his wife, while the wife uses 'ap' with '-iʝɪye',

deferential and formal style for her husband.

(4) Mother-Son :

A son addresses his mother by the kinship term of address, 'əmma' and '-ə'[panmal(rough talk)-intimacy] style. The mother addresses her son with his first name and pronominals of addressee, 'nə' or 'jɛ' with '-ə'[panmal(rough talk)-intimacy] style. After he gets married, she doesn't use his first name. In some regions mothers address their grown up sons as 'bʰɛya'.

In Hindi, a grown-up and educated son addresses his mother by 'ap' in normal situations.

When the mother is trying to show her deep love to her male child she uses the unmarked diminutive first name conveyed by the use of 'tu' and the absence of any term of address.

The mother-in-law addresses the kinship term of address, 'damad ǰi / ǰəmai ǰi with his first name and pronoun 'ap' for her son-in-law.

The son-in-law use the kinship term 'sasu ǰi / mata ǰi or mã ǰi with pronoun 'ap' for her mother-in-law.

(5) Mother-Daughter :

In Korean, the daughter 'Myongjin' addresses her mother as 'ə mma'(mom) with [panmal(rough talk)²] even though she is not a child. And in the latest sentence she is mixing the two style, '-ə

[panmal]' and '-əjo(polite form)'. And mother addresses her daughter by her first name and 'nə' which is corresponding to 't ʊm' in Hindi.

In Hindi, among the educated people, a daughter always addresses her mother as 'ap' and the mother receives 'tʊm' from her mother.

Normally the mother uses 'tʊm' to address her grown-up daughter and sometimes 'tu' or 'tʊm' to address her young daughters. She shows her anger and blaming her with using 'tu'.

For daughter-in-law, the kinship term of address 'bəhu' is addresses by mother-in-law. The daughter-in-law uses only 'māji:' and 'mataji' to address her mother-in-law. She uses 'ap' in all normal situations. The daughter-in-law does not switch to any other form of the pronominal.

(6) Brother-Brother :

In Korean, the normal term of address for the younger brother for his elder brother is the addressee's first name. The younger brother addresses hie elder brother as 'hjəŋnim' with '-əjo'(polite form) or 'hjəŋ' with '-ə'[panmal(rough talk)-intimacy]. regarding to his age.

In Hindi, always the younger brother call his elder brother as 'ap' or 'bʰɛya' as the kinship terms of address. And younger brother calls his elder brother as his first name attached

with 'bʰɛya'.

If they are children, then the normal pronoun of address between two young brothers is the reciprocal 'tʊm'

(7) Brother-Sister :

In Korean, for a elder sister, younger brother addresses as 'nuna' with '-ə([panmal(rough talk)] intimate form)' address style as the above example. But as they are getting older, he switch to 'numim' with '-əjo / -(si)pnita (polite form)' style.

In Hindi, always he addresses her by the kinship term of address 'didi' or 'ap' with the '-ijɪye' style . In Hindi also, a elder sister addresses her younger brother as his first name or 't ʊm' term with '-o' style as well as korean style.

He always addresses his elder sister as the kinship term of address 'didi' or 'ap' pronominals whether she married or not. This fact is different from the Korean style.

In Korean, If brother is older than the sister, then the younger sister addresses her elder brother as the kinship term 'op'a' with '-a'[panmal(rough talk)]style. As they are getting older, sometimes she changed to '-əjo'(polite form). And the younger sister is addresses by her first name with '-a'[panmal(rough talk)]style whether she married or not.

In Hindi, he addresses her by her diminutized or proper first name and 'tʊm' term. After her marriage he doesn't use diminutized name with presenting her husband.

(8) Sister-Sister :

In Korean, The younger sister receives her first name is companied by 'nə'(you-plain form) whether she married or not from elder sister. And younger sister calls her elder sister as 'ə nni'((elder) sister) always.

In Hindi, the normal term of address from an elder sister for a younger one is the addressee's proper first name or her diminutive first name. But after the younger sister married, her diminitive first name is not used with being her husband.

Adults worry much more than children about how they may appear to other. They are afraid of making mistakes and sound unintelligent or unintelligible. Lenneberg(1967) stated one widely held view was that the "interference" would be stronger for adult learners than for children as there are critical age periods for language learning.

'Those methods of teaching a language which emphasize the strangeness and the difference from the mother tongue, by continually comparing one with the other and translating or escaping from the foreign to the home language, and by pestering pupils with too much correction, or demanding long complicated answers before the simple ones have been masters, have the effect of shutting the pupil out of the language with gates too

high for him to climb. He becomes discouraged, he begins to dislike the language and reject it in his mind, he never gets the feeling that he has a stake in the language. One of the quickest ways to overcome this feeling of defeat, in initiating a campaign of remedial work, is to pass over what has been learnt wrong and concentrate the pupil's attention on the stake he has in the language, what he has, after all, learnt in spite of a general sense of failure.'(Billows, 1961; 13~14)

Madsen(1978) mentioned textbooks need more than the usual "interpretation." It sometimes happens that in a class where oral communication is a prominent goal, the text may not provide sufficient oral activity. In another class the language book may not provide adequately challenging grammar practice for the more advanced students. Or a teacher with an audio-lingual orientation may find himself out of step with the presentation in his situational text. In brief, even when a text is well written, it may not be completely compatible with the instructional aims, student level, or teaching style in a given school or classroom.

And language text books are not without their flaws. For one thing, texts tend to date as they grow older, as theories and methods change and develop. Also, it is a rare book in which every set of exercises is appropriately idiomatic and reflective of real-life communication.

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And language test books are not without their flaws. For one thing, texts tend to date as they grow older, as theories and methods change and develop. Also, it is a rare book in which every set of exercises is appropriately idiomatic and reflective of real-life communication.

So here, I decided to reject the book. Instead of that, I tried to make the dialogue more real, the situations more relevant, the illustrations (visual or printed) more vivid and interesting. It is required to ensure greater ease of acquisition- by providing sufficient practice, logical explanations, plus examples or exercises that are on the level of the learner. It may be needed to ensure appropriate, accurate, and effective communicative competence. I believe it is a teacher's task to employ one or more of a variety of techniques: supplementing, editing, expanding, personalizing, simplifying, modernizing, localizing, or modifying cultural/situational content.

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