A DISCOURSE BASED STUDY ON THEME IN KOREAN AND TEXTUAL MEANING IN TRANSLATION

Mira Kim

A thesis submitted in fulfillment of the requirements
for the degree of Doctor of Philosophy

Department of Linguistics

Macquarie University

2007

Abstract

Most linguistic communities have textual resources for organizing experiences into coherent text. The way that the resources are used may not be the same but vary from one language to another. This variation can be a source of translation difficulty in rendering a natural-reading translation. This thesis investigates the question of how the choices of Theme, which is one of the main textual resources, have an impact on textual meaning in translation between English and Korean.

The premise underlying the study is that a translation that is not inaccurate in lexical choices may still read as unnatural to the target readers if a careful consideration is not given to Theme choices at the clause level and Thematic development at the text level in the source and target texts. This assumption is derived from systemic functional linguistic (SFL) theory, which postulates that Theme at the clause level plays a critical role in constructing a text into a coherent linear whole at the text level. This brings in another equally important question of the study: how Theme works in Korean. No research has been done to investigate the system of THEME in Korean from a systemic functional point of view or on the basis of extensive discourse analysis across a range of registers. Therefore, this study investigates the THEME system in Korean using a corpus consisting of a number of authentic Korean texts in three different text types.

These two coherent questions are investigated in five self-contained journal articles included in the thesis. Two of them have been published (Chapters 2 and 5), one has been submitted for publication (Chapter 6) and the other two will be

submitted (Chapters 3 and 4). The journal article format for thesis has recently been introduced at Macquarie University as an approved alternative to the traditional thesis structure.

Chapter 1 introduces a number of preliminary issues for, and information relevant to, the study such as research questions and background, the corpus, the underlying theoretical assumption and anticipated contributions to this area of research. Chapter 2 is a report of a pilot-project that motivated the current study. It discusses how to use text analysis based on systemic functional grammar to analyze translation errors/issues and provides systematic explanations relating to such issues. Chapter 3 reviews issues that have been raised by Korean linguists in relation to the study of Theme in Korean and provides suggestions on how to resolve these issues drawing on systemic functional theory. Chapter 4 describes the features of Korean THEME system based on the analysis of clausal Themes and thematic development of 17 texts of the corpus. Chapter 5 is a discussion about the pedagogical efficiency of using systemic functional text analysis for translator education with a particular emphasis on the textual meaning in translation. Chapter 6 attempts to analyze the readability issue of community translations in Australian context. Chapter 7 concludes the thesis with a number of suggestions for further study.

As the research investigates the question of textual meaning in translation, which has not been rigorously studied, and the question of Theme in Korean, which has never been studied on the basis of a corpus and of discourse analysis, it is anticipated that this work will make considerable theoretical and practical contributions in both fields.

Acknowledgements

I never imagined that the journey of research could be so full of excitement and joy when I decided to change my career path from professional interpreter and translator to teacher and researcher in 2000. The journey would have been otherwise if I had not had support from so many wonderful people who accompanied me on the journey. I would like to use this space to thank them.

My heartfelt thanks go to Anne Burns and Christian Matthiessen, my supervisors and mentors, who have shaped me as a researcher and academic. Anne has been my constant source of comfort, wise advice and clear guidance. She is my role model in many ways, especially in time management. In spite of her extremely busy schedule, she has always found time to read drafts of every single chapter and sent me her valuable feedback in a few days, which helped me not to lose the momentum of progress throughout the journey. Christian has patiently taught me what linguistics is. He thoroughly read all the chapters, giving me his insightful and critical comments and suggestions in a gentle and encouraging manner. He has been and will be an inspiration in my newly discovered exciting journey to linguistics. I thank them both for leading me to academic and personal levels of achievement.

I have benefited hugely from a number of systemic functional linguists who helped me in different stages. Kazuhiro Teruya and Elizabeth Thomson found hours of time to help me with tricky issues involving the analysis of Korean texts during the initial data analysis period. Jim Martin's Friday seminar at Sydney University in 2006 was very helpful for me to understand fundamental concepts of SFL theory. Geoff Thompson gave constructive feedback on my papers at the International

I hereby certify that the work has not been submitted for a higher degree to any other university or institution, and also that the sources of information used, and the extent to which the work of others have been utilized, have been indicated in the thesis.

Mira Kim

September 2007

To my parents

Table of contents

x

Appendices

List of Tables

List of Figures

Romanization System Table

In this thesis, the Yale romanization system is employed when phonetic

transcriptions are needed.

Consonants

Korean alphabet	Phonemic value	Phonetic value	Yale	McCune-Reischauer
ㅂ	/p/	[p, b]	*p*	*p, b*
ㅍ	/ph/	[ph]	*ph*	*p'*
ㅃ	/p'/	[p']	*pp*	*pp*
ㄷ	/t/	[t, d]	*t*	*t, d*
ㅌ	/th/	[th]	*th*	*t'*
ㄸ	/t'/	[t']	*tt*	*tt*
ㅅ	/s/	[sh]	*s*	*s*
ㅆ	/s'/	[s']	*ss*	*ss*
ㅈ	/c/	[c]	*c*	*ch, j*
ㅊ	/ch/	[ch]	*ch*	*ch'*
ㅉ	/c'/	[c']	*cc*	*tch*
ㄱ	/k/	[k]	*k*	*k, g*
ㅋ	/kh/	[kh]	*kh*	*k'*
ㄲ	/k'/	[k']	*kk*	*kk*
ㅁ	/m/	[m]	*m*	*m*
ㄴ	/n/	[n]	*n*	*n*
ㅇ	/ŋ/	[ŋ]	*-ng*	*-ng*
ㄹ	/l/	[l, r]	*l*	*l, r*
ㅎ	/h/	[h]	*h*	*h*

Vowels and diphthongs

Korean alphabet	Phonemic value	Phonetic value	Yale	McCune-Reischauer
ㅣ	/i/	[i]	*i*	*i*
ㅟ	/wi, y/	[wi, y]	*wi*	*wi*
ㅔ	/e/	[e]	*ey*	*e*
ㅖ	/je/	[je]	*yey*	*ye*
ㅞ	/we/	[we]	*wey*	*we*
ㅚ	/we, ø/	[we, ø]	*oy*	*oe*
ㅐ	/ɛ/	[ɛ]	*ay*	*æ*
ㅒ	/jɛ/	[jɛ]	*yay*	*yæ*
ㅙ	/wɛ/	[wɛ]	*way*	*wae*
ㅡ	/i/	[i]	*u*	*ŭ*
ㅓ	/ə/	[ə]	*e*	*ŏw*
ㅕ	/jə/	[jə]	*ye*	*yŏ*
ㅝ	/wə/	[wə]	*we*	*wŏ*
ㅏ	/a/	[a]	*a*	*a*
ㅑ	/ja/	[ja]	*ya*	*ya*
ㅘ	/wa/	[wa]	*wa*	*wa*
ㅜ	/u/	[u]	*wu*	*u*
ㅠ	/ju/	[ju]	*y(w)u*	*yu*
ㅗ	/o/	[o]	*o*	*o*
ㅛ	/jo/	[jo]	*yo*	*yo*
ㅢ	/i/	[i]	*uy*	*ŭi*

Reference

Sohn, Ho-Min. 1999. *The Korean Language*. Cambridge: Cambridge University Press.

Chapter 1   Introduction

Throughout its long history, translation has never really enjoyed the kind of recognition and respect that other professionals such as medicine and engineering enjoy. Translators have constantly complained that translation is underestimated as a profession. … There is no doubt that the low status accorded to translation as a profession is 'unjust', but one has to admit that this is not just the fault of the general public. The translation community itself is guilty of underestimating not so much the value as the complexity of the translation process and hence the need for formal professional training in the field. (Baker 1992: 2)

1.1 The research questions of the study

All languages can reasonably be assumed to have resources for organizing experiences into coherent text. The way that the resources are used may not be the same but vary from one language to another. This variation can be a source of translation difficulty in rendering a natural-reading translation. In other words, when translating without consideration of the resources in source and target languages, one might produce a translation in which nothing is found inaccurate at word, collocational or grammatical levels but which still does not read well. This study attempts to address the issue of readability in translation between English and Korean.

The aspect of translation quality is particularly related to textual meaning, which is not a black and white issue. That is, it is not a question of obvious binary error, in that anyone who knows the two languages concerned to a certain degree can point out (e.g. when "mother" is translated as "father"). It is more an issue of questions such as the

following. Why does a translation not read as natural even though its lexical choices seem appropriate in each clause? Is this an inherent limitation embedded in a human communication channel called translation? Or is it something that can be improved through deeper understanding of the two languages involved? If so, what aspects of language need to be manipulated to make a translation read more natural? These are the specific questions that I asked myself as a translator and translation teacher and they motivated me to embark on the present study.

The premise underlying the study is that a translation that is not inaccurate in lexical choices may still read as unnatural to the target readers if a careful consideration is not given to Theme choices at the clause level and thematic development at the text level in the source and target texts.[1] This assumption is derived from systemic functional linguistic (SFL) theory, which postulates that Theme at the clause level plays a critical role in constructing a text into a coherent linear whole at the text level, and it brings in another equally important question of the study: how Theme works in Korean. Is there an element that functions as Theme in Korean? If so, how is it realized and how can it be identified? If these questions had already been answered through existing typology research, which is the case in Japanese (Teruya 2007) and other languages (Caffarel, Martin & Matthiessen 2004), this study could have focused only on the translation issue. Unfortunately, however, no research has been done to investigate the system of THEME in Korean from a systemic functional point of view or on the basis of extensive discourse across a range of registers. Therefore, this study investigates the THEME system in Korean using a number of authentic texts. In summary, the present study attempts to investigate with

---

[1] Translation between other language pairs has been investigated with reference to thematic organization (cf. Ventola 1995, Ghadessy & Gao 2001, Munday 2000).

equal importance questions about readability in translation and the Korean THEME system.

1.2 The background of the study

The present study is a follow-up to a small-scale pilot study that I undertook in 2003. This section introduces the pilot study very briefly as a way of explaining the background of the present study.

The pilot study investigated how to use text analysis based on systemic functional grammar (SFG) for the teaching of translation. The motivation for the pilot study was twofold. In the first instance, as a translation teacher, I needed an analytical tool to explain different kinds of translation error that students made. General comments on students' work such as 'mistranslation', 'too literal', 'too free', 'sounds awkward' and 'does not feel right' did not satisfy the students and myself as a teacher because they were not systematic and analytical but too general and abstract to identify different kinds of translation issues and challenges.

The second motivation arose from my curiosity about a text analysis unit offered as a core unit in the postgraduate programs of translation and interpreting at Macquarie University. There was no connection between this unit and the translation units. As a translator and translation teacher who was trained without learning any linguistic theories and text analysis skills, I became curious about what students learned in the text analysis unit. This unit is conducted for 13 weeks in each semester and is based on the model/theories of systemic functional grammar (SFG) developed by Michael Halliday. It focuses mainly on analyzing clauses in order to understand multi-dimensional meanings at the text level. The students are introduced to a new

function-based approach to language and analyze different texts in class or for assignments. In his lecture notes, Colin Yallop, who originally designed and taught the unit provides an explanation of why translators need a delicate level of lexicogrammatical awareness:

> (But) translators should try not to be content with vague notions about what "sounds natural" or what "feels right" in a language. They should look for the systematic patterning that explains why one expression sounds natural and another does not. It is the assumption of SFG that it should be possible to find such explanations, even if they are not obvious or easy to formulate. (1999: 4)

However, many students did not seem to understand why they needed to learn SFG-based text analysis and how it was related to translation. Such responses were observed from my translation class discussions and the text analysis class that I audited to learn the text analysis skills myself in the first semester 2003. While auditing the text analysis class and studying systemic functional grammar , I started to see the relevance of SFG to translation because it answered for me a number of questions that had puzzled me as a translator and translation teacher such as 'what impact does it have on meaning if I choose a Subject in my translation which is different form the source text?'; 'what impact does it have on meaning if I translate a long complex Korean sentence into a few shorter sentences?'; 'how can I translate politeness of a Korean text into English?', to list just a few.

With increasing interest in systemic functional grammar and emerging insights about its applicability for translation teaching, I embarked on a small-scale study. In the study, students' translation errors were classified into the four different kinds of metafunction identified in systemic functional theory – experiential, logical, interpersonal and textual – at the clause level. A number of pedagogical benefits were

found from analyzing students' translations using SFG-based text analysis (Kim 2003, 2007a). One of the most significant benefits was that the multi-dimensional meaning categories were found to be useful for teasing out the nature of different translation errors/issues and for illuminating their consequent impact on meaning (see Chapter 2 for a detailed discussion of the pilot study).

In spite of such findings, which shed light on the practical application of SFG-based text analysis for translation and translation teaching, the pilot study had two major methodological limitations. One was the lack, if not absence, of description of the Korean language from a systemic functional point of view. Largely due to the dominant influence of American linguistic schools on Korean linguistics, few attempts have been made to explore the Korean language from a systemic and/or functional point of view. The problem of limited resources was felt to be crucial, particularly when translation issues of textual meaning needed to be explained. While the majority of translation errors that belonged to experiential, logical or interpersonal meaning could be relatively easily explained without a systemic functional description of the Korean language, it still remained difficult to explain textual effects caused by different translation choices without a proper understanding of how Theme is realized in both languages.

The other methodological limitation was that the pilot study examined translation errors at the clause level only and therefore it was not able to address text-level issues such as readability; for example, why information does not flow smoothly as a translated text unfolds but is instead fragmented. The study reveals that one method to deal with such an issue is to examine thematic development at the text level.

In order to address these limitations, it became necessary to explore the system of THEME in Korean at the clause level and then make a comparison of thematic development in the source and target texts. Based on these needs, the present follow-up study is designed to investigate the system of THEME in Korean as well as issues having to do with textual meaning in translation between English and Korean.

1.3 The research orientation and hypothesis of the study

In translation studies, there have been a number of approaches – linguistic, social, ideological and cultural – taken to investigate various aspects of translation (see Hatim 2001, Hatim & Munday 2004, Venuti.2004 for an overview of these approaches). They are all equally valid for the study of translation as they supposedly contribute to building and enhancing the body of knowledge in the study of translation. However, the selection of a theoretical framework should be made carefully, with consideration of whether or not the framework is an "arm-chair" theory that is hard to interpret and implement for any application. This consideration is particularly crucial in the study of translation where a strong link between research and practice is needed, as much as it is in any other professionally oriented disciplines like medical study. In particular, if it is a linguistic framework, it would be significant whether or not the theory enables one to interpret meaning at a higher abstract level (semantic) and to analyze how it is realized at a lower level of wording. Steiner argues:

> If we engage in a discourse whose terms and statements are not translatable into lower-level textual features, we may find ourselves in the lofty no-man's land of discourses-about-discourses-about-discourses ... which makes Translation Studies not a success story, but a narrative of subjectivist despair and dogmatic decadence. But what seems to be equally harmful is an excessive bottom-up empiricism

which disregards the fact that after all we are concerned with a meaning object (text) on the other. This object is not "given" to us in a naively empirical objectivist, and essentialist, form but rather, is already and necessarily an interpreted network of relations, thus requiring models of meaning in order to be "understood". In other words, our object of study translation is not knowable in the form of a-theoretical "raw" data, such as numbers of letters or "phones" in texts and discourses, but rather always requires some form of interpretation, preferably one based on a rich model of what language is and what texts are - rich in terms of levels of description and scales of abstraction. (Steiner 2001: 346)

The present study takes a linguistic approach in so far as it draws on a linguistic model of systemic functional theory. Systemic functional linguistic (SFL) theory is well known for its wide application in a variety of disciplines. In translation studies, the SFL model has provided a solid theoretical basis for, among others, Catford (1965), House (1977/1997), Hatim & Mason (1990, 1997), Bell (1991), Baker (1992), Taylor (1993), Taylor Torsello (1996), Munday (1997, 2001), Teich (1999, 2003), Trosborg (2002), Steiner (2002, 2004) and Malmkaer (2005), as Steiner discusses in detail[2] (Steiner 2005). Its core interest in meaning and critical link between meaning and grammar make the theory highly relevant to studies that investigate linguistic aspects of translation such as the present one.

Halliday hypothesizes four distinct modes of meaning, each engendered by a distinct metafunction: experiential (resources for construing experience as meaning) and logical [3] (resources for construing general logical relations as meaning), interpersonal (resources for enacting social roles and relations as meaning) and textual (resources for presenting ideational and interpersonal meanings as a flow of

---

[2] See also Newmark (1987) and Yallop (1987) for a discussion of the contribution of SFL theory for the development of translation theories.
[3] The experiential and logical meanings are grouped together into the ideational meaning.

information in text) (Halliday 1979). Among these four modes of meaning, textual meaning is concerned with the flow of information in text, which is closely related to readability of a text (cf. Johnson & Olsen 1989). Halliday proposes various systems that are in operation to realize the textual meaning, among which the system of THEME is the main one in English. Following Halliday, this study hypothesizes that the translation issue of readability can be investigated by exploring the system of THEME in English and counterpart resources in Korean.

Even though the study draws on SFL theory, this study does not make the automatic assumption that Korean also has a system of THEME of the kind posited in systemic functional descriptions of a number of languages (as in the descriptions of eight different languages in Caffarel, Martin & Matthiessen 2004). Following Matthiessen's suggestion, it has taken a cautious assumption:

> It is important not to assume that a given language has a THEME system for assigning an element the status of Theme. The more cautious assumption is that a given language will have strategies for guiding the addressee in his/her interpretation of a clause as a message by relating it to the method for developing text. (Matthiessen 1995:587)

A theoretical reason for this suggestion can be found in the distinction between theory and description in SFL. Halliday says:

> Description is, however, not theory. All description, whether generative or not, is related to General Linguistic theory; specifically to that part of General Linguistic theory which accounts for how language works. The different types of description are bodies of method which derive from, and are answerable to, that theory. Each has its place in linguistics, and it is a pity to deny the value of textual description (which is appropriate, for example, in "stylistics", the linguistic study of literature) just because certain of the methods used in description are found to be inadequate. (Halliday 1961: 241)

What this study is intended to do is not to suggest a theory but describe textual aspects of the Korean language drawing on SFL theory with the specific purpose of applying the description to translation. Therefore, it assumes that Korean also will have some resources that orient the reader to a clause and construct a text as a coherent whole and that they may show consistent patterns.

1.4 The corpus

In order to explore the textual aspects of the Korean language, this study takes a corpus-based approach. The corpus used in this study comprises 542 clauses from 17 short texts that fall into three socio-semantic functional categories proposed from the context-based text typology in Figure 1.1: expounding, reporting and recreating (Matthiessen *et al*, forthcoming):
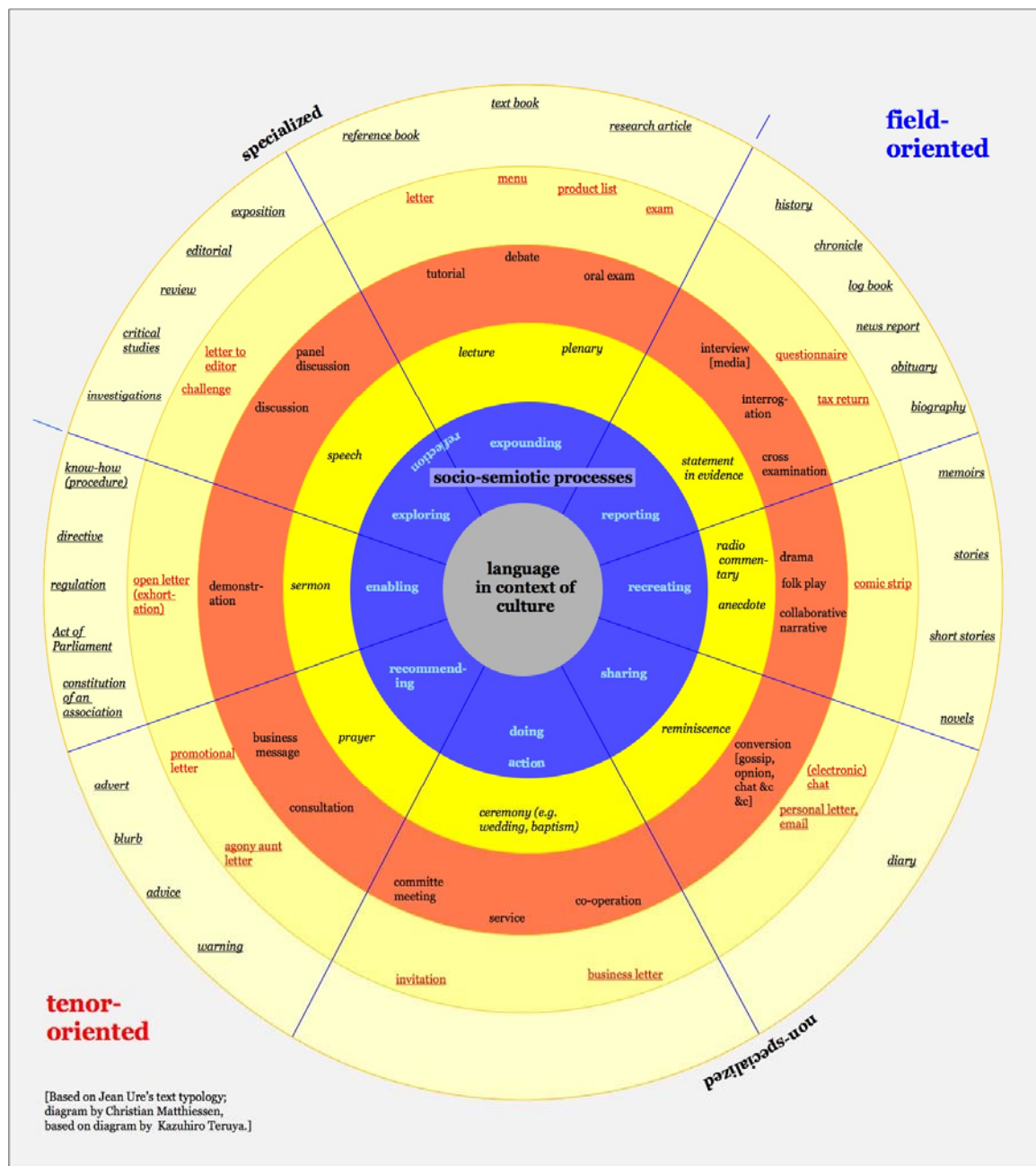
Figure 1.1 Context-based text typology

Initially, four types of texts were included in the study: expounding, reporting, exploring and recreating, which are dominant text types of written language according to the context-based text typology presented in Figure 1.1. However, exploring texts were excluded in the final analysis because in those texts, textual metafunction issues are too closely intertwined with interpersonal metafunction ones, and the exploration

of the interpersonal metafunction is beyond the scope of this study. Table 1.1 summarizes the data by socio-semantic function of text.

Table 1.1 The corpus by socio-semiotic type of text

Socio-semiotic type	No. of texts	No. of clauses
Expounding	7	209
Reporting	7	169
Recreating	3	164
Total	17	542

Various considerations were taken into account for the selection of the texts. Firstly, the main sources of the texts are textbooks, newspapers, and published books. The reasons are i) one cannot assume that there is no discrepancy of quality in written texts and ii) it seems reasonable to assume that newspapers and published books, including textbooks, are among those which are generally believed to carry higher quality texts. Secondly, the selected recreating texts deploy a minimum degree of complexity of logical relations. This enables maximum concentration on textual metafunctional issues without interference from issues related to other metafunctional issues. For the same reason, texts that primarily deploy declarative clauses were chosen in the present study and 5 interrogative or minor clauses were excluded from the analysis. Therefore the final number of clauses analyzed is 537. Thirdly, since the function of expounding texts is to explain a particular phenomenon, the representation of which is naturally chosen as Theme, such texts enable efficient observation of Theme patterns.

1.4.1 The expounding texts

The corpus includes seven expounding texts (e.g. from text books, reference books etc.). Having the primary socio-semiotic function of expounding, these texts explain a

particular concrete 'thing' such as dogs or charcoal or an abstraction such as insomnia or citizens' political participation. The texts were extracted from books, brochures and newspaper, as Table 1.2 summarises:

Table 1.2 Source information of the expounding text

No.	Title		Source
	Korean	Translation	
1	개 *kay*	The dog	초등학교 국어 읽기 3-1. 2002. (Primary School Reading Textbook Year 3. 2002.)
2	숯 *swuch*	Charcoal	초등학교 국어 읽기 5-1. 2002. (Primary School Reading Textbook Year 5. 2002.)
3	소리를 밝힌 지혜 *solilul palkhin cihyey*	The wisdom to discover sound	유한준 엮음 1997. 영원한 기초과학. 도서출판 콤. pp.48-50. (Yoo Han Joon. ed. 1997. Basic Science. Com Publishing. pp. 48-50.)
4	불면증 *pwulmyencung*	Insomnia	중앙일보 인터넷판 1999 년 8 월 14 일자. (The Joongang Daily Newspaper: Internet edition. 14 August 1999.)
5	시민의 정치 참여 *ciminuy cengchi chamye*	Citizens' political participation	중학교 사회 3. 2002.금성출판사. P.32. (Middle School Social Studies Textbook Year 3. 2002. Kumsung Publishing. p. 32.)
6	서울 사람들의 생활 *Sewul salamtuluy saynghwal*	Seoulians' lifestyle	서울역사박물관 안내책자 (Seoul Museum of History Brochure)
7	수문장 *swumwuncang*	Royal palace gate keeper	안내문 (경복궁) A leaflet (Kyungbok Palace)

1.4.2 The reporting texts

Another text type in the corpus is reporting texts (e.g. news reports, biographies etc). They report about either a person or an event. The first three texts are written for reading while the other three are written for reading out loud for a TV news program.

Table 1.3 Source information of the reporting texts

No.	Title		Source
	Korean	English translation	
8	강감찬 장군 *angkamchan cangkwun*	General Kang Kam Chan	<u>초등학교 국어읽기 3-1</u>. 2002. (<u>Primary School Reading Textbook Year 3. 2002.</u>).
9	세종 대왕 *sejong taywang*	King Sejong	<u>초등학교 국어 읽기 6-1</u>. 2002. (<u>Primary School Reading Textbook Year 6. 2002.</u>).
10	화장장 설치 문제를 원만히 해결한 지방 정부와 지역 주민 *hwacangcang selchi mwunceylul wenmanhi haykyelhan cipang cengpwuwa ciyek cwumin*	Local residents and government that have solved issue of crematorium location smoothly	<u>중학교 사회 3.</u> 금성출판사 p. 15. (<u>Middle School Social Studies Year 3.</u> Kumseng Publishing. p. 15.)
11	땅에선 무기판촉전 불꽃 *ttangeysen mwukiphanchokcen pwulkkoch*	Head sales promotion of weapon on the ground	동아일보 인터넷판 2005 년 10 월 22 일. (Donga Daily Newspaper, Internet edition. 22 October 2005)
12	역내 장애 극복돼야 동북아 평화 가능 *yeknay cangay kukpoktwayya tongpwuka phyenghwa kanung*	North-east Asian peace is possible only when its regional obstacles are overcome	KBS News, 20 March 2005
13	라이스, 북한은 주권 국가 *laice, pwukhanun cwukwen kwukka*	Rice, North Korea is a sovereign country	KBS News, 20 March 2005
14	강동석 장관 사의 표명 *kangdongsek cangkwan sauy phyomyeng*	Minister Kang expressed his will to resign	KBS News, 20 March 2005

1.4.3 The recreating texts

Three short stories are also included in the corpus. Even though there are only three

texts, the total number of clauses of these texts is approximately similar to that of the reporting texts. All of the stories are written in a relatively simple clause construction. That is, most of the clauses do not include nominal groups without embedded clauses and they are clause simplexes rather than clause complexes.

Table 1.4: Source information of the recreating texts

No.	Title		Source
	Korean	English translation	
15	육교위에서 *yukkyowieyse*	On the overhead bridge	조세희. 2000. <u>난장이가 쏘아올린 작은 공</u>. <u>이성과 힘. pp.145-146.</u> (Cho, Se-Hui. 2000. <u>A little ball shot by a dwarf</u>. Isengkwa him. pp. 145-146.)
16	소나기 *sonaki*	Shower	이병렬 엮음. 1993. <u>꼭 읽어야 할 한국단편 35 선</u>. 타임기획. pp. 779-780. (Lee, Pyeng-Lyel ed. 1993. 35 <u>Korean Short Stories: Must- Read</u>. Time Publishing. pp. 779-780.)
17	꺼삐딴 리 *kkeppittan li*	Kappitan Lee	이병렬 엮음. 1993. <u>꼭 읽어야 할 한국단편 35 선</u>. 타임기획. pp. 527-529. (Lee, Pyeng-Lyel ed. 1993. 35 <u>Korean Short Stories: Must- Read</u>. Time Publishing. pp. 527-529.)

The corpus appears in full in the Appendices. Appendix 1 reproduces each text in the unanalyzed form; each of Appendices 2 to 18 presents the Theme/Rheme analysis of each text in tabulated form with a translation. The translation provided is literal word-for-word translation in order to show linguistic features in Korean. Different kinds of Theme in each clause are differentiated with colours. Interpersonal Themes are highlighted in pink and textual Themes are highlighted in blue. Sub-types of ideational Themes are coloured in different degrees of yellow or orange as representation of the dynamism of Theme. As the yellow colour gets darker to the orange side, the prominence of Theme is increased. Clauses excluded from the analysis are indicated with an asterisk * next to the clause number (e.g. minor clauses or interrogative clauses).

Table 1.5: Colours representing different Themes
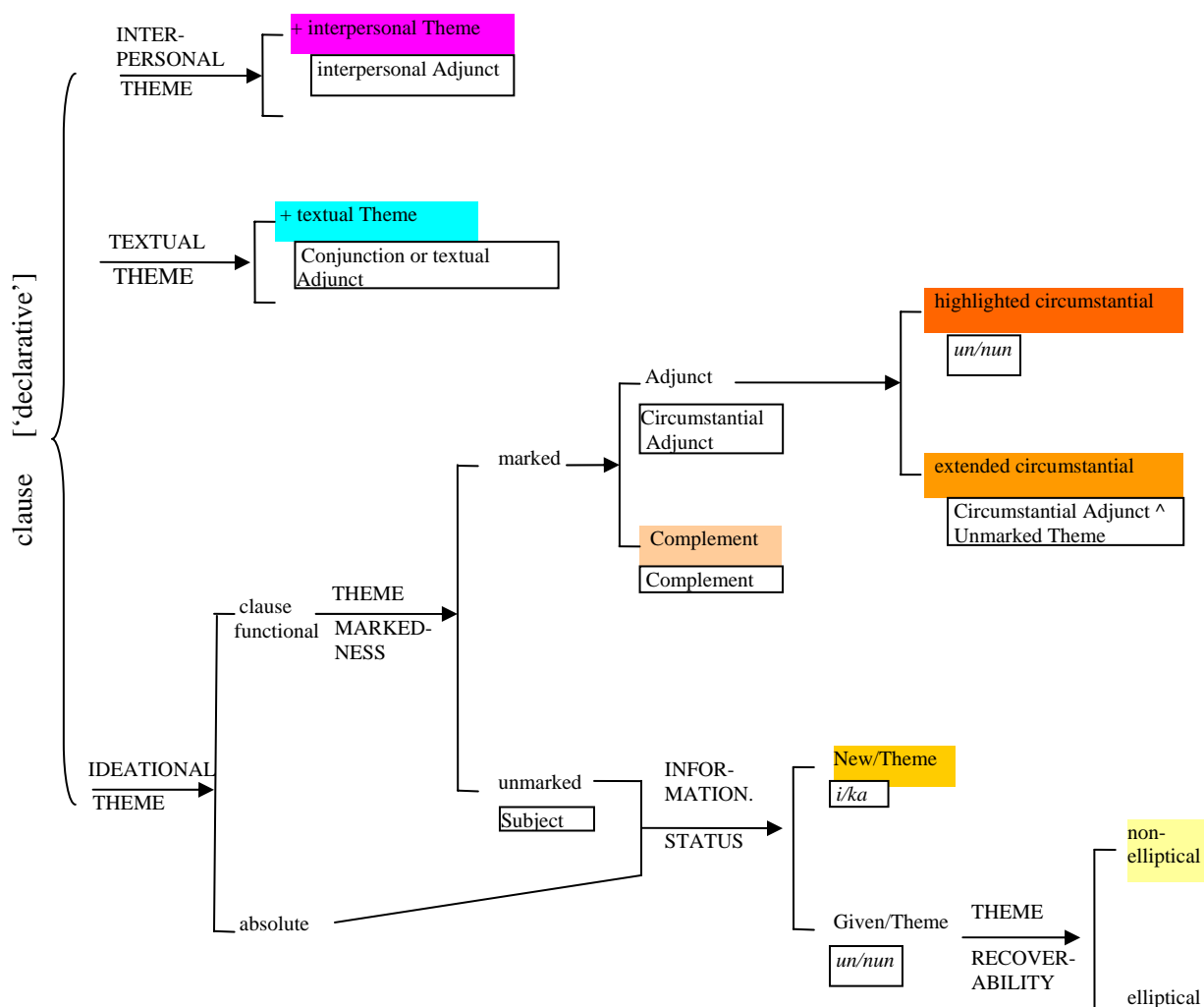
1.5 The organization of the thesis

This thesis consists of seven chapters. Each chapter except two, Introduction and

Conclusion, is based on a self-contained journal article or book chapter[4]. Some have

---

[4] The journal article format which presents a coherent series of published or submitted studies has recently been introduced at Macquarie University as an approved alternative to the traditional thesis structure. The Macquarie University rules states, "The University recognises that theses or parts of theses may be presented in a variety of formats and media, but would normally incorporate a written component. …Theses may include relevant papers (including conference presentations) published, accepted or submitted for publication during the period of candidature, together with a comprehensive and critical introduction and an integrative conclusion. These papers should form a coherent and integrated body of work, which should be focused on a single project or set of related questions or propositions. These papers may be single author or co-author – for co-authored papers the candidate

already been published (Chapters 2 and 5) or submitted for publication (Chapter 6); others are to be submitted (Chapters 3 and 4). The main reason for choosing the journal article format is that major findings of each stage of the research have been presented at a relevant conference such as the International Systemic Functional Congress (ISFC) or International Association of Translation and Intercultural Studies (IATIS). Thus, it has been possible to get constructive feedback from a wide audience and the presentation often leads to a publication. Although consisting of independent papers, this thesis as a whole is focused on the set of related questions that have been introduced in Section 1.1 of this chapter.

The two primary questions, readability or textual meaning in translation and the system of THEME in Korean, are strongly connected but they belong to different disciplines and therefore the findings for each question should be presented in different ways. That is, the papers that address the readability issue are appropriate for translation scholars and practitioners who cannot be assumed to have a specific type of linguistic knowledge (SFL in this case) while the papers that describe the system of THEME in Korean should be presented to systemic functional linguists whose linguistic knowledge is deep and comprehensive but who may not necessarily be interested in translation. Therefore, each paper has been written with a careful consideration of each group of target readers. For instance, the theoretical framework, which is inevitably repeated in a few papers, is introduced slightly differently depending on who the target reader is. The paper contained in each chapter is outlined

must specify his/her specific contribution. The contribution of others to the preparation of the thesis or to individual parts of the thesis should be specified in the thesis Acknowledgments and/or in relevant footnotes/endnotes. It isn't necessary to reformat published works in a thesis."

below[5].

Chapter 2 contains a paper entitled **Translation Error Analysis: A Systemic Functional Grammar Approach** (Kim 2007a). The paper is a report of the pilot study that provided a basis for the present study. It was presented at the first conference of the International Association of Translation and Intercultural Studies (IATIS) held in Seoul, Korea in 2004 and appears in *Across Boundaries: International Perspectives on Translation Studies,* edited by Dorothy Kenny and Kyongjoo Ryou.

Chapter 3 presents a paper entitled **A Systemic Functional Approach to the Issues of Korean Theme Study,** which is the first part of a systemic functional exploration of the Korean THEME system. It critically reviews existing Theme studies and classifies issues related to Theme study into three categories, namely the concept of Theme, the functions of Theme and the method of identification of Theme, and provides suggestions for the issues raised and a brief account of Korean THEME system. Two presentations were made based on this chapter but they are not identical. The first one was presented at the 33rd International Systemic Functional Congress (ISFC) held in São Paulo, Brazil in 2006 and it has been published online at www.pucsp.br/isfc (Kim 2007b). The paper discusses the motivation of the study and methodological issues in analyzing the data. The second paper discusses issues of existing Korean Theme studies and provides suggestions based on SFL theory. It was presented in the 19th European Systemic Functional Linguistics (ESFL) conference held in Saarbrücken, Germany in 2007.

---

[5] As each chapter should read as an independent paper, references are provided at the end of each chapter, instead of at the end of the whole thesis.

Chapter 4 includes the second part of the Theme study, which is entitled **A Corpus Based Study on the System of THEME in Korean**. It attempts to answer the questions and issues raised in Chapter 3 by presenting a model of the system network of THEME in Korean. The model is based on the data analysis of the corpus outlined above. This paper provides a detailed descriptive account of sub-systems of THEME and different kinds of Theme in Korean with example texts from the corpus. The paper is to be submitted to a systemic functional linguistic journal. An earlier model of the system network of THEME in Korean was presented at the 33rd ISFC in 2006. The current model was presented at the 19th ESFL conference in 2007.

Chapter 5 introduces a paper that is concerned with an application of SFL in translator education. It is titled **Using Systemic Functional Text Analysis for Translator Education: An Illustration with a Focus on the Textual Meaning** (Kim 2007c). It analyzes Themes in a set of texts, these being an English source text, two Korean texts translated by students, and a comparable Korean text. Following the analysis, pedagogical effects of SFL-based text analysis are discussed, referring to students' learning journals as well as the results of a survey of students' experiences of applying the tool in learning translation. Part of this paper was presented at a conference organized by Monash University, Melbourne, Australia. The conference theme was was Translation and/as Culture. The whole paper appears in *The Interpreter and Translator Trainer Volume 1 (2)*, which is dedicated to the education of translators and interpreters.

Chapter 6 presents a paper that is also concerned with an application of SFL for translation. The paper entitled **Readability Analysis in Community Translation** applies the theory to address the particular quality issue of readability with examples

from translated texts that are available for public use in the community. It makes suggestions about how to improve the readability aspect of translation quality. This paper was presented at the 5th Critical Link conference, which is an international forum to discuss issues of community interpreting and translation, held in Sydney, Australia in 2007. The paper has been submitted to an edited book that will include selected conference papers.

Chapter 7 provides an integrative conclusion, drawing together all the work described in the chapters of the thesis and relating this back to the issues raised in the Introduction. At the same time, it opens up a number of questions that have arisen from the study and suggests directions for further studies.

Out of five papers, two are devoted to the linguistic description of Korean (Chapters 3 and 4); and three apply the theory and description to translation and translator education (Chapters 2, 5 and 6).

1.6 The anticipated contribution of the study

Readability or textual meaning is an important issue of translation quality that we, as readers of translations, are all aware of and often complain about, but it has not been vigorously researched in translation studies. Baker suggests that translators have to "adjust certain features of source text organization in line with preferred ways of organizing discourse in the target text" (1992: 112), in order to make a translated text more readable for target readers. However, very few studies have been conducted which focus on identifying the "certain features" that need to be adjusted (*ibid*:113). Readability is certainly a translation quality aspect related to textual meaning, which

has been marginalized in the study of translation quality assessment. House states:

> The importance of the textual aspect of meaning has often been neglected in evaluations of translation, although the necessity of achieving connectivity between successive sentences in another language while at the same time retaining the semantic meaning conveyed in the original is important especially in overt translation. (House 1997: 31)

This is indeed a challenging task, especially for novice translators, who often find it hard to develop an insightful understanding of textual organization of their source and target texts. This is largely because they do not have a systematic tool that will enable them to identify the preferred patterns for the construal of textual meaning in their source and target languages.

However, the field of translation studies is not alone in paying little attention to this important issue. It has been marginalized in linguistic study as well. Matthiessen critically points out:

> The textual metafunction tends to get marginalized in linguistics because of the experiential bias in traditional linguistic theorizing; thus, Themes are often said to be peripheral, marginal or external to the (experiential) nucleus or centre of the clause. But from a textual point of view, they are anything but peripheral; they are central. (Matthiessen 1995: 517)

By investigating such an important but marginalized issue both in translation studies and linguistics, the present study is anticipated to make a number of contributions to the literature. First of all, its theory-based account of readability in translation will deepen our understanding about one of the most complicated human phenomena – the phenomenon of translation. This deepened understanding will

enable practitioners to improve their translation by making more informed choices when translating and to increase their self-image as professionals, because they will not only know more about what they are doing but will also be able to explain to others when needed. It will also enable translation teachers to teach translation more analytically by explaining the vague aspect of translation, currently often commented on as 'could be better', thus linking translation choices of wording to textual effects of discourse. When researchers widen and deepen the understanding of the phenomenon of translation with theory and evidence and suggest a set of applicable tools, the wide gap between theory and practice in the field of translation is narrowed. Such empirical theory-based research is one of the best ways to boost the unjustly "low status accorded to translation as a profession" (Baker 1992:2) and to establish the emerging discipline of translation studies as a more full-fledged and solid discipline.

The application of SFL theory to the phenomenon of translation is also expected to renew the existing compatible connection between the two disciplines of translation studies and linguistics and to serve as an opportunity to encourage researchers in both areas to recognize a potentially substantial role to play in relation to each other. As Gregory suggests (2001), systemic functional linguistics can benefit from translation as much as translation studies can benefit from extensive research in the linguistic field. This is because translation, which is a highly sophisticated human activity, is an excellent means to test a theory and to find ways to improve it (see Chapter 7 Section 7.2 for an example).

In addition, this study constitutes the first attempt to describe the Korean language from a systemic functional perspective and is therefore anticipated that it will open up

new opportunities to explore the language from the multi-dimensional, meaning-based point of view. Jung anticipates:

체계기능언어이론은 대표적인 기능론의 하나임에도 불구하고 한국어 기술에 있어서는 거의 적용의 예가 없었다. 따라서, 그 분야에 대한 연구는 한국 언어학의 지평을 넓혀주는데도 그 의미가 있을 것이다. 이런 면에서, 형식언어학의 이론에 대비되는 대표적 기능론으로서의 체계기능론에 대한 앞으로의 연구는 시사하는 바가 크다. (Jung 1998: 254)

In spite of the fact that systemic functional linguistic theory is a representational functional theory, it has been hardly ever applied to describe Korean. Therefore, research in the field will be meaningful also in the sense that it will widen the horizon of Korean linguistics. In this sense, future research about the representative functional theory, which is contrasted with the formal linguistic theory, will be significant. (Jung 1998: 254, my translation)

As will be shown in Chapter 3 and 4, using a systemic functional approach to Theme in Korean solves a number of challenging issues such as 'double subjects' and 'elliptical subject'. These may not be the only questions which SFL theory can be used to answer. The theory can be applied to investigate more questions for which research from transformational grammar (TG) has not been able to provide adequate results. TG theory has certainly contributed to the body of knowledge about Korean but it has been almost exclusively applied as if it is the only approach to linguistic description. As Halliday suggests it will be only constructive when different approaches complement each other in investigating a language:

There have been in the main two approaches to description in modern linguistics: the "textual" and the non-textual or, for want of a better word, "exemplificatory". More recently a third has been added, primarily in grammar but lately also in phonology, the "generative" (strictly "transformative-generative", since generation does not presuppose transformation). Some linguists have gone so far as to

> suggest that transformative generation should replace other types of description as a linguistic method of making statements about language. Others myself included, feel that all three approaches have a fundamental place in linguistics; that they do different things, and that the third is a valuable supplement to the first two. (Halliday 1961: 241)

Recently, more Korean linguists have become interested in text linguistics and have tried to overcome the limitations of TG theory by drawing on functional theories. A few of them have attempted to apply Theme/Rheme analysis in translation (cf. Choi 2005, Heo 1993, Kang 2001, Lee 2003) but they lack an extensive description of how Theme works in Korean. In this context, the corpus-based systemic functional description of Theme in Korean in this study will be a useful resource for future researchers who want to undertake a function-based investigation into Korean and into translation between Korean and other languages.

Furthermore, the description of Korean Theme has its role in systemic functional linguistics as well. Given the fact that there are many more languages that have not been studied through SFL than languages that have, the challenges and issues that the present study had to resolve in the process of description can be meaningful references for those who want to explore a language relying on SFL theory further.

References

Baker, Mona. 1992. *In Other Words*. London & New York: Routledge.
Bell, Roger T. 1991. *Translation and Translating: Theory and Practice*. London & New York: Longman.
Caffarel, Alice, Martin, J. R., and Matthiessen, Christian M. I. M. 2004. *Language Typology: A functional perspective* Amsterdam/Philadelphia: John Benjamins.
Choi, Moon-Jeong. 2005. Translation of Russian Theme into Korean. *Russian Literature Study* 19:225-247.
Ghadessy, Mohsen, and Gao, Yanjie. 2001. Small corpora and translation: comparing thematic organization in two languages. In *Small Corpus Studies and ELT*, eds.

Mohsen Ghadessy, Alex Henry and Robert L. Roseberry, 335-362. Amsterdam & Philadelphia: Benjamins.

Gregory, Michael. 2001. What can linguistics learn from translation? In *Exploring Translation and Multilingual Text Production: Beyond Content*, eds. Erich Steiner and Colin Yallop. Berlin & New York: de Gruyter.

Halliday, M. A. K. 1961. Categories of the theory of grammar *Word* 17:241-292.

Halliday, M. A. K. 1979. Modes of meaning and modes of expression: types of grammatical structure and their determination by different semantic functions. In *Function and context in linguistic analysis: a Festschrift for William Haas*, eds. D.J. Allerton, Edward Carney and David Holdcroft, 57-79. Cambridge: Cambridge University Press.

Hatim, Basil and Mason, Ian. 1990. *Discourse and the Translator*. London: Longman.

Hatim, Basil and Mason, Ian. 1997. *The Translator as Communicator*, London & NewYork: Routledge.

Hatim, Basil. 2001. *Teaching and Researching Translation* London & New York: Pearson Education.

Hatim, Basil, and Munday, Jeremy. 2004. *Translation: An advanced resource book.* London & New York: Routledge.

Heo, Keum-Hui. 1993. Thema-Rhema puncelkwa penyek (Theme-Rheme analysis and translation). *Textlinguistics* 1:59-85.

House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.

House, Juliane. 1997. *Translation quality assessment: A model revisited*. Tübingen: Narr.

Johnson, Rod, and Olsen, Leslie. 1989. Towards a better measure of readability: explanation of empirical performance results. *Word* 40:223-234.

Jung, Jae-Hoon. 1998. Understanding of Systemic-Functional Linguistics *Ene cengpo (Language Information)* 2:219-257.

Kang, Ji-Hae. 2001. English-Korean simultaneous interpretation and topic-comment construction. *Conference Interpretation and Translation* 3:31-57.

Kim, Mira. 2003. Analysis of translation errors based on systemic functional grammar: Application of text analysis in English/Korean translation pedagogy. Unpublished minor dissertation. Linguistics Department, Macquarie University.

Kim, Mira. 2007a. Translation Error Analysis: A Systemic Functional Grammar Approach. In *Across Boundaries: International Perspectives on Translation Studies*, eds. Dorothy Kenny and Kyongjoo Ryou, 161-175. Newcastle upon Tyne: Cambridge Scholars Publishing.

Kim, Mira. 2007b. The System of THEME of Korean: An Interim Report. In *Proceedings of the 33rd International Systemic Functional Congress (PUCSP, São Paulo, Brazil)*, eds. Leila Barbara and Tony Berber Sardinha, 706-721. Online publication available at http://www.pucsp.br/isfc.

Kim, Mira. 2007c. Using Systemic Functional Text Analysis for Translator Education: An illustration with a Focus on the Textual Meaning. *Interpreter and Translator Trainer* 1:223-246.

Lee, Sang-Won. 2003. Theme/Rheme theories and translation. *Conference Interpretation and Translation* 5:145-161.

Malmkjaer, Kristen. 2005. *Linguistics and the language of translation* Edinburgh: Edinburgh University Press.

Matthiessen, Christian M. I. M. 1995. *Lexicogrammatical Cartography: English Systems*. Tokyo: International Language Sciences Publishers.

Matthiessen, Christian M. I. M., Teruya, Kuzuhiro, and Wu, Canzhong. forthcoming. Multilingual studies as a multi-dimensional space of interconnected language studies. In Jonathan Webster ed. London & New York: Continuum.

Munday, Jeremy. 2000. Using systemic functional linguistics as an aid to translation between Spanish and English: maintaining the thematic development of the ST. *Revista Canaria de Estudios Inglesses* 40:37-58.

Newmark, Peter. 1987. The Use of Systemic Linguistics in Translation Analysis and Criticism. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 293-304. Amsterdam & Philadelphia: John Benjamins.

Steiner, Erich. 2001. How (translated and otherwise interlingual) texts work is our way into what, why and to what effects. *Target* 13:343-348.

Steiner, Erich. 2002. Grammatical metaphor in translation - some methods for corpus-based investigation. In *Informational Structure in a Cross-Linguistic Perspective* eds. H. Hasselgård, S. Johansson, B. Behrens and C. Fabricius-Hansen, 213-228. Amsterdam: Rodopi.

Steiner, Erich. 2004. *Translated Texts: Properties, Variants, Evaluations*. Frankfurt/M.: Peter Lang Verlag.

Steiner, Erich. 2005. Halliday and translation theory - Enhancing the options, broadening the range, and keeping the ground. In *Continuing discourse on language: a functional perspective* eds. Ruqaiya Hasan, Christian Matthiessen and Jonathan Webster. London: Equinox.

Taylor, Christopher. 1993. Systemic Linguistics and Translation. *Occasional Papers in Systemic Linguistics* 7:87-103.

Taylor Torsello, Carol. 1996. Theme as the interpreter's path indicator through the unfolding text. *The Interpreters Newsletter* VII:113-149.

Teich, Elke. 1999. System-oriented and text-oriented comparative linguistic research: Cross-linguistic variation in translation. *Languages in Contrast* 2:187-210.

Teich, Elke. 2003. *Cross-Linguistic Variation in System and Text: A Methodology for the Investigation of Translations and Comparable Texts*. Berlin & New York: Mouton de Gruyter.

Teruya, Kazuhiro. 2007. *A Systemic Functional Grammar of Japanese*. London & New York: Continuum.

Trosborg, Anna. 2002. Discourse Analysis as Part of Translator Training. In *The Role of Discourse Analysis for Translation and in Translator Training*, eds. Christina Schäffner, 9-52. Clevedon: Multilingual Matters.

Ventola, Eija. 1995. Thematic development and translation. In *Thematic Developments in English*, ed. Mohsen Ghadessy, 85-104. London & New York: Pinter.

Venuti, Lawrence. 2004. *The Translation Studies Reader*. New York & London: Routledge.

Yallop, Colin. 1987. The practice and theory of translation. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 347-354. Amsterdam & Philadelphia: John Benjamins.

Yallop, Collin. 1999. A survey of systemic functional grammar and its relevance to translation (unpublished lecture notes), Linguistics Department, Macquarie University.

Chapter 2

Translation Error Analysis:
A Systemic Functional Grammar Approach[1]

Mira Kim
Macquarie University, Australia

Abstract. This article presents a small-scale pilot project designed to investigate a systematic way of analyzing translation errors using systemic functional grammar (SFG). Based on the shared focus on meaning between translation studies and SFG, the study investigates how SFG-based text analysis can be used for translation and translation teaching. The research finds that it is possible to describe and classify errors in target texts based on meaning systems and, more importantly, that the resulting error classification allows a precise articulation of the nature of errors that would otherwise be explained simply as translations which "sound awkward". The article discusses the research background, method, data analysis and implications for translation teachers and translators.

Key words: translation teaching, translation error analysis, text analysis, systemic functional grammar, empirical research

---

2.1 Introduction

One of the most routine tasks for most translation teachers is checking or proofreading students' translations. The forms and methods of indicating errors may vary depending on purpose or individual teaching style. Some teachers may simply indicate "incorrect" parts with a wavy line and "correct but could be better" parts with a straight line. Pym (1992) and Kussmaul (1995) refer to the former as binary errors and the latter as non-binary errors. Others may correct every single error and suggest their own way of translating problematic parts of source texts. Either way, it is not easy to explain or articulate why problematic parts are identified as such. Classroom discussion is normally based on the teacher's opinions, if not judgments, which are based on his/her experience and intuition.

It is also true that even professional translators often find it difficult to defend their translation choices when a doubt is raised about their translation, as they may not have the vocabulary to do so. This situation may be explained by the fact that translation studies, and especially professional translator training, have a relatively short history, even though translation as a human activity has a very long history. As a result laypeople's understanding is to some extent that translating does not require any particular skills but can be done by any educated person who has a reasonable level of foreign language skills, which all professional translators know is far from the truth.

Recently, however, new teaching suggestions have been made by translator trainers. Kiraly (2000) suggests a social constructivist approach to overcome the problems of teacher-centeredness. Bowker (2000) and Pearson (1999) introduce a corpus-based approach to evaluating student translations as a tool that evaluators can

use to provide objective and constructive feedback to their students. Pearson (2003) demonstrates that a parallel corpus is a useful resource to help students to handle translation difficulties. This study is not isolated from these new approaches but presents how to use SFG as a tool to complement or even enrich the approaches. For example, the social constructive approach, which answers many questions about "how to teach", is very inspirational and can be applied for innovative teaching but questions about "what to teach and/or learn from each other" still remain vague. The corpus-based approach is a useful tool to reduce subjectivity in evaluating translations when it comes to terms, expressions, collocations and even semantic prosody but the range of information that could be drawn from the corpus could get even wider if the users' linguistic focus extends beyond the expression level to systemic functional meaning-based level.

If the discipline of translation studies cannot explain translation-specific knowledge and skills and if the discipline of translator education cannot provide tools for future generations of translators to use, it will be hard to convince laypeople that translation is a profession rather than a useful everyday activity. This is one of the reasons why translation teachers or evaluators should be able to give explicit criteria for why and how one translation is better or worse than another. In order to be able to do so, professional knowledge of language, which is deeper and wider than non-professional knowledge, will be a primary tool. This article discusses empirical research and argues that systemic functional grammar (SFG) provides a fundamental basis for a comprehensive understanding of meaning. The following section begins with the research background and briefly introduces a few concepts of SFG and its relations with translation studies. It also describes the research design and method and concludes with a discussion about its application in translation teaching.

2.2 Research background

In the postgraduate programs of Translation and Interpreting at Macquarie University, where the author teaches, a unit called Introduction to Text Analysis is offered as a core unit. The unit is based on Halliday's Systemic Functional Grammar (SFG), mainly focusing on the metafunctions of English - ideational, interpersonal and textual, which will be discussed briefly in the next section. Students are introduced to this functional approach to language and a number of SFG concepts, and analyze different texts in class or for assignments. They divide English texts into clauses, which are the minimum meaning unit, and then analyze clauses into functional constituents for each metafunction. Colin Yallop, who designed and first taught the unit, provides an explanation of why translators need a delicate level of lexicogrammatical awareness in his 1999 course outline:

> (But) translators should try not to be content with vague notions about what "sounds natural" or what "feels right" in a language. They should look for the systematic patterning that explains why one expression sounds natural and another does not. It is the assumption of SFG that it should be possible to find such explanations, even if they are not obvious or easy to formulate.

However, in the early years of the unit, many students did not seem to understand why they needed to learn text analysis, how it was related to translation and why they were "chopping up sentences". One reason why the students did not appreciate the value of the text analysis unit might have been the lack of coordination between the unit and other translation units. In fact the issue of coordination between the theory and the practice seems to be a common problem among translation programs. In the Aston seminar where several translation scholars discussed the role of discourse analysis for translation training, Margaret Rogers says:

> Talking to colleagues at translation conferences who are responsible for programmes in translation it seems that coordinating between the theory and the translation is a very common problem which is not unique to UK. (Schäffner, 2002:65)

This coordination issue started to be addressed at Macquarie University after this study raised the issue of the relationship between the text analysis unit and translation units. For example, the text analysis unit used to be taught only two hours per week in a large lecture group. It was observed that two hours of lectures for 13 weeks were not sufficient for students to understand the new body of knowledge and concepts and apply them in text analysis. Now two hour tutorial classes are provided in addition to the lectures so that students can have more opportunities to internalize the theory by engaging in hands-on text analysis with the tutor. In lectures students learn overall concepts of SFG and its applicability to translation and interpreting, and in tutorials they learn the practical skills of SFG analysis. The aim for the near future is for students to analyze not only English texts but L2 texts as well.

At the time when the research was started, it was also noted that there had been little research done into how such a unit on text analysis could benefit translators. Many questions were raised in the Aston seminar such as whether or not it results in better translations and how deep it has to be (Schäffner 2002:54-67). They still remain unanswered. The current research was started with that immediate and practical motivation.

2.3 Systemic functional grammar and translation studies

SFG was initially devised by Michael Halliday in the 1950s and 1960s, being influenced by Firth in the initial conceptual period. Williams (1994:1) notes that it

continues to be developed by Halliday and linguists such as Ruqaiya Hasan, Jim Martin and Christian Matthiessen. It has been applied to translation studies, and translation assessment in particular, by translation scholars such as House (1997), Baker (1992), Hatim and Mason (1990, 1997) and Trosborg (2002).

Systemic functional linguists regard language as a series of levels or strata and use the term "realization" to describe the relationship between strata. Figure 2.1 (Butt *et al* 2000:7) shows a diagrammatic representation of the way the strata are related by realization. Reading from the top of the diagram downwards, the extralinguistic contexts are realized in the content level of language and the content is given form in the expression level.

Extralinguistic levels

CONTEXT OF CULTURE

CONTEXT OF SITUATION

Linguistic levels

CONTENT LEVELS
Semantics

(realized in)

Lexicogrammar

(realized in)

EXPRESSION LEVEL
Phonology
Gestures
Graphology
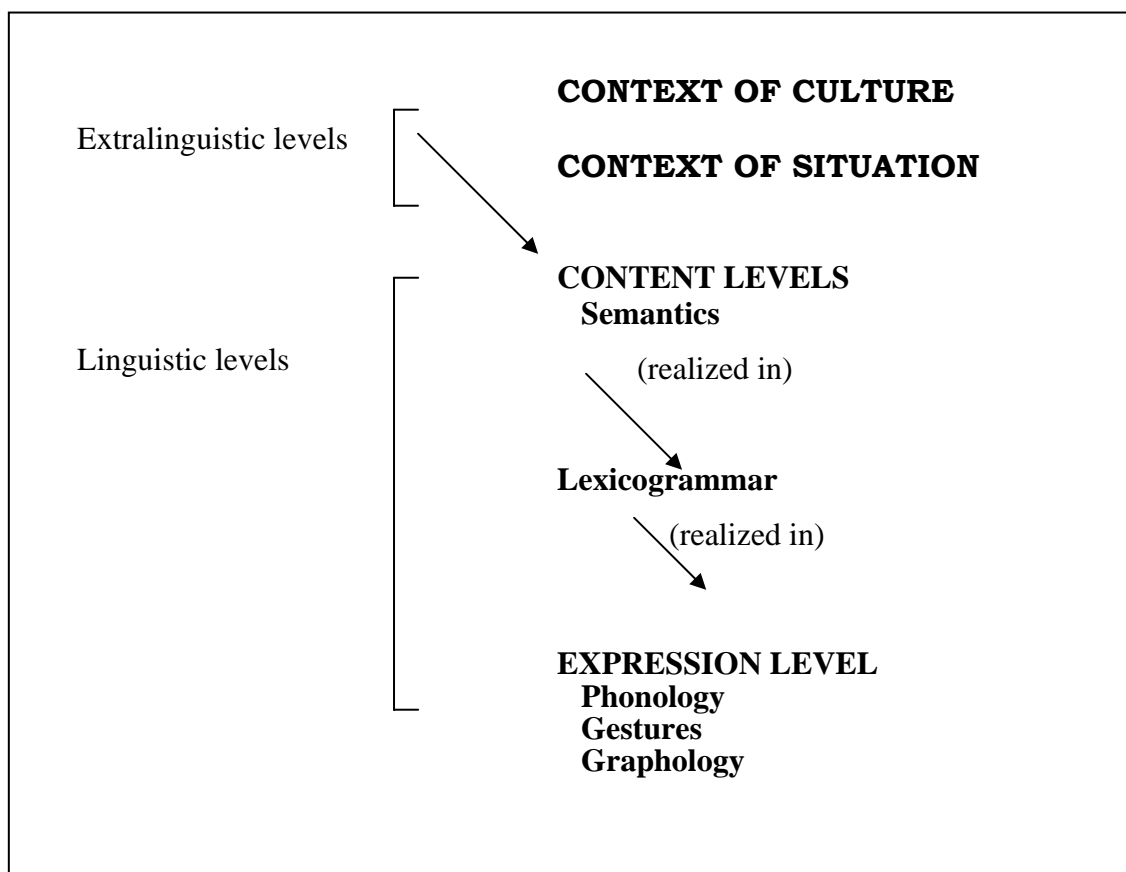
Figure 2.1 Levels of language

The content level of language comprises two levels, with the second realizing the first.

The first level, namely systems of meanings, is referred to as semantics and the

second level, namely systems of wordings or signing, is referred to as lexicogrammar.

Systemic functional grammar is a way of describing lexical and grammatical choices

from the systems of wording in order to understand how language is being used to

realize meaning (Butt *et al* 2000: 6-7). According to Halliday:

> One way of thinking of a 'functional' grammar … is that it is a theory of
> grammar that is orientated towards the discourse semantics. In other
> words, if we say we are interpreting the grammar functionally, it means
> that we are foregrounding its role as a resource for construing meaning.
> (Halliday 1994:15)

Two basic notions of SFG need to be explained: firstly, a distinctive meaning is

construed through three simultaneous strands of meaning and, secondly, a clause is a

unit in which these meanings are combined (Halliday 1994:35). The meanings are referred to in SFG as metafunctions, and three such metafunctions are identified: ideational (resources for construing our experience of the world as meaning); interpersonal (resources for enacting our social roles and relations as meaning); and textual (resources for presenting ideational and interpersonal meanings as a flow of information in text). The ideational metafunction is split into two: experiential (resources for organizing experience as meaning) and logical (resources for expressing certain general logical relations as meaning).

SFG makes use of two types of grammatical labels: names of classes, including terms such as verb, noun, adjective, adverb, prepositional phrase, noun group, etc; and names of functions, including Participant, Process, Subject, Predicator, Theme, Rheme, etc. A constituent that is a member of a single class can have multiple functions in a clause. For instance, the noun group *my brother* has three functions in a simple clause like *my brother broke a window*: Participant, Subject and Theme. *My brother* is the doer of the action (Participant), the element on which something is predicated (Subject), and the focus of the message (Theme). (Following standard practice, labels for functions are written beginning with a capital letter in this article.)

The approach that SFG takes toward language is fundamentally different from traditional school grammar. Williams (1994:5) explains that the most important difference between SFG and traditional school grammar is the metaphor of choice. He says, "Whereas school grammars have prescribed the correct form, functional grammar views language as a resource – one which makes semantic choices available to speakers and writers".

2.4 Research design and method

This study is based on an SFG-inspired error analysis of 14 translations carried out by student translators who had completed the first semester of their postgraduate translation and interpreting studies in Korea. Most of these students had no or very limited experience of living in an English-speaking country and had not learned SFG-based text analysis. They were given one week to translate a 408-word English text into Korean. They were allowed to use any resources needed for the translation.

The source text was an editorial from *The Sydney Morning Herald* dated 13 March 2003 and dealing with the complicated issue of human reproduction technology and ethical issues raised by a particular case in Victoria, Australia. The selection of the text was motivated by my observation that newspaper editorials are one of the text types that student translators often find difficult to comprehend and translate.

As a first step, the source text was analyzed by the researcher, who divided it into 40 independent, dependent, embedded and interrupting clauses. (For details of these clause types, see Butt *et al* 2000:166-171.) In general, a clause may be defined as a meaning unit that includes a verbal group that functions as Process. Each clause was then analyzed according to the three different metafunctions: ideational, interpersonal and textual. The ideational metafunction was further analyzed into two modes of meaning: experiential and logical. In order to understand experiential meaning, each clause was broken down into three functional constituents: Participant, Process and Circumstance. For the analysis of interpersonal meaning, Subject and Finite relations were identified and for the analysis of thematic meaning, Theme and Rheme relations were identified. (For detailed descriptions of these concepts see Butt *et al* 2000, and Halliday 1994.)

Each student translation was subsequently checked by the researcher and problematic parts in terms of accuracy and appropriateness were underlined and marked with *E* for an **experiential** meaning error, *L* for logical meaning error, *I* for an **interpersonal** meaning error and *T* for a **textual** meaning error, where possible. When all three transitivity constituents in a clause, namely Participant, Process and Circumstance, were wrong, it was classified as **mistranslation**. When a constituent was not translated, it was treated as a **constituent** error. For example, if the Participant was missing unjustifiably, it was classified as a **Participant** error. When a whole clause was not translated, it was classified as **omission**. Korean-grammar errors like a space between words and spelling mistakes were identified but were not quantified in this research, not because they are less important but because they are issues that should be discussed in relation to L1 competence. However, **word-level equivalence** errors were quantified.

2.5 Data analysis

Table 2.1 Number of errors in the 11 error categories

Error types	Students	1	2	3	4	5	6	7	8	9	10	11	12	13	14	Total	Av.
Interpersonal		2	1		1					1			1			6	0.4
Textual			2							2						4	0.3
Logical		2		1	1	5	2	5	2	2	2	1	2		2	27	1.9
Experien-tial	Process	2	4	6	3	4	6	2	3	5	5	2	5	2	6	55	3.9
	Participant	2	6	5	4	4	7	4	4	10	5		1	3	3	58	4.1
	Circumstance	2			3	1	1		3	3	1	2	4	4	5	29	2.1
	Mistranslation		1		1	1	4	5	2	5	4			2		25	1.8
	Modifier		3		2	2	2	1	2	3	1	4	1	2	1	24	1.7
	Tense			1											2	3	0.2
Others	Omission	1	2	3		1	2			2	2				1	14	1
	Word choice		3	1	1	2	2	1	1	2	2				1	16	1.1
Total		11	22	17	16	20	26	18	17	35	22	9	14	13	21	261	

Table 2.1 indicates the number of clauses where each student made particular translation errors. For example, Student 1 made an **interpersonal** translation error in two clauses. The last column shows the average number of clauses that contain each type of translation error.

2.5.1 Discussions of errors within different metafunctions

In this section, some examples of translation errors or inadequate translation choices in each different metafunction are discussed. For each example, the source text (ST) analysis of the clause or clause complex is accompanied by the target text (TT) as well as my back translation of the target text (BT). A clause is indicated with double bars (|| ||) and a clause complex, which can be interchangeable with sentence in written text, with triple bars (||| |||). The problematic parts are highlighted in bold.

Example 1

> ST: ||| ||But if, as <u>in this case</u>, <u>a child</u> <u>is born</u> || **to be loved**, || and there <u>exists</u> <u>a profound secondary value</u>
>   Circ.   Part. Process   Process   Process
>   <u>such as saving a sibling</u>, || <u>the ethical conundrum</u> <u>dissipates</u>.|| |||
>   Part.   Part.   Process
> TT: 그러나 앞선 경우와 같이 아이가 **부모의 사랑을 받고**, 출생과 함께 부차적으로 형제의 생명을 구하는 것과 같은 심오한 가치가 있다면 복잡한 윤리 문제는 사라진다.
> BT: But as in the previous case, **if a child is loved by the parents**, and, in addition to the birth, if there is a profound value exists such as saving a sibling, the ethical problem disappears.

In the part of the target text in bold, there are two metafunctional issues. One is that the main component of experience, which is represented by the Process *is born*, is omitted and therefore the **experiential** metafunction is misrepresented. The other issue is related to the **logical** metafunction. *To be loved* in the source text is a non-finite dependent clause which functions to provide the purpose for the previous clause. However the target text fails to convey the logical relations. As a result, while the source text is talking about the purpose of the child's birth, the target text presents a conditional clause *if* the child is loved by the parents. An alternative translation would be 그러나 이번 경우와 같이 아이가 사랑받기 위해서 태어난다면…, which means "But as in this case, if a child is born in order to be loved…"

Example 2

> ST: || <u>All medical interventions against life-threatening conditions</u> **tackle** <u>fate</u>.||
>   Participant   Process Participant
> TT: 치명적 질병을 치료하는 모든 의학시술은 운명을 **거스르게 된다.**

> BT: All medical technologies to treat life-threatening illnesses **go against** fate.

In Example 2, there is a **Process** error which results in a shift in **experiential** metafunction. 거스르게 된다 means "go against", and has a much stronger negative implication than "tackle". Alternative translations would be 운명을 다루게 된다, which means "deal with fate" or 운명에 도전하게 된다, which means "challenge fate".

   Interpersonal meaning errors are not prevalent in the translations of this text. One of the main reasons might lie in the nature of the source text. As it is a daily newspaper editorial, it of course expresses its view on the IVF issue but in a careful way so as to keep a balance between the pros and cons, mostly using declarative clauses (with relational Processes) but very few modal finites. Example 3 shows a shift in interpersonal metafunction caused by the student adding unnecessarily judgmental comments.

Example 3

> ST: ||| <u>**There is a temptation**</u> <u>among people of goodwill</u> <u>to dismiss out of hand ethical</u>
>   Subject Finite Complement   Adjunct
>   <u>objects in such circumstances.</u>|||
> TT: 이번 사례와 같은 경우에는 윤리적인 이유로 시술을 반대할 수는 없다**는 생각이 충분히 들 수**
>   **있다.**
> BT: *In such cases, **people quite possibly can think** that they can't oppose the procedure*
>   *on the ground of ethical issues.*

In Example 3, the source text does not talk about whether or not they can dismiss ethical objections but just says some people have a tendency to do so. The translation adds a judgmental meaning in the expression "quite possibly can".

Example 4

> ST: ||| ||<u>At issue</u> <u>is the purpose of conception:</u> || <u>do the parents</u> <u>conceive for the baby's</u>
>   Theme   Rheme   Theme   Rheme
>   <u>sake or another's?</u>|| |||
> TT: 여기서 바로 부모가 새로운 아기를 가지기 위해서 임신을 하는 지, 아니면 병에 걸린
>   아이를 치료하기 위해서 임신을 하는 지에 대한 논란이 제기되는 것이다.

BT: ***Here the issue of whether the parents conceive to have a new baby or whether they conceive to cure the sick child is raised.***

There are also some examples of errors of **textual** meaning. In the source text of Example 4, *at issue* is the Theme and therefore the focus of the first clause and the clause complex. However, in the target text, it is not clear what the focus of the clause is. Therefore even though this target text is unproblematic from the point of view of both the experiential and interpersonal metafunction, it needs to be revised to improve its **textual** meaning.

2.5.2 Individual students' error patterns

One of the unexpected findings of this study was that individual students may have certain patterns of errors, which reveal areas in which they need to improve. Figure 1 shows the distribution of errors for Student 1.
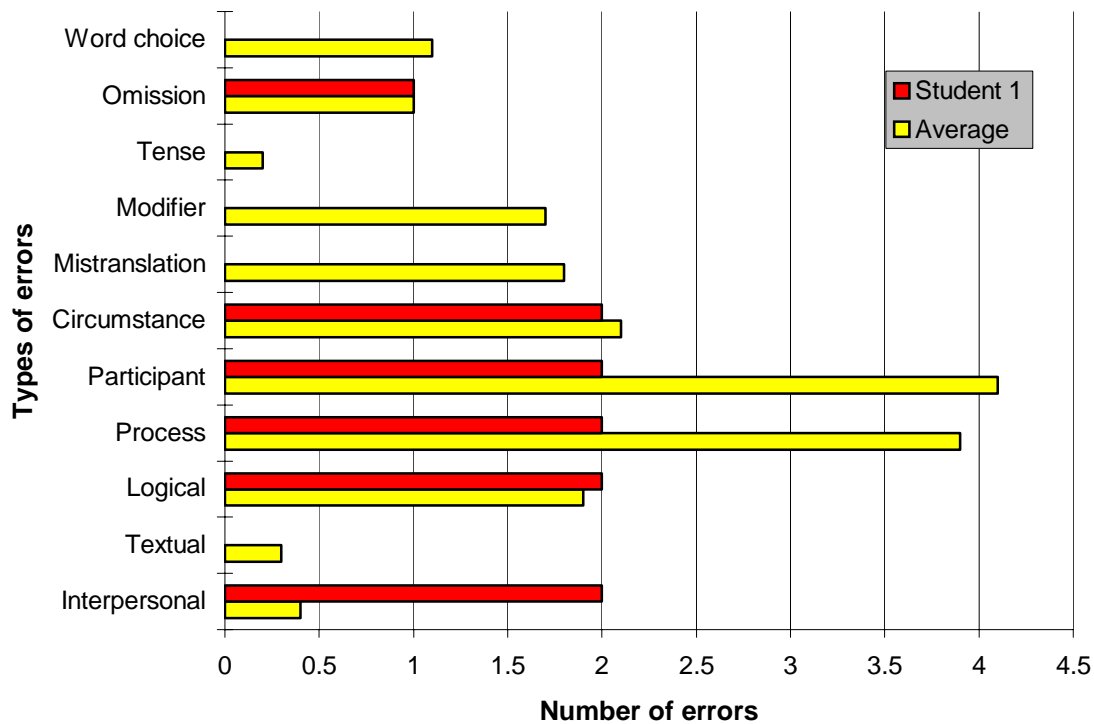
Figure 2.2 Error pattern of student 1

Student 1 is one of the students who made the fewest errors in this translation assignment. As the graph in Figure 2.2 shows, she made two errors in five of the 11 categories, **interpersonal, logical, Process, Participant,** and **Circumstance** and one error in the **omission** category. In the other 5 categories she did not make any errors. What does this mean? Obviously her linguistic sensitivity and competence in those areas where she did not make an error is very high and reliable at least in this text, but she may need to give more attention to expressing interpersonal meaning, as her two errors in the **interpersonal** meaning category were more than the average of 0.4 albeit in this small sample. In her case, comprehension does not seem to be a problem but she does not appear to be aware that the addition of judgmental comments actually results in a shift in interpersonal meaning.

In terms of **logical** meaning, **Circumstance**, and **omission** categories, the errors she made were roughly the same as the average (also see Table 2.1). It would be helpful for her to be fully aware that these are relatively weaker areas than other categories. Even though she made two errors in the **Process** and **Participant** categories, they do not seem to be major problems for her considering the average numbers are 3.9 and 4.1 respectively.

High average figures in a particular category can mean either that the source text presents difficulties in such categories or that the group of students is particularly weak in those areas. In addition, the repetition of the same patterns of errors by a group of students would be an excellent indicator for a teacher of areas requiring further explanation or practice.

2.6 Discussion and applications in translation teaching

This study found that it was possible to classify errors in target texts based on meaning using SFG. Errors were identified consistently at clause rank in this pilot research but it would certainly be meaningful to investigate beyond the clause in a follow-up study. Most of the errors identified were classified into different metafunctions, except for a small number of errors that were regarded as simple cases of selecting an inappropriate word, which was not a main focus of the research. However, further investigation would be useful on the issue of as to whether or not a simple error of a word choice is also a misrepresentation of a particular type of meaning in terms of metafunction. Overall, a majority of translation errors were found in experiential meaning as shown in Figure 2.3. It was also shown that some clauses posed the same problems for a number of students and that some students had a tendency to make particular kinds of errors throughout the text.
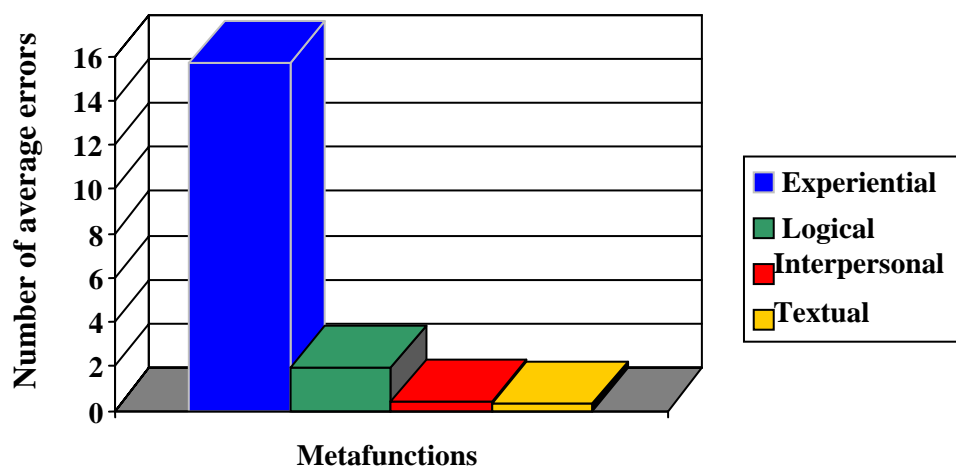
Figure 2.3 Average error clauses by metafunction

The findings highlight how translation students and teachers can use this meaning-based approach to translation. First of all, this kind of error classification enables translation teachers to identify common problems that students experience with a particular text or with particular clauses. For instance, in the source text of this study, *Born to be loved and more*, problems were associated with the experiential metafunction. That might mean that this text presented more challenges of experiential meaning than those of the other meanings, or that this particular group of students was relatively weak in understanding experiential meaning, or maybe a combination of both factors. Although this is something teachers should judge, knowing what the main problems are is critical when making a lesson plan and prioritizing discussion points in class, where there is limited time.

Teachers can also use this knowledge to give systematic feedback on individual errors and to individual students. For example, instead of saying that "you should not add or miss anything in translation", they can actually articulate when addition or omission might or might not be justifiable, and also provide explanations for this by

referring to what meaning is changed. This meaning-based approach to translation can empower students, for their part, to think critically and systematically about the translation options they have and articulate reasons for their choices, ultimately contributing to their development as independent professionals. This is due to the fact that feedback on their translation errors is not based on one's subjective judgment but on systematic, linguistic knowledge, which serves as a basis for students to make informed translation decisions, a practice they will then take with them in the professional lives. Particularly if their previous language learning experience has been focused on a set of rules of language instead of functions of language, and this experience unduly influences their translating, such a meaning-based, functional approach to language as a whole, and to translation in particular, can serve to broaden their conceptual horizons. Once such knowledge and skills have been mastered, they become useful tools with which translators can ultimately defend their work as professionals.

Using this classification, teachers can also give individual students systematic feedback on language competence, indicating their relatively weak and strong areas. One instance of translation might not be enough to detect areas of weakness but if repeated error patterns are observed, that would be a good indicator. Language competence is one of areas that many students want to be given feedback about because that is an immediate need they have before they move on to the next level. Julian House says that the translation courses at Hamburg University are designed to improve students' general proficiency in English because her students are not being trained to become translators (House 1986:182). Her translation courses are not the only ones. One or more translation courses have been introduced to the curriculum of language-related departments like English language and literature at both

undergraduate and postgraduate programs in Korea. Even in programs which are specifically designed to train translators, there are always some students, if not many, who joined the program with the primary goal of improving communicative competence and being more sensitive to linguistic features of English.

In fact, it might not be a bad choice provided it is understood that translating is not rule-based word-to-word rendering but a meaning-creation process that requires constant negotiation among choices and that linguistic competence is just one aspect of translation competence. Insisting that translation in itself is a valuable skill in language teaching, Catford says:

> The chief defect of the now almost universally condemned 'Grammar-Translation Method' was that it used bad grammar and bad translation – translation is not a dangerous technique in itself provided its nature is understood, and its use is carefully controlled: and translation is in itself a valuable skill to be imparted to students. (Catford 1965:viii)

Scholars in the field of translation who discuss educational issues, like Kiraly (1995:26) and Nord (1997:74), argue that it cannot be presumed that student translators are fully competent in L1 and L2. But what to teach and how to teach to improve language competence for future translators remains an important issue. Pym suggests that "strategic importance should be placed on attempts to define the special ways in which not only translation should be taught, but also the way languages should be taught for translators (2003:492). This study suggests that SFG can be very useful knowledge to deal with those issues.

As already mentioned at the beginning, this article is based on a small-scaled pilot study with limitations. One of them is the lack of resources that describe the Korean language from the same functional point of view. Such a description would have allowed the discussion to be more efficient and systematic. A systemic functional

description of Korean would provide very useful knowledge for translators and language learners of Korean.

Another limitation is the small scale of data, which makes it difficult to generalize the findings at this stage. Follow-up research is being conducted to further investigate whether or not this translation error analysis based on SFG help students develop translation skills and leads to improvement of translation quality. The research will also investigate the appropriate level of delicacy that should be taught within the limited time period of a unit so that it is manageable but nonetheless useful as a tool for translators. This follow-up study may answer some of the questions raised in the discussion about Trosborg's model, which ends with a wish that students "can relate text analysis to the purpose of translation" and with an admission that they "do have some difficulties in doing that" (Schäffner 2002:67).

This study has drawn attention to the connection between translation studies and SFG. Kiraly (1995:53) says that many translation theories such as those of House (1977) and Neubert (1968, 1973) share the Firthian linguistics' view of language but "its implications have yet to be incorporated into a systematic approach to translation teaching and learning". Considering the compatibility between translation studies and SFG, the general issue of how to integrate SFG into a translator training curriculum should be accorded greater attention. Research attempts like this small study that address theoretical and/or practical gaps in translation studies can eventually enrich both translation studies and other relevant disciplines.

References

Baker, Mona. 1992. *In Other Words*, London & New York: Routledge.

Bowker, Lynne. 2000. A Corpus-Based Approach to Evaluating Student Translations. *The Translator* 6: 183-210.

Butt, David, Fahey, Rhondda, Feez, Susan, Spinks, Sue, and Yallop, Collin. 2000. *Using Functional Grammar*. Sydney: National Centre for English Language Teaching and Research.

Catford, J. C. 1965. *A Linguistic Theory of Translation.* London: Oxford University Press.

Halliday, M. A. K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.

Hatim, Basil and Mason, Ian. 1990. *Discourse and the Translator*. London & New York : Longman.

Hatim, Basil and Mason, Ian. 1997. *The Translator as Communicator*, London & NewYork: Routledge.

House, Juliane. 1986. Acquiring Translational Competence in Interaction. In *Interlingual and Intercultural Communication: Discourse and Cognition in Translation and Second Language Acquisition Studies*, eds. Juliane House and Shoshana Blum-Kulka, 179-19. Tübingen: Narr.

House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.

House, Juliane. 1997. *Translation quality assessment: A model revisited*. Tübingen: Narr.

Kiraly, Donald C. 1995. *Pathways to Translation*. Kent & London: The Kent University Press.

Kiraly, Donald C. 2000. *A Social Constructivist Approach to Translator Education.* Manchester: St. Jerome.

Kussmaul, Paul. 1995. *Training the Translator*. Amsterdam: John Benjamins.

Neubert, Albrecht. 1968. Pragmatische Aspekte der Ubersetzung. In *Grundfrage der Ubersetzungswissenschaft* [Basic issues in translation studies] ed. Albrecht Neubert, Fremdsprachen: Verlag Enzyklopadie.

Neubert, Albrecht. 1973. Invarianz und Pragmatik. In *Neue Beitrage zu Grundgragen der Ubersetzungswissenschaft II* [New contributions to basic issues in translation studies] eds. Albrecht Neubert and O. Kade, 13-26. Leipzig: Verlag Enzyklopadie.

Nord, Christiane. 1997. *Translating as a Purposeful Activity*. Manchester: St. Jerome.

Pearson, Jennifer. 1999. Using Specialized Comparable Corpora to Evaluate Student Translations. In *PALC '99: Practical Applications in Language Corpora,* eds.Barbara Lewandowska-Tomaszczyk and Patrick James Melia, 541-552. Frankfrut am Main: Peter Lang.

Pearson, Jennifer. 2003. Using parallel texts in the translator training environment. In *Corpora in Translator Education*, eds. Federico Zanettin, Silvia Bernardini and Dominic Stewart, 15-24. Manchester: St. Jerome.

Pym, Anthony. 2002. Translation Error Analysis and the Interface with Language Teaching. In *Teaching Translation and Interpreting: Training, Talent and Experience*, eds. Cay Dollerup and Anne Loddegaard, 279-288. Amsterdam: John Benjamins.

Pym, Anthony. 2003. Redefining Translation Competence in an Electronic Age. In Defence of a Minimalist Approach. *Meta* 48: 481-497.

Schäffner, Christina. 2002. *The Role of Discourse Analysis for Translation and in Translator Training: Status, Needs, Methods.* Clevedon: Multilingual Matters.

Trosborg, Anna. 2002. Discourse Analysis as Part of Translator Training. In *The Role of Discourse Analysis for Translation and in Translator Training*, eds. Christina Schäffner, 9-52. Clevedon: Multilingual Matters.

Williams, Geoff. 1994. *Using Systemic Grammar in Teaching Young Learners: An Introduction*. Melbourne: Macmillan Education Australia.

Chapter 3

A Systemic Functional Approach to the Issues of Korean Theme Study[1]

Mira Kim
Macquarie University, Australia

Abstract. Since around the mid-20th century, linguists in the British, American and European (especially the Prague School) traditions have gradually become interested in discourse as an object of study. As part of that interest, they have begun studying the concept of Theme. However, they have interpreted the concept in various ways and proposed different approaches to its study causing confusions and disagreements even among linguists analyzing the same language. Such differences of opinion surrounding the study of Theme are also conspicuous within Korean linguistics. In addition, the heavy influence of transformational theory on Korean grammar studies has made the study of Theme even more confusing and difficult (Seong 1985, Lee 1994). The present author has conducted a study to address the 'tangled thread issue' of Korean Theme (Seong 1985:66) drawing on Halliday's systemic functional linguistic (SFL) theory and will present the study in two consecutive papers. The first paper (Chapter 3 of the thesis) explains the fundamental concepts of SFL and presents data used for the study. It then critically reviews existing Theme studies in Korean and classifies issues related to the studies into three categories, namely the concept of Theme, the functions of Theme and the realization of Theme, and provides suggestions for the issues and a brief account of major elements that seem to function as Theme in Korean. The following paper (Chapter 4 of the thesis) will present a systemic functional description of THEME system in Korean.

---

[1] Two presentations were made based on this chapter but they are not identical. The first one was presented at the 33rd International Systemic Functional Congress (ISFC) held in São Paulo, Brazil in 2006 and it has been published online at www.pucsp.br/isfc (Kim 2007b). The paper discusses the motivation of the study and methodological issues in analyzing the data. The second paper discusses issues of existing Korean Theme studies and provides suggestions based on SFL theory. It was presented in the 19th European Systemic Functional Linguistics (ESFL) conference held in Saarbrücken, Germany in 2007.

3.1 Introduction

Since around the mid-20th century, linguists in the British, American and European (especially the Prague School) traditions have gradually become interested in discourse as an object of study. As part of that interest, they have begun studying the concept of Theme. However, they have interpreted the concept in various ways and proposed different approaches to its study. For instance, Mathesius, who originated the notion of Theme in 1939, proposed that the Theme is a combination of known information and the speaker's point of departure, while Halliday regards each of the functions as separate (see Fries 1981 for a detailed discussion about the different interpretations). Different suggestions have been made with respect to the method of Theme identification within the same languages (cf. clause-initial position (Halliday 1994) vs. pre-Process method (Berry 1996) in English).

Such differences of opinion surrounding the study of Theme are also conspicuous within Korean linguistics. The presence of diversified opinions and suggestions may be inevitable given the fact that the Theme is a resource for making a "wave-like" "inherently dynamic" textual meaning to contextualize ideational and interpersonal meanings (Matthiessen 1992:514) from the speaker's point of view and it is a resource for interpreting "text as a semiotic movement" (*ibid.*: 531) from the listener's point of view. Therefore it may not always be crystal clear to draw a dividing line between peak and trough on the continuation of the wave length.

However, the main source of the confusion among Korean linguists seems to be the heavy influence of transformational theory on Korean grammar studies (Seong 1985, Lee 1994). Under that influence, the study of Theme has been undertaken as

part of morphology or syntax without much consideration of its functions at the semantic level and so often without reference to patterns in naturally occurring text. As Choi (1993) criticizes, this has resulted in the Rashomon effect, a situation that is classically described as when the blind try to depict an elephant by examining the parts of the animal by hand without having a global picture of the animal.

The present author has undertaken a corpus-based study that attempts to put the segmented parts together and integrate them into a bigger system network of THEME. The study draws on SFL theory which is deeply rooted in the global context of language in use, provides tools to analyse texts in use and enables an investigation of language at different semantic dimensions. As will be explained in Section 3.2, the study was initiated with a clear motivation to apply SFL theory for translation studies in general and translator education in particular. Therefore, when the need arose to make methodological choices and different ways of analyzing and interpreting data, decisions were made in such a way as to be able to make recommendations more generally for translation.

The corpus-based study will be presented in two consecutive papers. The first paper is entitled as **A Systemic Functional Approach to the Issues of Korean Theme Study** and is presented in here Chapter 3; the second paper is entitled **A Corpus Based Investigation into the System of THEME in Korean** and will be presented in Chapter 4. The first paper introduces the theoretical framework of the study and discusses the major methodological issues that were considered in the data analysis process. The paper then surveys existing studies of Theme in Korean and sorts out the tangled issues surrounding the study of Theme within the framework of SFL theory. The second paper discusses the major findings of the data analysis with a

number of example texts from the corpus and presents the system of THEME in Korean.

3.2 Motivation

The study on which this paper is based was motivated by a small-scale pilot study that I conducted in 2003. The study involved using systemic functional grammar (SFG) to explain the nature of errors based on different aspects of meaning, experiential, logical, interpersonal and textual. Korean translations of an English text undertaken by 14 trainee translators were analyzed and categorized into the four strands of meaning. The pilot study found that this method of translation error analysis is a very efficient one for providing systematic meaning-based explanations for translation errors or issues, which would, otherwise, be labelled simply as "inaccurate" or "unnatural" (see Kim 2007a for details).

However, in spite of the findings that shed light on the practical application of SFG-based text analysis for translation and translation teaching, the study had methodological limitations. The most significant of these was the absence of an existing description of the Korean language from a systemic functional point of view. Largely due to the dominant influence of the American schools of formal linguistics, few attempts have been made to explore the Korean language from a systemic and/or functional point of view. Recently a few text linguists who are influenced by the Prague School have started to attempt a function-based approach to Korean (e.g. Lee 1994, 2004). It is certainly a good sign of positive development in Korean linguistics that the importance of the functions of language and the significance of using texts in use are being gradually recognized. However, no existing study is based on extensive

discourse based work across a range of registers and a systemic description of Theme/Rheme in Korean from a paradigmatic perspective has not yet been suggested.

Faced with limited resources, I chose to explore the textual meaning of Korean in a follow-up study. The reason for choosing the textual meaning in particular is that, while the majority of translation errors that belong to either the ideational or the interpersonal meaning can be relatively easily explained without a systemic functional description of Korean language, the same cannot be said for those translation errors that belong to the textual meaning. In other words, it still remains difficult to explain different textual effects caused by different translation choices without a proper understanding of how Theme is realized in the two languages. Thus the study aims to describe the system of THEME in Korean in order to apply its findings for translation.

3.3 Theoretical framework

The theoretical framework that the study draws on is systemic functional linguistic (SFL) theory, which was devised by Michael Halliday and continued to be developed into a fully-fledged theory of language by Halliday himself and other SFL scholars, such as Ruqaiya Hasan, Jim Martin and Christian Matthiessen to name a few of the most influential systemic functional theorists.

SFL theory has a strong social orientation, as it was influenced by Firth's model of language in the initial conceptual period. Firth (1957) adopted the notions of context of situation and context of culture, which are fundamental concepts of SFL, from Malinowski (1935) and incorporated them into his linguistic model. Malinowski was an anthropologist who studied the culture of people living on the Trobriand Islands in Papua New Guinea; his main contributions to anthropology and the study of culture

were his field work methodology and his functional theory (but not in the linguistic sense), with an emphasis on context. When he was translating some of the texts that he collected from his field work, he realized that his translations would not make sense to his target English-speaking readers due to the lack of their understanding of the contexts of the situation and the culture.

This socially oriented approach to language has influenced a number of language-related disciplines including the teaching of English both as a mother tongue and as a second or foreign language (Halliday, McIntosh & Strevens 1964; Halliday 1978; Hasan & Perrett 1994; Burns & Coffin 2001; Feez 2002; Hammond & Gibbons 2005; Byrnes 2006); language typology (Caffarel *et al* 2004, Akerejola *et al*, in press); language development (Halliday 1975; Painter 1984, 1991, 1999); stylistics (Hasan 1985) and translation studies (Catford 1965; House 1977/1997; Hatim & Mason 1990; 1997; Bell 1991; Baker 1992; Munday 1997, 2001; Trosborg 2002; Teich 1999, 2003; Steiner 2002, 2004), to name just a few.

3.3.1 Halliday's model of language

Following Halliday, systemic functional linguists regard language as a meaning-making resource, through which people interact with each other in given situational and cultural contexts. They are centrally interested in how language is used to construe meaning. Therefore, language is understood in relation to its global as well as local contexts (Halliday 1985). This fundamental view of language is expressed through several strata or levels in SFL theory as the diagram below adopted from Matthiessen (1995:6) demonstrates:
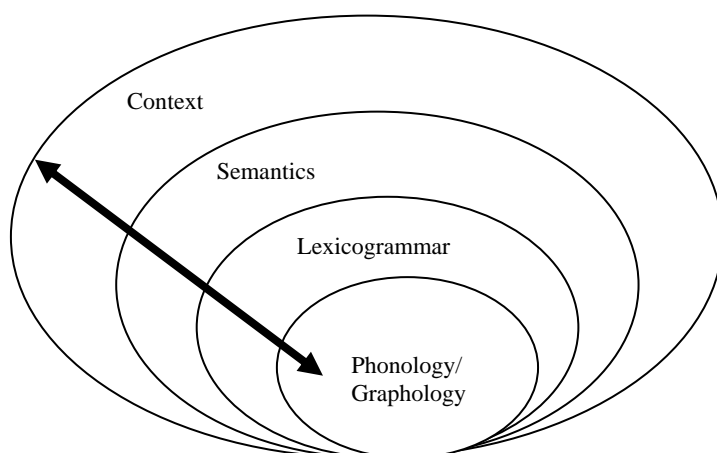
Figure 3.1 Levels of language

The levels or strata assumed are context, which includes both context of situation and context of culture, discourse semantics, lexicogrammar and phonology/graphology. Matthiessen explains the model as follows:

> Language bridges from cultural meanings (social hierarchies and role relationships, social processes, and so on) to sound (or writing) and it does this by moving from higher orders of abstraction to lower ones. The linguistic system is organized into three levels or strata – semantics (the system of meaning), lexicogrammar (the system of wording), and phonology (the system of sounds; or, graphology in writing). Each level is a resource at a particular order of abstraction and the levels are related by realization. (Matthiessen 1995: 3)

It is hypothesized in SFL that except for the level of context, the other three levels are systems within language. They are ordered in symbolic abstraction of the subsystems of language. That is, semantics is expressed (realized) by lexicogrammar and lexicogrammar is expressed by phonology. As the present paper is mainly concerned with meaning and wording, the two concepts, semantics and lexicogrammar are introduced in more detail.

> **Semantics**: Resource for meaning. This level is the gateway to the linguistic system; for instance, it enables us to act by means of meaning,

i.e. by adopting semantic strategies, and it enables us to reflect on the world by turning it into meaning, i.e. by semanticizing it. The stratal role of semantics is thus that of an interface – an interface between systems that lie outside language and systems at the stratum of lexicogrammar. Since meaning is interpreted as a resource, it is a functional/rhetorical/communicative phenomenon rather than a formal/philosophical one and this is reflected in two ways in the conception of semantics: (i) It is multifunctional; it is not concerned only with representational meaning…; and (ii) It is a semantics of text (discourse), not only of propositions. The latter follows from the observation that text (rather than words or sentences) is the process of communication.

Lexicogrammar: Resource for wording meanings, i.e., for realizing (expressing) them by means of structures and 'words' (more strictly, grammatical and lexical items), or wordings. Lexicogrammar includes lexis (vocabulary) as well as grammar in one unified system; lexis is interpreted as the most specific (delicate) part of grammar. Grammar includes morphology as well as syntax; the two are not stratally distinct. (Matthiessen 1995: 5)

It can be said that a higher level provides a context for its lower levels or that a higher level cannot exist without its lower levels. For instance, unless a word is expressed in a spoken or written form, we cannot talk about grammar. Unless an utterance is made at the level of the clause, we cannot create a text or discourse at the semantic level.

3.3.2 The correlation between grammar, semantics and context

Based on the stratal model of language, there is a strong correlation between grammar, semantics and context. Before explaining the correlation, it is necessary to explain more core concepts of systemic functional grammar (SFG). Firstly, the term '**systemic**' in systemic functional is different from 'systematic' because "the fundamental concept in the grammar is that of the 'system'" (Halliday 1976: 3) and the name of SFG is indicative of its significant theoretical orientation of paradigm rather than syntagm. Halliday explains:

> A system is a set of options with an entry condition: that is to say, a set of things of which one must be chosen, together with a statement of the conditions under which the choice is available. (Halliday 1976: 3)

This is one of two possible ways, syntagmatic and paradigmatic, of organizing a linguistic theory as pointed out by de Saussure. A syntagmatic way presents relations between an item and others in a structure or sequence (i.e. relationship between an item and others that can come before and after it), while a paradigmatic way presents relations between an item and others in a system of options or choices.

There are three main systems, each of which represents a bundle of choices: TRANSITIVITY, MOOD, and THEME (see Halliday & Matthiessen 2004). The significance of "system" in SFG is explained by Halliday (1994:15):

> One of the things that distinguishes systemic grammar is that it gives priority to *paradigmatic* relations: it interprets language not as a set of structures but as a network of SYSTEMS, or interrelated sets of options for making meaning. Such options are not defined by reference to structure; they are purely abstract features, and structure comes in as the means whereby they are put into effect, or 'realized'. (My emphasis)

The underlying paradigmatic perspective explains the fundamental approach of SFG in describing a language:

> … language has been called 'a system of systems' … To put the same thing in more systemic terms: a language is a very large network of interrelated sets of options, within which each set taken by itself is very small. (Halliday 1981:14)

The other concept that ought to be introduced is that of multi-dimensional interpretation of meaning. As a gateway to the understanding of meanings in text or discourse, SFG is primarily concerned with analyzing different modes of meanings of texts. Halliday (1979) hypothesizes that there are three distinct modes of meaning, each engendered by a distinct metafunction: ideational, which is divided into

experiential and logical, interpersonal and textual. Ideational meaning represents our experience of the world. Interpersonal meaning is concerned with interaction, enacting the relationship between the speaker and the listener and personal attitude. Textual meaning expresses how the ideational and interpersonal meanings are organized into a coherent linear whole as a flow of information.

Halliday suggests that these modes of meaning can be related to both context and to lexicogrammar. Each abstract mode of meaning or metafunction is realized through a particular system such as TRANSITIVITY, MOOD and THEME. At the same time, these modes of meaning are associated with the situational aspects of register (Halliday 1978, 1994). Halliday's register theory basically suggests that there are three aspects in any situation that have linguistic consequences and they are field, tenor and mode. Field refers to the focus of our activity (i.e. what is going on); tenor refers to the way the speaker relates to other people (e.g. a status in relation to power); and mode refers to the communication channel (e.g. speech or writing) (for details, see Martin 1992 Chapter 7, Eggins 2004 Chapter 4).

This correlation can be presented as a diagram in Figure 3.2:

Field

Tenor

Ideational

Interpersonal

Mode

TRANSITIVITY

MOOD

Textual

THEME

Grammar ← **Semantics** → **Context (Register)**
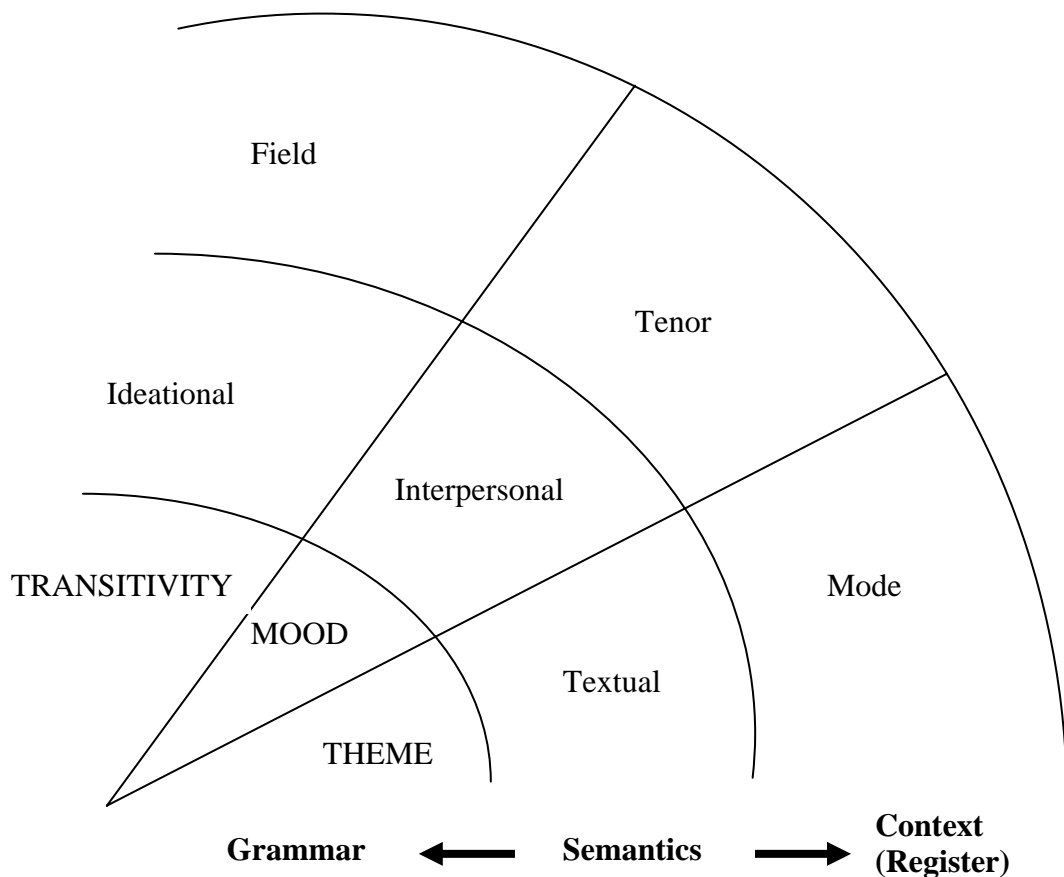
Figure 3.2 Grammar, semantics and context

The ideational meaning is realized through the TRANSITIVITY system in association with the field of the text; the interpersonal meaning is realized through the MOOD system in association with the tenor of the text; and the textual meaning is realized through the THEME system in association with the mode of the text. Martin emphasizes the importance of the correlation as follows:

> This correlation between register categories and functional components in the grammar is very important. It is this that enables systemists to predict on the basis of context not just what choices a speaker is likely to make, but which areas of the grammar are at stake. Conversely it allows us to look at particular grammatical choices and to understand the contribution they are making to the contextual meaning of a sentence. *This makes it possible for systemic linguists to argue on the basis of grammatical evidence about the nature of field, mode and tenor at the*

same time as it gives them a way of explaining why language has the shape it does in terms of the way in which people use it to live. (Martin 2001:154, my emphasis).

The correlation is also highly important in translating. For instance, in order to produce a translation that functions as its source text, translators should be able to analyze the source text at the levels of grammar, semantics and register and "legitimately manipulate" (House 2001:141) the source text at all these levels using his or her cultural and linguistic knowledge.

3.4 The underlying hypotheses

Even though the study draws on SFL theory, it is not an automatic assumption that Korean also has the system of THEME in Korean. Following Matthiessen's suggestion, it has taken a cautious assumption:

> It is important not to assume that a given language has a Theme system for assigning an element the status of Theme. The more cautious assumption is that a given language will have strategies for guiding the addressee in his/her interpretation of a clause as a message by relating it to the method for developing text. (Matthiessen 1995:587)

A theoretical reason for this suggestion can be found in the distinction between theory and description in SFL. Halliday says:

> Description is, however, not theory. All description, whether generative or not, is related to General Linguistic theory; specifically to that part of General Linguistic theory which accounts for how language works. The different types of description are bodies of method which derive from, and are answerable to, that theory. Each has its place in linguistics, and it is a pity to deny the value of textual description (which is appropriate, for example, in "stylistics", the linguistic study of literature) just because certain of the methods used in description are found to be inadequate. (Halliday 1961: 241)

What this study is intended to do is not to suggest a general theory of human language

but describe textual aspects of one particular language, Korean, depending on SFL theory with the specific purpose of applying the description for translation (as introduced in Chapter 1 of this thesis). Therefore, it assumes that Korean also will have some resources that orient the reader of the clause and make the text as a coherent whole and that they may show consistent patterns.

3.5 Data

The primary focus of the study is on **the system of THEME**, which represents a set of choices available for constructing textual meanings. In order to explore the THEME system in Korean, this study takes a corpus-based approach. The corpus used in this study comprises 542 clauses from 17 short texts construing three different text types. Table 3.1 summarizes the data by socio-semantic function of text.

Table 3.1 The corpus by socio-semiotic type of text

Socio-semiotic type	No. of Texts	No. of Clause complexes	No. of Clauses
Expounding	7	119	209
Reporting	7	98	169
Recreating	3	118	164
Total	17	335	542

As shown in Table 3.1, the corpus consists of texts that have a socio-semiotic function of expounding, reporting or recreating. According to the text typology diagram developed by Matthiessen and Teruya (in preparation) based on the context-based text typology in Figure 3.3, these texts are typically delivered in written mode.
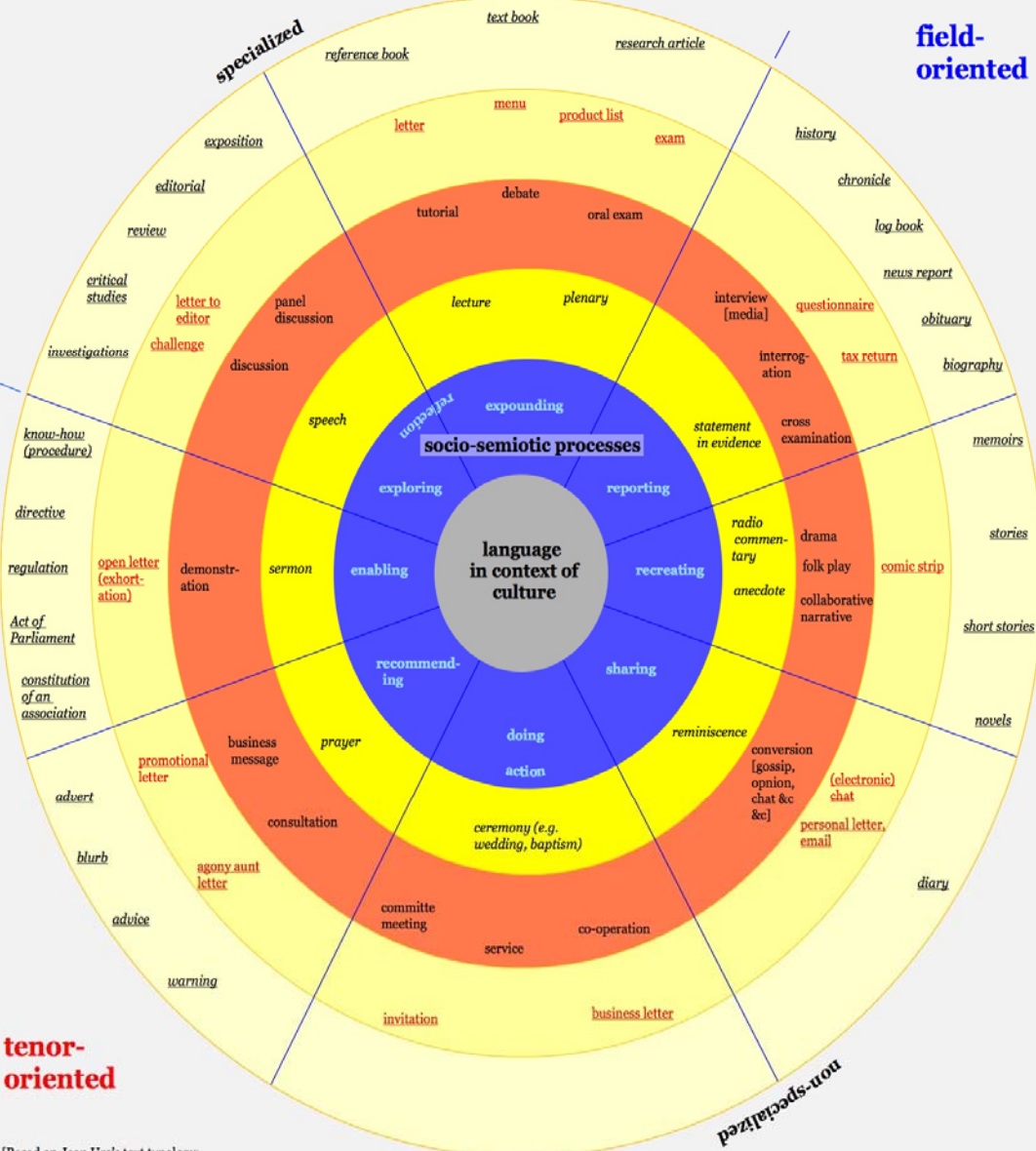
Figure 3.3 Context-based text typology

Expounding texts can be easily found in textbooks or encyclopedias, which explain concepts, phenomena, or objects. Reporting texts are predominantly news reports but include other texts such as biographies and historical accounts. Recreating texts include novels and short stories. Initially, exploring texts such as editorial texts of newspapers were also included but excluded in the final analysis because in those

texts, textual metafunction issues are too closely intertwined with interpersonal metafunction, and the exploration of interpersonal metafunction is considered to be beyond the scope of this study.

There were various considerations taken into account for the selection of the texts. Firstly, the main sources of the texts are textbooks, newspapers, and published books. The reasons are i) one cannot assume that there is no discrepancy of quality in written texts and ii) it seems reasonable to assume that newspapers and published books, including textbooks, are among those which are generally believed to carry high quality texts. Secondly, the selected recreating texts deploy a minimum degree of complexity of logical relations between clauses. For instance, the recreating texts chosen for the study are written mostly in clause simplexes, while most Korean novels are written in complicated logical relations expressed within a clause complex. This enables maximum concentration on textual metafunction issues without interference from issues related to other metafunctional issues. For the same reason, all the texts in the present study deploy declarative clauses only. Thirdly, since the function of expounding texts is to explain a particular phenomenon, the representation of which is naturally chosen as Theme, such texts enable efficient observation of Theme patterns

3.6 Unit of analysis

3.6.1 The unit of analysis in the study

The clause was chosen as the unit of analysis in the present study. There are reasons for choosing the clause as the unit of analysis rather than the clause complex (or

sentence)[2]. The primary reason for the choice is to follow methodological principles for systemic functional text analysis consistently throughout the study so that a systematic comparison between English and Korean can be made. In SFG, the clause is the most fundamental unit of grammar — the "gateway" to the semantic system, where three different meanings, ideational (as representation), interpersonal (as exchange) and textual (as message) are combined to construe a multi-functional pattern of meaning (Halliday 1994: 34).

> In all human languages so far studied, the clause is the fundamental meaning structure in our linguistic communication with each other. (Butt *et al* 2000: 33)

In addition, it is assumed in this study that, in the activity of translation, the clause maintains the same status as the fundamental meaning unit because translating is a meaning-driven, meaning-oriented human activity that involves two different languages.

The second reason is that the clause is a more efficient unit to observe patterns of Theme in Korean because firstly it is not uncommon that a number of clauses are combined into a clause complex with complicated logical relations and secondly in such cases, what is being talked about in each clause may not be necessarily the same, as shown in example (1). The clause complex is signified with triple bars (|||) and the clause with double bars (||).

---

[2] The clause and sentence are the highest units in the grammatical constituent hierarchy and the word group, word and morpheme are lower units in the hierarchy. The main differences between clause and sentence in English are that the sentence always starts with a capital letter and ends with a full stop and it consists of one ore more clauses. However, the first feature of a sentence is applied only to written text and it is not the case in spoken text, which is treated as an equally important source as written text in exploring a language. Therefore, in order to use terminology that can be applied to both written and spoken language, systemic functionalist use the term clause complex rather than sentence.

Example 1

<u>**지방 사람들의 옷차림은**</u> 대부분 흰옷 일색이었던 반면‖
cipang salamtuluy oschalim-un *taypwupwun guynos ilsaykiessten panmyen//*
The clothes of people in the provinces were most white but‖

<u>**서울에는**</u> 여러 종류의 사람들이 살고 있어‖
sewuley-nun *yele conglywuuy salamtuli salko isse//*
in Seoul variety of people lived and so‖

<u>**옷차림도**</u> 매우 다양했다.‖‖
oschalim-to *maywu tayanghayssta.///*
(their) clothes also very varied.‖‖

This clause complex consists of three clauses. The first clause provides information in contrast to the information of the second and third clauses. The first clause talks about *the clothes of people in the provinces,* the second clause picks up the information, *in Seoul,* that is contrasted with *in the provinces*, which is part of what the first clause talks about and the clause provides a reason for the variety of clothes of Seoul people. The last clause picks up *clothes* to maintain the overall topic that the whole clause complex talks about. In cases like example (1), it is necessary to identify what the Theme is in the clause as each clause has a different starting point. If the unit is the clause complex, it is hard to do so. Accordingly, the clausal analysis enables deeper and more detailed analysis of text than the analysis at clause complex level.

3.6.2 Clause, sentence and utterance

In Korean language studies, the clause has not been treated as a main grammatical unit that is the gateway to semantics. Instead, in most Korean grammar studies, the sentence (*muncang*) has been used as grammatical unit that is characterized as follows:

> 국내 문법서의 통어론에서 정의되고 있는 '문장'이란 대체로
> 다음과 같다. 이야기의 기본 단위는 문장이고, 이는 그 자체로서
> 통일성을 가지며, 계층적으로 긴밀하게 구성되어 있는 독립된 언어
> 형식이고, 주어와 서술어 또는 그것을 이루는 낱말이나 문법

요소들이 일정한 순서로 어울려서 일정한 뜻을 드러내는 구조라고 하고 있다. (Lee 2002: 346-7)

The sentence (*muncang*) that is defined in the syntax part of Korean grammar books is as follows. The basic unit of story is the sentence. It has a united feature within itself and an independent language form that is a tight, hierarchical structure. It consists of subject(s) and predicate(s) and other words and grammatical elements that are related to the subject(s) and predicate(s) in a certain order to reveal certain meaning. (Lee 2002: 346-7)

Lee criticizes that the "sentence does not include real linguistic units sufficiently from both theoretical and actual points of views, when we examine actual linguistic units which are used in our everyday life and grammar books which describe those linguistic units" (Lee 2002: 343). On the grounds of the ambiguity of "independence" and limitations of explaining sentences that naturally occur but do not have either a subject or a predicate, she strongly suggests that the utterance should be the unit of discourse study. According to her argument, the sentence, as defined above, is the grammatical unit that relies on structure and grammaticality and is not realized yet – i.e. it belongs to an abstract and potential system that is to be used. On the other hand, the utterance is the embodiment out of a communication process which aims to deliver a message. She classifies utterances into simple utterance, complex utterance, expanded utterance, elliptical utterance, minor utterance, which, according to her explanation, seem to basically mean clause simplex, clause complex with embedded clauses, clause complex with dependent clauses, elliptical clause and minor clause, which typically functions as calls or greetings, for instance.

Her criticism well reveals the limitations of artificially constructed sentences (mainly clause simplexes) as the unit of grammatical and discourse analysis and highlights a need to include even elliptical and minor clauses in Korean language

studies. It is a critical point that should be considered in any discourse-based language study. The inclusion of elliptical clauses is particularly important as they are predominantly used not only in spoken discourse but also in written text. However, in spite of the criticisms that she makes, the unit of analysis used in her papers seems to be exactly the same as the sentence, as an orthographic unit ending with a full stop, question mark or exclamation mark (cf. Lee 2002, 2004). This unit of analysis is then not very much different from earlier studies except that she uses authentic texts. If the utterance were used as the unit of analysis, it would be similar to the clause, as the classification of utterance she presents can be well explained using the clause as unit as shown above. Therefore in relation to the present analysis the clause is more suitable than the utterance, particularly because this study is mainly concerned about written texts rather than spoken texts.

3.7 Clause delimitation

So far Korean grammar books have not provided a detailed account of the features of clause but merely mention it in passing. They often list kinds of clauses but has not provided any systemic (i.e. paradigmatic) account of relations between clauses or any useful guidance for clause delimitation in ways that are needed for text analysis studies like the present one. Therefore, alternatively, this study relied on methods that have been used in systemic functional descriptions of English.

The main guiding reference was *Working with Functional Grammar* (Martin *et al* 1997: 4-6). There are three methods (ideational, interpersonal and textual) suggested to divide up a text into clauses. Among them, the ideational method was adopted because it is a more straightforward method than the other two for the analysis of

Korean texts. The compulsory requirement for a clause in this method is that the clause has to have a verb or verbal group that functions as process because the clause is the unit to represent an experience. This method is also compatible with a definition of clause in Korean provided by Lee:

> The clause may be defined as an endocentric construction which consists of a predicate as its head and one or more other elements preceding the head as its expansion. The predicate, which is the only obligatory element within the clause structure, consists of a full verb or a verbal phrase inflected with a final or non-final inflectional ending. (Lee 1989: 148)

So the study applied the following procedure:

1. Divide a text into clause complexes (sentences);

2. Identify verbal groups functioning as Process;

3. Delimit each verbal group and whatever is associated with it as the clause.

The initial steps involve the division of a text into clause complexes and the identification of verbal groups that function as Process. Then the clause complexes are divided into clauses by grouping each Process with whatever is associated with it experientially (i.e. participants — who did what to whom, and circumstances — where, when, how, why etc.).

This method is proposed for the analysis of the English language. Naturally, its application to the analysis of Korean texts demanded the resolution of a number of issues which are related to linguistic features specific to Korean. The following discussion is about the features of Korean that have been taken into careful consideration in delimiting clauses.

3.7.1 Compound verbs

As a typical agglutinative language, Korean has verbal stems that can "agglutinate with each other to form long series of compound verbals" (Sohn 1994:7). Because of this phenomenon, the Korean language tends to construct events "into minute pieces for verbal expressions" (Sohn, 1999: 267), by serial-verbs such as 묻어 두다 *mwute twuess (buried and left)* in the example (2) or auxiliary verbs such as 라고 합니다 *lato hapnita (is said)* in the example (4). Although Korean linguists have made different claims and arguments about definitions and categories of such verbs, they seem to agree that such a verb represents a single event (Se 1990:233-276). This leads to an assumption that those verbs share the same participants and the same circumstances. Based on this assumption, this study tested whether a verbal group is a compound verb that represents one single event or whether it consists of two (or more) Processes that represent separate events, by inserting between the Processes other experiential elements, such as a Circumstance. A clause with such a serial verb has been analyzed as one clause in this study. Here are some examples of the serial verb structure from the corpus:

Example 2

> 언제나 바닥에 숯을 **묻어 두었**는데,
> *enceyna patake swuchul **mwute twuess**-nunte*
> always **buried and left** charcoal under the ground and
>
>   Text 2, clause 2.2 (Appendix 3)

Example 3

> 그러나 일반 서민들은 무명과 베로 옷을 **해 입었**는데,
> *kulena ilpan semintul-un mwumyengkwa peylo osul **hay ipess**-nunte,*
> However, ordinary people **made and wore** clothes made of cotton and hemp and
>
>   Text 6, clause 4.1 (Appendix 7)

The main difference between the serial verb and the auxiliary verb is that the auxiliary verb includes a verb that cannot stand alone. For instance, an auxiliary verb

hapnita (honorific) or *hanta (non-honorific)* comes after a verbal group plus a specific suffix –*tag*. The auxiliary verb does not represent any event or experience as process but just adds a feature of evidentiality.

Example 4

> 온순하게 길들여졌**다고 합니다.**
> *onswunhake kiltulyecyess-**tako hapnita.***
> (dogs**) are said** that (they) were tamed to be gentle**.**
>
> <div align="right">Text 1, clause 3.3 (Appendix 2: p.245)</div>

Example 5

> 물맛이 꿀처럼 달았**다고 한다**.
> *mwulmas-i kkwulchelem talass-**tako hanta***.
> the taste of water **is said** that it was as sweet as honey
>
> <div align="right">Text 2, clause 2.4 (Appendix 3: p. 249)</div>

As shown in the examples (4) and (5), verbal group-*tago hapnita* or *hanta* indicates the nature of evidence for a given statement. A clause with such an auxiliary has been analysed not as two clauses but one.

3.7.2 Ellipsed verb

Korean allows clausal elements that are predictable from the discourse context or situation to be omitted and this is a widespread phenomenon (Sohn 1999:291). The phenomenon is not limited to nominal construction but occurs also with verbal constructions. In the following example (6), the clause complex is divided into three clauses as the ellipsed verb, *said* is recoverable because *said* is often elliptical when a verbal group ending with -*ta* followed by *mye*, conjunctive suffix (and or as).

Example 6

13	13.3	Unmarked/ Explicit	그러면 6 자회담이 *kulemen 6cahoytam-i* then the six-party talks	쉽게 풀릴 수 있다 *swipkey phwullil swu issta.* can move on smoothly
13	13.4	Unmarked/		며

| 13 | 13.5 | Implicit | (Minister Jeong) | *mye*
 (said) and |
| | | Unmarked/ Implicit | (Minister Jeong) | 미국의 보다 적극적인 조치를 촉구했습니다.
 mikwukuy pota cekkukcekin cochilul chokkwuhyssssupnita.
 urged more active moves of US. |

Text 13, clauses 13.3, 13.4 & 13.5 (Appendix 14: p.306)

3.7.3 Limitations

The systemic functional analysis of logical relations between clauses is beyond of the present study and was not possible because there were a number of ambiguous clauses that cannot be analyzed systemically without having a description of the system of CLAUSE COMPLEX in Korean. For example, the meaning of –*nuntey*[3] (는데) can be analyzed in different ways depending on the context it is used in and therefore it is believed to be hard to provide criteria for its analysis (Lee 1994). Accordingly, the study limited itself to the analysis into clause simplex, clause complex, minor clause, and elliptical clause.

1) the clause simplex: a clause that consists of one predicate and all other elements associated with the predicate expressed by a verb or verbal group;

2) the clause complex: a combination of two or more clause simplexes in certain logical relations. In terms of interdependence, they can be independent from one another or one can depend on the other[4];

---

[3] This is a suffix that comes at end of a verb or verbal group and indicates a logical relation. In Korean, logical relations are often determined by such suffixes.

[4] In SFG, types of relationship between clauses are explained through the two basic systems of clause complexing, the TAXIS and the LOGICO-SEMANTIC (cf. Halliday & Matthiessen 2004: chapter 7). However, they are not explained here because the clause complex analysis of the data of this study is not beyond the scope of this study.

3) the elliptical clause: a clause that includes either anaphoric ellipsis where some part of the clause is presupposed from what has gone before or exophoric ellipsis where nothing is presupposed from what has gone before but the subject or predicate is elliptical when it is understood from the context;

4) the minor clause: a clause that does not include a predicate but functions as calls, greetings, exclamations and alarms. Such clauses were excluded in the analysis;

5) the embedded clause: it is a clause that is not in a dependent or independent relationship with other clause(s) but functions as part of a clause constituent. For example, when a whole clause is a qualifier of a noun group that functions as subject, it is an embedded clause. Such rank-shifted clauses are marked off with double square brackets [[ ]] but are excluded for the analysis of this study because they do not have the status of ranking clause unlike dependent or independent clauses.

Example 7

신애는 [[동생이 믿을 수 있는]] 의사를 만나|| 마음이 놓였다.|||
sinae-nun [[tongsayngi mithul swu issnun]] uysalul manna|| mawumi nohyessta|||
Sinae was relieved || because Tongsayng had met a doctor [[who Tongsayng could trust]] |||

Text 15, clauses 19.1 & 19.2 (Appendix 16: p.313)

For instance, in the above example (7), the clause complex consists of three clauses and they are in two different relations. The clause within the square brackets functions as a constituent within the first clause in Korean or the second clause in English as it functions as the modifier of *a doctor*.

However, such a clause as the clause beginning with *because,* which is referred to as an adverbial clause and treated as an embedded clause, is not treated as embedded but as a dependent clause enhancing the first clause by providing a reason. The treatment is preferred in SFG as it is a more discourse-oriented approach (for a detailed account, see Matthiessen & Thompson 1988). This study followed the systemic functional method consistently for the analysis of the texts in the corpus.

Some of the clauses that were treated as embedded in the corpus seem to be elaborating dependent clauses rather than qualifying embedded clauses. Due to a lack of resources to rely on to distinguish one from the other, this study was not able to make a distinction between the two and therefore treated them all as embedded clauses.

3.8 Korean Theme study: issues and suggestions

This section will identify the major issues in the earlier studies of Korean Theme and make suggestions to address them drawing on Halliday's systemic functional linguistic theory. To begin with, it might be useful to outline briefly how the study of Korean grammar has been developed before getting into a detailed discussion of studies on Theme in Korean.

According to Lee & Chae (1999:42), the study of Korean grammar had a very late start. In 1443, when the Korean alphabet system called **Hunmincengum**, which means 'correct sounds to instruct people' (Taylor & Taylor 1995:211), was created by King Sejong and his royal commission consisting of young scholars, the study of phonology was conducted vigorously. However, the study of morphology or syntax

started only close to the 20th century. The early grammar books were written by foreign missionaries: *Grammarie Coreenne* by Ridel in 1881 and *An Introduction to the Korean Spoken Language* by H. G. Underwood in 1890. The first grammar book written by a Korean scholar was *Tayhantaycen* by Cwu Si Kyeng in 1910. After that, there were some major grammar books such as *Wulimalbon* by Choy Hyen Bay in 1937. After the end of the Japanese colonial period in 1948, the study of Korean language history was at the centre of the Korean linguists' interests. In the late 1960s, transformational grammar was introduced and an unprecedented number of modern Korean grammar books started to be published and most of them were theses by Korean scholars who completed their degrees in American universities (Lee & Chae 1999:42-45). The strong influence of the American schools of linguistics continues but an increasing interest in discourse study and corpus-based linguistics gives rise to a need for another theoretical framework that can explain linguistic features that have not been able to be explained in transformational grammar (Kim 1978, Lee 1994).

This brief outline of the development of the study of Korean grammar provides a good starting point from which we can untangle the issues related to the study of Theme in Korean linguistics. A few scholars have reviewed the study of Korean Theme and raised concerns and questions (Seong 1985, Nam 1985, Seo 1990), which can be divided into three main categories, the concept of Theme, functions of Theme and the method of Theme realization. Specific issues and problems of each category will be discussed in detail in the following sections.

3.8.1   The concept of Theme

Among many questions raised in relation to Korean Theme study, a fundamental question seems to be about the concept of Theme: whether the notion of Theme

should be understood as a concept of discourse or as a concept of grammar (Seong 1985:66). Seong argues that the Theme should be fundamentally a concept of discourse study and cannot be accepted as a concept of grammar:

> 국어의 주제 논의에서 무엇보다도 선행되어야 할 것은 주제를 보는 관점이다. … 국어의 주제는 순수 담화 개념의 주제여야 한다. <u>문법 또는 통사 개념</u>의 주제, 특히 기저 주제의 상정이 그리 큰 설득력 있는 것이 못 됨을 대략 더듬어 보았다. 사실상 국어에서 기저 주제의 상정은 종래의 중주어 구조에 대한 대안으로 제기되었던 것이지만, 결과적으로는 그 장점을 찾아 보기 어렵다. 만약 종래의 상위 주어를 대부분 주제로 간주하게 된다면, 이것은 단순한 명칭상의 교체에 불과한 것이 되고 말 터이므로 그것도 그리 의미있는 것이 못 된다. <u>담화상의 개념이라고 해서, 문법 개념에 수용할 수 없는 것은 아니겠으나, 거기에서 우리가 얻는 것이 무엇인가 깊이 새겨 보아야 할 것이다.</u> (*ibid*.:82-83, my emphasis)

> In a discussion of Theme in Korean, what should be considered before anything else is a perspective to view the Theme. … The Theme in Korean should be a concept of pure discourse. I have argued that a concept of *grammar or syntax*, especially a suggestion that the Theme is part of basic sentence structure, is not very convincing. In fact, the suggestion that the Theme is part of basic sentence structure has been made as an alternative to earlier studies of double subject structure but its benefits are hard to find. If we regard most of the Subjects as Themes, it is a simple replacement of names and therefore is not very meaningful. *Although it is not impossible to incorporate a concept of discourse study into the framework of grammar, we have to deeply contemplate what benefits we would get from the approach.* (*ibid*.:82-83, my translation and my emphasis)

The above quotation, especially the underlined part, reveals the fact that grammar is understood as syntax exclusively and has not been approached in relation to discourse study. It is not surprising when considering the heavy influence of transformational grammar for the last half of century as explained above. The disconnection between grammar and discourse is the first issue to be resolved in the study of Theme in Korean. Kim insists that "an attitude to apply the Subject-Predicate sentence structure unilaterally to explain all features of the sentence should be refrained from" (1978:38, my translation). Lee also identifies the narrow approach to

Korean grammar as the main reason for unsatisfactory results of the study of Theme in Korean:

> 지금까지의 국어 문법 연구가 주로 통사론의 범위 내에서 이루어져 온 결과, 어떠한 언어 현상을 고찰하는 데 있어서 그 설명의 차원을 달리 해야만 할 현상에 대해서도 통사론의 틀 내에서 바라보게 됨으로써, 이에 대한 설명이 만족스럽지 못한 상태에서 늘 국어학의 과제로 남아 있곤 했다. 그 대표적인 예의 하나가 바로 국어의 '주제-평언'에 대한 연구이다. (Lee 1994:319)

> Korean grammar study has so far been conducted mainly within the boundary of syntax. Even though there are certain linguistics features that should be accounted for from a different perspective, Korean linguists have attempted to explain them within the framework of syntax. Consequently, such explanations are far from satisfactory but remain as a challenge for Korean linguistics. A good example is the study of 'Theme-Rheme' in Korean. (Lee 1994:319)

In SFL theory, the study of grammar investigates mainly the meaning-making resources of language at the clause level, while a study of semantics explores text (written) or discourse (spoken) in order to analyze meaning from a multi-dimensional point of view as explained earlier in Section 3.3.1. Therefore, grammar is a foundational study that supports semantics and is enhanced by it as explained earlier in Section 3.2.1. Discourse is a unit of semantics just as the clause is one of grammar. The very link between grammar and semantics gives rise to a need to analyze the clause in different domains of semantics, namely ideational, interpersonal and textual. Theme is a primary element at the clause level in interpreting textual meaning of a text (or discourse). Based on this approach, it becomes clear that the Theme is a concept of grammar, which is important to understand or analyze a text or discourse at the semantic level.

As discussed above, systemic functional grammar analyzes the clause into three simultaneous strands of meaning, one for each metafunction operating within the

clause — textual, interpersonal and experiential. In this way, the clause is not viewed from one perspective but it is viewed from three different points of view, which enables us to interpret dynamic, multi-dimensional meaning of the clause. This dynamic way of interpretation leads to the richer and detailed analysis of discourse. That is another important reason for connecting grammar to discourse study in SFL and may well serve as an answer to the question raised above by Seong above.

3.8.2 Functions of Theme

Having categorized the Theme as a concept of grammar that is needed for the analysis of a text or discourse, we must review the functions of Theme at the clause and text levels. A list of some characteristics of the Theme discussed among Korean linguists includes aboutness, word order, known (or retrievable) information and definiteness (Seong 1985:68-71). These characteristics represent two aspects of Theme, its functions and realization and therefore should not be confused within the general category of "characteristics". This is very important because the functions of Theme are theoretically interpretative and the interpretation should remain the same in the description of different languages. However, Theme may well be realized differently from one language to another. Therefore, we will tease out these characteristics claimed so far into the functions of Theme and its realization and discuss the features of each category one by one.

Mathesius (1939) defined the Theme as

> that which is known or at least obvious in the given situation and from which the speaker proceeds. (Firbas 1964:268)

His definition is a combination of two concepts; known or given information and the

speaker's point of departure. Even though Halliday was influenced by work within the Prague school when he incorporated the notion of Theme into the systemic functional model in the 1960s, he regards the two concepts as separate because the information carried in the Theme position is not necessarily always known information. He suggests a different system called INFORMATION that is concerned with the information value, New and Given (for details see Halliday and Matthiessen 2003: 87-94). Fries refers to the approach of Mathesius or the Prague school in a broader sense as 'combining' approach and that of Halliday as 'separating' approach (Fries 1983). However, in Korean linguistics, the different approaches are not sufficiently recognized but the combining approach is generally accepted. It is suggested in this paper that the separating approach is more suitable in describing the Korean THEME system because there are a number of clauses that do not have known information as Theme, as evident in the analysis of the data of the corpus. In addition, Korean does express Theme differently depending on the information value of Theme as will be explained in Section 3.6.

Here Halliday's notion of Theme needs to be explained in some detail. The functions of Theme at the clause level are explained in two editions of *An Introduction to Functional Grammar* (Halliday 1994; Halliday & Matthiessen 2004):

> 1. The Theme is the element which serves as the point of departure of the message; it is that with which the clause is concerned (Halliday 1994:37);

> 2. Within that configuration (of Theme and Rheme), the Theme is the starting-point for the message; it is the ground from which the clause takes off (Halliday 1994:38);

> 3. It (the Theme) is that which locates and orients the clause within its context (Halliday & Matthiessen 2004:64).

These metaphoric explanations can be summed up as two primary functions of Theme, topic and orientation at the clause level. Therefore, the notion of topic in the topic and comments analysis (Chafe 1976) is a much narrower concept than the notion of Theme and these two functional labels cannot be used interchangeably.

3.8.3 The realization of Theme

Many linguists have presented different arguments about how Theme is realized in Korean. Even though it is a widely held view that the postpositional particle *un/nun* is the Topic or Theme marker in Korean (Li & Thomson 1976, Lim 1972, Shin 1975), there are other arguments. For instance, Sohn insists that the sentence initial position is a more important property than the Theme marker (Sohn 1980). On the other hand, Lee (1994) maintains that the Theme is placed at the beginning of the clause and comes with *un/nun* in Korean. In summary, two ways of Theme realization have been put forward in Korean, postposition particle *un/nun* and initial position. Both features have been observed in the texts collected of the corpus used in this study. As with *wa* in Japanese, *un/nun* is indeed most frequently observed at the clause initial-position as 31% of the clauses in the corpus have a nominal group that ends with *un/nun* at the clause-initial position. However, there are other elements that are placed at the beginning of the clause and function as Theme. In addition, a number of clauses talk about something that has been introduced in the preceding clause phenomena but it is elliptical. In such cases, the elliptical element does function as Theme. These are major elements that are positioned clause-initially and seemingly function as Theme. They are summarized in Table 3.2:

Table 3.2 Clause-initial elements

	elliptical	*un/nun*	*i/ka*	Others	Total
No of clauses	213	169	64	91	537
Percentage	40%	31%	12%	17%	100%

The majority of the clauses start with a nominal group that ends with a postposition, *un/nun* (31%) or *i/ka* (12%). *Un/nun* is most commonly used at the beginning of texts and paragraphs and for the topics of expounding texts, which confirms the view that *un/nun* has the function of topicalization. The Theme with *un/nun* tends to carry information that has been introduced previously or assumed within the context. It tends to have the experiential function of participant that is conflated with the Subject of the clause. However, there are exceptions: some of them do not have any experiential function; others are conflated with the Complement. They require a deeper analysis in relation to thematic development of the text.

I/ka is the second-most frequent particle that is used with a participant at the beginning of the clause. It is often used when information is newly introduced as participant or it is treated as newsworthy information. The participant comes with *to* when the meaning of "also" is added and with *man* when the meaning of "only" is added. However, some of elements marked by *i/ka* do not seem to function as Theme, which also needs a deeper analysis in relation to thematic development of the text.

The elliptical Subject functions as Theme in 40% of the clauses in my corpus, which is the largest portion. It is a significant finding for this study because the elliptical Themes that are commonly used in Korean have to be recovered when translating from Korean into English. Therefore, it is crucial to understand the

functions of the elliptical Themes in Korean for translation. Again, however, there are a few cases where the elliptical Subject does not seem to function as Theme.

In 17% of the clauses, something that is different from the elements discussed above is placed in the clause initial position and seems to function as Theme including circumstances, some of which are marked by *un/nun*. Such cases should be analysed as carefully as the common phenomena in order to obtain a deeper understanding textual strategies of orienting the reader at the clause as well as the text levels in Korean.

3.9 Conclusion

This paper was the first step in untangling the tangled tread issues of Korean Theme by investigating what strategies are used in Korean to orient the reader about the message in the clause and text based on SFL theory. It can be explained as a process of putting together suggestions or findings from earlier studies of Korean Theme or postpositional particles, *un/nun* and *i/ka*, within the big framework of the system of THEME. First of all it provided a global account of the theoretical framework of SFL along with a brief introduction of the motivation of the study. It then explained about the corpus used in the study and justified the analytical methods mainly concerning the unit of analysis and clause delimitation. Lastly but mostly importantly, it sorted out the confusing issues surrounding Theme study into three categories, the concept of Theme, the functions of Theme and the realization of Theme. It reviewed existing studies relevant to each category and made suggestions about questions raised or challenges identified within Korean linguistics by interpreting them from a systemic functional point of view. Based on the discussion, the paper in the next chapter will

provide a detailed description of the THEME system in Korean.

References

Baker, Mona. 1992. *In Other Words*. London & New York: Routledge.

Bell, Roger T. 1991. *Translation and Translating: Theory and Practice*. London & New York: Longman.

Berry, Margaret. 1996. What is Theme? A(nother) personal view. In *Meaning and form: systemic functional interpretations*, eds. Margaret Berry, Christopher Butler, Robin Fawcett and Guowen Huang, 1-64. Norwood: Ablex Publishing Co.

Butt, David, Fahey, Rhondda, Feez, Susan, Spinks, Sue, and Yallop, Collin. 2000. *Using Functional Grammar*. Sydney: National Centre for English Language Teaching and Research.

Caffarel, Alice, Martin, J. R., and Matthiessen, Christian M. I. M. 2004. *Language Typology: A functional perspective* Amsterdam/Philadelphia: John Benjamins.

Catford, J. C. 1965. *A Linguistic Theory of Translation*. London: Oxford University Press.

Chafe, Wallace L. 1976. Givenness, Contrastiveness, Definiteness, Subjects, Topics, and Point of View. In *Subject and Topic*, ed. Charles N. Li. New York/San Francisco/London: Academic Press.

Firbas, Jan. 1964. On defining the theme in Functional Sentence Analysis. *TLP* 1:267-280.

Firth, J. R. 1957. *Papers in Linguistics 1934-51*. London: Oxford University Press.

Fries, Peter H. 1981. On the status of Theme: Arguments from discourse. *Forum Linguisticum* 6:1-38.

Halliday, M. A. K. and Martin, J. R. eds. 1981. *Readings in Systemic Linguistics*. London: Batsford Academic and Educational.

Halliday, M. A. K. 1975. *Learning how to Mean: Explorations in the Development of Language* London: Edward Arnold.

Halliday, M. A. K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.

Halliday, M. A. K. and Matthiessen, Christian M. I. M. 2004. *An Introduction to Functional Grammar*. London: Arnold.

Hasan, Ruqaiya. 1985. *Linguistics, language, and verbal art*: Deakin University.

Hatim, Basil and Mason, Ian. 1997. *The Translator as Communicator*. London & New York: Routledge.

Hatim, Basil and Mason Ian. 1990. *Discourse and the translator*: Language in social life. London & New York: Longman.

House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.

House, Juliane. 1997. *Translation quality assessment: A model revisited*. Tübingen: Narr.

House, Juliane. 2001. How do we know when a translation is good? In *Exploring Translation and Multilingual Text Production: Beyond Content*, eds. Erich Steiner and Colin Yallop, 127-160. Berlin, New York: Mouton de Gruyter.

Kim, Mira. 2007a. Translation Error Analysis: A Systemic Functional Grammar Approach. In *Across Boundaries: International Perspectives on Translation*

Studies, eds. Dorothy Kenny and Kyongjoo Ryou, 161-175. Newcastle upon Tyne: Cambridge Scholars Publishing.

Kim, Mira. 2007b. The System of THEME of Korean: An Interim Report. In *Proceedings of the 33rd International Systemic Functional Congress (PUCSP, São Paulo, Brazil)*, eds. Leila Barbara and Tony Berber   Sardinha, 706-721. Online publication available at http://www.pucsp.br/isfc.

Kim, Young-Hee. 1978. Kyepcwuelon [Double Subjects]. *Hangul* 162.

Lee, Hee-ja. 1992. Thema-Rhema-Struckturen im Deutschen und Koreanischen, Freie Universität in Berlin: PhD.

Lee, Hee-ja. 1994. Kwukeuy 'Cwuceypwu/Selmyengpwu' Kwuco Yenkwu (Korean 'Thema/Rhema' Structure Study). *Kwukehak (Korean Linguistics)* 20:319-351.

Lee, Hee-ja. 2004. The principle of text structure through the analysis of thematic progression. *Textlinguistics* 17:59-94.

Lee, Ik-Seop, and Chae, Wan. 1999. *Kwuke Mwunpeplon Kanguy [Lecture on Korean Grammar]*. Seoul: Hakyensa.

Li, Charles N., and Thompson, Sandra A. 1976. Subject and Topic: A New Typology of Language. In *Subject and Topic*, ed. Charles N. Li. New York & London: Academic Press.

Lim, Hong-Bin. 1972. Kwukeuy cwucehwa yenkwu [The study of topicalization in Korean]. *Kwuke Yenkwu [Korean Research]* 28.

Malinowski, Bronislav. 1935. *Coral Gardens and their Magic*. London: Allen & Unwin.

Martin, J. R., Matthiessen, Christian. M. I. M. and Painter, Claire. 1997. *Working with Functional Grammar*. London & New York: Arnold.

Matthiessen, Christian M I M, and Thompson, Sandra A. 1988. The structure of discourse and 'subordination'. In *Clause Combining in Grammar and Discourse*, eds. Haiman John and Sandra A Thompson. Amsterdam/Philadelphia: John Benjamins Publishing Co.

Matthiessen, Christian M. I. M. 1995. *Lexicogrammatical Cartography: English Systems*. Tokyo: International Language Sciences Publishers.

Matthiessen, Christian M. I. M., Teruya, Kuzuhiro, and Wu, Canzhong. forthcoming. Multilingual studies as a multi-dimensional space of interconnected language studies. In Jonathan Webster ed. London & New York: Continuum.

Munday, Jeremy. 2001. *Introducing Translation Studies*. London & New York: Routledge.

Munday, Jeremy. 1997. Systems in Translation: a computer-assisted systemic analysis of the translation of Garcia Marquez, University of Bradford: PhD dissertation

Nahm, Ki-Shim. 1985. Cwuewa Cwuceye [Subject and Topic] *Kwuke Saynghwal* 3.

Painter, Clare. 1984. *Into the Mother Tongue: A Case Study of Early Language Development*. London: Pinter.

Painter, Clare. 1991. *Learning the Mother Tongue (2nd edition)*. Gleelong, Vic: Deakin University Press.

Painter, Clare. 1999. *Learning through Language in Early Childhood*. London: Cassell.

Se, Cheng-Swu. 1990. *Kwuke Mwunpep.uy Yenkwu II [Study of Korean Grammar II]*. Seoul: Hankwuk Mwunhwasa.

Seong, Ki-Chel. 1985. Kuke.uy Cucey Muncey [On the Problem of Theme in Korean]. *Hangul* 188:65-89.

Shin, Chang-Soon. 1975. Kuke.uy Cuce Muncey Yenkwu [On the Problem of Theme in Korean]. *Mumpep yenkwu* 2.

Sohn, Ho-Min. 1980. Topic-prominence in Korean. *Korean Linguistics* 2:1-19.

Sohn, Ho-Min. 1994. *Korean*. London & New York: Routledge.

Sohn, Ho-Min. 1999. *The Korean Language*. London: Cambridge University Press.

Steiner, Erich. 2002. Grammatical metaphor in translation - some methods for corpus-based investigation. In *Informational Structure in a Cross-Linguistic Perspective* eds. H. Hasselgård, S. Johansson, B. Behrens and C. Fabricius-Hansen, 213-228. Amsterdam: Rodopi.

Steiner, Erich. 2004. *Translated Texts: Properties, Variants, Evaluations*. Frankfurt/M.: Peter Lang Verlag.

Taylor, Insup, and Taylor, M. Martin. 1995. *Writing and literacy in Chinese, Korean and Japanese*. Amsterdam/Philadelphia: John Benjamins.

Teruya, Kazuhiro. 2007. *A Systemic Functional Grammar of Japanese*. London & New York: Continuum.

Trosborg, Anna. 2002. Discourse Analysis as Part of Translator Training. In *The Role of Discourse Analysis for Translation and in Translator Training*, ed. Christina Schäffner, 9-52. Clevedon: Multilingual Matters.

Chapter 4

A Corpus Based Study on the System of THEME in Korean[1]

Mira Kim
Macquarie University, Australia

Abstract. *It seems to be widely accepted that un/nun is the Theme or topic marker in Korean (cf. Li & Thomson 1976, Lim 1972, Shin 1975). The present paper challenges this simple argument primarily because there are other elements, based on evidence from discourse analysis, that seem to function as Theme but are not marked by un/nun. The paper will focus on the other elements that function as Theme and how they are different from the elements marked by un/nun. The investigation is based on a manual analysis of a corpus of 537 clauses from 17 Korean texts drawing on Halliday's systemic functional linguistic theory (SFL). The results of the analysis show certain patterns, which will be presented in the paper through the system network of THEME in Korean. The approach taken in the study is trinocular: from above, from around and from below (cf. Matthiessen & Halliday 1997; Halliday & Matthiessen 2004). Based on the corpus evidence, this paper suggests a model of the THEME system in Korean and provides a detailed description of the system as well as the ways of identifying Theme in Korean. As will be shown in detail, the model incorporates the seemingly contradictory claims about Korean postpositions un/nun and i/ka within the systemic functional framework of Theme study. Finally, it discusses the role of Theme in translation with a brief survey of target readers' reactions to two translations with different choices of Theme.*

---

[1] Part of this chapter including the system of THEME in Korean was presented at the 19th European Systemic Functional Linguistics (ESFL) conference held in Saarbrücken, Germany in 2007.

4.1   Introduction

It seems to be widely accepted that *un/nun* is the Theme or topic marker in Korean (cf. Li & Thomson 1976, Lim 1972, Shin 1975). That is, what the clause is going to be about is indicated by the element marked by the postposition *un/nun*. This proposition is useful in understanding one aspect of the postposition *un/nun* but it is certainly limited in explaining how Theme is realized in Korean simply because there are other elements based on evidence from discourse that seem to function as Theme but are not marked by *un/nun*. The present paper will investigate these other elements that function as Theme and how they are different from the elements marked by *un/nun*. The investigation is based on a manual analysis of a corpus of 537 clauses from 17 Korean written texts in three text types, expounding, reporting and recreating, drawing on Halliday's systemic functional linguistic theory (SFL). The results of the analysis show certain patterns, which will be presented in the paper through the system network of THEME in Korean.

The approach taken in the study is trinocular: from above, from around and from below (cf. Halliday & Matthiessen 2004). That is, firstly, SFL theory has provided general linguistic principles that can be applied in describing any language (from above); secondly, rigorous reference has been made to a range of systemic functional descriptions of other languages and also to earlier studies of *un/nun* and *i/ka* in Korean (from around); and lastly, but most importantly, this study is based on the quantitative analysis of the corpus, which consists of a number of authentic Korean texts (from below).

The present paper is the second of two consecutive papers that report on a corpus-

based study into the system of THEME in Korean. The first paper, which is entitled **A Systemic Functional Approach to the Issues of Korean Theme Study**, introduced in Chapter 3, is primarily concerned with a) the introduction of the theoretical framework; b) the discussion of the methodological issues that were considered in the data analysis process; and c) the survey of existing studies of Theme in Korean from the perspective of SFL theory. Following on from the first paper, this paper discusses quantitative results of the data analysis and interprets them in relation to thematic development of text with a number of example texts from the corpus. Based on the corpus evidence, the present paper suggests a model of the THEME system in Korean and provides a detailed description of the system as well as the ways of identifying Theme in Korean. As will be shown in detail, the model incorporates the seemingly contradictory claims that have been made about Korean postpositions *un/nun* and *i/ka,* resolving the apparent contradiction by means of the systemic functional framework of Theme study. Finally, it discusses the role of Theme in translation, with a brief survey of target readers' reactions to two translations with different choices of Theme.

4.2 Data analysis results and findings

The analysis of 537 clauses in the corpus confirms that Theme is a textual resource in Korean, as in other languages, which makes the reading of the text natural. There are distinct patterns that can be modeled into the system of THEME. First of all, a clause can have more than one Theme. That is, an interpersonal Theme (e.g. the speaker's attitude toward the proposition realized by the clause) or a textual Theme (e.g. conjunctions) or a combination of both can be added before a topical Theme, just as in English and many

other languages. In other words, metafunctionally, a clause can have a single orientation (ideational) or multiple orientations (interpersonal and/or textual, in addition to the ideational orientation). An example of a clause that has multiple orientations is shown below:

그러나 다행히 그는 죽지 않았다.
kurena tahaynghi ku-nun cwukci anassta.
However fortunately he did not die.

The textual Theme 그러나 (*kurena*) *however* functions to relate the clause to previous discourse. The interpersonal Theme 다행히 (*tahaynghi*) *fortunately* indicates the speaker's attitude toward the proposition that he did not die. The ideational Theme 그는 (*ku-nun*) *he* gives the orientation in terms of the field of discourse, indicating that the clause is going to be about him. This explanation is diagramed in Figure 4.1.

textual

However

interpersonal

ideational

fortunately

he   did not die.

Multiple Themes	Rheme
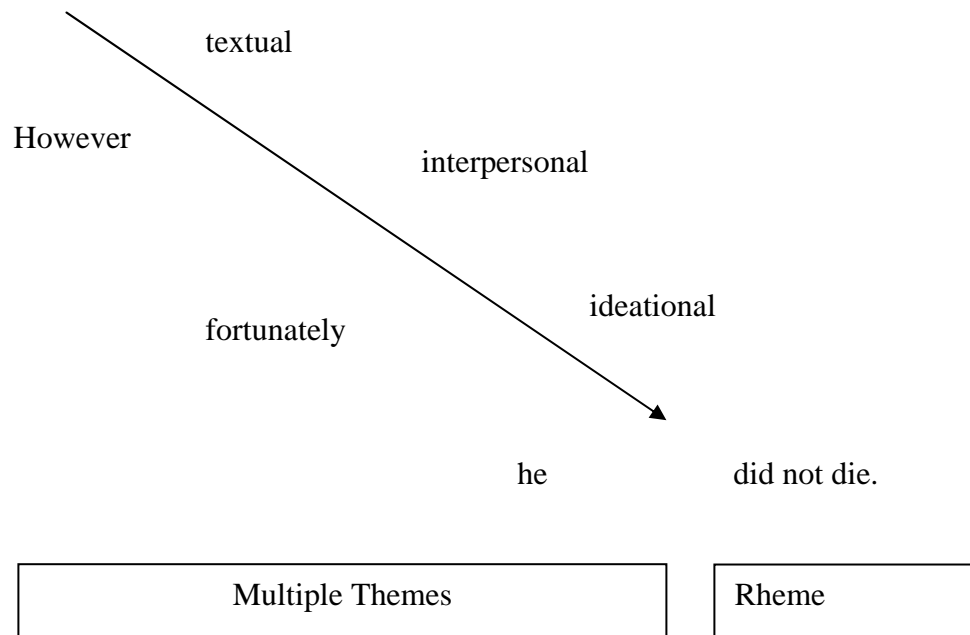
Figure 4.1: Metafunctionally multiple Themes

Out of 537 clauses in the corpus, 6 clauses (1%) have an interpersonal Theme before an ideational Theme and 67 clauses (12%) have a textual Theme before an ideational Theme. In the following sections, metafunctionally different Themes will be examined.

4.2.1 Interpersonal Theme

The interpersonal Theme orients the speaker's evaluation and attitude toward the proposition realized by the clause. It is a Vocative element, modal comment Adjunct or Finite verb in English (Halliday and Matthiessen 2004). In Korean, Finite verb is not related to interpersonal Theme as the verbal group comes at the end of the clause and does not play any role in the realization of contrasts in mood — such contrasts being realized by verbal suffixes. No vocative interpersonal Theme was observed as all of the

texts analyzed are primarily written texts. In the corpus of this study, only six clauses include an interpersonal Theme. This is largely because texts that were not interpersonally sensitive were deliberately chosen. The interpersonal Themes observed are all modal comment Adjuncts. Some modal Adjuncts are presented both in English and Korean in Table 4.1, based on Halliday and Matthiessen (2004: 82):

Table 4.1 Modal Adjuncts

Type	Meaning	Examples (English)	Examples (Korean)
probability	how likely?	probably, certainly	아마도, 확실히
usuality	how often?	usually, always,	언제나, 보통은
obviousness	how obvious?	of course, surely,	물론
opinion	I think	in my opinion, personally,	내 생각에
admission	I admit	frankly, to be honest	솔직히 말해서
entreaty	I request you	please, kindly	제발
desirability	how desirable?	(un)fortunately, regrettably	다(불)행히
validation	how valid?	in general, strictly speaking	엄밀히 말해서
evaluation	how sensible?	(un)wisely, foolishly	현명하게도
prediction	how expected?	to my surprise, by chance	놀랍게도

Examples from the corpus are presented below. The interpersonal Themes are highlighted in pink:

Example 4.1

Text No.	Cl. No.	Theme(s)	Rheme
15	16	[[동생을 본]] 의사들이 *[[tongsayngul pon]]uysatul-i* The doctors who examined Tongsayng	입원할 것을 권했다. *ipwenhal kesul kwenhayssta.* recommended that he go into hospital.
15	17	다행히 의사 한 사람이 *tahaynghi uysa han salam-i* Fortunately one of the doctors	동생의 대학 동기였다. *tongsaynguy tayhak tongkiyessta.* was a university mate of Tongsayng.
15	18	 (The doctor)	동생을 잘 아는 사람이었다. *tongsayngul cal anun salamiessta.* was a person who knew Tongsayng well.
15	19.1	신애는 *sinae-nun* Sinae	|19.2|| 마음이 놓였다. |19.2|| *mawumi nohyessta.* |19.2|| was relieved
15	19.2	 because (Tongsayng)	[[동생이 믿을 수 있는]] 의사를 만나 *[[tongsayngi mithul swu issnun]] uysalul manna* had met a doctor [[who Tongsayng could trust]]

Example 4.2

Text No.	Cl. No.	Theme(s)	Rheme
15	33.1	다행히 동생과 동생 친구는 *tahaynghi tongsayngkwa tongsayng chinkwu-nun* Fortunately Tongsayng and his friend	골방에서 [[다른 아이들이 골치가 아프다고 안 읽는]] 책도 읽고, *kolpangeyse [[talun aituli kolchika aphutako an ilknun]] chaykto ilkko,* in a little back room read books [[that other students didn't read because the books gave them a headache]] and
15	33.2	 (Tongsayng and his friend)	담배를 빡빡 빨아대며 *tampaylul ppakppak ppalataymye* smoked endlessly and
15	33.3	 (Tongsayng and his friend)	입씨름도 했다. *ipssilumto hayssta.* even argued with each other.

These two examples are from a novel entitled *On the Overhead Bridge,* in which the protagonist Shinae tells a story about her younger brother, Tongsayng. He was a student activist during the politically unstable period of 1970s-1980s in Korea and is now sick and does not have a proper job. However, his close friend, who was also a student activist, somehow managed to get a job at a big company. The interpersonal Theme in Example 4.1 indicates that Sinae is relieved that her brother has found a doctor who he can trust. The interpersonal Theme in Example 4.2 indicates her sympathetic attitude towards student activists as she was pleased by the fact that her brother and his close friend read social science books that other students did not bother to read due to political indifference.

4.2.2 Textual Theme

The textual Theme orients the reader to the relationship of the clause with the preceding discourse or indicates continuity with the previous discourse. The former function is realized through a conjunction or conjunctive Adjunct (e.g. *however, in other words, furthermore*) and the latter through a continuative element (e.g. *well, yes, oh*) (Matthiessen 1995:538). The continuative elements, which are used mainly in the spoken mode, were not found in the corpus because this study investigates only declarative clauses in written texts. In 67 clauses there was one textual Theme that is realized by a conjunctive Adjunct as in Example 4.3 or a conjunction such as 그리고 (*kuliko) and* and 그러나 (*kulena*) *but*.

Example 4.3

Text No.	Cl. No.	Theme(s)	Rheme
2	9.1	또, 숯은 *Tto, swuch-un* Also charcoal	[[썩는 것을 막는]] 성질이 있어 *[[sseknun ketul maknu]]n sengcili isse* has the function of preventing decay so
2	9.2	(only if charcoal)	음식과 함께 놓아 두기만 해도 *umsikkwa hamkkey noha twukiman hayto* one places with foods
2	9.3	(it)	음식을 쉽게 썩지 않게 해 준다. *umsikul swipkey ssekci ankey hay cwunta.* prevents them from going bad.
2	10	그래서 옛 사람들은 *klayse eyes salamtul-un* Therefore olden-day people	광에 늘 숯을 넣어 두었다. *kwange nul swuchul sehe twuessta.* always kept charcoal in food storage rooms.

English conjunctive Adjuncts in Table 4.2 were referred to in analyzing textual Themes in Korean as their equivalents have the potential to be a textual Theme in Korean. The items serving as conjunctive Adjuncts are cohesive (non-structural) conjunctions and they usually come at the beginning of the clause both in Korean and English. There are also structural conjunctions, such as 그리고 (*kuliko) and* and 그러나 (*kulena) but*, that work like structural conjunctions in English. However, unlike in English, Korean has the predominant feature of clause chaining, which is also found in Japanese (Thomson 2005). That is, Korean clause-chain final suffixes, which function as structural conjunctions such as *-ko* (and) and *-man* (but), come at the end of the clause in Korean, in contrast with the placement of structural conjunctions in English. Thus while English aligns the logical (structural conjunctions) with the textual (cohesive conjunctions) at the beginning of the clause, Korean aligns the logical with the interpersonal within the verbal group serving as Predicator as does Japanese.

Table 4.2 Conjunctive Adjuncts

	Type	**Meaning**	**Examples (English)**	**Examples (Korean)**
I	appositive	'i.e., e.g.'	that is, for instance	예를 들면
	dismissive	'in any case'	in any case, anyway	어쨌거나
	summative	'in short'	briefly, to sum up	간단히 말해서
	verificative	'actually'	actually, in fact	사실
II	additive	'and'	also, moreover, in addition	게다가, 또
	adversative	'but'	on the other hand, however	반면
	variative	'instead'	instead, alternatively	대신에
	temporal	'then'	meanwhile, next, soon	한편
III	causal	'so'	therefore, as a result	결과적으로
	conditional	'(if…) then'	in that case	그렇다면, 이런 때는
	concessive	'yet'	nevertheless	그럼에도 불구하고
	respective	'as to that'	in that respect	그런 측면에서 볼 때

Matthiessen classifies conjunctive Adjuncts into three categories: elaborating (type I in Table 4.2), extending (type II) and enhancing (type III) (Matthiessen 1995:538). The corpus includes all three types of conjunctive element. Examples are presented in Example 4.4. Textual Themes are highlighted in light blue:

Example 4.4

Text No.	Cl. No.	Theme(s)	Rheme
6	14.1	Although (it)	과장된 표현이긴 하지만, *kwacangtoyn phyohyenikin haciman,* may be an exaggeration,
6	14.2	조선후기에는 *cosenhwuki-eynun* in the later period of the Joseon Dynasty	[[상업 인구가 서울 인구의 80~90%라고 할 정도로]] 상인 수가 많았다. *[[sangep inkwuka sewul inkwuuy 80-90%lako hal cengtolo]] sangin swuka manassta.* merchandisers were so many [[that the merchandizing population was said to account for 80-90% of the Seoul population]].
6	15	그것은 *kukes-un* That	[[조선후기의 서울이 [[전국에서 생산된]] 상품의 집산지였기]] 때문이다. *[[cosenhwukiuy sewuli cenkwukeyse sayngsantoyn sangpwumuy cipsanciyesski]] ttaymwunita.* is [[because Seoul was the place where all the goods and products [[produced around the country]] were collected.]]
6	16	예를 들어 [[추향이라 불리던]] 황주 봉산의 배, [[월화라고 불리던]] 경기도 안산의 감, [[울릉도에서 생산되던]] 울릉도 등이 *yeylul tule [[chwuhhyangila pwuliten]] hwangcwu pongsanuy pay, [[welhwalako pwulliten]] kyengkito ansanuy kam, [[wullungtoeyse sayngsantoyten]] wullungdo tung-i* For example, Hwangju Bongsan's pears [[which were used to be called chwuhyang]], Kyeongkido Ansan's persimons [[which were used to be called welhwa]] ,Wullungdo's	모두 서울에 반입되었다. *motwu sewuley paniptoyessta.*

		peaches [[which were used to be produced in Wullungdo]] and others	were all shipped to Seoul.
6	17	뿐만 아니라 [[중국이나 일본 등지에서 생산된]] 외국 상품도 *ppwunman anila [[cwungkwukina ilpon tungcieyse sayngsantoyn]] oykwuk sangpwum-do* In addition, foreign products [[produced in China, Japan or others]] also	서울에서 판매되었다. *sewuleyse panmaytoyessta.* were sold in Seoul.

예를 들어 (*yeylul tule) for example* in Clause 16 of Example 4.5 elaborates the preceding discourse by providing examples. 뿐만 아니라 (*ppwunman anila) in addition* in Clause 16 serves to extend the preceding discourse as the information of Clause 17 is provided as an addition to the information presented earlier in the text.

Example 4.5

Text No.	Cl. No.	Theme(s)	Rheme
1	1	개는 *Kay-nun* The dog	사람과 가장 가까운 동물입니다. *salamkwa kacang kakkawun tongmulipnita.* is an animal that is closest to humans.
1	2	사람들은 *Salamtul-un* People	먼 옛날부터 개를 길렀습니다. *men yeysnalpwuthe kaylul killesssupnita.* have kept dogs from long ago.
1	3.1	원래, 개는 *wenlay kay-nun* Originally, the dog	이리처럼 사나운 짐승이었는데, *ilichelem sanawun cimsungiessnuntey,* was a wild animal like the wolf but
1	3.2	as (the dog)	사람과 가까이 살면서 *salamkwa kakkai salmyense* lived close to humans
1	3.3	(the dog)	온순하게 길들여졌다고 합니다. *onswunhake kiltulyecyesstako hapnita.* is said to have been tamed to be docile.

원래 (*wenlay*) *originally* serves to relate Clause 3.1 to the preceding discourse in terms of a 'temporal' relation with the sense of 'previously'.

4.2.3 Ideational Theme: quantitative results

While it was straightforward to determine interpersonal and textual Themes, it was not so simple to identify ideational Themes mainly due to the frequent occurrence of elliptical Subjects in clauses within clause complexes. Therefore, ideational Themes were analyzed in two stages: firstly, all the clause simplexes that had an explicit Subject were analyzed and then all the other clauses were analyzed based on the findings of the initial analysis. Findings of each stage are presented separately in the following sections.

4.2.3.1 Initial analysis

Table 4.3 shows the numbers of clauses simplexes in the texts included in the corpus. The total number of clause simplexes with an explicit Subject was 147, which accounts for 27% of 537 clauses analyzed for the study, while the total number of clause simplexes with an elliptical Subject was 48, which accounts for 9% of the total clauses analyzed.

Table 4.3 Number of clause simplexes of the texts in the corpus

Text type	Text no.	With explicit Subject	With elliptical Subject	Total
Expounding	T1	10	3	13
	T2	12	0	12
	T3	5	2	7
	T4	7	0	7
	T5	1	1	2
	T6	16	1	17
	T7	2	0	2
	Sub-totals	**53**	**7**	**60**
Reporting	T8	6	1	7
	T9	11	3	14
	T10	0	0	0
	T11	10	7	17
	T12	4	5	9
	T13	8	2	10
	T14	2	1	3
	Sub-totals	**41**	**19**	**60**
Recreating	T15	23	5	28
	T16	14	9	23
	T17	16	8	24
	Sub-totals	**53**	**22**	**75**
	Totals	**147**	**48**	**195**

Firstly, the elements that were placed at the clause-initial position of each clause simplex were identified. The clause-initial position is claimed to carry textual importance in many languages, for example, English, French, German, Chinese and Japanese, to name a few. Therefore it was hypothesized that the clause-initial position would have the same textual significance in Korean. In the clause simplexes, there were largely three kinds of element observed at the beginning of the clauses. The first type of clause-initial element is a nominal group that has the role of a participant serving as Subject. The largest number of clauses (82%) had this type of element in the initial position. The second type was a

nominal group that has the role of circumstance and this type was observed in 16% of the clauses. The third type was a nominal group that does not have any experiential role as a participant or circumstance in the transitivity structure of the clause but serves purely to provide a topic of the clause (e.g. 코끼리는 코가 길다 (*elephant-nun trunk-ka long is*) *The elephant has a long trunk*.) and this type was observed in 2% of the clauses. The types of clause-initial elements are summarized in Table 4.4:

Table 4.4 Major types of clause-initial elements in Subject-explicit clause simplexes

	Subject/participant	Circumstance/Adjunct	Absolute topic
No. of clauses	121	23	3
Percentage	82%	16%	2%

Secondly, the three types were divided further into 7 sub-types according to the different postpositional particles employed. Table 4.5 shows the sub-types and percentages of clauses.

Table 4.5 Sub-types of clause-initial elements in clause simplexes

	Participant/Subject			Circumstance/Adjunct		Absolute topic
	+un/nun	*+i/ka*	*+to*	*+un/nun*	*-un/nun*	
No of clauses	83	26	12	11	12	3
Percentage	56%	18%	8%	7%	8%	2%

Among the participants serving as the Subject, 56% were marked by *un/nun*, 18% by *i/ka* and 8% by *to*. Among the circumstantial initial elements, half of them were marked by *un/nun* while the others were not marked by *un/nun*. Table 4.6 presents the number of clauses in each sub-type in each text.

Table 4.6 Clause-initial elements of clause simplexes of each text
(Unit: no of clauses)

	Participant/Subject			Circumstance		Absolute topic	Total
	+un/nun	*+i/ka*	*+to*	*+un/nun*	*- un/nun*		
T1	7	1	2				10
T2	8	1	1		1	1	12
T3	4						4
T4	3		2		1	1	7
T5				1			1
T6	10	2	1	2		1	16
T7	2						2
T8	3	2			1		6
T9	9				2		11
T10							0
T11	1	2	2	4	2		11
T12	4						4
T13	4	1	1		2		8
T14		2					2
T15	11	8	2	1	1		23
T16	3	7		2	2		14
T17	14		1	1			16
Totals	83	26	12	11	12	3	147

After the clause-initial elements were sorted out, some major questions needed to be asked: firstly, whether or not the clause-initial elements function to orient the reader to what unfolds in the clause and secondly, if they do, how these elements function differently from one another. Therefore, as the third step, I reanalyzed the corpus to double check whether or not the clause-initial elements functioned as Theme. It turned out that, while most of the clause-initial elements functioned as Theme as is the case in English, nominal groups marked by *i/ka* did not always function as Theme. Out of 26 initial elements marked by *i/ka*, five of them provided information about the elliptical Theme and therefore were part of Rheme. For instance, 물기가 *(mwulki-ka) moisture* is

the Subject of Clause 42 in Example 4.6 but the clause is actually concerned with the *pebble* introduced in the Rheme of the previous clause and basically says that the pebble was now dry.

Example 4.6

Text No.	Cl. No.	Theme(s)	Rheme
16	41	문득, *mwuntuk,* Suddenly, (the boy)	[[소녀가 던진]] 조약돌을 내려다보았다. *[[sonyeka tencin]] coyaktolul naylyetapoassta.* looked down at the pebble [[that the girl threw to him]].
16	42	 (the pebble)	물기가 걷혀 있었다. *mwulki-ka kethye issessta.* The moisture was gone.
16	43.1	소년은 *sonyen-un* The boy	조약돌을 집어 *coyanktolum cipe* picked it up and
16	43.2	 (the boy)	주머니에 넣었다. *cwumeniey sehessta.* put it in his pocket.

In such a case, it is hard to argue that 물기가 (*mwulki-ka*) *moisture* is the Theme just because it is positioned at the beginning of the clause. It is more reasonable to analyze the clause as having an elliptical Theme, which can be easily recovered from the context. This is because Clause 42 does not start a new Theme but is a continuation of the preceding discourse specifically talking about the pebble, which was introduced in the Rheme position of the preceding clause. Accordingly, Table 4.5 has to be revised as Table 4.7 below:

Table 4.7 Theme patterns of Subject-present clause simplexes

	Elliptical	Participant/Subject			Circumstance		Absolute topic
		+ *un/nun*	+ *i/ka*	+ *to*	+ *un/nun*	- *un/nun*	
No. of clauses	5	83	21	12	11	12	3
Percentage	3%	56**%**	14%	8%	7%	8%	2%

Still, the most typical nominal group that functions as Theme in clause simplexes with an explicit Subject is the clause-initial element marked by *un/nun* (56%). This evidence supports to a certain degree the widely accepted proposition that Theme is marked by *un/nun* in Korean. However, the proposition does not explain the rest of the cases (44%), in which a number of different elements function as Theme. All of them function as Theme but they are different from one another. The different features are to be discussed in Section 4.2.4 after presenting results of data analysis of the whole set of clauses in the corpus.

4.2.3.2 Extended analysis

Based on the results of the initial analysis, all the other clauses were analyzed except for some minor or interrogative clauses, which were excluded from the analysis as the scope of this study is limited to the investigation of Theme in declarative clauses. The summary of the clause numbers of each text is shown in Table 4.8 below:

Table 4.8 Number of clauses of each text by clause type

Text Type	Text No.	Declarative			Minor	Interrog. Imper.	Total	Total analyzed
		Clause Simplex	Cl.Complex					
			Depend't	Main				
Expounding	T1	13	5	17	0	0	35	35
	T2	12	9	9	0	0	30	31
	T3	7	10	14	0	3	34	31
	T4	7	2	12	0	1	22	21
	T5	2	7	7	0	0	16	16
	T6	17	13	30	0	0	60	60
	T7	2	3	6	0	0	11	11
	Sub-totals	**60**	**49**	**96**	**0**	**4**	**209**	205
Reporting	T8	7	6	8	0	0	21	21
	T9	14	3	9	0	0	26	26
	T10	0	6	15	0	0	21	21
	T11	17	3	12	0	0	32	32
	T12	9	2	8	0	0	19	19
	T13	10	3	11	0	0	24	24
	T14	3	6	17	0	0	26	26
	Sub-totals	**60**	**29**	**80**	**0**	**0**	**169**	169
Recreating	T15	28	9	19	0	0	56	56
	T16	23	9	27	1	0	60	59
	T17	24	6	18	0	0	48	48
	Sub-totals	**75**	**24**	**64**	**1**	**0**	**164**	163
	Totals	**195**	**102**	**240**	**1**	**4**	**542**	537
	%	36	19	44	0	1	100	99

As shown above, 537 clauses were analyzed out of 542 clauses in total. The excluded clauses include 1 minor clause, 3 interrogative clauses and 1 imperative clause.

As the analysis at this stage involved a number of elliptical clauses, one more step needed to be added before the initial analysis steps, namely recovering elliptical Subjects.

This additional step is based on one of the findings of the initial analysis, especially that in 79% of clause simplexes, the Subject, mostly marked by *un/nun* (57%) but occasionally marked by *i/ka* (14%) or *to* (8%), functioned as Theme. Once elliptical Subjects were recovered, the same process of analysis was repeated as in the initial stage. Special attention was given to when the Subjects were marked by *i/ka* as in some instances such elements did not function as Theme as explained above. The results are presented in Table 4.9:

Table 4.9 Theme patterns of the total clauses

	Elliptical	Participant/Subject			Circumstance		Comple-ment	Abolute topic	Total
		+un/nun	*+i/ka*	*+to*	*+un/nun*	*-un/nun*			
T1	16	10	2	6	0	0	0	1	35
T2	13	10	3	1	1	1	0	2	31
T3	12	8	6	0	0	1	4	0	31
T4	5	8	2	3	1	1	0	1	21
T5	12	2	0	0	1	1	0	0	16
T6	17	24	4	6	5	2	2	0	60
T7	4	6	0	0	1	0	0	0	11
T8	11	5	3	0	0	2	0	0	21
T9	10	12	0	0	0	4	0	0	26
T10	15	4	2	0	0	0	0	0	21
T11	11	7	8	0	4	2	0	0	32
T12	8	6	2	0	1	0	0	2	19
T13	5	10	4	1	0	4	0	0	24
T14	13	9	4	0	0	0	0	0	26
T15	23	17	9	1	2	4	0	0	56
T16	26	8	11	1	8	5	0	0	59
T17	12	23	4	2	5	1	1	0	48
Totals	**213**	**169**	**64**	**21**	**29**	**28**	**7**	**6**	**537**
%	40%	32%	12%	4%	5%	5%	1%	1%	100%

The most dominant pattern shown in the extended analysis was elliptical Theme, which accounts for 40% (see Figure 4.2). While the Subject marked by *un/nun* functions as

Theme in 57% clause simplexes with explicit Subjects, it has the same thematic function in only 32% clauses when the analysis was extended to the whole corpus.
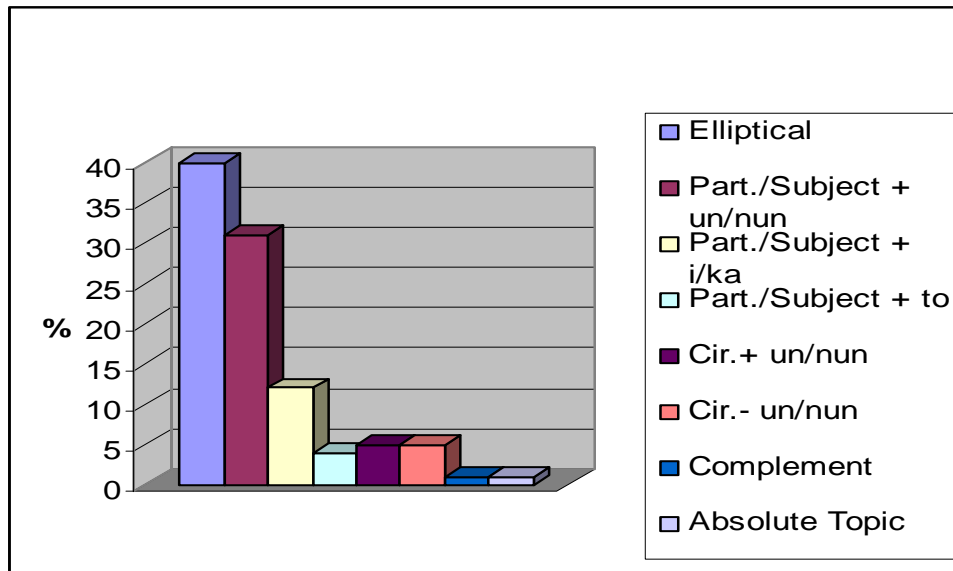
Figure 4.2 Theme patterns of the total clauses

4.2.4 Ideational Theme: discourse-based analysis

As discussed above, what functions in Korean to orient the reader to the discourse that is to unfold at the clause level is positioned at the beginning of the clause, just as it is in English. However, the clause-initial element is usually marked by a postposition such as *un/nun* and *i/ka* or it is elliptical. It has a slightly different feature depending on how it is realized. This section investigates how clause-initial elements function differently from each other by examining how the clause Theme contributes to the thematic development of the paragraph.

4.2.4.1 Theme realized by Subject/participant

In 117 clause simplexes out of 143, that is, 81% of the total clause simplexes, the clause-initial element that functions as Theme has the experiential role of participant and is conflated with the Subject. That is, the percentage goes down to 48% (252 out of 530 clauses) when all the other clauses contained in clause complexes are included, but it is still the most dominant pattern. These statistics confirm that the most usual Theme is conflated with Subject/participant.

Such a Theme is most commonly marked by the postpositional marker *un/nun* as in 82 clauses (57%) out of 117 clause simplexes that have a Theme that is conflated with Subject/participant. It accounts for 67% (168 clauses out of 252) of all the clauses that have a Theme that is conflated with Subject/participant. It is the most typical way of expressing Theme across all three text types of the corpus but it is particularly used predominantly in the expounding texts**.**

The comparison between the Theme marked by *un/nun* and the Theme marked by *i/ka* within discourse clearly shows that the Theme marked by *un/nun* has a strong tendency to have the status of known or given information, while the Theme marked by *i/ka* tends to have the status of new or newsworthy information. This observation is compatible with claims made by Sohn (1980) and Choi (1986). Sohn argues that "in contrast to what many traditional, structural, and generative grammarian claim, the so-called subject particle *ka/i* is also relevant to and functional in thematic constructions with its own semantic content" (*ibid*: 2) and that it has "a meaning of 'exclusiveness…, whether it is simply a neutral description or focused as the only new (or activated) information in the

sentence" (*ibid*: 13). Choi maintains that *i/ka* has the function of "marked (specific) topic marker" in some sentence construction (Choi 1986:365). There are examples to support the arguments and observation. For instance, Example 4.7 is the first paragraph of an expounding text about the dog. As it is an expounding text entitled *the dog*, the text is supposed to be about the dog and not about anything else. In that sense, the dog is known information. Therefore, it is natural that the most frequent choice of Theme is 'the dog' in the text and it comes with *un/nun* (see Appendix 2 for the full analysis).

Example 4.7

Text No.	Cl. No.	Theme(s)	Rheme
1	1	개는 *Kay-nun* The dog	사람과 가장 가까운 동물입니다. *salamkwa kacang kakkawun tongmulipnita.* is an animal that is closest to humans.
1	2	사람들은 *Salamtul-un* People	먼 옛날부터 개를 길렀습니다. *men yeysnalpwuthe kaylul killesssupnita.* have kept dogs from long ago.
1	3.1	원래, 개는 *wenlay kay-nun* Originally, the dog	이리처럼 사나운 짐승이었는데, *ilichelem sanawun cimsungiessnuntey,* was a wild animal like the wolf but
1	3.2	 as (the dog)	사람과 가까이 살면서 *salamkwa kakkai salmyense* lived close to humans
1	3.3	 (the dog)	온순하게 길들여졌다고 합니다. *onswunhake kiltulyecyesstako hapnita.* is said to have been tamed to be docile.
1	4	개의 생김새는 *kayuy sayngkimsay-nun* The dog's shapes and sizes	여러 가지입니다. *yele kaciipnita.* vary.

Example 4.8, which is about shapes and sizes of the dog, is the paragraph that immediately follows Example 4.7. In this passage, some Themes are marked with either with *i/ka* or *to*. When new information is introduced in clause-initial position, it is marked by *i/ka* (Clauses 5.1 and 7.1). Themes marked by *i/ka* account for 25% of the total

Themes conflated with Subject/participants. When another piece of information is added to the previous one, the Theme is marked by *to*, which is a textual postposition that means *also* (Clauses 5.2, 6.1, 6.2, 7.2, and 8).

Example 4.8

Text No.	Cl. No.	Theme(s)	Rheme
1	4	개의 생김새는 *kayuy sayngkimsay-nun* The dog's shapes and sizes	여러 가지입니다. *yele kaciipnita.* vary.
1	5.1	[[송아지만큼 커서 보기만 해도 겁이 나는]] 개가 *[[songacimankhum khese pokiman hayto kepi nanum]] kay-ka* Dogs [[that are as big as a calf and are intimidating just to look at]]	있고, *issko,* exist and
1	5.2	[[고양이보다 작아서 무척 귀여운]] 개도 [[*koyangipota cakase myuchek kwiyeyun]] kay-to* dogs [[that are even smaller than cats and very cute]]	있습니다. *isssupnita.* exist.
1	6.1	또, [[주둥이가 긴]] 개도 *tto, cwutwungika kin kay-to* Also, dogs [[whose snouts are long]]	있고, *iss-ko,* exist and
1	6.2	[[짧은]] 개도 *ccalpun kay-to* dogs [[(whose snouts are) short]]	있습니다. *isssupnita.* exist.
1	7.1	[[귀를 쫑긋 세우고 꼬리를 위로 말아 올려 늠름하게 보이는]] 개가 [[*kwilul ccongkus seywuko kkolilul wilo mala ollye numlumhakey poinun]] kay-ka* Dogs [[that look gallant with their ears pricked up and tails rolled up]]	있는가 하면, *issnunka hamyen,* exist and
1	7.2	[[귀가 커서 축 늘어진]]	

		개도 [[*kwika khese chwuk nulecin]] kay-to* dogs [[whose ears are big and droop]]	있습니다. *isssupnita.* exist.
1	8	털 색깔도 *thel saykkkal-to* As for its fur color	흰색, 누런색, 검은색 등 여러 가지가 있습니다. *huynsayk, nwulensayk, kemunsayk tung yele kacika isssupnita.* various kinds such as white, brown and black exist.

However, the information status assigned to a Theme is not necessarily determined by the fact that it is a piece of new information in the particular text but it can be determined by an expectation given in the situation or assigned by the writer or speaker. For instance, both Examples 4.9 and 4.10 are the beginning of a TV news program. Therefore, it might be reasonable to expect new information to be introduced at the beginning. Interestingly, however, Example 4.9 starts with a Theme with *un/nun* and Example 4.8, with a Theme with *i/ka* as shown below (see Appendices 13 and 14 for the full analysis):

Example 4.9

Text No.	Cl. No.	Theme(s)	Rheme
12	1	앵커: 노무현 대통령은 *ayngke: nomwuhyen taytonglyeng-un* President Roh Moo-hyun	오늘 [[라이스 미 국무장관을 만난]] 자리에서 [[영내 장애물이 극복돼야 동북아 평화가 가능하다]]는 말로 최근 일본의 움직임에 대한 우리측 입장을 전달했습니다. *onul [[lais mi kwukmucangkwanul mannan]] calieyse [[yengnay cangaymwuli kukboktwayya tongbwuka phyenghwaka kanunghata]]nun mallo choykun ilbonuy wumcikimey tayhan wulichuk ipcangul centalhaysssupnita.* today in a place [[(he) met US Seceretary of State Condoleezza Rice]] delivered our standpoint about the recent moves of Japan with a remark [[that when regional disputes are solved, peace in the Northeast Asia is possible.]]

Example 4.10

Text No.	Cl. No.	Theme(s)	Rheme
13	1	앵커: 라이스 미 국무장관이 *ayngkhe: lais mi kwukmwucangkwan-i* Anchor: US Secretary of State Rice	외교 수장으로는 처음으로 북한을 주권 국가로 인정했습니다. *oykyos wucangulonun cheumulo pwukhanul cwukwenkwukkalo incenghaysssupnita.* for the first time as the top diplomat, acknowledged North Korea as a sovereign country.

The reason for the first clausal Theme of Example 4.9, President Rho Moo-hyun, being marked by *un/nun* is that the news program always reports the president's activities as a routine news item. In other words, people who watch the program usually expect news about the president. On the other hand, the news about US Secretary of State Rice is an occasional item and therefore the Theme comes with *i/ka* and is highlighted as a newsworthy item.

Another example to support the proposal that the information status of Theme is assigned by the writer or speaker can be found in a recreating text. Example 4.11 is the first paragraph of a short story entitled *Shower* (see Appendix 17). Although the example is found at the very beginning of the story, the protagonists, *boy* and *girl*, are introduced with *un/nun*, as if the reader should already know who they are. In order to create a similar introduction of the source text, therefore, it is more appropriate to translate the protagonists as *the boy* and *the girl* instead of *a boy* and *a girl*.

Example 4.11

Text No.	Cl. No.	Theme(s)	Rheme
16	1.1	소년은 *sonyen-un* When the boy	개울가에서 소녀를 보자 *kaywulkaeyse sonyelul poca* saw the girl by the stream
16	1.2	 (the boy)	곧 [[윤 초시네 증손녀 딸이라]]는 걸 알 수 있었다. *kot [[ywun chosiney cungsonnye ttalila]]nun kel al swu issessta.* immediately could tell that (she) was a great-grand-daughter of Old Yun.
16	2.1	소녀는 *sonye-nun* The girl	개울에다 손을 잠그고 *kaywuleyta sonul camkuko* putting a hand (or hands) in the stream
16	2.2	 (the girl)	물장난을 하고 있는 것이다. *mwulcangnanul hako issnun kesita.* was doing a water play.

The observation that a Theme marked by *i/ka* tends to introduce a new piece of information is further supported by Example 4.12 from another recreating text in the corpus:

Example 4.12

Text No.	Cl. No.	Theme(s)	Rheme
15	13.2	동생의 병은 *tongsaynguy pyeng-un* Tongsayng's illness	좀처럼 낫지 않았다. *comchelem nasci angassta.* was hardly cured.
15	14	[[육십킬로그램이었던]] 몸무게가 [[*ywuksip kilokulaymiessten*]] *mommwukey-ka* (His) weight that used to be 63 Kg	오십 일 킬로그램으로 줄었다. *osip il kiloklaymulo cwulessta.* had reduced to 51 Kg.
15	15	신애의 남편이 *sinaewu namphyen-i* Sinae's husband	동생을 정신과 의사에게 데리고 갔다. *tongsangul cengsinkwa uysaeykey teyliko kassta.* took Tongsayng to a psychiatrist.

15	16	[[동생을 본]] 의사들이 *[[tongsayngul pon]]uysatul-i* The doctors who examined Tongsayng	입원할 것을 권했다. *ipwenhal kesul kwenhayssta.* recommended that he go into hospital.
15	17	다행히 의사 한 사람이 *tahaynghi uysa han salam-i* Fortunately one of the doctors	동생의 대학 동기였다. *tongsaynguy tayhak tongkiyessta.* was a university mate of Tongsayng.

The Themes in all three consecutive clauses have *i/ka* and *Sinae's husband, the doctors and one of the doctors* are introduced for the first time in the story.

Again, it needs to be noted that the newsworthy status is not necessarily a status given objectively for a new entry but it can be assigned by the writer when he or she wants to treat it as newsworthy information. For example, the two main characters in *Shower*, the boy and the girl, have been mentioned from the beginning of the short story but the writer from time to time treats *the girl* as new information by marking it off with *i/ka* as shown in Example 4.13. The effect of this choice is to make the reader pay special attention to the girl. Its effect can be compared with the change of camera focus in a movie, a shift from a full shot to a close up shot of a specific object.

Example 4.13

Text No.	Cl. No.	Theme(s)	Rheme
16	20	그러다가 소녀가 *kuletaka sonye-ka* Then the girl	물 속에서 무엇을 하나 집어 낸다. *mwul sokeyse mwuesul han cipe naynta.* picked something out of the water.
16	21	 (It)	하얀 조약돌이었다. *hayan coyaktoliessta.* was a white pebble.
16	22.1	그리고는 *kulikonun* And then (the girl)	벌떡 일어나 *pelttek ilena* jumped to her feet and

16	22.2		팔짝팔짝 징검다리를 뛰어 건너간다.
			palccakpalccak cingkemtalilul ttwie kennekanta.
		(the girl)	started to hop across the stones to the other side.
16	23.1		다 건너가더니만
			ta kennekateniman
		When (the girl)	reached the other side,
16	23.2		홱 이리로 돌아서며,
			hwayk ililo tolasemye,
			turned back quickly and (said)
		(the girl)	
16	24*		"이 바보."
			"i popo."
			"Silly boy"
16	25	조약돌이	날아왔다.
		coyaktol-i	*nalawassta.*
		The pebble	flew to him.
16	26	소년은	저도 모르게 벌떡 일어섰다.
		sonyen-un	*ceto molukey pelttek ilesessta.*
		the boy	stood up on his feet automatically.
16	27.1		단발머리를 나폴거리며
			tampalmelilul napolkelimye
		(The girl)	flapping her bobbed hair
16	27.2	소녀가	막 달린다.
		sonyeka	*mak tallinta.*
		The girl	ran fast.
16	28		갈밭 사잇길로 들어섰다.
			kalpath saiskillo tulesessta.
		(The girl)	entered the reed bushes.
16	29	뒤에는	청량한 가을 햇살 빛나는 갈꽃뿐.
		twieynun	*chenglaynghan kaul hayssal pichnanun kalkkochppwun.*
		Behind (the bushes)	(were) only crispy autumn sunlight and glowing reed tops
16	30	이제저쯤 갈밭머리로 소녀가	나타나리라.
		icey ceccum kalpathmelilo sonye-ka	*nathanalila.*
		Now at the end of the reed bushes the girl	must appear.
16	31.1	꽤 오랜 시간이	지났다고
		kkway kolayn sikan-i	*cinasstako*
		Quite a long time	had passed

16	31.2	(The boy)	생각했다. *sayngkakhayssta.* thought.
16	32	그런데도 소녀는 *kulenteyto sonye-nun* Even so the girl	나타나지 않는다. *nathanaci asgnunta.* didn't come out.
16	33	(The boy)	발돋음을 했다. *paltotumul hayssta.* tiptoed.
16	34.1	그러고도 상당한 시간이 *kulekoto sangtanghan sikani* Even after that, quite a long time	지났다고 *cinasstako* has passed
	34.2	(The boy)	생각됐다. *sayngkaktwayssta.* thought.
16	35	저쪽 갈밭머리에 갈꽃이 *ceccok kalpathmeliey kalkkoth-i* Over there at the head of the reed bushes a wisp of reed tops	한옴큼 움직였다. *hanomkum wumcikyessta.* moved.
16	36	소녀가 *sonye-ka* The girl	갈꽃을 안고 있었다. *kalkkochul anko issessta.* was holding a bunch of the reed tops.
16	37	그리고, 이제는 *kuliko, iceynun* And, now	천천한 걸음이었다. *chenchenhan kelumiessta.* (she) was walking slowly.
16	38	유난히 맑은 가을 햇살이 *ywunanhi malkum kaul hayssal-i* The exceptionally bright autumn sunshine	소녀의 갈꽃머리에서 반짝거렸다. *sonyeuy kalkkochmelieyse panccakkeleyssta.* was shining over the reed tops above the girl.
16	39	소녀 아닌 갈꽃이 *sonye anin kalkkoch-i* Not the girl but the reeds tops	들길을 걸어가는 것만 같았다. *tulkilul kele kanun kesman kathassta.* were walking down the path, it looked like.

In Example 4.13, *the girl* is treated as newsworthy by being marked by the postposition *ka* in Clauses 20, 27.2, 30, 36 while *the boy* is treated as given information by being marked by the postposition *nun* in Clause 26. That is because in these passages the girl takes an initiative to become friends with the boy. She picks up a stone from the water

and throws it at him to get his attention and expresses her interest in him. The boy just stands up spontaneously. Then the girl starts to run into the middle of the reed bushes. The boy stands still watching her gradually disappear from his sight.

In summary, a Theme marked by *un/nun* tends to carry given information while a Theme marked by *i/ka* tends to introduce newsworthy information when it functions as Theme. As explained in Section 4.2.3.1, some clause-initial elements that are marked by *i/ka* do not seem to function as Theme when a previously introduced Theme continues in the following clauses. In such cases, they serve as part of the Rheme. Themes are marked by the postposition *to* when the information carries the extra textual information of *also*.

4.2.4.2 Theme realized by ellipsis

Ellipsis is frequently employed as a cohesive device in Korean (Kim 1993) and most elliptical Subjects have textual significance. One of the main functions of an elliptical Subject is to be a reference; that is, when the Subject is elliptical, it has been mentioned (anaphoric), it will be mentioned (cataphoric), or it is identifiable within the context (exophoric) (cf. Halliday and Hasan 1976: Chapter 2). When an elliptical Subject functions as such a cohesive device, it certainly functions as the Theme of the clause. For instance, the elliptical Subject, *King Sejong*, in Clauses 13.1, 13.2, and 13.3 in Example 4.14 refers to *King Sejong*, who has been mentioned in Clause 12.

Example 4.14

Text No.	Cl. No.	Theme(s)	Rheme
9	12	그래서 세종 대왕은 kulayse seycong taywang-un So King Sejong	집현전 학자들과 함께 [[모든 백성들이 쉽게 배워 읽고 쓸 수 있으며 우리말을 적는 데 가장 알맞은]] 글자를 만드는 일에 온 힘을 쏟았다. ciphyencen hakcatulkwa hamkkey [motun payksengtuli swubkey paywe ilko ssul swu issumye wulimalul ceknun tey kacang almacnun]] kulcalul mantunun iley on himul ssoassta. poured all his energy in making letters [[that all the people could read and write with and also that were most suitable to record our talks]] with Jiphyenjon scholars.
9	13.1	When (King Sejong)	그 일로 심한 눈병까지 얻게 되자, ku illo simhan nunbyengkkaci esskey toyca came down with an eye ailment because of the work
9	13.2	(King Sejong)	치료를 위하여 충청도 초정 약수터로 요양을 가게 되었는데, chilyolul yeyhaye chwungchengto choceng yakswutelo yoyangul kakey toyessnuntey went down to Chojeong Spring in Chwungcheong Province for treatment and
9	13.3	(King Sejong)	그 때에도 [[글자 연구에 필요한]] 책과 자료만은 지니고 갔다고 한다. ku ttayeyto [[kulca yenkwuey philyohan]] chaykkwa calyomanun ciniko kasstako hanta. even then brought with him books and resources [[need for the letter research]] allegedly.

Sometimes the elliptical Subject is equivalent to the dummy Subject in English. This kind of elliptical Subject does not seem to carry any textual significance. Thus it seems to be reasonable to analyze the whole clause as new information without any thematic orientation. Clause 9 in Example 4.15 does not have any element that orients the reader, but it carries new information. However, the clause orients the reader to the whole paragraph as the paragraph Theme by setting the temporal scene of the following clauses.

Example 4.15

Text No.	Cl. No.	Theme(s)	Rheme
8	9	(It)	[[강감찬이 일흔한 살이 되던]] 해였습니다. *[[KangKamChani ilhunhan sali toyten]] hayyesssupnita.* was the year [[Kang Kam Chan turned 71]].
8	10	[[고려를 틈틈이 넘보던]] 거란이 *[[koryelul thumthumi nempoten]] kelan-i* The Kitans [[who had long coveted Korea]]	십만 대군을 앞세워 쳐들어왔습니다. *sipman taykwunul apseywe chyetule wasssupnita.* made an invasion with hundreds of thousands of soldiers.
8	11.1	강감찬은 *KangKamChan-un* Kang Kam Chan	지혜를 발휘하여 *cihyeylul palhwi-haye* by exercising wisdom
8	11.2	(Kang Kam Chan)	거란의 군사들을 무찔렀습니다. *kelanuy kwunsatulul mwuccillesssupnita.* defeated the Kitan soldiers.
8	12	[[거란을 물리친]] 강감찬은 *[[kelanul mwullichin]] KangKamChan-eun* KangKamChan [[who defeated the Kitans]]	큰 상을 받았습니다. *khun sangul patasssupnita.* received a big award.

As shown above, the elliptical Subject functions as Theme when it refers to a Subject that has been introduced in its proceeding discourse.

4.2.4.3 Theme realized by Complement

A nominal group that functions as Complement can also be chosen as Theme. It is much less usual than the Theme conflated with Subject/participant. Two kinds of circumstance were noticed in the corpus analysis. Firstly, when the Subject is elliptical and simply refers to non-specific people who can be translated as "you" in a general sense, it appears to be used as a way of avoiding the passive construction of the clause. In such cases, it

does not seem to carry thematic significance. For instance, the elliptical Subject that corresponds to 합니다 (*hapnita*) *call* in Clauses 13 and 15.3 of Example 4.16 is *we, you* or *people* and it does not seem to function as Theme because *the object that makes a sound* the object and the sound.

Example 4.16

Text No.	Cl. No.	Theme(s)	Rheme
3	13	[[소리를 일으키는]] 물체를 *[[solilul ilukhinun]] mwulchey-lul* the object [[that makes a sound]]	발음체라고 합니다. *palumchelako hapnita.* (we) call a sounding body.
3	14.1	즉 물체를 *cuk mwulchey-lul* Namely if (an object)	두드리거나 *twutulikena hamyen* (we) tap or
3	14.2	 (the object)	비비거나 하면 *pipikena* (we) rub
3	14.3	소리가 *soli-ka* a sound	납니다. *napnita.* makes.
3	15.1	이와 같이 물체에 *iwa kathi mwulchey-ey* Like this when on an object	힘을 주어서 *himul cwuese* (we) put pressure and
3	15.2	소리가 *soli-ka* a sound	일어날 때 *ilenal ttay* makes
3	15.3	그 물체를 *ku mwulchelul* the object	발음체라고 합니다. *palumcheylako hapnita.* (we) call a sounding body.

As such, when an elliptical Subject simply refers to non-specific people, the Complement that is positioned clause-initially tends to be textually more important than the elliptical Subject. This analysis is supported by Example 4.17, of which Clause 6.29 has a Theme

that serves as Complement as well. However it is not marked by a typical Complement

postposition *ul/lul* but by *un/nun*, although it is equally natural to express it with *ul/lul*.

Example 4.17

Text No.	Cl. No.	Theme(s)	Rheme
6	28.1	양란 이후 서울의 인구가 *Yanglanihwu sewuluy inkwu-ka* As after the two major invasions Seoul's population	늘어나고 *nulenako* increased and
6	28.2	서울의 거주공간이 *sewuluy kecwukongkan-i* the residential space in Seoul	도성 밖으로 확대되면서, *toseng bakulo hwaktaytoymyense* extended beyond the boundary of the capital city,
6	28.3	점차 [[시전상인의 상권에 도전하는]] 상인들이 *cemcha [[sicensanginuy sangkweney tosenhanun]] sangintul-i* gradually merchandisers [[who challenged the business rights of *Sicyeon Sangin*]]	나타났다. *natanassta.* appeared.
6	29	이들은 *itul-un* They	[[시전 질서를 어지럽힌다는]] 의미에서 난전으로 불렸다. *[[sicen cilselul ecilephintanun]] uymieyse nancenulo bwullessta.* (people) called *Nancen* [[meaning disturbing the market order]].
6	30	난전은 *nancen-un* *Nancen*	[[등짐이나 광주리에 물건을 싣고 골목을 누비는]] 행상에서부터 [[시전 못지않은 규모의 점포를 열고 영업을 하는]] 상인까지 다양했다. *[[dungcimina kwangcwuliey mwukenul sitko kolmokul nwubinun]] hayngsangeysebwute [[sicen moscianun kyumouy cempolul yelko yengepul hanun]] sanginkkaci tayanghayssta.* varied from itinerant pack peddlers [[who visited houses on the streets carrying goods in their backpacks or baskets on their heads]] to those [[who ran shops as big as *Siceng*

| 6 | 31.1 | <mark>그리고</mark> 이들은

kuliko itul-un

<mark>And</mark> they | [[당시 상품유통의 거점으로 성장한]] 경강 지역의 상인, [[서울 외곽에서 열리던]] 송파나 누원의 장신들과 연계해서
[tangsi sangphwumyuthonguy kecemulo sengcanghan]] kyengkang ciyekuy sangin, [[sewul oykwakeyse yelliten]] songphana nwuwenuy cangsintulkwa yenkyeyhayse
by forming an alliance with the merchants of *Songpa* or *Cangsin* |
| 6 | 31.2 |

(they) | 시전상인들을 압박하였다.
Sicensangintulul apbakhayessta.
put pressure on *Sicen Sangin*. |

The other occasion when a Complement serves as Theme is when the Theme is in contrast with other immediately following or preceding Themes. The text in Example 4.18 is a short story about a mean and greedy doctor. After explaining how he has established his hospital from Clause 31 to Clause 34, the last two clauses are constructed with two contrastive Themes, *the management of (its section of the hospital)* and *the directorship of the hospital* to emphasize that the mean doctor would never let anyone take the directorship.

Example 4.18

Text No.	Cl. No.	Theme(s)	Rheme
17	31	 (He)	1.4 후퇴시 청진기를 든 손가방 하나를 들고 월남한 이인국 박사다. *1.4 hwuthoysi chengcinkilul tun sonkapang hanalul tulko welnamhan iinkwuk paksata.* is Dr Lee Inguk who came down to South Korea carrying only a bag containing a stethoscope at the time of the January 4 retreat.
17	32.1	그는 *ku-nun* He	‖32.2‖ 재빨리 셋방 하나를 얻어 ‖32.2‖ *cayppalli seyspang hanalul ete* ‖32.2‖ quickly rented a room and
17	32.2	 when (the capital)	수복되자 *swuboktoya* was regained

17	32.3	(he)	병원을 차렸다. *pyengwenul chalyessta.* set up his clinic.
17	33	그러나 이제는 *kulena icey-nun* However now	[[평당 오십만 환을 호가하는]] 도심지에 타이루를 바른 이층 양옥을 소유하게 되었다. *[[pyengtang osipman hwaul hokahanun]]tosimciey thailwulul palun ichung yangokul sowuhakey toyessta.* (he) owns a two-story tiled house in the heart of the city [[where one pyong of land is worth five hundred thousand hwan]].
17	34	그는 *ku-nun* He	자기 전문의 외과, 내과, 소아과, 산부인과 등 개인 병원을 집결시켰다. *caki cenmwunuy oykwa, naykwa, soawak, sanpwuinkwa tung kayin pyengwenul cipkyelsikyessta.* added other departments such as internal medicine, pediatrics, and obstetrics to his own expert surgery.
17	35.1	운영은 *wunyeng-un* The management	각자의 호주머니 셈속이었지만 *kakcauy hocwumeni seymsokiessciman* was up to individual doctors but
17	35.2	종합 병원의 원장 자리는 *conghap pyengwenuy wencang cali-nun* The directorship of the comprehensive hospital	의젓이 자기가 차지하고 있었다. *uycesi cakika chacihako issessta.* he took himself.

As shown above, the Complement tends to serve as Theme in a clause where a) the elliptical Theme refers to non-specific people or b) the Complement is in contrast with the preceding or following Theme. It may be marked by the postposition marking a nominal group serving as Complement or by the thematic marker *un/nun*. The corpus of this study contains only a limited number of clauses that have a Complement Theme and therefore it is not possible to analyse what differences are between these two cases in terms of the discourse semantics of thematic progression. A futher investigation with a larger corpus might reveal the differences.

4.2.4.4 Theme realized by circumstance

When a circumstance comes before the Subject in clause initial position, it tends to function as Theme. However, there seems to be a difference between circumstances followed by *un/nun* and circumstances not followed by *un/nun*. A closer examination of how they function within discourse reveals that when a circumstance is marked by *un/nun*, the circumstance is not just circumstantial information of the clause but it is topicalized and/or it is contrastive. When it is topicalized, the rest of the clause is new information about the topicalized circumstance. For instance, Clauses 18 and 19 of Example 4.19 have *sewuley-nun*, *sewuleyse-nun (in Seoul)* as circumstantial Theme but it is not just circumstantial information but Seoul itself, that the rest of the clause is about.

Example 4.19

Text No.	Cl. No.	Theme(s)	Rheme
6	18	서울에는 *Sewuley-nun* In Seoul	[[다양한 상품만큼]] 다양한 상인들이 활동하였다. *[[tayanghan sangpwummankum]] tayanghan sangiltuli hwaltonghayessta.* a variety of merchandisers [[as various as products were]]did business.
6	19	원래 서울에서는 *wenlay sewuleyse-nun* Originally in Seoul	공인된 상인, 즉 시전상인만이 영업을 할 수 있었다. *kongintoyn sangin, cuk sicensanginmani yengepul hal swu issessta.* only authorized merchandisers, namely Sicyeon Sangin, were allowed to do business.
6	20	[[세칭 우대사람으로 불리면서 그 직업을 대대로 물려받았던]] 시전상인들은, *[[seyching swutaysalamulo pwullimyense ku cikepul taytaylo mwullyepatassten]] sicen sangintul-un,*	[[조선 정부가 종루에서 남대문까지, 그리고 종묘 앞에서 동대문까지 만들어 준]] 행랑 형태의 건물에서 영업을 했다. *[[cosen cengpwuka conglwueyse namtaymwunkkaci, kuliko congmyoeyse tongtaymwunkkaci mantule cwun]] haynglang hyengtayuy kenmwuleyse yengepul hayssta.*

		Sicyeon Sangin [[who were so-called privileged people and were handed down the occupation from generation to generation]]	did their businesses in shops [[which the Joseon government built for them from Jonglwu to Namtaymum and from Congmyo to Tongtaymum]].

What is interesting to observe here is that Subject/participants in the Rheme position of Clauses 18 and 19 of Example 4.19 are marked by *i/*ka, and not *un/nun*, the latter being rarely used when a circumstance in the same clause is marked by *un/nun*. It also serves as evidence that supports that Subject/participant followed by *i/ka* has the status of new information.

The Themes in Clauses 4, 5, 8 and 14 of Example 4.20 are good examples of circumstantial Themes that are contrastive. They are found in part of a reporting text about an exhibition of aircrafts and weapons in Seoul (see Appendix 12). With the circumstantial Themes marked by *un/nun*, the reporter contrasts what is going on in some of the different booths.

Example 4.20

Text No.	Cl. No.	Theme(s)	Rheme
11	3	(This)	21 일 오전 [[서울공항의 활주로에 마련된]] 야외전시장. *21il ocen [[sewul konghanguy hwalculoey malyentoyn]] yaoycensicang* is the outdoor display area [[set up at the runway of the Seoul Airport]] in the morning of 21st.
11	4	[[22 개 동으로 구성된]] 전시관 내 700 개 부스에선 *[[22 kay tongulo kwusengtoyn]] censikwan*	각 업체가 [[전투기 등의 성능을 확인할 수 있는]] 첨단 시뮬레이터와 홍보용 CD, 책자 등을 내세워 제품 선전에 여념이 없었다. *kak ebcheyka [[centhwuki tunguy sengnungul hwakinhalswu issnun]] chemtan simyulleyitewa*

		nay 700 kay pwusueysen In the 700 booths [[separated into 22 sectors]] at the outdoor exhibition area	*hongboyong CD, ceaykca tungul nayseywe cephwumsenceney yenyemi ebessta* (people) were very busy in promoting the sales of (their) products with high-tech simulators [[which test the efficiency of their products]] and PR CDs and pamphlets.
11	5	몇몇 부스에선 *myechmyech bwusueysen* In some booths	[[업체 관계자들이 방문객들과 심각한 표정으로 귓속말을 나누는]] 모습도 눈에 띄었다. *[[epchey kwankyeycatuli pangmwunkayktulkwa simkakhan phyocengulo kwissokmalul nanwunun]] mosupto nwuney ttuyessta.* company officials [[whispering with visitors with serious expressions on their faces]] were seen.
11	6	 (They)	외국의 국방 담당자나 방위산업체 관계자들인 듯했다. *oykwukuykwukpang tamtangcana pangwisanebchey kwankyeycatulintushayssta* seemed to be national defense officials from a foreign country or those in the defense industry.
11	7	 (This place)	[[[[첩보 영화나 소설에 나오는]] 음습한 이미지의 무기거래가 밀실이 아닌 광장에서 이루어지는]] 현장이다. *[[[[cheppo yenghwana soseley naonun]] umsuphan imiciuy mwukikelayka milsili anin kwangcangeyse ilwuecinun]] hyencangita.* is the field [[where the scene of the "dark" arms trade [[which appears in spy movies or novels]] takes place in open space instead of behind closed doors]].
11	8	미국 록히드마틴 사의 부스엔 *mikwuk lokhitumatin sauy pwusueyn* In the booth of the U.S. Lockheed Martin Corporation	F-35 JSF(Joint Strike Fighter) 전투기의 실물 모형이 한국에선 처음으로 선보였다. *F-35 JSF(Joint Strike Fighter) centhwukiuy silmwul mohyengi hankwukeysen cheumulo senboyessta.* a life-size model of the F-35 JSF (Joint Strike Fighter) made its first appearance in Korea.
11	9	 (The F-35 JSF)	[[미국이 내년 하반기 시험비행을 거쳐 육해공군의 각종 전투기를 대체할 예정인]] 차세대 모델이다. *[[mikwuki naynyen habanki sihemul kechye yukhaykongkwunuy kakcong centwukilul taycheyhal yeycengin]] chaseytay modelita.* is a next generation model [[with which the US plans to replace its naval and air force fighters

			after a test flight in the second half of next year]].

Meanwhile, a circumstantial Theme without *un/nun* certainly functions to provide an orientation for the unfolding clause but it is not itself a topic. Therefore, thematic prominence continues up to the Subject or the elliptical Subject that follows it. For instance, the circumstantial Theme *in 1450* in Clause 18 in Example 4.21 provides further orienting information. However it is not about the year but about *King Sejong* that the rest of the clause is concerned with. The position of such a circumstance does not seem to be due to a deliberate choice related to Theme made by the writer, but rather a typical order of arranging information in Korean. Such an order is very similar to the unmarked order in clause complexes, namely hypotactically dependent clauses typically come before the main clause, providing orientation for the main clause. In other words, unlike in English, positioning a dependent clause before the main clause is a default choice.

Example 4.21

Text No.	Cl. No.	Theme(s)	Rheme
9	18	서기 1450 년, 세종 대왕은 *seki 1450 nyen, secong taywang-un* In 1450, King Sejong	쉰넷의 나이로 생애를 마쳤다. *swinneysuy nailo sayngaylul macheyssta* passed away at the age of fifty four.
9	19	[[오로지 나라와 백성을 위해 몸 바쳐 일한]] 세종 대왕은 *[[oloci nalawa bayksengul wihay mom batcye ilhan]] secong taywang-un* King Sejong [[who devoted his entire life for the country and people]]	언제나 우리들의 가슴 속에 존경받는 위인으로 자리잡고 있을 것이다. *enceyna wulituluy kasum sokey conkyengbatnun wiinulo calicabko issul kesita.* will be always remembered as a respected great figure in our hearts.

4.2.4.5 Theme realized by topical nominal group

Up until now, all the Themes discussed have served as an experiential function as a participant, circumstance or Complement. However, there is another type of Theme that only serves as topic without assuming any experiential role[2]. The clause construction with such a Theme was used as a clear instance of thematic construction in Korean by Li & Thompson (1976: 468) and cannot be found in any "pure subject-prominent" languages (Sohn 1980:4). As Example 4.22 shows, the Subject of Clause 16 is 보존상태가 (*pojon sangthay-ka*) *(its) preservation condition*, which is marked by *i/ka,* and it is proceeded by 미라는 (*mila-nun*) *the mummy*, which serves as Theme. The Subject comes in the Rheme position and provides new information about the Theme, which is marked by *un/nun* and positioned clause-initially.

Example 4.22

Text No.	Cl. No.	Theme(s)	Rheme
2	15	[[숯의 효과가 얼마나 큰]]지는 *[[swuchuy hyokwaka elmana khun]] ci-nun* [[How significant the efficacy of charcoal is]]	[[중국 후난 성에서 발견된]] 옛 무덤의 예에서도 알 수 있다. *[[cwungkwuk hwunan sengeyse palkyentoyn]] yeyt mwutemuy yeyeseto al swu issta.* can be also found in the ancient tomb [[discovered in Hunan Province, China]].
2	16	[[1972 년에 발견된]] 무덤 속의 미라는 *[[1972 nyeney palkyentoyn]] mwutem sokuy mila-nun* As for the mummy [[found in the tomb in 1972]]	보존 상태가 완벽하여 [[근육에 탄력성이 있고 관절을 움직일 수 있을 정도였]]다고 한다. *pojon sangthay-ka wanpyekhaye [[kunyuke thanlyeksungi issko kwancelul wumciil swu issul cengtoyess]]-tako hanta.* (its) preservation condition is said to have been so perfect [[that the muscles were intact, and you could even move the joints]].
2	17	[[미라의 보존 형태가	[[비단과 베로 몸을 감싼 뒤에 숯으로 관을

---

[2] This type of clause construciotn has been often regarded as having double or multiple subjects and it is "extremely pervasive in Korean" Sohn (1980: 4).

		그렇게 좋았던]] 이유는 *[[milauy pocon hyengtayka kulegkey cohassten]] iyu-nun* The reason [[that the mummy was in such a good condition]]	덮었기 때문]]이다. *[[pitankwa peylo momul kamssan twie swuchulo kwanul tephesski ttaymwun]]ita.* was [[because after wrapping the body with silk and hemp cloth, (people) laid charcoal on top of the coffin]].
2	18	이처럼 숯은 *ichelem swuch-un* Like this, charcoal	놀라운 효능 때문에 다양하게 쓰이고 있다. *nolawun gyonung ttaymwune tayanghake ssuiko issta.* is widely used because of (its) amazing effects.

The absolute Theme also tends to be elliptical once it has been introduced, just like the Theme realized by a Subject/participant. Being aware of this possibility is significant especially in analyzing Themes of clauses whose Subjects are marked by *i/ka*. For instance, the absolute Theme of Clause 4.1 in Example 4.23, 강감찬은 (*KangKamChan-un*) *Kamg Kam Chan* continues to serve as Theme in the rest of the clauses of the paragraph but it is elliptical[3].

Example 4.23

Text No.	Cl. No.	Theme(s)	Rheme
8	4.1	소년 시절, 강감찬은 *Sonyen sicel, KangKamChan-un* Becaue in his boyhood Kamg Kam Chan,	행동이 바르고 *Hayngtong-i paluko* (his) behaviour was correct and
8	4.2	 (Kang Kam Chan)	성격이 대범하여 *Sengkyek-i taypemhaye* (his) character was generous and courageous
8	4.3	 (Kang Kam Chan)	칭찬을 많이 받았습니다. *chingchanul mani patasstupnita.* received lots of praise.
8	5.1	 Because (Kang Kam Chan)	몸집이 작아 *Momcip-i cak-a* (his) body was small
8	5.2		친구들에게 놀림을 많이 받았지만, *chinkwutuleykey nollimul mani patass-ciman,*

---

[3] In Korean, ellipsis is an unmarked form of topic continuation, just as in Japanese (Hinds 1983).

8	5.3	(Kang Kam Chan)	received lots of ridicule from (his) friends but,
		(Kang Kam Chan)	[[화를 내거나 기분 나빠한]] 적이 없습니다. *[[hwalul naykena kipwun nappahan]] cek-i epsupnita.* times [[(he) got angry or upset]]did not exist.

Interestingly, this phenomenon has been observed in Chinese as well. One of the examples provided in Halliday and McDonald (2004:321) is:

Theme		Rheme
Wǒ	*tóu*	*téng*.
I	head	ache

"I have a headache (as for me, the head aches)."

They explain that "not uncommonly, the Theme is "absolute", standing outside the experiential structure of the clause altogether" and that "such clauses are often analyzed as having two layers of thematic structure (Tsao 1979; Zhang 1997), an outer layer with *wǒ* 'I' as Theme and the rest as Rheme and additional inner layer with *tóu* 'head' as Theme" (*ibid*: 321). The analysis is based on the principle that "thematic prominence" is highest at the beginning of the clause and then diminishes gradually (Halliday 1979: 206). Unlike Chinese and Korean, English has such a double layer construction of Theme but it is less common and contrained (Matthiessen 1995: 552-554 & 584-585). English usually has the Theme with the highest thematic prominence at the beginning of the clause. Therefore, in translation between English and Korean, which is the main motivation of the present study, it is important to analyze the most prominent Themes in the given text.

Thus, this study opts not to take the double layer analysis approach but analyzes the element that has the most thematic prominence as Theme and the rest as Rheme.

4.3 The system of THEME in Korean

4.3.1 A model of the system of THEME in Korean

Having described the different patterns of Theme and analyzed how the Theme in Korean functions differently depending on how it is realized, I propose a model of the system of THEME in Korean, as shown in Figure 4.3:
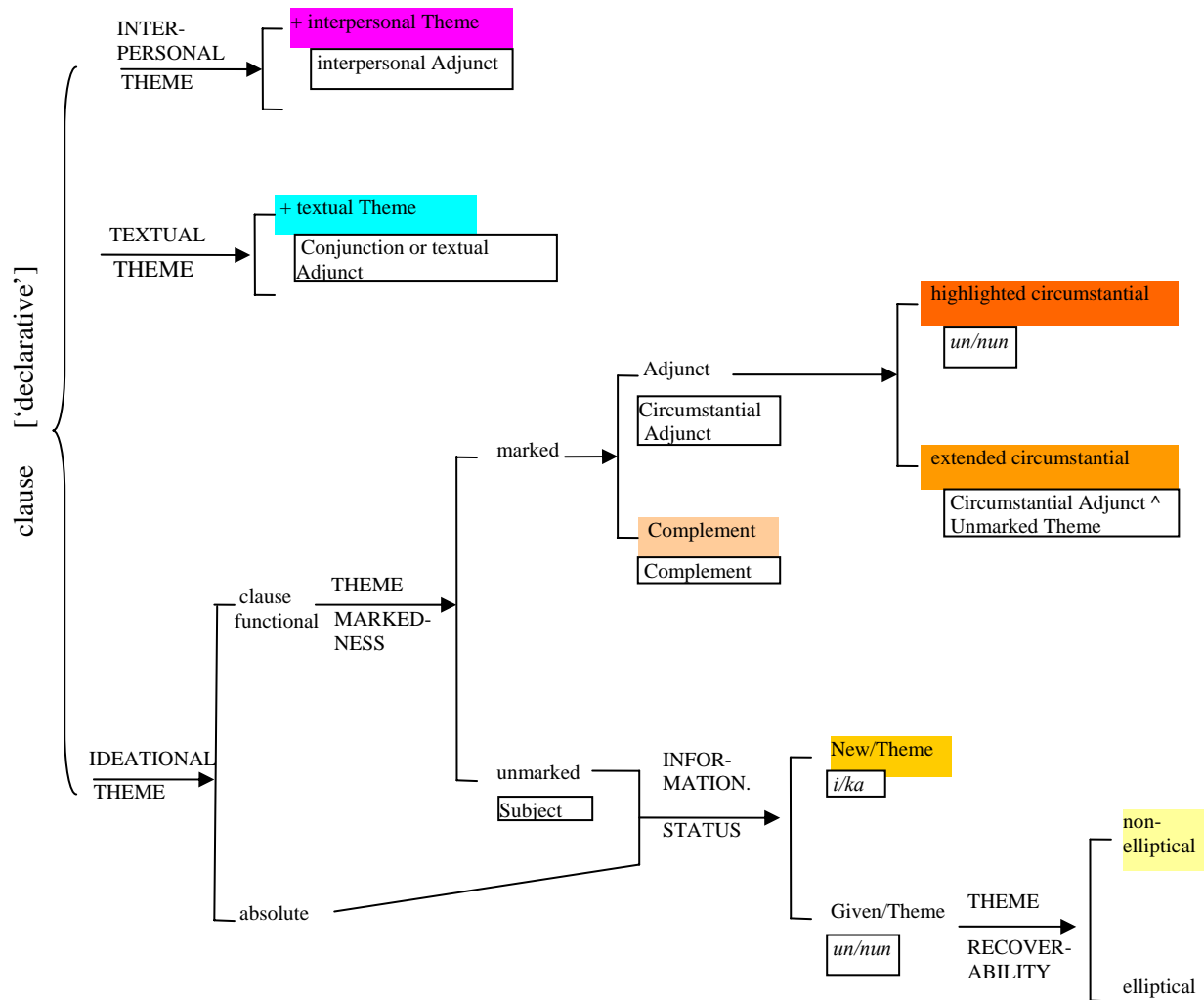
Figure 4.3 The system of THEME in Korean

The entry condition for the system proposed here is a declarative clause. Firstly, the clause may have an interpersonal Theme and/or a textual Theme in addition to an ideational Theme. INTERPERSONAL THEME and TEXTUAL THEME simply give options of expressing such Themes at the beginning of the clause before the Subject.

Interpersonal Theme is usually realized by an interpersonal Adjunct and textual Theme by a conjunction or conjunctive Adjunct.

IDEATIONAL THEME offers two kinds of Themes. The majority of Themes have an experiential function but there are Themes that do not have any experiential function but serve just as Theme, which are called absolute Themes[4]. When the Theme has an experiential function, it is a marked or unmarked Theme depending on what experiential function it has. The most typical type of experientiential Theme is a participant that is conflated with the Subject. Therefore, when the Theme functions as circumstance or participant conflated with the Complement, it is marked.

When a circumstance functions as Theme, it may be marked by *un/nun* as a way of highlighting it. When it is not marked by *un/nun*, it still has a thematic status but one less significant than that marked by *un/nun*. Thus in this case, the Theme should be extended to the Subject of the clause, whether it is present or elliptical. When a Complement functions as Theme, it may or may not be marked by *un/nun*.

The unmarked Theme and absolute Theme are divided into Given/Theme and New/Theme depending on the status of information assigned to the Theme. Given/Theme is marked by *un/nun* while New/Theme is marked by *i/ka*. The Given/Theme tends to be elliptical when it is recoverable either because it has been introduced in the preceding discourse or is obvious within the context. It is usually explicit in the topic sentence of the paragraph.

4.3.2 A comparison with the system of THEME in English

There are features that should be mentioned in comparison with the THEME system of English. The two systems share two major features: both have multiple Themes, interpersonal, textual and ideational; and the clause-initial position[5] is more important than anything else (see Halliday 1985 for Theme in English). However, they do have some differences. In the Korean THEME system, markedness is not as strong as in the English system, although there is markedness in terms of usuality and distinctive role in discourse. That is because Korean tends to provide background information before a major event, which is particularly evident in the construction of clause complexes, in which dependent clauses always come before a main clause. Therefore, it is not always clear-cut to decide whether or not the circumstance of a clause that has an elliptical Subject is a marked Theme. However, there are a number of clauses in the corpus that place circumstances after Subject/participants, which supports the proposal that the positioning of a circumstance at the beginning of a clause is a choice.

   Another noticeable difference is that the marked Theme and absolute Theme in the Korean THEME system are realized differently depending on the information status of the Theme. This is due to the rich inventory of postpositions. Also the distinct linguistic feature of ellipsis plays an important role in the Korean THEME system. In this sense, the notion of Theme unit that is proposed by Thomson for Japanese (2005) may be a useful suggestion at the discourse level. The reason for not using this notion was that the

---

[4] Chinese has the same phenomenon of absolute Theme as explained in Section 4.1.4.5. For details, see Halliday and McDonald (2004).
[5]

more fundamental question to be answered in this translation-motivated study was what are the textual resources in Korean at the clause level.

One more feature to be mentioned is that the Korean word 바로 *palo* has a similar function to the predicated Theme in English (e.g. *It was **Tom** that broke the window*). The feature is shown in Example 4.24:

Example 4.24

Text No.	Cl. No.	Theme(s)	Rheme
2	6	[[어머니들이 간장이나 된장을 담글 때, 커다란 장독에다 으레 물에 씻은 숯 서너 덩이를 넣는]] 이유도 *[[emeniulil kancangina toyncangul tamkul ttay, thetalan cangtoketa uley mwuley ssiseun swuch senetengilul nehnun]] iyu-to* The reason [[that when mothers make soy sauce or soybean, they put a few pieces of washed charcoal inside big jars]]	바로 숯의 이러한 효과 때문이다. *palo* *swuchuy ilehan gyokwa ttaymyu ita.* is because of such effects of charcoal.
2	11	[[[[며칠씩 준비한]] 제사 음식을 광에서 신선하게 보관할 수 있었던]] 비결이 *[[[[myechilssik cwunpihan]] ceysa umsikul kwangese sinsenhake pokwanhal swu issessten]] pikyel-i* The secret [[behind keeping foods for ancestor worship ceremonies [[which took days to prepare]] fresh inside the food storage room]]	바로 여기에 있다. *palo* *yekie issta.* is right here.

Therefore, these examples should be translated in English respectively as:

It is because of such effects of charcoal that mothers put a few pieces of washed charcoal inside big jars when they make soy sauce or soybean;

It is the secret that made it possible to keep fresh foods for ancestor worship ceremonies prepared for several days in the food storage room.

Theme is realized in Korean in different ways compared with English. However, Theme is a significant resource in construing textual meaning in both languages and both share macro features such as multiple Themes and the importance of clause-initial position.

4.3.3 Theme identification

On the basis of the model, it can be claimed that textual and interpersonal elements that precede the clause-initial ideational element are regarded as Theme in Korean. The following is suggested as a method of ideational Theme identification in Korean:

1. When an explicit Subject/participant is marked by *un/nun* and is not preceded by by a circumstantial Adjunct or Complement, it is the ideational Theme of the clause (unmarked Given/Theme). It usually has the status of given or known information. If it is preceded by a circumstantial Adjunct or Complement, the preceding element is the Theme of the clause (marked Theme). However, when the cirucmstance is not marked by *un/nun*, the Subject/participant may have the status of textual importance (extended circumstantial Theme).

2. When a nominal group marked by *un/nun* or *i/ka* is placed at the beginning of the clause but does not have any experiential function, it is the absolute Theme of the clause. When a clause has an absolute Theme, a Subject/participant marked *i/ka* comes in the Rheme position.

3. When a Subject/participant marked by *i/ka* is placed at the beginning of the clause without any absolute Theme, explicit or elliptical, it is the Theme of the clause (unmarked New/Theme). It usually has the status of newsworthy information. Special attention is required to decide that whether or not it is part of Rheme and is actually providing new information about the Theme introduced in the proceeding discourse. *I/ka* is replaced by textual particles such as to *to* (also) or *man* (only) when the Theme carries such extra textual meaning.

4. When a Subject/participant is elliptical, it should be recovered first. If it has the referential function, and refers to the Theme introduced in the preceding discourse or is obvious within the context, it is the Theme of the clause (unmarked Given/Theme elliptical). However, if it simply refers to non-specific people, it may not function as Theme. If it is equivalent to a dummy Subject in English, the clause is assumed not to have a Theme but the whole clause is regarded as Rheme.

It should be emphasized that the Theme identification method at the clause level always has to be applied with a consideration of thematic development at the discourse level. This is particularly important in Korean because ellipsis is a frequently used cohesive device, which can from time to time result in ambiguity.

4.3.4 Reinterpretation

The model can be used to reinterpret a number of controversial issues present in earlier studies about Korean Theme and/or postpositions *un/nun* and *i/ka*. For instance, one famous example in the studies (e.g. Choi 1986) is *elephant-**nun** trunk-ka long is.* How is it different from *elephant-**ka** trunk-ka long is*? Some people argue that *elephant-nun* is the Theme but *elephant-**ka*** is not because *un/nun* is the Theme marker in Korean. When this example is interpreted using the model proposed here, *elephant-nun* is the Theme and *trunk-ka* is part of the Rheme. This could appear in a text that explains about the elephant such as *the elephant has a long trunk and big ears*. However, *elephant-ka* could also the Theme of a clause even though it is not marked by *un/nun*. It would most likely to be used in an argumentative dialogue about whether the elephant or the giraffe has a long trunk. In other words, in such a discourse, the focus is on New information, namely which animal has a long trunk. Thus the Themes would be marked by *i/ka*. As such, it is meaningless to make an argument with a separate clause out of context because Theme is realized in the clause in order to construe textual meaning at the text/discourse level.

   This feature of Korean Theme reveals that Korean expresses relational experiences with a noun ^ *un/nun* followed by another noun ^ *i/ka.* For example,

   I have a good friend: I-*nun* good friend-*ka* exists (there is).

   I have a headache: I-*nun* head-*ka* aches.

   I am thirsty: I-*nun* throut-*ka* dry is.

Kim (2001) suggests that the nominal group marked by *un/nun* indicates a global Theme while the following nominal group marked by *i/ka* indicates a local Theme. However, considering the role of Theme at the clause as well as the discourse level, it seems to be more reasonable to analyze the nominal group marked by *i/ka* as part of Rheme as argued above in Sections 4.2.3.1 and 4.2.4.5.

4.4 Theme choices in translation

Having described the system of THEME in Korean at the level of grammar, I will now discuss how it works at the level of discourse, especially in translation. The discussion is based on a small-scale survey conducted to investigate different reactions of target readers to different Theme choices in translation. Clearly the number of survey participants is very limited and therefore the responses cannot in any way be seen as statistically significant. The sample for the study was purposive and it was conducted in order to gain a preliminary qualitative response from a group of English native speakers to the effects on readers arising from the analysis presented in this chapter.

4.4.1 Texts and survey

The source text is the beginning part of a Korean short story titled *On the Overhead Bridge* by Se-Hui Cho. The survey involving 14 native speakers of English aimed to investigate their reactions to two different translations. Translation 1 is a translation published in a journal and Translation 2 is a revised version of Translation 1. In the revised translation, I made changes in some clauses by selecting different Themes from those of Translation 1. The clauses were chosen because it is also possible to choose the

same Themes as those of the source text in the clauses. The survey questionnaire is presented below:

The following texts are two versions of translation of the beginning of a Korean short story. Please read them and answer the questions below:

Translation 1

Sinae was walking in the centre of Seoul, distracted. All she could see in front of her were people, buildings and cars. On the pavement the smell of oil, the smell of people and the smell of scorched rubber hung in the air. Just to stand still and look about her would take an effort. People packed the pavement, cars packed the street. There was no place to stop, no place to stop even for a few seconds to try to control her depression.

Translation 2

Sinae was walking in the centre of Seoul, distracted. All she could see in front of her were people, buildings and cars. On the pavement the smell of oil, the smell of people and the smell of scorched rubber hung in the air. Just to stand still and look about her would take an effort. The pavement was overflowing with people, the road was overflowing with cars. There was no place for her, no place for her to stop even for a few seconds to try to control her depression.

1. Which version do you prefer?

2. Please specify reasons for your preference.

4.4.2 Survey results

As Table 4.10 shows, there was a strong preference from the readers for the second version, 57% versus 29%. Two of those surveyed did not choose either: one said that they were basically the same and therefore it was hard to choose; the other said that he liked some aspects of the first version and other aspects of second version.

Table 4.10: Results of the survey

Preference	No. of people	Percentage
Translation 1	4	29%
Translation 2	8	57%
No preference	2	14%

Those who preferred Translation 1 (29%) liked the word choice of *packed*. They said it was more concise and direct, and gave a sense of suffocating and harsher feelings. Two of them said, "It's punchier!" On the other hand, 57% of them liked the second version because it "seems to flow and reads more cohesively". Most of them pointed out that the choice of *her* in the last sentence of the second version helped them understand the situation and her feelings better.

There was an interesting response from the reader who did not have a strong preference but liked different aspects of each translation. He wrote:

> I have a slight preference for the sentence that uses *packed* in T1 rather than *overflowing* in T2 as *the pavement was overflowing with people…* sounds a little over-descriptive somehow, making the repetition here cumbersome. *People packed the pavement…* is more compact and 'tight', I think, and so the repetition works better. I have a slight preference, however, for the final sentence in T2, as I think the phrase *there was no place for HER…* is more powerful than *there was no place to stop…* – the sentence in T2 creates the impression of a street scene in which Sinae, with her private needs, did not have a place.

Two main points emerge from these responses. The first is the issue of word choice: *packed* versus *overflowing*. As mentioned above, most of the respondents liked *packed* but more than half of them regarded it as less important than the overall flow. The second is the issue of stylistics versus flow, which refers to whether a reader would choose stylistic effect or coherent textual flow. One respondent who liked the second version stated her criteria very clearly:

> As this is a piece of descriptive prose, I'm considering more the effectiveness of communication rather than the correctness of grammar. As Sinae is feeling depressed, the author's job is to convey the individual's mental experience. The author uses Sinae's perceptions of her surroundings to convey her feelings of depression.

This statement provided a succinct summary of translation issues involved in this particular study.

4.4.3 Analysis

I will now explain the changes made in Translation 2 by analyzing the Theme choices made in the source text and in Translation 1. In Table 4.11, the source text (with a literal translation) and the two translations are divided into clauses and each clause is numbered. The Theme in each clause is underlined and the differences between Translation 1 and Translation 2 are identified with boxes:

Table 4.11 Korean source text with a literal translation

Text No.	Cl. No.	Theme(s)	Rheme
15	1.1	신애는 *sinae-nun* While Sinae	시내 중심가를 걸으며 *sinay cwungsimkalul kelumye* was walking in the centre of Seoul
15	1.2	 (Sinae)	정신을 차릴 수 없었다. *cengsinul chalil swu epsessta.* couldn't keep her mind focused
15	2	[[그녀가 볼 수 있는]] 것은 *[[kunyeka pol swu issnun]] kes-un* What she could see	사람, 건물, 자동차뿐이었다. *salam, kenmwul, catongchappwuniessta.* were only people, buildings and cars.
15	3	거리에서는 *kelieyse-nun* On the streets	기름 타는 냄새, 사람 냄새, 고무 타는 냄새가 났다. *kirum thanun naymsay, salam naymsay, komwu thanun naymsayka nassta.* smell of burning oil, smell of people, smell of burning rubber emitted.
15	4	 (The distraction)	잠시 서서 주위를 둘러 보기도 어려울 정도였다. *camsi sese cwuwilul twulle pokito elyewul cengtoyessta.* (was so bad that) even stopping for a while to look around was difficult.
15	5.1	인도에 *intoey* On the pavement	사람들이 넘치고, *salamtul-i nemchi-ko,* people were overflowing and,
15	5.2	차도에 *Chatoey* On the road	자동차들이 넘쳤다. *catongchatul-i nemchyessta.* cars were overflowing.
15	6	 (Sinae)	[[몸둘]] 곳이 없었다. *[[momtwul]] kos-i epsessta.* did not have a place [[to lay (her) body]].
15	7	 (Sinae)	[[단 몇 초 동안이라도 걸음을 멈추고 우울을 달랠]] 곳이 없었다. *[[tan myech cho tonganilato kelumul memchwuko wuwulul tallayl]] kos-i epsessta.* did not a place [[to stop just for a few seconds to alleviate (her) low feelings]].

English Translation 1

1) **Sinae** was walking in the centre of Seoul,

2) (**she** being) distracted.
3) **All she could see in front of her** were people, buildings and cars.
4) **On the pavement** the smell of oil, the smell of people and the smell of scorched rubber hung in the air.
5) **Just to stand still and look about her** would take an effort.
6) **People** packed the pavement,
7) **cars** packed the street.
8) **There** was no place to stop, no place to stop even for a few seconds to try to control her depression.

English Translation 2

1) **Sinae** was walking in the centre of Seoul,
2) (**she** being) distracted.
3) **All she could see in front of her** were people, buildings and cars.
4) **On the pavement** the smell of oil, the smell of people and the smell of scorched rubber hung in the air.
5) **Just to stand still and look about her** would take an effort.
6) **The pavement** was overflowing with people,
7) **the road** was overflowing with cars.
8) **There** was no place for her, no place for her to stop even for a few seconds to try to control her depression.

For ease of presentation, the Themes of the three texts are presented in Table 4.12 and the literal translation is used when reference is made to the Korean source text. Elliptical Themes which are not expressed explicitly but can be recovered are in brackets. Table 4.12 shows that all three texts have the same Theme in each clause except Clauses 6, 7, 8 and 9. Different Theme choices in Clause 8 are inevitable because the 'there is' structure is not available in Korean. The fact that there is no Theme in clause 9 results from there being a choice of combining Clauses 8 and 9 in the English translations. However, the Themes in Clauses 6 and 7 are choices because Themes in T1 and T2 are all possible. Individual effects of these different Theme choices will be explained shortly after a brief analysis of the Themes of the Korean source text.

Table 4.12: Theme comparison of the texts

Clause No.	Translation 1	Source Text	Translation 2
1	Sinae	Sinae	Sinae
2	(Sinae)	(Sinae)	(Sinae)
3	All she could see in front of her	All she could see in front of her	All she could see in front of her
4	On the pavement	On the pavement	On the pavement
5	Just to stand still and look about her	Just to stand still and look about her	Just to stand still and look about her
6	People	On the pavement people	The pavement
7	cars	On the road cars	The road
8	There	(Sinae)	(Sinae)
9		(Sinae)	

When the thematic pattern of the source text is analyzed, it becomes clear that the author is describing the physical environment, moving the angle from one place to another by giving places the status of Theme as in Clause 4 *on the pavement*, Clause 6 *on the pavement*, and Clause 7 *on the road*. Secondly, the author is giving the description from Sinae's angle as indicated in Clause 1 *Sinae*, Clause 2 *(Sinae)*, Clause 3 *all she could see,* Clauses 8 and 9 *(Sinae).* In short, the author is describing the hectic physical

environment of the city, creating a camera-zooming-in effect from Sinae's angle, so that the reader can understand her depressive feelings from the description.

However, Translation 1 seems to be less efficient in orienting the reader to how the description of the physical environment is related to Sinae's feelings because the Themes in Clauses 6 and 7, *people* and *cars*, shift the point of departure from places to entities located in the places, which results in a disruption of flow. The motivation for these Themes seems to be the desire to produce a rhythmic effect. However, the responses to the survey confirm that this is less important than maintaining consistent Theme choices.

In Translation 2, places are deliberately chosen as Theme in Clauses 6 and 7. In addition, *for her* is added in the last clause to show the subtle but obvious connection between the physical environment and the protagonist. As a result, the text reads more smoothly, with the camera-like zooming-in effect still preserved, and efficiently orients the readers to the background, both physical and emotional, as in the source text. This analysis is backed by the reaction of one respondent, whom I interviewed after the survey. She said, "The first text is less ambiguous and refers simply to the physical environment: a very busy city street. It is so crowded and busy that she couldn't stop for a few seconds just to put her lipstick on, for example, whereas the second text sounds like it could have a broader or metaphorical meaning, for example, she doesn't belong anywhere or she doesn't fit." And when I explained that I got the second impression from the source text, her reaction was "Oh!? Then I should have chosen the second." But she is still counted as one who preferred the first translation.

As shown in the survey results, Theme choices in translation create substantially different textual meaning at the text level. This supports the underlying assumption that Theme is an important resource to create textual meaning and suggests that Themes should be carefully considered in the process of translation. Such consideration would not be possible without understanding how Theme works in both source and target languages.

4.5 Conclusion

Following the discussion in Chapters 3, the paper contained in this chapter presented the findings and results of both quantitative and qualitative data analysis. The quantitative results are based on the manual analysis of 537 clauses in a corpus of 17 texts; the qualitative findings are based on the analysis of thematic development both at the levels of clause and text with the 17 texts in the corpus. Based on the two sets of information, a model of the system of THEME in Korean is proposed as is a comparison between the system of THEME in English and Korean. In addition, a Theme identification method for Korean is suggested. A reinterpretation of some controversial examples in earlier studies of Theme is also provided to demonstrate how the proposed model can explain them. Finally, a survey is presented that investigated target readers' reactions to different choices of Theme in translation.

This study clearly showed that a study of Theme must be carried out with a close and consistent analysis of the relationship between grammar (clause) and semantics (discourse). The relationship should be considered when analyzing data and modeling a system network from a descriptivist point of view. Also it needs to be also taken into

account when the model and Theme identification method is applied to analyze text from the perspective of a user of the description. Being motivated by a question about translation, this study has also benefited from the phenomenon of translation. It is hoped that this meaningful dialogue between language description and translation continues to enrich both fields and also serves to provide useful resources for other related areas.

References

Choi, Soo-Young. 1986. Solving the Problem of the Korean Topic/Subject Particles *Nun* and *Ka*: A Paradigm and a Text Analysis. *Linguistics* 24:351-369

Halliday, M. A. K. and Hasan, Ruqaiya. 1976. *Cohesion in English*. London & New York: Longman.

Halliday, M. A. K. 1979. Modes of meaning and modes of expression: types of grammatical structure and their determination by different semantic functions. In *Function and context in linguistic analysis: a Festschrift for William Haas*, eds. D.J. Allerton, Edward Carney and David Holdcroft, 57-79. Cambridge: Cambridge University Press.

Halliday, M. A. K. 1985. Dimensions of Discourse Analysis: Grammar. In *Handbook of Discourse Analysis*, ed. Teun A. van Dijk, 29-56. London & New York: Academic Press.

Halliday, M. A. K., and Matthiessen, Christian M. I. M. 2004. *An Introduction to Functional Grammar*. London: Arnold.

Halliday, M. A. K. and McDonald, Edward. 2004. Metafunctional profile of the grammar of Chinese. In *Language Typology: A functional perspective*, eds. Alice Caffarel, J.R. Martin and Christian M. I. M. Matthiessen, 305-478. Amsterdam & Philadelphia: John Benjamins.

Hinds, J. 1983. Topic Continuity in Japanese. In *Typological Studies in Language*, ed. T. Givón, 43-94. Amsterdam & Philadelphia: John Benjamins.

Kim, Myung-Hee. 2001. Thematic Structure of Narrative and the Choice of Particle *nun* in Korean. *Korean Journal of Linguistics* 26:1-20.

Li, Charles N., and Thompson, Sandra A. 1976. Subject and Topic: A New Typology of Language. In *Subject and Topic*, ed. Charles N. Li, 457-489. New York & London: Academic Press.

Lim, Hong-Bin. 1972. Kwukeuy cwucehwa yenkwu [The study of topicalization in Korean]. *Kwuke Yenkwu [Korean Research]* 28.

Matthiessen, Christian M. I. M. 1995. *Lexicogrammatical Cartography: English Systems*. Tokyo: International Language Sciences Publishers.

Shin, Changsun. 1975. Kukeuy cwue muncey yenkwu [On the problem of subject in Korean]. *Mumpep yenkwu* 2.

Sohn, Ho-Min. 1980. Topic-prominence in Korean. *Korean Linguistics* 2:1-19.

Thomson, Elizabeth A. 2005. Theme unit analysis. *Functions of Language* 12:151-179.

Tsao, Feng-fu. 1979. *A Functional Study of Topic in Chinese: the first step towards discourse analysis*. Taipei: Student Book Co.

Zhang, Delu. 1997. Explaining word order in Chinese from the point of view of culture and function. In *Advanceds in Functional Linguistics in China: papers from the 22nd International Systemic Functional Congress and Fourth Chinese Conference on Systemic Functional Grammar*, eds. Zhuanglin Hu and Yan Fang. Beijing: Tsinghua University Press.

Chapter 5

Using Systemic Functional Text Analysis for Translator Education: An Illustration with a Focus on the Textual Meaning[1]

Mira Kim
Macquarie University, Australia

Abstract. *This paper presents text analysis based on systemic functional linguistic (SFL) theory as a pedagogical tool for the teaching of translation. It is part of a follow-up study of the present author's initial attempt to use text analysis to explain translation errors and issues found in students' translations in relation to meanings and categorize them into different kinds of meaning, namely experiential, logical, interpersonal and textual (Kim 2003 & 2007). In the present paper, particular attention is paid to textual meaning, which has not been vigorously researched in translation studies (Baker 1992, House 1997), by analyzing Themes in a set of texts, these being an English source text, two Korean texts translated by students, and a comparable text. Following the analysis, pedagogical effects of SFL-based text analysis are discussed, referring to students' learning journals as well as the results of a survey on students' experiences of applying the tool in learning translation. The quantitative data demonstrates that in general the students' experiences were positive. The qualitative data reveals the specific benefits and difficulties that they experienced.*

Keywords. Translation teaching, text analysis, Theme/Rheme, pedagogical tool, English/Korean

---

[1] Part of this paper was presented at a conference hosted by Monash University, Melbourne, Australia in 2005 and the whole paper appears in *The Interpreter and Translator Trainer* 1:2.

5.1 Introduction

This paper is concerned with the natural flow of information in translation and how to deal with the issue when teaching translation. This is certainly a vital issue in translation quality and concerns all stakeholders involved in the business of translation, including but not limited to, translators, both professional and novice, translator educators and target text readers. Nevertheless, its significance "has often been neglected in evaluations of translations", as House (1997:31) points out. Addressing the same issue, Baker suggests that translators have to "adjust certain features of source-text organization in line with preferred ways of organizing discourse in the target text" (1992:112). However, very few studies have been conducted which focus on identifying the certain features that need to be adjusted as she states (*ibid.*:113). Consequently, the issue has yet to be fully articulated and remains a difficulty, especially in teaching translation.

The present paper attempts to address the issue at the micro level (the clause) while balancing the micro approach with the macro level (the text) by applying Theme analysis based on Halliday's systemic functional linguistic (SFL) theory. **The system of THEME**[2], according to SFL theory, is one of the primary linguistic systems through which textual meaning is realized. In the next section, a brief introduction to the fundamental features of SFL theory and a comparison of the systems of THEME in English and Korean will be provided. The section will be followed by the analytical accounts of Themes in a set of texts, which comprises an English source text, two Korean translations produced by students, and a comparable text. The last section will discuss pedagogical effects of SFL-based text analysis referring to students' learning

---

[2] Following SFG conventions, the names of linguistic system are written in capital letters (i.e. system of THEME).

journals as well as the results of a survey on students' experiences of applying the tool in learning translation.

5.2 Theoretical framework[3]

The theoretical framework that this study draws on is systemic functional linguistics (SFL). The linguistic theory was influenced by Firth's model of language in the initial conceptual period. Firth (1957) adopted the notions of situational context and cultural context, which are fundamental concepts of SFL, from Malinowski (1935) and incorporated them into his linguistic model. Malinowski was an anthropologist who studied the culture of people living on the Trobriand Islands in Papua New Guinea. When he was translating some of the texts that he collected from his field work, he realized that his translations did not make much sense to his target English-speaking readers due to their lack of understanding of the contexts of the situation and the culture.

SFL was devised by Michael Halliday, who was a student of Firth, and continued to be developed into a fully-fledged theory of language by Halliday himself and other SFL scholars, such as Ruqaiya Hasan, Jim Martin and Christian Matthiessen, and has provided a theoretical framework for a number of language-related disciplines. Halliday's personal motivation to study language related to his work as a teacher. His continued efforts to make a meaningful link between theory and practice (as acknowledged in Yallop 1987:347) is perhaps one of the main reasons for the wide application of his theory. In translation studies, his systemic functional model has provided a solid theoretical basis for Catford (1965), House (1977/1997), Hatim and Mason (1990, 1997), Bell (1991), Baker (1992), Munday (1997 & 2001), Trosborg (2002) and Steiner (2002, 2004), to name a few, as Steiner explains in detail (Steiner

---

[3] The description of the framework offers only a brief outline of it. For a more detailed introduction in relation to translation studies, see Teich (2003 Chapter 3).

2005). The centrality and shared view of meaning seem to be core links between SFL and translation studies, as Newmark (1987:293) suggests:

> Since the translator is concerned exclusively and continuously with meaning, it is not surprising that Hallidayan linguistics which sees language primarily as a meaning potential should offer itself as a serviceable tool for determining the constituent parts of a source language text and its network of relations with its translation.

SFL theory has a strong social orientation stemming from the early period of its development, as explained above. Systemic functional linguists regard language as a meaning-making resource through which people interact with each other in given situational and cultural contexts. They are mainly interested in how language is used to construe meaning. Therefore, language is understood in relation to its global as well as local contexts. This fundamental view of language is expressed through several strata or levels in SFL theory as the diagram below adopted from Matthiessen (1992) demonstrates (See Figure 5.1):
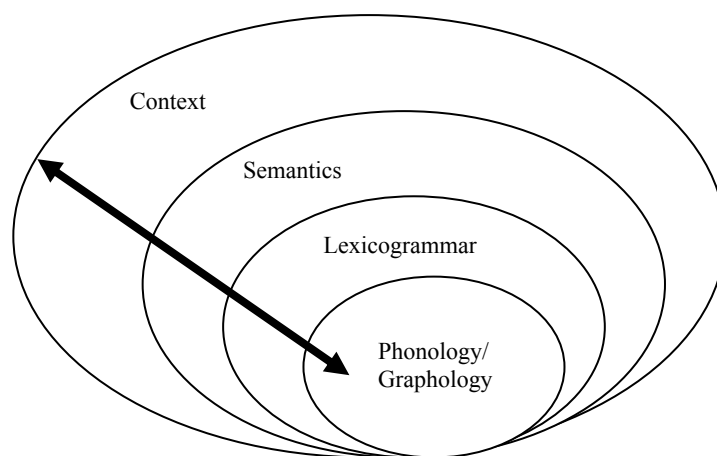
Figure 5.1 Levels of language

The levels assumed are context, which includes both context of situation and context of culture, discourse semantics, lexicogrammar and phonology/graphology. It can be said

that a higher level provides a context for its lower level or that a higher level cannot exist without its lower level. For instance, unless a word is expressed in a spoken or written form, we cannot talk about grammar. Unless an utterance is made at the meaning level of the clause, we cannot create a text or discourse at the semantic level. Therefore, in SFL, it is a common practice to study lexicogrammar, which is mainly concerned with meaning at the clause level, in relation to semantics, which is primarily concerned with meaning at the text or discourse level, and vice versa. This is another reason for the strong relevance of SFL theory to translation studies. Translators cannot create a text without working on meaning at the clause level and cannot produce a coherent text without working on meaning at the text level. As the present study focuses on textual meanings realized at the clause level moving up and down the axis between lexicogrammar and semantics, the following section explains key concepts of systemic functional grammar in particular.

5.2.1 Grammar, function and system

Systemic functional grammar (SFG) offers a way of describing lexical and grammatical choices within the systems of wording in order to understand how language is being used to realize meaning (Butt *et al* 2000:6-7). Each of the three words which constitute the term systemic functional grammar has a special meaning. Starting from the last word, **grammar** indicates the linguistic level within the overall levels of language. It studies how language is being used at the clause level.

Function represents its orientation or ultimate aim. Halliday writes (1994:15; my emphasis):

> One way of thinking of a 'functional' grammar … is that it is *a theory of grammar that is orientated towards the discourse semantics*. In other

words, if we say we are interpreting the grammar functionally, it means that we are foregrounding its role as *a resource for construing meaning*.

Halliday asserts that a distinctive meaning is construed through three different kinds of meanings, which are referred to as metafunctions in SFG: ideational, which is split into two, namely experiential and logical; interpersonal; and textual (Halliday 1994:35). Experiential meaning represents our experience of the world, namely who does what to whom, how, when, and why. Logical meaning refers to logical relations between different experiences. Interpersonal meaning concerns interaction and the relationship between the speaker and the listener or a personal attitude. The textual meaning expresses how the ideational and interpersonal meanings are organized into a coherent linear whole as a flow of information.

System indicates how SFG is different from other functional models. One primary difference is explained by Halliday (1994:15; my emphasis):

> One of the things that distinguishes systemic grammar is that it gives priority to *paradigmatic* relations: it interprets language not as a set of structures but as a network of SYSTEMS, or interrelated sets of options for making meaning. Such options are not defined by reference to structure; they are purely abstract features, and structure comes in as the means whereby they are put into effect, or 'realized' (my emphasis).

The underlying paradigmatic perspective explains the fundamental approach of SFG in describing a language (Halliday 1981:14):

> … language has been called 'a system of systems' … To put the same thing in more systemic terms: a language is a very large network of interrelated sets of options, within which each set taken by itself is very small.

Therefore, SFG thus puts more emphasis on system than structure. It is more interested in describing a set of options for each system rather than in prescribing a set of rules

from the syntagmatic perspective.[4] The primary focus of this paper is on **the system of THEME**, which represents a set of choices available for constructing textual meanings.

5.2.2 Functions of Theme

The notion of Theme was introduced by Mathesius in 1939. He defined the Theme as

> that which is known or at least obvious in the given situation and from which the speaker proceeds (Firbas 1964:268).

His definition is a combination of two concepts; known or given information and the speaker's point of departure. Halliday was influenced by work within the Prague school[5] when he incorporated the notion of Theme into the systemic functional model in the 1960s but in his SFL theory, the two concepts are regarded as separate (see Fries 1983, Davidse 1987 for a discussion of these different approaches). Since the present paper draws on SFL theory as its main theoretical framework, I will adopt the definition and functions of Theme as suggested in the theory.

The functions of Theme at the clause level are explained in two editions of *An Introduction to Functional Grammar* (Halliday 1994, Halliday & Matthiessen 2004):

> 1. The Theme is the element which serves as the point of departure of the message; it is that with which the clause is concerned (Halliday 1994:37);
>
> 2. Within that configuration (of Theme and Rheme), the Theme is the starting-point for the message; it is the ground from which the clause takes off (Halliday 1994:38);
>
> 3. It (the Theme) is that which locates and orients the clause within its context (Halliday & Matthiessen 2004:64).

---

[4] See Kenny (2001: Chapter 1) for a discussion of the differences between Chomskyan linguistics and Neo-Firthian linguistics in general and their respective contributions to translation studies.

[5] There is an affinity between Halliday's systemic functional theory and that of the Prague School in general but the two theories are not identical: have suggested different approaches in dealing with specific aspects of language, such as the definition of Theme, for instance. The affinity and differences are discussed in Halliday (1974) and Davides (1987).

These metaphoric explanations may be summed up as two primary functions of Theme, topic and orientation at the clause level. The notion of topic in the topic and comment analysis, therefore, is a much narrower concept than the notion of Theme. In spite of the obvious difference, topic has been used interchangeably with Theme in nearly all studies that address the issue of Theme in Korean, which has caused a serious confusion among Korean linguists. This problem is discussed in detail in Kim (in preparation).

The role of Theme at the text level is to create "the method of development", as Fries illustrates with respect to a number of texts (Fries 1983). For application to translation, understanding the role of Theme as the method of development is as important as, if not more important than, understanding its roles at the clause level. This notion will be exemplified in section 2.2.

5.2.3 The system of THEME in Korean

The basic principle of Theme identification that Halliday suggests for English is to draw the dividing line of Theme after the first experiential element at the clause-initial position (see Halliday & Matthiessen 2004: Chapter 3 for details). It should be stressed that this suggestion is proposed for English and not for all languages. However, this point is often misunderstood, as in Baker (1992:140-41):

> The attraction of the Hallidayan view is that, unlike the rather complex explanations of the Prague School, it is very simple to follow and apply. To some extent, it is also intuitively satisfying to suggest that what one is talking about always comes before what one has to say about it. Its disadvantages, on the other hand, include (a) its partial circularity: theme is whatever comes in initial position and whatever comes in initial position is theme; and (b) its failure to relate description of SVO languages, particularly those with relatively fixed word order such as English, to descriptions of languages with relatively free word order in which, for instance, the verb often occurs in initial position.

In fact, a number of studies that draw on the Hallidayan model have shown that

different languages mark Theme using different strategies, including indication with a morpheme like *wa* in Japanese (SOV) (Teruya 2004) and *ang* and *si* in Tagalog (VOS) (Martin 2004).

Thus it is essential to understand how textual meaning is created in each language. Unfortunately, resources that describe Korean from a systemic functional point of view are extremely limited or, in fact, almost non-existent, due to the dominant influence of the American schools of linguistics, which are primarily concerned with the syntagmatic description of structures of a language. As a consequence, few attempts have been made to explore the Korean language from a systemic functional point of view. Therefore, this paper draws on provisional findings from the present author's study about the system of THEME in Korean, which is based on a detailed analysis of 17 selected authentic Korean texts that consist of 542 clauses (Kim, in preparation). This corpus-based study has found some similarities and differences between the English and Korean THEME systems.

Given that a detailed discussion of the features of the Korean THEME system is beyond the scope of this paper, I will only discuss a few major features in comparison with English. To begin with the similarities, the clause-initial constituent has thematic importance. The Korean language, as an SOV language, has a flexible word order. Since word order is not rigidly fixed, what is placed at the beginning of the clause should be interpreted as the speaker's intentional choice to orient the listener or reader to the rest of the message. The analysis of the texts collected in the corpus reveals that the clause-initial experiential constituent has a function of orienting the reader by indicating what the clause is about (topic) or setting the scene (time or location) of the message delivered in the clause. The first kind of Theme is realized by the constituent

that is conflated with the Subject and the second by constituents other than the Subject. The first kind accounts for 75% of the clauses that have explicit Themes, while the second kind accounts for 25%. Therefore, Theme in Korean can be divided in the first place into marked Theme and unmarked Theme as in English.

However, the unmarked Theme in Korean has more complicated features than that of English due to the frequent ellipsis of the Subject and the postpositional particles attached to the Subject such as *un/nun* and *i/ka*,[6] which convey grammatical meanings. When the unmarked Theme comes with a different postpositional particle, the explicit unmarked Theme indicates whether the information conveyed in the Theme is treated as new information (*i/ka*) or known or given information (*un/nun*). When the unmarked Theme is recoverable from the given context, it is often left out. The implicit unmarked Theme is textually as important as the other explicit Themes. Understanding such features is more crucial in making Theme choices in translating thematically dynamic texts such as narratives than thematically less dynamic texts like the one that will be discussed in the following section.

5.3 Textual meaning analysis: An expository text

The English source text to be analyzed here is a short expository text concerning the fuels of the body. Twenty-five postgraduate or masters students were asked to translate the text as part of their routine assignments. The translation brief given to them requested that the translation be suitable for secondary school students in Korea. After marking all the translations submitted by the students, I selected two translations for class discussion in order to highlight the issue of textual meaning in translation. Both translations had hardly any ideational inaccuracies or interpersonally inappropriate

---

[6] Each set of *un* and *nun* and *i* and *ka* has the same functions. *Un* and *i* are used when the noun ends with a consonant and *ka* and *nun* are used when the noun ends with an vowel.

choices but one was clearly better than the other in terms of conveying textual meanings.

The English source text and the two Korean translations are as follows:

English source text

The fuels of the body are carbohydrates, fats and proteins. These are taken in the diet. They are found mainly in cereal grains, vegetable oils, meat, fish and dairy products. Carbohydrates are the principal source of energy in most diets. They are absorbed into the bloodstream in the form of glucose. Glucose not needed for immediate use is converted into glycogen and stored in the liver. When the blood sugar concentration goes down, the liver reconverts some of its stored glycogen into glucose.

Fats make up the second largest source of energy in most diets. They are stored in adipose tissue and round the principal internal organs. If excess carbohydrate is taken in, this can be converted into fat and stored. The stored fat is utilized when the liver is empty of glycogen.

Proteins are essential for the growth and rebuilding of tissue, but they can also be used as a source of energy. In some diets, such as the diet of the Eskimo, they form the main source of energy. Proteins are first broken down into amino acids. Then they are absorbed into the blood and pass round the body. Amino acids not used in the body are eventually excreted in the urine in the form of urea. Proteins, unlike carbohydrates and fats, cannot be stored for future use.

Translation 1

탄수화물, 지방, 그리고 단백질은 우리 몸에서 연료의 역할을 한다. 우리는 음식을 통해 이들을 섭취한다. 이들은 주로 곡물, 식물성 기름, 육류, 생선, 그리고 유제품에서 발견된다. 탄수화물은 주요 에너지원으로서 대부분의 식단에 들어 있다. 그것은 포도당이라는 형태로 혈류에 흡수된다. 당장 필요하지 않은 포도당은 글리코겐으로 바뀌어서 간에 저장된다. 혈액 속의 혈당량이 떨어지게 되면, 간은 저장된 글리코겐의 일부를 다시 포도당으로 전환시킨다.

두 번째로 큰 에너지원은 지방으로 대부분의 식단에 포함되어 있다. 그것은 지방조직 안과 주요한 장기들의 둘레에 저장된다. 탄수화물을 과다하게 섭취할 경우, 탄수화물은 지방으로 전환되어 저장된다. 간에 글리코겐이 없을 때, 저장된 지방이 이용된다.

단백질은 조직의 성장과 회복에 필수적인 요소이지만, 또한 에너지원으로도 사용된다. 에스키모인들의 식단과 같은 일부 식단에서 단백질은 주요 에너지원으로서의 역할을 하기도 한다. 단백질은 처음에 아미노산으로 분해된다. 그리고 그것은 혈액에 흡수되어 온 몸을 순환한다. 신체 내에서 사용되지 않은 아미노산은 결국 요소의 형태로 소변을 통해 배출된다. 탄수화물과 지방과는 달리 단백질은 나중에 사용되기 위해 저장되지 않는다.

Translation 2

우리 몸에 필요한 에너지 공급원으로는 탄수화물, 지방, 단백질로, 음식물을 통해

섭취되며, 주로 곡물류, 식물성 기름, 육류, 어류와 유제품에 함유되어 있다. 탄수화물은 대부분의 식단에 포함되어 있는 주요 에너지 공급원이며 포도당의 형태로 혈액에 흡수된다. 즉시 에너지로 쓰이지 않는 포도당은 글리코겐으로 전환되어 간에 저장되며, 저장된 글리코겐 중 일부는 혈당농도가 낮아지면 글루코즈로 재전환된다.

지방은 대부분의 식단에서 두 번째로 큰 비중을 차지하는 에너지 공급원으로, 주요 내장기관 주위 및 지방 조직 내에 저장된다. 필요 이상으로 섭취된 탄수화물은 지방으로 전환되어 저장될 수 있다. 이렇게 저장된 지방은 간에서 글리코겐이 다 소모되었을 때 이용된다.

단백질은 세포의 성장과 재생에 필수적인 영양소이지만 에너지 공급원으로도 사용될 수 있다. 예를 들어, 에스키모인의 식단과 같은 일부 식단에서는 단백질이 에너지의 주요 공급원이다. 단백질은 먼저 아미노산으로 분해된 후 혈액으로 흡수되어 우리 몸을 순환하게 되는데 에너지로 쓰이지 않은 아미노산은 결국 요소의 형태로 소변을 통해 배설된다. 단백질은 탄수화물, 지방과는 달리 향후 사용을 목적으로 저장될 수 없다.

5.3.1 Students' reactions to the translations

Before starting a detailed discussion of analyses, it is worth noting how the students reacted to the two translations. At the beginning of class, the translations were presented anonymously and the students were asked which version they would choose if they were an editor of a secondary school textbook. Seventeen students out of the 25 preferred the second version and 8 students preferred the first version. The reasons for their preferences are summarized in Table 1:

Table 5.1 Students' reactions to the two translations

Translation 1 (8; 32%)	Translation 2 (17; 68%)
Easy to understand - easy terms - short sentences Faithful to source text - style	Easy to understand - flows well - sounds natural - terms not too difficult - clear topic sentences Faithful to source text - meaning (coherence)

Even though both groups used the same criteria, namely ease of understanding and faithfulness to the source text, they chose different versions and mentioned different

reasons for their preferences. Those who preferred Translation 1 (32%) pointed out that the text used easy terms and short sentences, which made the translation easy to understand. In addition, they argued that, by using short sentences, it was stylistically more faithful to the source text.

Those who preferred Translation 2 (68%) argued that the second version was easy to understand because "it flows well and sounds natural" and that it was more faithful to the source text in terms of meaning (coherence). When they were asked which version was closer to their own translations, a majority of them said that theirs was closer to the first version, which was true.

5.3.2 Theme Analysis: English-Korean

Discussion of the analyses of the texts here will be limited here to the first paragraph as this will be sufficient to illustrate the point. As explained in Section 1.2., in English, Theme is placed at the beginning of the clause. This is the same in Korean but the unmarked Theme is often expressed implicitly when it is recoverable from the context. The source text unfolds in a straightforward thematic structure just as many expository texts do. A detailed analysis is presented below, with the Themes highlighted in bold and underlined:

English source text

1) **The fuels of the body** are carbohydrates, fats and proteins.
2) **These** are taken in the diet.
3) **They** are found mainly in cereal grains, vegetable oils, meat, fish and dairy products.
4) **Carbohydrates** are the principal source of energy in most diets.
5) **They** are absorbed into the bloodstream in the form of glucose.
6) **Glucose not needed for immediate use** is converted into glycogen
7) **and (it** is) stored in the liver.
8) **When the blood sugar concentration** goes down,
9) **the liver** reconverts some of its stored glycogen into glucose.

The above analysis clearly shows the pattern of its textual development in this stretch. The source text maintains a consistent point of departure, as the information contained within the Themes of all clauses refers to "the fuels of the body" except for clauses 8 and 9. The information starts with a general category *the fuels of the body* in clause 1 and gets more specific, with *carbohydrates* in clauses 4 and 5, then *glucose* in clauses 6 and 7. None of the clauses has the **Actor**, namely the consumer of the fuels of the body, as Theme.

The Korean translations with the literal back-translations are set out below:

Korean Translation 1

1) <u>**탄수화물, 지방, 그리고 단백질은**</u> 우리 몸에서 연료의 역할을 한다.
   <u>**carbohydrates, fats and proteins**</u> play a role of fuels in our body.
2) <u>**우리는**</u>음식을 통해 이들을 섭취한다.
   <u>**We**</u> take them through food.
3) <u>**이들은**</u> 주로 곡물, 식물성 기름, 육류, 생선, 그리고 유제품에서 발견된다.
   <u>**These**</u> are found mainly in cereal grains, vegetable oils, meat, fish and dairy products.
4) <u>**탄수화물은**</u> 주요 에너지원으로서 대부분의 식단에 들어 있다.
   <u>**Carbohydrates**</u> are included in most diets the principal source of energy.
5) <u>**그것은**</u> 포도당이라는 형태로 혈류에 흡수된다.
   <u>**They**</u> are absorbed into the bloodstream in the form of glucose.
6) <u>**당장 필요하지 않은 포도당은**</u> 글리코겐으로 바뀌어서
   <u>**Glucose not needed for immediate use**</u> is converted into glycogen and
7) <u>**(그 포도당은)**</u> 간에 저장된다.
   <u>**(The glucose)**</u> is stored in the liver.
8) <u>**혈액 속의 혈당량이**</u> 떨어지게 되면,
   <u>**When the blood sugar concentration**</u> goes down,
9) <u>**간은**</u> 저장된 글리코겐의 일부를 다시 포도당으로 전환시킨다.
   <u>**the liver**</u> reconverts some of its stored glycogen into glucose.

Korean Translation 2

1) <u>**우리 몸에 필요한 에너지 공급원으로는**</u> 탄수화물, 지방, 단백질로,
   <u>**The energy suppliers needed in our body**</u> are carbohydrates, fats and proteins and
2) <u>**(탄수화물, 지방, 단백질은)**</u> 음식물을 통해 섭취되며,
   <u>**(carbohydrates, fats and proteins)**</u> are taken through food and,

3) **(탄수화물, 지방, 단백질은)** 주로 곡물류, 식물성 기름, 육류, 어류와 유제품에 함유되어 있다.
   (carbohydrates, fats and proteins) are contained mainly in cereal grains, vegetable oils, meat, fish and dairy products.

4) **탄수화물은** 대부분의 식단에 포함되어 있는 주요 에너지 공급원이며
   Carbohydrates are the principal source of energy included in most diets and

5) **(탄수화물은)** 포도당의 형태로 혈액에 흡수된다.
   (carbohydrates) are absorbed into the bloodstream in the form of glucose.

6) **즉시 에너지로 쓰이지 않는 포도당은** 글리코겐으로 전환되어
   Glucose not needed for immediate use is converted into glycogen and

7) **(그 포도당은)** 간에 저장되며,
   (the glucose) is stored in the liver and,

8) ||**혈당농도가** 낮아지면||
   ||**When the blood sugar concentration** goes down,||

9) **저장된 글리코겐 중 일부는** 글루코즈로 재전환된다.
   some of its stored glycogen || clause 8|| is reconverted into glucose.

For convenience of discussion, a comparison table of the Themes of each text is presented in Table 2 and the English back-translations will be quoted to refer to the Korean translations. Differences between the Themes in the source text and the translations are highlighted in grey. Lighter grey indicates differences of Theme content while darker grey indicates differences of Theme expression. For instance, clauses 1 and 2 in Translation 1 contain different information from the source text in the Theme positions. Clauses 2, 3, and 5 of the source text have explicit Themes but the relevant clauses of Translation 2 have implicit Themes.

Table 5.2 Comparison of Themes of the texts

Clause No.	Translation 1	Source Text	Translation 2
1	Carbohydrates, fats and proteins	The fuels of the body	The fuels of the body
2	We	These (Carbohydrates, fats and proteins)	(Carbohydrates, fats and proteins)
3	They (Carbohydrates, fats and proteins)	They (Carbohydrates, fats and proteins)	(Carbohydrates, fats and proteins)
4	Carbohydrates	Carbohydrates	Carbohydrates
5	They (Carbohydrates)	They (Carbohydrates)	(Carbohydrates)

6	Glucose not needed for immediate use	Glucose not needed for immediate use	Glucose not needed for immediate use
7	(it (the glucose))	and (it (the glucose))	(the glucose)
8	The blood sugar concentration	the blood sugar concentration	the blood sugar concentration
9	the liver	the liver	Some of its stored glycogen

As Table 5.2 shows, in terms of the way that Theme is expressed, Translation 1 closely follows the way that the source text expresses Themes, while Translation 2 does not choose explicit Themes in three clauses, namely 2, 3 and 5. However, in terms of the information contained in Theme position, Translation 1 shows two cases of deviation (in clauses 1 and 2) while Translation 2 shows only one (in clause 9). These observations are the results of Theme analysis at the clause level. Table 3 shows how 'faithful' each of the translations is on the whole in terms of content and expression:

Table 5.3 Expression versus content

	Translation 1	Translation 2
Expression	91% (22 out of 24 clauses)	58% (14 out of 24 clauses)
Content	83% (20 out of 24 clauses)	91% (22 out of 24 clauses)

Different Theme choices have an effect on overall textual development. When clauses 1 and 2 of Translation 1 are considered individually, they appear to read well and do not have any grammatical mistakes. However, a closer observation of each clause in light of the whole paragraph reveals that the Themes of Translation 1 are not as efficient as the Themes of the source text. In the source text, the first clause orients the reader to the global topic of the text, which is the fuels of the body, in the Theme position and then introduces the specific names of the body fuels as new information in

the Rheme[7] position. In the second and third clauses, these three energy sources are taken as Theme to maintain the coherence of the text. In Translation 1, however, the first clause begins with new information, the specific names of the body fuels, which leads to a lack of orientation to the global topic of the text. In addition, in the second clause, Translation 1 uses *we*, **Actor** of *take* as Theme, and the deviation results in a break of information flow. The choice of *we* for the Theme of the second clause seems to be motivated by a desire to avoid the passive voice, which is believed to be less frequently used in Korean than in English (cf. Li & Thomson 1976:467). However, in this case, the passive voice works equally well.

In Translation 2, the first three clauses carry the same kinds of information in the Theme positions but express them implicitly in the second and third clauses. The choice reflects the dominant use of implicit Theme in Korean, as explained in Section 5.1.3. It is particularly conspicuous in expository texts, as shown in Table 4, which presents a Theme analysis of a Korean expository text chosen as a comparable text. The seven clauses are all about the dog but the dog is mentioned only in the first clause:

Table 5.4 Theme analysis of a Korean comparable text

Clause No.	Theme	Rheme
1	개는 The dog	영리하고 is clever and
2	(the dog)	충성스럽습니다. is loyal.
3	(the dog)	주인의 생각을 알아차리는가 하면, senses what their masters are thinking and
4	(the dog)	발소리만 듣고도 just by listening to their footsteps
5	(the dog)	주인을 알아봅니다. recognizes (their) masters.
6	또 Also (the dog)	집을 지키고 guards the house and

---

[7] The Rheme is the rest of the clause after the Theme.

7		심부름을 하기도 합니다.
	(the dog)	runs errands.

This implicit thematic expression also makes it possible to avoid the use of pronouns, which is very limited in Korean. However, in Translation 2 the Theme in clause 9 is different from the source text Theme. This choice is motivated by the fact that expressing *the liver* as the **Actor** of *reconverts* does not work in Korean, because Korean places restrictions on using inanimate objects as **Actor** of a doing **Process** (expressed in a verbal group). Furthermore, *some of its stored glycogen* does not seem to break the information flow, but fits well in the overall development of Themes in the first paragraph.

5.4 Pedagogical application and effects

In section 2, I discussed why one translation conveys textual meaning better than another by analyzing the source text, two translations and a comparable text. The primary unit of analysis has been the clause but the clause-level meaning analysis has been also reviewed from the perspective of the text-level meaning. This type of text analysis has been a major component in teaching translation in all of my own translation classes from beginning to advanced level since the completion of the initial study that explored the applicability of SFG-based text analysis for the teaching of translation in 2003 (Kim 2003, 2007). The role of text analysis in my teaching is to empower students to make informed choices in translating. Their choices are then not just intuitive but based on insightful analysis of texts, both source and translation. Students can therefore explain their translation choices whenever necessary.

The emphasis is on *choice* because meaning is not one dimensional but multi-dimensional and each language has different systems to express the ideational, interpersonal and textual meanings. This means that various types of conflict may well

occur in re-creating these meanings of the source text in translation. A good example might be clause 9 of Translation 2 in section 2.2. There is a conflict in expressing the textual meaning and the experiential meaning. Even though *the liver* is the Theme in the source text, it is not appropriate to choose this experiential constituent as the Theme in the translation because such an experience is usually expressed in the passive voice. So the translator has to decide whether he or she would like to maintain the Theme at the cost of producing an awkward expression of the experiential meaning or come up with another Theme that would have the least impact on textual development. As mentioned, the choice made in Translation 2 (*Some of its stored glycogen*) is an excellent one in myview, since this element was introduced as Rheme in the previous clauses.

5.4.1 Students' learning experience

A series of class activities has been designed to help students to internalize knowledge and skills in text analysis and to adapt them to meet the challenges involved in different tasks. Indeed, for effective teaching, the design and organization of such activities in a way that facilitates students' learning is as important as the introduction of the new tool set, namely text analysis, itself. Several suggestions have been made concerning how to teach translation as outlined in Kelly (2005 Chapter 1). Unfortunately, it is beyond the scope of the paper to discuss such issues and they must thus be put aside for another forum. This last section will discuss pedagogical effects and challenges in applying text analysis for the teaching of translation. There are two sets of data to be presented: firstly quantitative survey results on students' learning experiences of this method, and secondly students' learning journals.

At the end of the second semester of 2006, a survey was conducted on 24 second-, third- and fourth-semester Korean students who were taught to apply text analysis in

translating. I wanted to look at the synergy between the unit that teaches the tools of text analysis and my units, which specifically teach how to apply text analysis to the learning of practical translation. The students who were in their first-semester of study only were not surveyed because the text analysis unit is not offered for first-semester students and therefore its application is extremely limited for them. Most of the second-semester students were studying the text analysis unit at the same time they were completing the translation unit that I taught. Only one part-time second-semester student had not taken the text analysis unit during the semester. Of the 13 third-semester students, three of them had completed their first two semesters through the offshore program of Macquarie University. The offshore program offers the curriculum of Macquarie in the first two semesters only. Therefore, they had studied the text analysis course but not learned how to apply the tools to translation. All the other third- and fourth-semester students had previously taken the text analysis course and had learned how to apply knowledge and skills of text analysis in translating for two and three semesters respectively. Several questions were asked about their experience and perceptions of the application of text analysis. Each question and its response results are summarized as follows:

1) The application of SFL-based text analysis in this course was at an appropriate level for me.

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
2nd semester students (8)		87.5%	12.5%		
3rd semester students (13)	23%	61.5%	7.7%	7.7%	
4th semester students (3)	100%				

The above table shows that the majority of students surveyed agreed that they did not have difficulties in understanding the new terms and concepts of SFL when they were

applied to discuss translation issues. The summary also shows that none of the second-semester students strongly agreed, while 23% of the third-semester students and 100 % of the fourth-semester students strongly agreed. This may be attributed to the fact that the second-semester students learned the text analysis unit and translation unit at the same time.

2) The meaning-based (experiential, logical, interpersonal and textual) analysis of translation issues helped me think critically about translation issues.

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
2nd semester students (8)	31.5%	62.5%			
3rd semester students (13)	46%	38.5%	15%		
4th semester students (3)	67%	33%			

This is the question on which the students agreed most strongly. Except for two third- semester students (15%), all the students surveyed answered that the meaning-based analysis of translation issues was useful to develop their critical thinking skills about these issues.

3) The application of text analysis to translation helped me improve my overall translation competence and skills.

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
2nd semester students (8)	25%	25%	50%		
3rd semester students (13)	15%	69%	15%		
4th semester students (3)	67%	33%			

Looking at the responses to this question in connection with students' responses to the first and second questions, we note that although there is general agreement with the first question and strong agreement with the second, 50% of second-semester students were not sure about the immediate usefulness of text analysis in improving their overall

translation competence, while 84% of third-semester students and 100% of fourth-semester students agreed with or strongly agreed with the question. This may reflect the fact that a period of time is required for the learner to internalize new knowledge and skills.

The next question was about synergy effects between the translation unit and the text analysis unit. Question 4-1 was asked of the second semester students and Question 4-2 of the third- and fourth-semester students.

4-1)   The application of text analysis in this course helped me understand the text analysis course better.

4-2)   I am increasingly able to apply knowledge and analysis skills learned in the text analysis course when translating.

	Strongly agree	Agree	Not sure	Disagree	Strongly disagree
2nd semester students (8)	12.5%	50%	37.5%		
3rd semester students (13)		61.5%	38.5%		
4th semester students (3)	67%	33%			

About two-thirds (62.5%) of the second-semester students responded positively to the question. This is quite a significant indicator of the contribution of this method to the overall coherence of the program curriculum considering the learning difficulties that students experience when theoretical courses are offered without much meaningful connection to translation practice. Continuous application of the knowledge that they have acquired in a previous semester also benefits the students, as 61.5% of the third-semester students and 100% of the fourth-semester students agreed that they were increasingly able to apply the knowledge and skills delivered in the relevant units.

Students' learning journals, in which they reflect on their translation process and comment on their translation choices, are another source for understanding the

pedagogical efficacy of this method. I have observed over the last three years that most students show a tendency to gradually relinquish the rigid dichotomist attitude that demands a right or wrong answer. They also increasingly take an active role in the translation process in identifying issues and difficulties, and in researching comparable texts and finding best choices in a given context of situation. They are also able to identify their own patterns of translation errors. The following three quotations from some end-of-semester learning journals of third-semester students exemplify such changes:

> I made a lot of terrible mistakes with logical meanings in Week 5's assignment. Last semester, I had never thought about this kind of mistranslation. After the assignment, I have tried to be very careful with logical relations between clauses and I could reduce this kind of mistranslation by putting more time and efforts to read the source text thoroughly.

> Even though I was told that text analysis was very helpful, I could not apply this to actual translation assignments sometimes because I was in hurry to submit (the assignment) or I just did not know what to do about it. However, I remember the lecture with the third assignment, which was a translation of *Chairman's message*. We dealt with some problematic translations from colleagues and compared those translations and then analyzed what made them awkward or fail to carry a good flow of the text. Then I realized that the role of Theme was significant, and I analyzed my translation and understood what I had done wrong. I felt like that each separate part of my knowledge finally was getting into shape.

> It was very helpful for me to explore the interpersonal metafunction of the text such as relationship between the addresser and addressees, context of situation and an appropriate use of language. … After all, translation is a professional service, requiring delivery of communication in an appropriate mode of language. I have also learned the importance of research on specific genre of text. … Research on the comparable text gave me a powerful tool to guide me in choosing right style of translation.

The following quotation is extracted from another third-semester student's journal, in which she comments on both positive and negative aspects of applying SFL-based text analysis in translation. She took two previous translation courses at the overseas

program of Macquarie University in Korea:

> During the first two semesters, I have struggled to make my translation fluent and coherent. It was the problem that many teachers had continuously pointed out in my translations. I thought that it was because I hadn't read enough Korean texts of various fields and thus I have sought to find a solution to this problem just by reading many newspapers, books and other forms of texts. It was, of course, helpful for me to reduce same kinds of errors and enhance quality of my translation to some degree. In this semester, I found there was a clear and systematic way to improve coherence and fluency in translation …. While reviewing the translation of *the fuels of the body* with my teacher and classmates, I could find that systemic functional grammar, which I had regarded just as a theory, can be a useful tool for translation. It was a wonderful experience to see how Theme, Rheme, hyper-Theme and macro-Theme, which once seemed meaningless and not to be related to one another, are functionally working in translation. … Furthermore applying this tool to these brochures, I could achieve the clearness and coherence in my translation, … This kind of analysis was really worthwhile especially in understanding texts and polishing my translation… However, I still have difficulty in applying it to Korean texts because many of Themes in Korean texts are not clear or sometimes are omitted …

This latter quotation is very specific about the benefits of the application of text analysis in terms of translation quality and translation process. The student was aware that her translations had quality issues associated with fluency and coherence. She tried to address the issue by reading more Korean texts. Her learning strategy worked to an extent. However, when she learned how to apply Theme analysis in translation, she was able to locate the source of her problem at the clause, the paragraph and the text levels. Then she found it especially useful in understanding the source text and polishing the translation. Her learning experience can be compared to the discovery of a map on a long and tiring journey, as follows. A traveller knows his or her destination. He or she walks and walks following their intuitions. Then they find a map, which shows them where they are in relation to the whole picture and points them in the right direction.

However, the student made two other points: firstly that she was not able to see the value of text analysis even though she learned it in the text analysis course and secondly

that she still found it difficult to use with Korean texts. In relation to the first point, it is not just her problem but a problem that students may experience if they are taught a theory course with no connection to their practice courses. This issue can be most efficiently solved through the collaboration between text analysis teachers and translation teachers. As translation teachers apply text analysis knowledge in teaching translation, and text analysis teachers analyze texts that are used in translation classes, students become motivated to learn a theory-based text analysis and, as a result, approach the relevant theoretical knowledge more easily. Where a course is taught without any meaningful link with other courses offered in the program, educational efficiency is very limited. In relation to the second point, the inability to apply text analysis to Korean texts is largely due to the lack of resources related to the Korean language, as mentioned earlier. It is a challenge, of course, but also provides good motivation to embark on studies of the language from a multi-dimensional perspective, focusing on translation issues. In this relation of mutual influence, both translation and language studies continue to benefit from each other and expand and deepen our knowledge in both disciplines. This is particularly important considering the wide gap between theory and practice in translation studies, as Yallop states (1987:347):

> In the field of translation, the gulf between theory and practice is evident enough. The widespread belief that a good knowledge of two languages is sufficient to make one a competent translator suggests not only that translators do not need much specialized training but also that translation is a (relatively) intuitive procedure that requires little or no theoretical insight. It must equally be said that linguists do not respond to this belief adequately if they merely assert that theoretical analysis and understanding are the foundation of true knowledge. The kind of scientism that denigrates the status and value of practical wisdom does a disservice to both theory and practice, and theoreticians cannot escape the fact that many excellent translations are produced by persons who have had little or no formal training in Translation and who have never made the acquaintance of linguistics or translation theory.

The field of translation teaching is an excellent context in which the collaboration between practitioners and theorists can take place. Translation teachers need to rely on theory to develop practical tools for future professionals and theorists need input from consumers of their theory for further development. [8] More importantly, by using knowledge of text analysis in the negotiation process of translation to make informed decisions and to learn how to defend their translation choices, students will ultimately be able to develop a positive self image as professional translators.

5.5 Conclusion

This paper has discussed how systemic functional text analysis is used in teaching of translation, with a special focus on the delivery of textual meaning in translation. Theme analysis constituted the main tool and the focus of the analysis was at clause level. Clause-level analysis was considered in relation to the thematic development at the text level to show how a natural flow of information in translation and, not just clause accuracy at clause level, can be achieved. Pedagogical effects were examined through quantitative survey results, which showed the positive learning experience of the students in general, and through qualitative learning journals, which specified several benefits of the application. Such findings may be taken for granted, just as a journey with a map definitely has more advantages than a journey without one. However, just as the discovery of the right type of map to suit the journey is critical, so is the discovery of the right type of text analysis for translation. This paper suggests that the meaning-oriented systemic functional linguistic theory has a great deal of potential as a tool for meaning-driven translation and that vigorous studies should be encouraged to explore this potential.

---

[8] Efforts to introduce this kind of collaboration are currently being developed between translation teachers and text analysis teachers in the Department of Linguistics at Macquarie University.

Acknowledgements

References

Baker, Mona. 1992. *In Other Words*. London & New York: Routledge.
Bell, Roger T. 1991. *Translation and Translating*. London: Longman.
Butt, David, Fahey, Rhondda, Feez, Susan, Spinks, Sue and Yallop, Collin. 2000. *Using Functional Grammar: An Explorer's Guide*. Sydney: NCELTR, Macquarie University.
Catford, J. C. 1965. *A Linguistic Theory of Translation: An Essay in Applied Linguistics*, London: Oxford University Press.
Davidse, Kristin. 1987. M. A. K. Halliday's Functional Gammar and the Prague School, In *Functionalism in Linguistics,* eds. Reně Dirven and Vilěm Fried, 39-79. Amsterdam & Philadelphia: John Benjamins.
Firbas, Jan. 1964. On defining the theme in Functional Sentence Analysis. *TLP* 1: 267-80.
Firth, J. R. 1957. *Papers in Linguistics 1934-51*. London: Oxford University Press.
Fries, Peter H. 1983. On the status of Theme in English: Arguments from Discourse. In *Micro and Macro Connexity of Texts*, eds. Janos Petöfi and Emel Sözer, 116-152. Hamburg: Helmut Buske Verlag.
Halliday, M. A. K. 1974. The place of "Functional Sentence Perspective" in the system of linguistic Description. In *Papers on Functional Sentence Perspective*, ed. F. Daneš, 43-53. The Hague & Paris: Academia, Publishing House of the Czechoslovak Academy of Science.
Halliday, M. A. K. 1981. Introduction. In *Readings in Systemic Linguistics*, eds. M. A. K. Halliday and J. R. Martin, 13-6. London: Batsford Academic & Educational.
Halliday, M. A. K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.
Halliday, M. A. K. and Matthiessen, Christian M. I. M. 2004. *An Introduction to Functional Grammar*. London & New York: Arnold.
Hatim, Basil and Mason, Ian. 1990. *Discourse and the Translator*, London & New York: Longman.
Hatim, Basil and Mason, Ian. 1997. *The Translator as Communicator*. London & New York: Routledge.
House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.
House, Juliane. 1997. *Translation quality assessment: A model revisited*. Tübingen: Narr.
Kelly, Dorothy. 2005. *A Handbook for Translator Trainers. A Guide to Reflective*

Practice. Manchester: St. Jerome.

Kenny, Dorothy. 2001. *Lexis and Creativity in Translation: A Corpus-based Study*. Manchester: St. Jerome.

Kim, Mira. 2003. Analysis of translation errors based on systemic functional grammar: Application of text analysis in English/Korean translation pedagogy. Unpublished minor dissertation. Linguistics Department, Macquarie University.

Kim, Mira. 2007. Translation error analysis: A systemic functional grammar approach. In *Across Boundaries: International Perspectives on Translation Studies*, eds. Dorothy Kenny and Kyongjoo Ryou. Newcastle upon Tyne: Cambridge Scholars Publishing.

Kim, Mira. (in preparation) A Corpus Based Study on Theme in Korean.

Li, Charles N., and Thompson, Sandra A. 1976. Subject and Topic: A New Typology of Language. In *Subject and Topic*, ed. Charles N. Li. New York & London: Academic Press.

Malinowski, Branislav. 1935. *Coral Gardens and their Magic*. London: Allen & Unwin.

Martin, J. R. 2004. Metafunctional Profile of the Grammar of Tagalog. In *Language Typology: A functional perspective*, eds. Alice Caffarel, J.R. Martin and Christian M. I. M. Matthiessen, 255-304. Amsterdam & Philadelphia: John Benjamins.

Matthiessen, Christian M. I. M. 1992. *Lexicogrammatical Cartography: English Systems*. Tokyo: International Language Sciences Publishers.

Munday, Jeremy. 1997. *Systems in Translation: A Computer-assisted Systemic Analysis of the Translation of Garcia Marquez*. PhD dissertation. Bradford: University of Bradford.

Munday, Jeremy. 2001. *Introducing Translation Studies: Theories and Applications*. London & New York: Routledge.

Newmark, Peter. 1987. The Use of Systemic Linguistics in Translation Analysis and Criticism. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 293-304. Amsterdam & Philadelphia: John Benjamins.

Steiner, Erich. 2002. Grammatical metaphor in translation - some methods for corpus-based investigation. In *Informational Structure in a Cross-Linguistic Perspective* eds. H. Hasselgård, S. Johansson, B. Behrens and C. Fabricius-Hansen, 213-228. Amsterdam: Rodopi.

Steiner, Erich. 2004. *Translated Texts: Properties, Variants, Evaluations*. Frankfurt/M.: Peter Lang Verlag.

Steiner, Erich. 2005. Halliday and translation theory - Enhancing the options, broadening the range, and keeping the ground. In *Continuing discourse on language : a functional perspective* eds. Ruqaiya Hasan, Christian Matthiessen and Jonathan Webster. London Equinox.

Teich, Elke. 2003. *Cross-Linguistic Variation in System and Text: A Methodology for the Investigation of Translations and Comparable Texts*. Berlin & New York: Mouton de Gruyter.

Teruya, Kazuhiro. 2004. Metafunctional profile of the grammar of Japanese. In *Language Typology: A Functional Perspective*, eds. Alice Caffarel, J. R. Martin and Christian M. I. M. Matthiessen. Amsterdam/Philadelphia: John Benjamins.

Trosborg, Anna. 2002. Discourse Analysis as Part of Translator Training. In *The Role of Discourse Analysis for Translation and in Translator Training*, ed. Christina Schäffner, 9-52. Clevedon: Multilingual Matters.

Yallop, Colin. 1987. The practice and theory of translation. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 347-354. Amsterdam & Philadelphia: John Benjamins.

Chapter 6

Readability Analysis of Community Translation: A Systemic Functional Approach[1]

Mira Kim
Macquarie University, Australia

Abstract. *The present author works as a translator, teaches translation and researches on translation. Based on her professional experience, she points out that readability is a crucial quality issue of translations provided for the Korean community in Australia. Switching hats from professional to researcher, she argues that the quality issue stems from an unbalanced attention to different aspects of meaning. That is, a translation reads as awkward and unnatural when it is translated with a focus placed more heavily on delivering the ideational meaning (i.e. content) than on delivering the interpersonal (i.e. the relationship between the author and readers) and textual meaning (i.e. natural flow of information). Two short example texts are analyzed to illustrate the point, based on Michael Halliday's systemic functional linguistic (SFL) theory. Results of a quantitative survey are discussed to verify the theory-based argument. This paper concludes with a number of suggestions on how translation researchers and translation practitioners can collaborate in order to share the responsibility of improving the quality of translation in general and the quality of community translation in particular.*

---

1 The paper in this chapter was presented at the fifth conference of Critical Link, a major international forum for community interpreting and translation hosted by the University of Western Sydney in April 2007 and has been submitted for a book publication of selected conference papers in July of the same year.

6.1 Introduction

The community translation service is provided in a number of countries whose population consists of people from different cultural and linguistic backgrounds. The service plays a pivotal role as a means of communication in such culturally and linguistically diverse societies as Australia. When I immigrated to Australia several years ago, I was surprised to find some useful information for immigrants available in my mother tongue, but the nice surprise quickly turned into a disappointment due to the quality of such translations. I often had to refer to their English source texts for clarification because they did not read well. Soon after settling down in Sydney, I started to provide a translation service for the community myself. The service I have mainly provided is proofreading translations. When I proofread translations done by professional translators[2], I do correct inaccurate information but spend more time in making comments and suggestions to make them read better. Such professional experience confirms my reactions as target reader that community translations need to be substantially improved for readability.

This critical opinion is based on my personal belief as a translator that "covert (target text focused)" (House 2001:144) translations are required for community translation, which means "the translator must attempt to re-create an equivalent speech event" and therefore he or she needs to make legitimate choices at the levels of wording and grammar in order to produce a text that plays an equivalent function of its source text (*ibid.*:141). The reason for the belief is that the function of texts translated for the

---

[2] In the Australian context, professional translators refer to those who are accredited by the National Accreditation Authority for Translators and Interpreters (NAATI). The accreditation has been mainly offered through paper-based exam results without any training requirement. Recently, it is also offered through NAATI-accredited educational institutions, for example the postgraduate programs in Translating and Interpreting at Macquarie University.

community is mainly enabling people to do something (e.g. documents about road and traffic rules, immunization, tax returns etc.) and the primary purpose of getting the texts translated is to assist people who live in the same society but have difficulties in understanding English texts to do the same things as those who get access to information in English.

In this paper, I will address the very issue of readability of community translations in Korean language drawing on Michael Halliday's systemic functional linguistics (SFL). From the view point of SFL, the issue of readability can be interpreted as being attributed to an unbalanced attention to different aspects of meaning. That is, a translation becomes very hard or awkward to read, when a focus is placed more heavily on delivering the ideational meaning (i.e. content) than on delivering the interpersonal (i.e. the relationship between the author and recipients) and textual meaning (i.e. natural flow of reading) in the translation.

The paper is structured into four parts. Firstly, I will give a brief introduction to the theoretical framework used to analyze the readability of community translations. Secondly, I will analyze two short example translations that do not read very well to identify some sources of the difficulties. Thirdly, I will present the results of a quantitative survey that was conducted to test the theory-based analysis by means of the target readers' perceptions. In the last part, I will discuss possible collaborations between those who study the phenomenon of translation and those who produce actual pieces of translation. My aim is to make a theoretical as well as a practical contribution to the area of community translations in general and Korean translations in particular.

6.2 Theoretical framework[3]

6.2.1 The linguistic model of SFL

The theoretical framework that this study draws on is systemic functional linguistic (SFL) theory. It was devised in the 1950s and 1960s by Michael Halliday, influenced by Firth's model of language in the initial conceptual period. Firth (1957) adopted the notions of context of situation and context of situation, which are fundamental concepts of SFL, from Malinowski (1935) and incorporated them into his linguistic model. Malinowski was an anthropologist who studied the culture of people living on the Trobriand Islands in Papua New Guinea: his main contributions to anthropology and the study of culture were his field work methodology and his functional theory, with an emphasis on context. When he was translating some of the texts that he collected from his field work, he realized that his translations would not make sense to his target English-speaking readers due to the lack of their understanding of the contexts of the situation and the culture.

Since the conceptual period, SFL theory continued to be developed into a fully-fledged theory of language by Halliday himself and other SFL scholars, such as Ruqaiya Hasan, Jim Martin and Christian Matthiessen, and has provided a theoretical framework for a number of language-related disciplines. Halliday's personal motivation to study language related to his work as a teacher. His continued efforts to make a meaningful link between theory and practice (as acknowledged in Yallop 1987:347) is perhaps one of the main reasons for the wide application of his theory. In translation studies, his systemic functional model has provided a solid theoretical basis for Catford (1965),

---

[3] This is a very brief introduction due to the limitations of space. For a more detailed introduction to the theory in relation to translation, see Teich (2003).

House (1977/1997), Hatim & Mason (1990, 1997), Bell (1991), Baker (1992), Munday (1997 & 2001), Teich (1999, 2003), Trosborg (2002) and Steiner (2002, 2004), to name a few (for a detailed discussion see Steiner 2005). Core links between SFL and translation studies seem to be the centrality of meaning and the shared view of meaning, as Newmark (1987:293) explains:

> Since the translator is concerned exclusively and continuously with meaning, it is not surprising that Hallidayan linguistics which sees language primarily as a meaning potential should offer itself as a serviceable tool for determining the constituent parts of a source language text and its network of relations with its translation.

SFL theory has a strong social orientation stemming from the early period of its development, as explained above. Systemic functional linguists regard language as a meaning-making resource through which people interact with each other in given situational and cultural contexts. They are centrally interested in how language is used to construe meaning. Therefore, language is understood in relation to its global as well as local contexts. This fundamental view of language is expressed through several strata or levels in SFL theory as Figure 6.1 adopted from Matthiessen (1995:6) demonstrates:
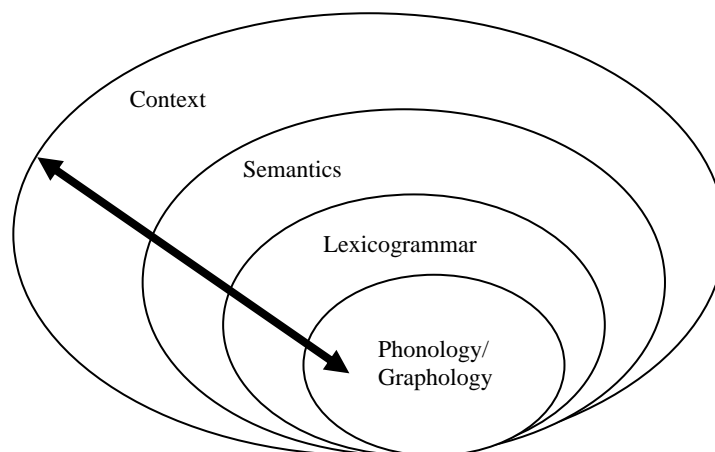
Figure 6.1 Levels of language

The levels assumed are context, which includes both context of situation and context of culture, discourse semantics, lexicogrammar and phonology/graphology. It can be said that a higher level provides a context for its lower level or that a higher level cannot exist without its lower level. For instance, unless a word is expressed in a spoken or written form, we cannot talk about grammar. Unless an utterance is made at the meaning level of the clause, we cannot create a text or discourse at the semantic level. Therefore, in systemic functional linguistics, it is a common practice to study lexicogrammar, which is mainly concerned with meaning at the clause level, in relation to semantics, which is primarily concerned with meaning at the text or discourse level, and vice versa. This is another reason for the high relevance of SFL theory to translation studies. Translators cannot create an accurate text without working on meaning at the clause level and cannot produce a coherent text without working on meaning at the text level.

6.2.2 The correlation between grammar, semantics and context (register)

Halliday hypothesizes that there are four distinct modes of meaning: experiential and

logical (together grouped into ideational), interpersonal and textual (Halliday 1979). The experiential meaning represents our experience of the world, namely who does what to whom, how, when, and why. The logical meaning refers to logical relations between the experiences. The interpersonal meaning expresses interaction and the relationship between the speaker and the listener or a personal attitude. The textual meaning expresses how the ideational and interpersonal meanings are organized into a coherent linear whole as a flow of information. Each abstract mode of meaning is realized through a particular linguistic system such as TRANSITIVITY, MOOD and THEME. At the same time, these modes of meaning are associated with the situational aspects of register (Halliday 1978, 1994). Halliday's register theory basically suggests that there are three variables in any situation that have linguistic consequences and they are field, tenor and mode. Field refers to the focus of our activity (i.e. what is going on); tenor refers to the way the speaker relates to other people (e.g. a status in relation to power); and mode refers to the communication channel (e.g. spoken or written) (for a detailed explanation, see Martin 1992 Ch. 7, Eggins 2004 Ch. 4).

This correlation can be presented as a diagram in Figure 6.2:
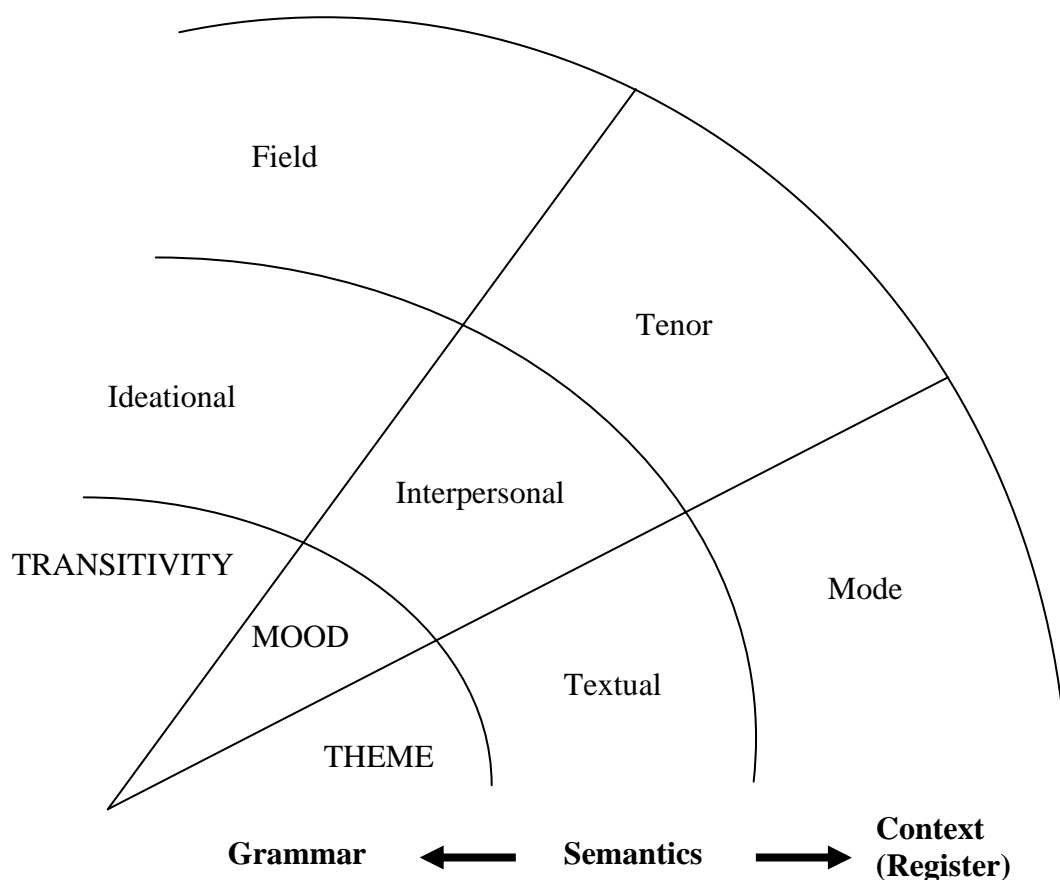
Figure 6.2 The correlation between grammar, semantics and context

The ideational meaning is realized through the TRANSITIVITY system in association with the field of the text; the interpersonal meaning is realized through the MOOD system in association with the tenor of the text; and the textual meaning is realized through the THEME system in association with the mode of the text. Martin (2001:154) explains the importance of the correlation as follows:

> This correlation between register categories and functional components in the grammar is very important. It is this that enables systemicists to predict on the basis of context not just what choices a speaker is likely to make, but which areas of the grammar are at stake. Conversely it allows us to look at particular grammatical choices and to understand the contribution they are making to the contextual meaning of a sentence. *This makes it possible for systemic linguists to argue on the basis of grammatical evidence about the nature of field, mode and tenor at the*

> *same time as it gives them a way of explaining why language has the shape it does in terms of the way in which people use it to live.* (my emphasis)

The correlation is also highly important in translating. For instance, in order to produce a translation that functions as its source text, translators should be able to analyze the source text at the levels of grammar, semantics and register and "legitimately manipulate" (House 2001:141) the source text at all these levels using a "cultural filter" (*ibid*:141) and linguistic knowledge of both languages.

6.3 Survey of target readers' perceptions

In a discussion about translation quality such as the present one, it is important to take into account how it is perceived by human agents (House 2001:127). Therefore, this paper reports on a study involving 118 Koreans living in Sydney who were surveyed on their perceptions about community translation in general and specific translations that used strategies based on systemic functional text analysis (the questionnaire can be found in Appendix). They were asked seven questions: two for personal information (age and gender), three for their general perceptions about community translations and two for their opinions about two different translations of the same English source text. This section presents the first five questions and the last two questions will be discussed in Section 6.4.

Out of 118 Koreans surveyed 32 are males and 86 are females. Their ages groups are presented in Table 6.1. It shows a wide spread of age groups from 25 and 54:

Table 6.1 Age groups of the respondents

Age groups	18-24	25-34	35-44	45-54	55-64	65+
No. of people	5	29	44	36	4	0
Percentage	4%	25%	37%	31%	2%	0%

In relation to community translation, they were asked whether or not they have read any community translation. Out of 118, 87 (74%) of them indicated that they have read translated texts for the community and 31 (26%) that they have not. Out of 87 people who have read translated texts for the community, 12 (14%) found the information in the translated texts very useful; 56 (64%) useful; 19 (22%) not very useful; and 1 (1%) not useful at all. These responses indicate that the majority of the surveyed (74%) have attempted to read translated texts to get various kinds of information about the community and most of them (80%) found the information either very useful or useful. These results show that translation is an important communication method for them to rely on to get information.

When asked how easy it is for them to read the translations, 13 (15%) out 87 said it was very easy; 56 (64%) average; and 19 (22%) very hard, as Table 6.2 shows:

Table 6.2 Survey results of a question regarding readability (Q5)

	No. of people	Percentage
They (The translations) read well.	13	15%
Average	56	64%
They don't read well.	19	22%

These results confirm that the Korean target readers share my personal opinion as a translator that community translations need to be improved in terms of readability as

only 15% of the surveyed found them easy to read. The following sections will discuss, with two example translations, what can be improved and how and why, drawing on SFL briefly introduced in Section 6.2.

6.4 Analysis of translations

In the introduction section, I attributed the issue of readability of community translations to the unbalanced attention among different aspects of meaning. This section will analyze two short translations that have a few issues to be addressed for better readability. The issues in the first example are related to textual meaning; the issues in the second are related to interpersonal meaning.

6.4.1 Translation issues concerning textual meaning

The first example translation was chosen particularly to illustrate translation choices to produce better textual meaning. As explained in Section 6.2.2, in order to understand the textual meaning, we need to understand the mode of the source text (register) and THEME system in both source and target languages (grammar). Theme plays a major role in creating a seamless coherent text. The functions of Theme at the clause level are explained in two editions of *An Introduction to Functional Grammar* (Halliday 1994, Halliday & Matthiessen 2004):

> 1. The Theme is the element which serves as the point of departure of the message; it is that with which the clause is concerned (Halliday 1994:37);

> 2. Within that configuration (of Theme and Rheme), the Theme is the starting-point for the message; it is the ground from which the clause takes off (Halliday 1994:38);

3. It (the Theme) is that which locates and orients the clause within its context (Halliday & Matthiessen 2004:64).

These explanations may be summed up as two primary functions of Theme, topic and orientation at the clause level. The clausal Themes of a passage correlate with "the method of development of the passage" (Fries 1983:116) at the text level as Fries illustrates with respect to a number of texts (Fries 1981/1983). For application to translation, understanding the role of Theme as the method of development is as important as, if not more important than, understanding its roles at the clause level. This point will be illustrated shortly with the example text.

The basic principle of Theme identification that Halliday suggests for English is to draw the dividing line of Theme after the first experiential element at the clause-initial position (see Halliday & Matthiessen 2004 Ch. 3 for details). It should be stressed that this suggestion is proposed for English and not for all languages. It is significant to understand that different languages do have different ways of realizing Theme in applying the concept of Theme in translation studies. However, this point is often misunderstood, as in Baker (1992:140-141):

> The attraction of the Hallidayan view is that, unlike the rather complex explanations of the Prague School, it is very simple to follow and apply. To some extent, it is also intuitively satisfying to suggest that what one is talking about always comes before what one has to say about it. Its disadvantages, on the other hand, include (a) its partial circularity: theme is whatever comes in initial position and whatever comes in initial position is theme; and (b) its failure to relate description of SVO languages, particularly those with relatively fixed word order such as English, to descriptions of languages with relatively free word order in which, for instance, the verb often occurs in initial position.

In fact, a number of studies that draw on the Hallidayan linguistic model have shown that different languages mark Theme using different strategies, including indication

with a morpheme like *wa* in Japanese (SOV) (Teruya 2004) and *ang* and *si* in Tagalog (VOS) (Martin 2004).

Thus it is essential to understand how textual meaning is created in each language. Unfortunately, resources that describe Korean from a systemic functional point of view are extremely limited, in fact, almost non-existent, due to the dominant influence of the American schools of linguistics, which are primarily concerned with the syntagmatic description of structures of a language. As a consequence, few attempts have been made to explore the Korean language from a systemic functional point of view. Therefore, this paper draws on provisional findings from the present author's study about the system of THEME in Korean, which is based on a detailed analysis of 17 selected authentic Korean texts that are comprised of 541 clauses (Kim, in preparation, or Chapters 3 and 4 of the present thesis). This corpus-based study has found some similarities and differences of Theme between in English and Korean.

To begin with the similarities, the clause-initial constituent has a thematic importance in both languages. The Korean language, as an SOV language, has a flexible word order. As the word order is not rigidly fixed, what is placed at the beginning of the clause should be interpreted as the speaker's intentional choice to orient the listener or reader to the rest of the message. The analysis of the texts collected in the corpus reveals that the clause-initial experiential constituent has a function of orienting the reader by indicating what the clause is about (topic) or setting the scene (e.g. time or location) of the message delivered in the clause.

However, there are differences. The unmarked Theme in Korean has more complicated features than that of English due to the frequent ellipsis of the Subject and

the postpositions attached to the Subject such as *un/nun* and *i/ka*,[4] which convey grammatical meanings. When the unmarked Theme comes with a different postposition, the explicit unmarked Theme indicates whether the information conveyed in the Theme is treated as new information (*i/ka*) or known or given information (*un/nun*). When the unmarked Theme is recoverable from the given context, it is often left out. Nevertheless, the implicit unmarked Theme is textually as important as the other explicit Themes.

The first text is part of a Korean translation of English anti-bullying information for parents. It is available on the website of the Department of Education and Training of New South Wales (https://www.det.nsw.edu.au/languagesupport/index.htm). The source and translated texts share the same purpose of informing parents of the significance of the issue in Australian society and asking for their support to prevent it. The source text addresses five main Themes in each paragraph: the Department's recognition of bullying as a significant matter; the explanation of bullying; anti-bullying plans; how parents can support to prevent bullying; and sources of more information on bullying. For our discussion, the second paragraph which defines and explains what bullying is will be analyzed. The Themes of this paragraph develops in a way that gives a series of information about the topic. It is quite a common paragraph structure in exposition or argument. This thematic development is realized in English by putting the topic at the beginning of clause as shown in Table 6.3:

Table 6.3 Theme/Rheme analysis of the source text on "bullying"

	Theme	Rheme
1	Bullying	can be defined as intentional, repeated behaviour by individuals or group of individuals that causes distress, hurt or undue pressure.

---

[4] Each set of *un* and *nun* and *i* and *ka* has the same functions. *Un* and *i* are used when the noun ends with a consonant and *ka* and *nun* are used when the noun ends with an vowel.

2	It	can involve all sorts of harassment (sex, race, homosexuality or transgender), humiliation, domination and intimidation of others.
3	Bullying behaviour	can be[5]:
4	Bullying	can devalue, isolate and frighten young people.
5	It	has long-term effects on those engaging in bullying behaviour, those who are the subjects of bullying behaviour and the onlookers or bystanders.

In Korean, however, such a thematic development is realized by ellipsis once the Theme has been introduced in the topic sentence as a comparable text[6] shows in Table 6.4:

Table 6.4 Theme/Rheme analysis of a comparable text

Clause No.	Theme	Rheme
1	개는 The dog	영리하고 충성스럽습니다. is clever and loyal.
2	 (the dog)	주인의 생각을 알아차리는가 하면, senses what their masters are thinking and
3	 (the dog)	발소리만 듣고도 just by listening to their footsteps
4	 (the dog)	주인을 알아봅니다. recognizes (its) masters.
5	또 Also (the dog)	집을 지키고 guards the house and
6	 (the dog)	심부름을 하기도 합니다. runs errands.

The example translation of the bullying text below does not reflect the textual aspect of Korean outlined above but repeats the same Theme explicitly in each clause as in English source text as shown in Table 6.5:

Table 6.5 Theme/Rheme analysis of the original translation

	Theme	Rheme

---

[5] A series of examples are listed in dot points. The list is excluded in the analysis.
[6] It is drawn from the corpus in the study described in Chapters 3 and 4 of the present thesis.

1	왕따[7]는 Bullying-*nun*	개인 혹은 여러 명이 타인에게 고의적 반복적으로 고통, 고뇌 혹은 심한 압박감을 주는 행위로 규정지을 수 있습니다. can be defined as intentional, repeated behaviour by individuals or group of individuals that causes distress, hurt or undue pressure.
2	왕따에는 In bullying-nun	타인에게 가하는 모든 종류의 희롱 (성, 인종, 신체장애, 동성애, 성전환 등), 모욕적 언동, 제압, 위협이 포함됩니다. all sorts of harassment (sex, race, homosexuality or transgender), humiliation, domination and intimidation of others are included.
3	다음은 The following- nun	왕따에 해당될 수 있는 행위들입니다. are behaviours that can be regarded as bullying.
4	왕따는 Bullying-*nun*	미성년자들에게 자존상실감, 소외감, 공포감을 줄 수 있습니다. can devalue, isolate and frighten young people.
5	왕따는 Bullying-*nun*	가해자, 피해자, 방관자에게 장기적인 영향을 미칩니다. has long-term effects on those engaging in bullying behaviour, those who are the subjects of bullying behaviour and the onlookers or bystanders.

When the way that Theme is realized in Korean is taken into account, the translation can be revised as follows:

Revised translation

왕따는 개인 혹은 여러 명이 타인에게 고의적 반복적으로 고통, 고뇌 혹은 심한 압박감을 주는 행위로 규정지을 수 있으**며, 여기에는** 타인에게 가하는 모든 종류의 희롱 (성, 인종, 신체장애, 동성애, 성전환 등), 모욕적 언동, 제압, 위협이 포함됩니다. **왕따로 간주될 수 있는 행위에는** 다음과 같은 것이 있습니다.

…

왕따는 미성년자들에게 자존상실감, 소외감, 공포감을 줄 수 **있으며,** 가해자, 피해자, 방관자에게 장기적인 영향을 미칩니다.

Back translation

---

[7] The lexical choice of bullying in the original translation is 괴롭히기, which means annoying . It is replaced with 왕따, which is regarded as a more appropriate equivalent of bullying in Korean.

> Bullying can be defined as intentional, repeated behaviour by individuals or group of individuals that causes distress, hurt or undue pressure **and, in here** all sorts of harassment (sex, race, homosexuality or transgender), humiliation, domination and intimidation of others can be included. **In behaviours that can be regarded as bullying** the following are included.
>
> …
>
> Bullying can devalue, isolate and frighten young people **and (elliptical Theme)** has long-term effects on those engaging in bullying behaviour, those who are the subjects of bullying behaviour and the onlookers or bystanders.

Sentences 1 and 2 as well as Sentences 4 and 5 in the source text are combined into one sentence in the revised translation using textual postposition 며 *mye* (and) to avoid a frequent use of a Theme which has been already introduced. The Theme of the third sentence maintains the Theme of the source text as there is not any particular motivation to change it in the translation.

The two translations were presented to the respondents in the survey. The minor changes made in the revised translation might not be considered significant. But the survey showed the target readers' substantially different reactions to the two different translations. Those who responded that that the original translation read very well or well was 56% while those responded that the revised translation read very well or well was 85%. The results are presented in Table 6.6 and Figure 6.3:

Table 6.6 Survey results on two different translations of the bullying text (Q6)

	Original translation	Revised translation
It reads very well.	16 (14%)	55 (46%)
It reads well.	50 (42%)	45 (39%)
Average	42 (36%)	18 (15%)
It does not read well.	10 (8%)	0
I don't understand the content.	0	0
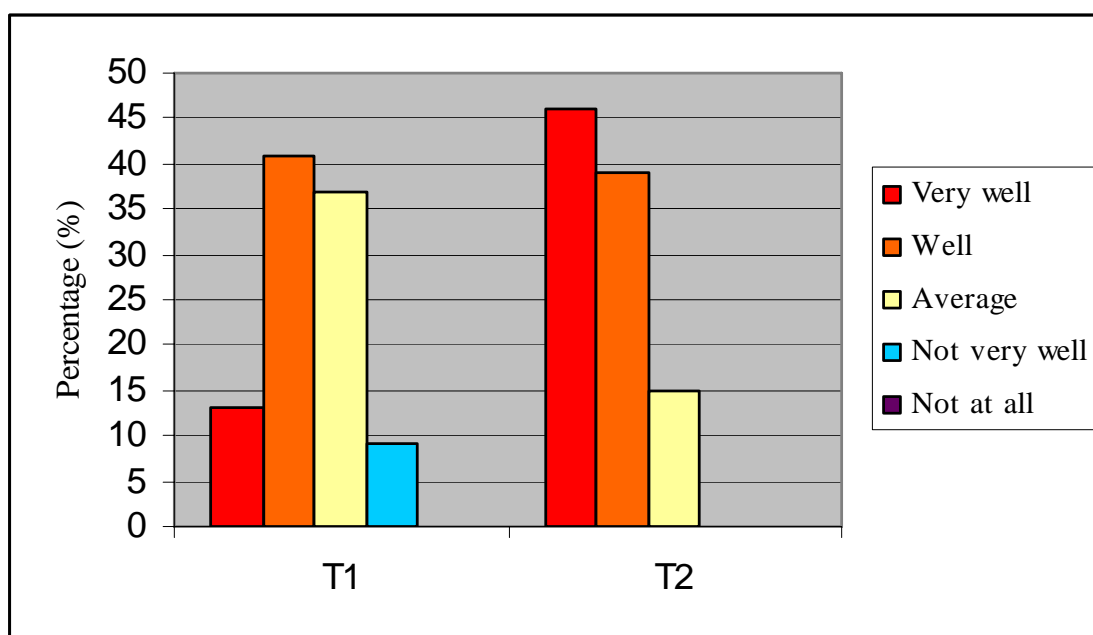
Figure 6.3 Survey results on two different translations of the bullying text (Q6)

When the 118 respondents' preferences between the two translations are analyzed, the effect of the changes becomes more outstanding. As presented in Table 6.7 and Figure 6.4, 88 respondents (75%) preferred the revised translation. They mainly commented on

the flow of information: it is "smooth" (12 respondents); "natural" and therefore easy to understand (10); and "comfortable" (3). Other comments include: "meaning is delivered more efficiently even though the sentences are longer", "(it) can be found in natural Korean texts", and "(it) does not feel like a translation but a text originally written in Korean". By the same token, the lack of natural flow was pointed out as the main reason for not preferring the original translation. Respondents said that it read as "disjointed" or "choppy" (15); "unnatural" (7); or "monotonous" (2). Four of them mentioned specifically they did not like the repetition of the Subject *bullying* and sentences that they considered too short.

Table 6.7 Target readers' preferences on the bullying translations (Q6)

Original	Revised	No preference
6 (5%)	88 (75%)	24 (20%)
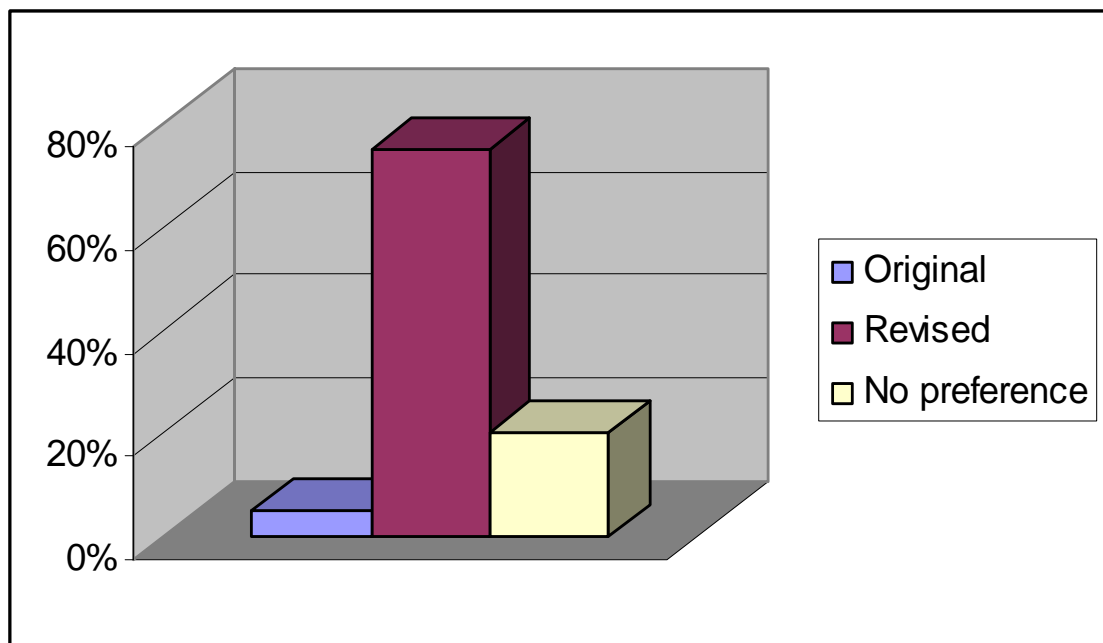
Figure 6.4 Target readers' preferences on the bullying translations (Q6)

The strong preference for the revised translation is particularly telling that choosing Themes and expressing them in the way it they are realized in the target language does improve the readability of translations for target readers.

6.4.2 Translation issues concerning interpersonal meaning

In the above Section 6.4.1, the readability of translation has been discussed in relation to the textual meaning, on which Themes at the clause level have a great impact. In this section, I will consider interpersonal issues that impact on the readability of translation. As explained in Section 6.2.2., the interpersonal meaning is related to tenor, which is determined by the relationship between the author and the recipients. The example text that will be considered in this section is part of a text on the website of Centrelink, which is the Australian government's body that provides services regarding social benefits (http://www.centrelink.gov.au). The text is entitled, *Tell me what you think,* and its purpose is to ask for feedback on their service.

The source text is written in an informal, friendly way referring to people as *you* and using imperative sentences like *tell me what you think* and *please take a few moments to let us know how we can improve our service*. The tenor reflects an apparently equal relationship between the government and the people in Australia. This kind of text is not straightforward to translate if the translator wants to translate the content in an interpersonally appropriate way. First of all, he or she has to consider what kind of tenor target readers would expect in this kind of text. Their expectation for the tenor might be different from that of the source text readers. For instance, English speaking readers in Australia would not object to this kind of casual and informal relationship between the government and people, whereas Korean speaking readers, even though they live in Australia, would find it rude or offensive, at least when they read Korean texts

regardless of whether they are translations. Therefore it is necessary to change the tenor relationship from an equal and informally friendly one to an equal but formally friendly and polite one in order to achieve the purpose of the text. In this process of decision making, the translator has to use "a cultural filter" (House 1997:29). Once it has been decided to adjust the tenor (interpersonal meaning) of the source text, the translator may need to make choices that are different from those of the source text at the levels of wording and grammar.

The original translation is a source-text oriented translation that chooses word-to-word equivalences. It is presented below followed by its source text:

Original translation

당신이 생각하고 있는 것을 저희에게 말씀해 주십시오. (제목)

당신의 피드백은 저희들에게는 중요합니다. 어떻게 하면 저희들의 서비스를 개선할 수 있는지 파악하기 위하여 잠시 시간을 내주시기 바랍니다. 당신은 다음과 같은 일을 하실 수 있습니다.

Source text

Tell us what you think (Title)

Your feedback is important to us. Please take a few moments to let us know how we can improve our service. You can:

If the translation needs to deliver an equal but formally friendly interpersonal meaning, firstly, the translator needs to be careful in selecting from the MOOD system. Unlike English, imperatives are not commonly used when goods and services are requested in formal, polite written mode in Korean. Therefore the first imperative clause (title) *Tell me what you think* was revised as *(We) would like to listen to your opinion* and the second imperative *Please take a few moments* was revised as *(We) would very much appreciate if (you) take a little*.

Secondly, the use of person pronouns is very unusual in Korean. When a person has been introduced, it tends either to become elliptical in the sentences that follow or the person's name or title is repeated if necessary. In particular, 당신 *tangsin,* which is the second person pronoun, is used very markedly with distinct pragmatic meanings in Korean. It can be used as the second person pronoun between husband and wife or between strangers usually in an argument, such as over a traffic accident. It can be also used as the third person honorific pronoun when the person is not present. In fact, *you* can be translated in a number of different ways in Korean depending on the relationship between the speaker and the listener. In the revised translation, *you* was translated into 여러분 *yeolepwun*, which is a hierarchically neutral word to refer to addressees (plural) in the title and the first sentence. The selection of an equivalence of pronoun *we* (*us*) also requires careful attention interpersonally. It can be translated into 우리에게 *wulieykey* when the speaker has an equal or superior position to the addressee or 저희에게 *cehuyeykey* when the speaker is in a lower position than the addressee. In the original translation, *us* was translated into *cehuyeykey*, which creates an interpersonal meaning that gives the government unnecessarily low status. So in the revised translation, the first *us* in the first sentence was translated into *wulieykey* and the second one into *Centrelink* to avoid the frequent use of the pronoun.

Thirdly, nominalization instead of phrases or clauses is one of the frequent strategies employed in formally written texts in Korean. Therefore, the revised translation has chosen to translate the English phrase *How we can improve our service* into a nominalization *service improvement methods of the Centrelink* to create a certain degree of formality. The revised translation and its back translation are presented below:

Revised translation

여러분의 의견을 듣고 싶습니다 (제목)

여러분이 주시는 피드백은 우리에게 소중합니다. 잠시만 시간을 내시어 센터링크의 서비스 개선 방안에 대한 귀하의 의견을 알려주시면 대단히 감사하겠습니다. 의견 제시 방법은 다음과 같습니다.

Back translation

(We) would like to listen to your opinions (Title)

Feedback that you give is valuable to us. (We) would very much appreciate if (you) make a little time and tell your opinions about the service improvement methods of the Centrelink. Ways of expressing opinions are as follows.

As explained above, the revised translation has a number of translation shifts motivated to adjust the interpersonal meaning to the target culture.

The survey results showed the strikingly different perceptions of the target readers of the original and revised translations, as indicated in Table 6.8 and Figure 6.5 below:

Table 6.8 Survey results on two different translations of the Centrelink text (Q7)

	Original translation	Revised translation
It reads very well.	9 (7%)	67 (58%)
It reads well.	24 (20%)	47 (39%)
Average	59 (50%)	4 (3%)
It does not read well.	25 (22%)	0
I don't understand the content.	1 (1%)	0

Table 6.8 shows that 97% of the surveyed answered that the revised translation read very well (58%) and well (39%) while only 27% said that the original read very well (7%) and well (20%). The results also demonstrate the expectations of target readers toward community translations.
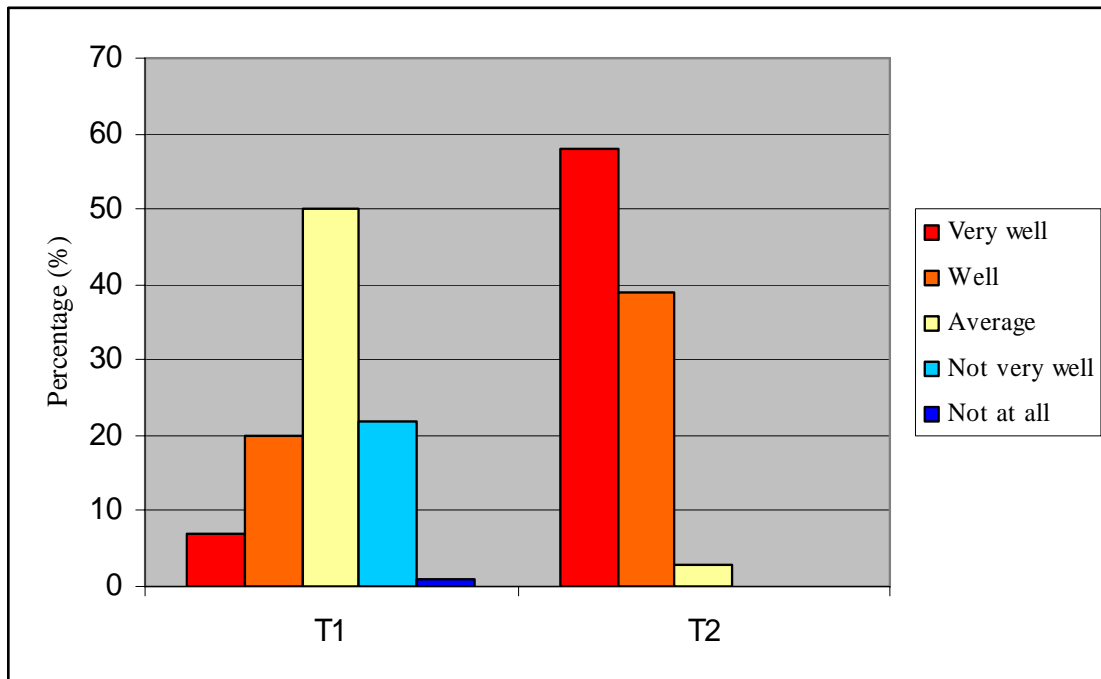
Figure 6.5 Survey results on two different translations of the Centrelink text (Q7)

When it comes to their preferences, 87% of the surveyed preferred the revised translation to the original as presented in Table 6.9 and Figure 6.6 below. Reasons for their preference were: it "sounds like a Korean text" (17); it is "natural" (14); "smooth" (11); "kind and polite" (8); and "easy to understand" (3). "Natural" and "smooth" were the reasons also mentioned for the preference for the revised translation of the bullying text but the following additional comments clearly indicate some differences:

- I will answer their survey because I feel that my opinions will be respected (3);

- I feel like expressing my opinions for them;

- It makes me feel good;

- It is appropriately formal.

Comments on the original translation were critical. They said it is a "too literal translation" (19), "unnatural or awkward" (10), "impersonal and unfriendly" (10) and "hard to understand" (4). Additional comments include:

- It's like a machine translation;

- I don't feel like answering their survey because it sounds like an order;

- The translation makes me feel as if I am investigated at a police station;

- I feel offended because it is aggressive and giving an order;

- I feel annoyed.

One respondent provided a lengthy comment. She said, "Even while I am still reading it, I can immediately think of the original English text – this is a literal translation. That in itself isn't the problem per se, except that no one speaks like that in Korean! It is very obviously a translation. The expression and choice of words are awkward and clumsy. I gain better understanding only after translating it back into English in my head, since the phrases do make sense in English. Instructions aimed at the public in Korean do not use the word "당신(*tangsin*)" to refer to the audience, and the last sentence in particular is laughable."

Table 6.9 Target readers' preferences on the Centrelink translations (Q7)

Original	Revised	No preference
(3) 3%	(103) 87%	12 (10%)
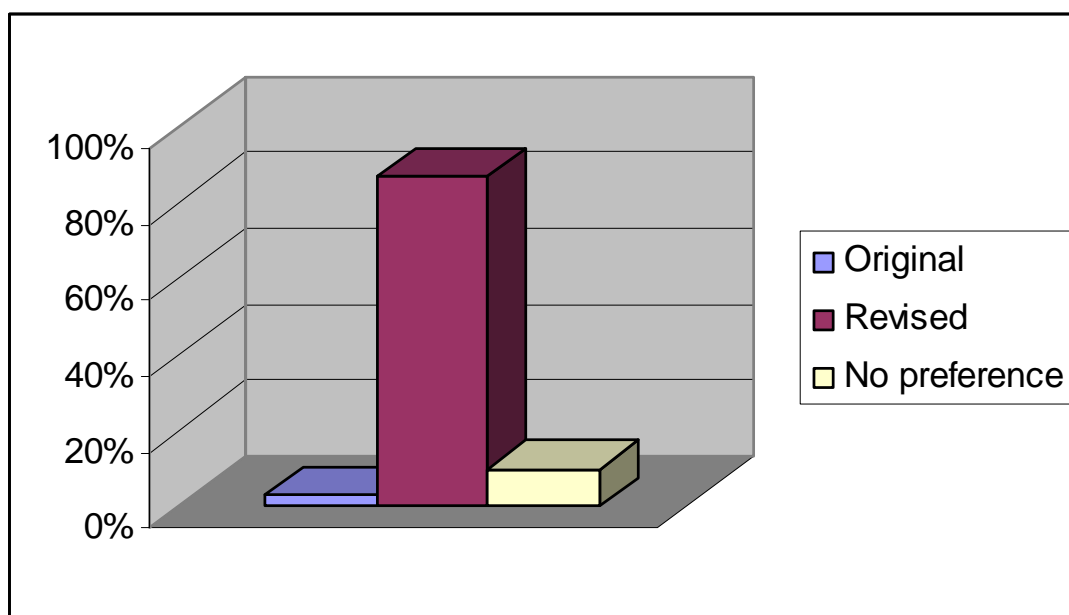
Figure 6.6 Target readers' preferences on the Centrelink translations (Q7)

All the comments above are centered on the interpersonal meaning and they are obviously different from the textual comments on the bullying translations. The quantitative results and comments strongly support the decision to change the tenor of the source text into an appropriate one in the target culture via the use of the cultural filter and linguistic features of the target language.

I have discussed the readability issue of community translations. The abstract concepts of textual and interpersonal meanings have been discussed in relation to translation choices at the lower levels of language, wording and grammar. In doing so, I have illustrated with two short translations the difference that can be made. The first text was revised to improve the textual meaning and the second one was revised to

improve the interpersonal meaning. The quantitative survey results demonstrated the strong preference of the target readers for both of the revised translations.

6.5 Shared responsibility

Drawing on SFL theory in translation studies has feasible benefits for community translators primarily because it is a linguistic theory that explains abstract semantic aspects of language at the macro level of context in relation to concrete lexis and grammar at the micro clause level. Using the theory as a tool, translators can make informed choices in translating and articulate reasons for their choices. Intuitive knowledge of language is transformed by a appreciation of the functions of language using text analysis skills and appropriate vocabulary. Translators might not have to change the way they translate, but it is still of paramount importance for them to be able to explain what they are doing. Baker says that 'if translation is ever to become a profession in the full sense of the word, translators will need something other than the current mixture of intuition and practice to enable them to reflect on what they do and how they do it' (Baker 1992:4).

In presenting this paper, I do not intend to be dogmatic by implying that a linguistic approach is the only way to study the phenomenon of translation or that SFL is the only linguistic theory that makes sense in explaining what translators do. On the contrary, I believe that different approaches and theories should be actively pursued to understand better the human activity that may have the longest linguistic history. However, attempts to use these theories should not take a cozy arm-chair approach. Any theory-based approach should be tested with authentic texts in real translation situations to show how and why it contributes to the body of knowledge in translation studies.

In addition, it is a significant effort to make the theory accessible to practitioners who are not necessarily expected to have an extensive linguistic knowledge in their field. The benefits of scholarly research work should be actively disseminated through various venues such as conferences, workshops and professional training programs, to create synergistic effects for both researchers and practitioners.[8]

From the practitioners' side, translators do need to actively seek opportunities to upgrade their knowledge and skills, just like professionals in any other fields. It is also worthwhile to initiate or participate in research projects wherever possible. This is a truly meaningful way in which translation researchers and translators can work together to share the responsibility to improve the quality of translation in general and the quality of community translation in particular.

Acknowledgements

References

Baker, Mona. 1992. *In Other Words*. London and New York: Routledge.
Bell, Roger T. 1991. *Translation and Translating: Theory and Practice*. London & New York: Longman.
Catford, J. C. 1965. *A Linguistic Theory of Translation*. London: Oxford University Press.
Eggins, Suzanne. 2004. *An Introduction to Systemic Functional Linguistics*. New York & London: Continuum.
Fries, Peter H. 1981. On the status of Theme: Arguments from discourse. *Forum Linguisticum* 6:1-38.
Fries, Peter H. 1983. On the status of Theme in English: Arguments from discourse. In *Micro and Macro Connexity of Texts*, eds. Janos Petöfi and Emel Sözer, 116-152. Hamburg: Helmut Buske Verlag.

---

[8] For instance, after my presentation at the Critical Link conference, a practitioner who is responsible for translation quality at a public organization proposed a collaborative research project and we have started to draw up the blueprint of the project.

Halliday, M. A. K. 1978. Is learning a second language like learning a first language all over again? In *Language learning in Australian society*, eds. D. E. Ingram and T. J. Quinne. Melbourne: International Press and Publications.

Halliday, M. A. K. 1979. Modes of meaning and modes of expression: types of grammatical structure and their determination by different semantic functions In *Function and context in linguistic analysis: a Festschrift for William Haas*, eds. D.J. Allerton, Edward Carney and David Holdcroft, 57-79. Cambridge: Cambridge University Press.

Halliday, M. A. K. 1994. *An Introduction to Functional Grammar*. London: Edward Arnold.

Halliday, M. A. K. and Matthiessen, Christian M. I. M. 2004. *An Introduction to Functional Grammar*. London: Arnold.

Hatim, Basil, and Mason, Ian. 1997. *The Translator as Communicator*. London and New York: Routledge.

Hatim, Basil , and Mason, Ian. 1990. *Discourse and the translator*: Language in social life. London and New York: Longman.

House, Juliane. 1977. *A Model for Translation Quality Assessment*. Tübingen: Narr.

House, Juliane. 1997. *Translation quality assessment: A model revisited*. Tübingen: Narr.

House, Juliane. 2001. How do we know when a translation is good? In *Exploring Translation and Multilingual Text Production: Beyond Content*, eds. Erich Steiner and Colin Yallop, 127-160. Berlin, New York: Mouton de Gruyter.

Martin, J. R. 2004. Metafunctional Profile of the Grammar of Tagalog. In *Language Typology: A Functional Perspective*, eds. Alice Caffarel, J. R. Martin and Christian M. I. M. Matthiessen, 255-304. Amsterdam & Philadelphia John Benjamins.

Martin, J. R. 2001. Language, register and genre. In *Analysing English in a Global Context*, eds. Anne Burns and Caroline Coffin, 149-166. London: Routledge.

Matthiessen, Christian M. I. M. 1995. *Lexicogrammatical Cartography: English Systems*. Tokyo: International Language Sciences Publishers.

Munday, Jeremy. 2001. *Introducing Translation Studies*. London and New York: Routledge.

Munday, Jeremy. 1997. Systems in Translation: a computer-assisted systemic analysis of the translation of Garcia Marquez, University of Bradford: PhD dissertation

Newmark, Peter. 1987. The Use of Systemic Linguistics in Translation Analysis and Criticism. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 293-304. Amsterdam & Philadelphia: John Benjamins.

Steiner, Erich. 2002. Grammatical metaphor in translation - some methods for corpus-based investigation. In *Informational Structure in a Cross-Linguistic Perspective* eds. H. Hasselgård, S. Johansson, B. Behrens and C. Fabricius-Hansen, 213-228. Amsterdam: Rodopi.

Steiner, Erich. 2004. *Translated Texts: Properties, Variants, Evaluations*. Frankfurt/M.: Peter Lang Verlag.

Steiner, Erich. 2005. Halliday and translation theory - Enhancing the options, broadening the range, and keeping the ground. In *Continuing discourse on language : a functional perspective* eds. Ruqaiya Hasan, Christian Matthiessen and Jonathan Webster. London Equinox.

Teich, Elke. 1999. System-oriented and text-oriented comparative linguistic research: Cross-linguistic variation in translation. *Languages in Contrast* 2:187-210.

Teich, Elke. 2003. *Cross-Linguistic Variation in System and Text: A Methodology for the Investigation of Translations and Comparable Texts*. Berlin & New York: Mouton de Gruyter.

Teruya, Kazuhiro. 2004. Metafunctional profile of the grammar of Japanese. In *Language Typology: A Functional Perspective*, eds. Alice Caffarel, J. R. Martin and Christian M. I. M. Matthiessen. Amsterdam/Philadelphia: John Benjamins.

Trosborg, Anna. 2002. Discourse Analysis as Part of Translator Training. In *The Role of Discourse Analysis for Translation and in Translator Training*, ed. Christina Schäffner, 9-52. Clevedon, Buffalo, Toronto, Sydney: Multilingual Matters.

Yallop, Colin. 1987. The practice and theory of translation. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 347-354. Amsterdam & Philadelphia: John Benjamins.

Appendix

1. Please circle the age group that you belong to. (연령)
   A.18-24   B. 25-34   C. 35-44   D. 45-54
   E. 55-64   F. 65+

2. Please circle your gender. (성별)
   A. Male (남성)   B. Female (여성)

3. Have you read the government documents translated into Korean (e.g. brochures
   or information sheets provided by Centrelink, Department of Education and
   Training, RTA or Tax Office) to find out some information?
   정보를 얻기 위해서, 호주 정부 기관의 한국어 번역 자료를 읽어보신 적이
   있습니까? (예, 센터링크나 교육부, RTA, 혹은 세무서 등에서 발간하는
   한국어 책자나 안내서 등)
   A. Yes (예)   Go to Q4
   B. No (아니오)   Go to Q8

4. How useful do you find them in relation to information received?
   번역된 자료들이 (내용적인 측면에서) 얼마나 도움이 되었습니까?
   A. Very useful (많은 도움이 되었다)
   B. Useful (도움이 되었다)
   C. Not very useful (별로 도움이 되지 않았다)
   D. Not at all (전혀 도움이 되지 않았다)

5. How easy is it for you to read the translations?
   번역된 자료들의 가독성.
   A. They read well (잘 읽힌다)
   B. Average (보통이다)
   C. They don't read well. (잘 안 읽힌다)

6. The followings are two translation versions of a same English source text. Please
   read them and tell me how easy it is to read each text. (다음은 같은 내용의
   2 가지 번역본 입니다. 두 번역을 모두 읽어 보시고 각각의 번역이 얼마나
   잘 읽히는지 답변해 주시면 감사하겠습니다.)

   번역 1

   왕따는 개인 혹은 여러 명이 타인에게 고의적 반복적으로 고통, 고뇌 혹은
   심한 압박감을 주는 행위로 규정지을 수 있습니다. 왕따에는 타인에게
   가하는 모든 종류의 희롱 (성, 인종, 신체장애, 동성애, 성전환 등), 모욕적
   언동, 제압, 위협이 포함됩니다. 다음은 왕따에 해당될 수 있는
   행위들입니다.....

   왕따는 미성년자들에게 자존상실감, 소외감, 공포감을 줄 수 있습니다.
   왕따는 가해자, 피해자, 방관자에게 장기적인 영향을 미칩니다.
   A. Reads very well. (아주 잘 읽힌다)

B. Reads okay. (잘 읽힌다)
C. Average (보통이다)
D. Doesn't read well. (잘 안 읽힌다)
E. I don't understand the content. (내용 파악이 안된다)

Why?이유는?_____

_____

번역 2

왕따는 개인 혹은 여러 명이 타인에게 고의적 반복적으로 고통, 고뇌 혹은 심한 압박감을 주는 행위로 규정지을 수 있으며, 여기에는 타인에게 가하는 모든 종류의 희롱 (성, 인종, 신체장애, 동성애, 성전환 등), 모욕적 언동, 제압, 위협이 포함됩니다. 왕따로 간주될 수 있는 행위에는 다음과 같은 것이 있습니다.....

왕따는 미성년자들에게 자존상실감, 소외감, 공포감을 줄 수 있으며, 가해자, 피해자, 방관자에게 장기적인 영향을 미칩니다.

A. Reads very well. (아주 잘 읽힌다)
B. Reads well. (잘 읽힌다)
C. Average (보통이다)
D. Doesn't read well. (잘 안 읽힌다)
E. I don't understand the content. (내용 파악이 안된다)

Why?이유는?_____

_____

7. The followings are two translation versions of a Centrelink survey form. Please read them and tell me how easy it is to read each text. (다음은 센터링크의 고객 설문조사지의 2 가지 번역본 입니다. 두 번역을 모두 읽어 보시고 각각의 번역이 얼마나 잘 읽히는지 답변해 주시면 감사하겠습니다.)

번역 1

당신이 생각하고 있는 것을 저희에게 말씀해 주십시오. (제목)

당신의 피드백은 저희들에게는 중요합니다. 어떻게 하면 저희들의 서비스를 개선할 수 있는지 파악하기 위하여 잠시 시간을 내주시기 바랍니다. 당신은 다음과 같은 일을 하실 수 있습니다.

A. Reads very well. (아주 잘 읽힌다)
B. Reads well. (잘 읽힌다)
C. Average (보통이다)
D. Doesn't read well. (잘 안 읽힌다)
E. I don't understand the content. (내용 파악이 안된다)

Why?이유는?_____

_____

<u>**번역 2**</u>

여러분의 의견을 듣고 싶습니다. (제목)

여러분이 주시는 피드백은 우리에게 소중합니다. 잠시만 시간을 내시어 센터링크의 서비스 개선 방안에 대한 귀하의 의견을 알려주시면 대단히 감사하겠습니다. 의견 제시 방법은 다음과 같습니다.

A. Reads very well. (아주 잘 읽힌다)
B. Reads well. (잘 읽힌다)
C. Average (보통이다)
D. Doesn't read well. (잘 안 읽힌다)
E. I don't understand the content. (내용 파악이 안된다)

Why?이유는?_____
_____

Chapter 7   Conclusion

Following the Introduction, this thesis has presented five self-contained journal articles. Although each article was constructed as an individual paper, these individual papers have a consistent theme, which is textual meaning either in Korean or in translation between English and Korean. Together they form a connected and integrated discussion that focuses on various dimensions of the main theme under investigation and provides different but related perspectives. Chapter 2 presented a pilot project that motivated the present study and explored ways in which systemic functional text analysis can be used in teaching translation. Chapters 3 and 4 discussed a discourse-based study exploring how textual meaning is realized in Korean using a corpus of 17 texts. Chapter 4, in particular, presented a model of the system of THEME in Korean. Based on the findings, Chapters 5 and 6 discussed how the knowledge of THEME systems in English and Korean can be used in translation, particularly for the practical purposes of translator education and community translation.

Each of the articles was presented at a relevant national or international conference in order to get constructive feedback from a wide audience. As a consequence of the conference presentations, two of them (Chapters 2 and 5) have been published and one

(Chapter 6) has been submitted for publication. The other two (Chapters 3 and 4) are to be submitted in the near future to relevant journals.

7.1 The imitations of the study

As anticipated in Chapter 1, the study has contributed to enhancing the body of knowledge about Korean in translation studies and linguistics by investigating important but marginalized issues, namely Theme in linguistics and textual meaning in translation, and exploring the Korean language for the first time from a systemic functional point of view. To highlight the two most important contributions, firstly, its theory-based account of textual meaning in translation deepens our understanding of the phenomenon of translation. Enhanced textual insights can be a practical resource for professional translators and translation teachers because they can explain the vague aspects of translation explicitly and systematically, as implied in Chapters 5 and 6. Secondly, this study analyzed complicated issues and problems that have arisen in previous studies on Korean Theme and postpositions *un/nun* and *i/ka*. It suggested a model of the system of THEME, which provides a global picture, within which existing findings and suggestions can be accommodated. In other words, the model revealed that findings and suggestions from earlier studies are informative in their own way but that they needed to be integrated to form a more coherent whole and so that they can be interpreted in perspective and in relation to each other, as discussed in Chapters 3 and 4.

However, I do not intend to claim that the findings presented here are comprehensive enough to cover all the features of textual meaning in Korean. Instead, I would suggest

that the initial findings should be reviewed and challenged when other aspects of the language are explored in future studies. There are cogent reasons for this suggestion. Firstly, a study of Theme is a "nebulous, macro-oriented" undertaking by nature as noted in Givón (1983:8). Thus, any further attempt to study the same aspect of Korean, but for a purpose other than translation, may find other features that this study has not been able to discover, and may well present a different model. Such findings will only enhance our understanding of language in general and of Korean in particular.

Secondly, the fact that this is an initial attempt to describe Korean from a systemic functional perspective provided both an opportunity and at the same time a challenge because it inevitably entailed limitations in terms of data analysis and interpretation. For instance, in dividing clause complexes into clauses, no distinction was made between embedded clauses[1] and hypotactically elaborating clauses[2]. In spite of their different functions, both types of clauses were treated as embedded in this study because the distinction between the two different statuses of clauses has not been addressed in existing studies of Korean. However, the inclusion of logical meaning within the scope of this thesis would have been too extensive to cover because the study also had another equally important issue to address, that of textual meaning in translation.

Another example of the limitation of this study can be found in the lack of linkage of its data interpretation with other systems such as those of TRANSTIVITY and VOICE.

---

[1] An embedded clause is not a ranking clause dependent on another clause in a clause complex but instead functions as a constituent element within another clause or within a group.
[2] An hypotatically elaborating clause is a ranking clause that is dependent on another clause in a clause complex, elaborating it by providing more detail or further characterization.

Clauses with absolute Theme may be related to the TRANSTIVITY system: absolute Themes were found mostly in relational clauses with verbs such as 있다 (*issta*) in the sense of *have* and in existential clauses with verbs such as 있다 (*issta*) in the sense of *there is (are)* (see Chapter 4 Section 4.3.4). Meanwhile, the motivation for choosing a marked Theme serving as Complement followed by *ul/lul* seems to be related to the intention to avoid passive construction in Korean (see Chapter 4 Section 4.2.4.3). However, in order to make a legitimate claim in connection with the system of TRANSTIVITY or VOICE, it is essential to have a description of the system. This study only hinted at some of the questions that can be followed up in further studies.

In spite of these limitations, the study clearly showed that an examination of Theme needs to be carried out giving due consideration to the close relationship between grammar (clause) and semantics (discourse). This relationship should be taken into account in analyzing data and in modeling a system network. It also needs to be considered when the model and the method for identifying Theme are applied to analyzing texts.

7.2 A note on data interpretation[3]

The five papers presented in the thesis must be viewed in terms of the connection between translation studies and systemic functional theory. In fact, a number of questions about translation have been answered in one way or another drawing on SFL theory. By the same token, the linguistic attempt to describe the system of THEME in Korean has

also benefited from the investigation of translation as a phenomenon of study because it provided an insightful way of interpreting data. This is the reason why it was possible to find a number of systemic patterns of Theme in Korean even though the corpus used was not large. For instance, the absolute Theme was not an easily noticeable feature in the quantitative analysis because there were only 3 cases out of 147 clause simplexes when only clause simplexes were initially analyzed (Chapter 4 Section 4.2.3). Therefore, it was not fully accounted for in an earlier model (Kim 2007), which treated any clause-initial nominal group with *un/nun* as Given/Theme and any clause-initial nominal group with *i/ka* as New/Theme. In fact, the earlier model was challenged by my students who tried to apply the model in translating. The text in question was:

Example 7.1

> Tourism is a key economic driver for the Australian economy. It directly employs 5.6 percent of the workforce, contributes nearly $75 billion in expenditure per annum and is worth around 11 percent of total exporters.

Theme	Rheme
Tourism	is a key economic driver for the Australian economy.
It	directly employs 5.6 percent of the workforce,
and (it)	contributes nearly $75 billion in expenditure per annum.

When they translated *tourism* as Theme in all the clauses as in the source text, the translation seemed very unnatural. A natural-reading translation they suggested was as follows:

Example 7.2

관광산업은	호주의 주요 경제 원동력으로서
Tourism-*un*	is a key economic driver for the Australian economy and
직접 고용 인구가	노동인력의 5.6 퍼센트에 해당하고
Directly employed population-*ka*	accounts to 5.6 percent of the workforce and
비용 발생이	연간 약 750 억 달러에 달한다.
Expenditure-*i*	reaches to about $75 billion per annum.

On the basis of the earlier model, the phenomenon could be interpreted as meaning that the two languages operate with significantly different ways of presenting information. That is, English prefers to place Given information in Theme position and to introduce New information in Rheme position, while Korean prefers to place New information in Theme position. This interpretation was not supportable when each clause was re-examined by asking what the clause was concerned with. In fact, all the clauses are New information about the tourism industry. The elements marked by *i/ka* can only be analyzed as Themes within the New information.

   This case revealed a serious deficiency of the earlier model because it could not explain the phenomenon of translation. Therefore, all the clauses were re-analyzed with special attention to the thematic development of discourse and in the course of this re-analysis a similar pattern was discovered.

Example 7.3

> 서울은 조선시대 정치, 경제, 문화의 중심지로서 온갖 종류 사람들이 뒤섞여 살았는데, 인구 규모가 후기에 들어서면 20 만 명에 달했다.

The passage in Example 7.3 had been analyzed at the earlier stage as in Example 7.4, which indicates that each clause has a different Theme.

Example 7.4

Text No.	Cl. No.	Theme(s)	Rheme
6	8.1	서울은 *sewul-un* Seoul	조선시대 정치, 경제, 문화의 중심지로서 *cosensitay cengchi, keyngcey, mwunhwauy cwungsimcilose* was the political, economic and cultural centre of the Joseon Dynasty,
6	8.2	온갖 종류 사람들이 *onkac conglyu salamtul-i* all kinds of people	뒤섞여 살았는데, *twisekkye salass-nunte,* lived and
6	8.3	인구 규모가 *inkwu kyumo-ka* the size of population	후기에 들어서면 20 만 명에 달했다. *hwukie tulesemyen 20 man myengey talhayssta.* reached 200,000 in the later period.

However, when it was considered that all of the clauses provide different information about Seoul, the passage was re-analyzed as in Example 7.5.

Example 7.5

Text No.	Cl. No.	Theme(s)	Rheme
6	8.1	서울은 *sewul-un* Seoul	조선시대 정치, 경제, 문화의 중심지로서 *cosensitay cengchi, keyngcey, mwunhwauy cwungsimcilose* was the political, economic and cultural centre of the Joseon Dynasty,
6	8.2	(in Seoul)	온갖 종류 사람들이 뒤섞여 살았는데, *onkac conglyu salamtuli twisekkye salass-nunte,* all kinds of people lived and
6	8.3	(Seoul)	인구 규모가 후기에 들어서면 20 만 명에 달했다. *inkwu kyumoka hwukie tulesemyen 20 man myengey talhayssta.* the size of population reached 200,000 in the later period.

Based on this new analysis, the translation in Example 7.2 can be re-analyzed in Example 7.6:

Example 7.6

Theme	Rheme
관광산업은 Tourism-*un*	호주의 주요 경제 원동력으로서 is a key economic driver for the Australian economy and
(it)	직접 고용 인구가 노동인력의 5.6 퍼센트에 해당하고 directly employed population-*ka* accounts to 5.6 percent of the workforce and
(it)	비용 발생이 연간 약 750 억 달러에 달한다. expenditure-*i* reaches to about $75 billion per annum.

As shown in the case explained above, the applicability of the model has been tested in the actual practice of translating. Application was critical in finding out subtle features that might have passed unnoticed if only a quantitative analysis of Korean texts had been undertaken. The applicability of the model was particularly important given the fact that the present study was undertaken in order to answer questions about translation. Even though a given study might not focus on translation issues, translation between any pair of languages can usefully serve as a testing tool, especially to ensure that a model or description not only makes sense theoretically but also meet the requirements of practical application. If linguistic theory cannot be applied in practice, such as in language education or translation, it will remain trapped in the world of the ivory tower. This limitation only widens the gap between theory and practice in translation studies, a situation which has already long been criticized (cf. Yallop 1987). If practice is not explained theoretically and is not supported by experimental evidence, it will never enjoy the professional status it deserves. Therefore, theory and practice should develop hand in hand, so that the synergistic effects can be increased for both aspects of scholarship.

7.3 Questions answered … but more questions arising

Although the study has answered the research questions initially set out in Chapter 1, at this concluding stage there are now more questions than when the study began. This last section of the thesis outlines questions that I intend to pursue in further research.

Firstly, even though Theme is one of the most important aspects to be considered in the complicated process of translation, it is not always possible or desirable to select the Themes of the source text in the target text, as Baker has noted:

> … a translator cannot always follow the thematic organization of the original. If at all possible, s/he should make an effort to present the target text from a perspective similar to that of the source texts. But certain features of syntactic structure such as restrictions on word order, the principle of end-weight, and the natural phraseology of the target language often mean that thematic organization of the source text to be abandoned. What matters at the end of the day is that the target text has some thematic organization of its own, that it reads naturally and smoothly, does not distort the information structure of the original … and that it preserves, where possible, any special emphasis signaled by marked structures in the original and maintains a coherent point of view as a text in its own. (Baker 1992:172)

When is it possible and/or desirable to follow the Themes in the source text and when is it not? In order to make an informed decision regarding this question, it is essential to have resources that explain what "the certain features" are and how they interact with the choice of Theme. There is a strong and urgent need to develop these resources based on discourse as well as grammar, especially for languages like Korean, that have generally been studied with no connection being made between grammar and discourse. Through the study, I discovered how much I did not know about my own mother tongue and how

incapable I was of explaining its features. But I may not be alone in this respect. Teaching text analysis in both mother tongue and B language is very rare in any translation teaching program. As indicated above in Section 7.1, my intention is to explore other meaning-related systems such as LOGICO-SEMANTIC TYPE, TRANSTIVITY and VOICE in Korean in order to understand how logical meaning and experiential meaning are realized in Korean and to analyze translation shifts, which may be unavoidable in some cases or undesirable in other cases. Such studies will provide more resources for understanding textual meaning in translation and in Korean in relation to other meanings.

Secondly, following the pilot study presented in Chapter 2, I have been using a meaning-based system to give feedback on and evaluate the translations of my own students. Experience shows that, using this system, students become more analytical in evaluating their own translations, which eventually leads to the overall improvement of their translation skills. A question that arises is whether or not it is possible to develop a translation evaluation regime using the four different metafunctional modes of meaning, experiential, logical, interpersonal and textual, which can be applied by non-linguist translators and translation teachers. It should not be impossible, given that lay persons notice translation issues and errors that are related to different modes of meaning. However, usually they cannot analyze the issues using technical explanations, instead using a word like 'mistranslation' or 'awkwardness' and they may not know how different modes of meaning are realized through wording – through lexicogrammar – in either their source or target language, or both. However, working with lay readers is a positive way to initiate collaborative work between theory and practice, which I

suggested should take place in the field of translation in Chapter 6.

The last set of questions that needs to be presented is whether the accessibility of the source text influences the quality of its translated texts. If so, what aspects of quality are directly impacted? These are questions that are addressed in a current collaborative project between NSW Multicultural Health Communication Service (MHCS) and Macquarie University, which was conceived after my talk at the 5th Critical Link Conference about readability analysis in community translation (Chapter 6). As MHCS has been providing information and services to assist health professionals to communicate with non-English speaking communities throughout New South Wales, it has been concerned about the way in which some health-related texts are written in English. That is, they are not written in such a way that the general public can easily understand the information. It is suspected that the inaccessibility of the source text has impact on the quality of its translations in different languages.

It is very exciting to talk about questions that will be explored in follow-up studies at this point of closing the present study because it indicates that the research opens up whole new areas to explore. Studies that follow will inevitably raise more questions about different aspects of translation and language, particularly Korean. Due to limitations in the present study there may also be a need to revisit the findings presented here. Particularly, the model of the system of THEME in Korean presented in this study may need to be revised as we explore other aspects of the language. However, any alternative interpretation will be meaningful only when it is premised on discourse-based evidence using a corpus of authentic texts originally written in Korean and supported by solid

theoretical background that makes it possible to interpret the macro findings of the discourse-based study with the micro observations about what is going on at the level of lexicogrammar. This is a (if not *the*) way to advance linguistic studies in the 21st century, instead of relying on artificially constructed sentences in isolation from both cotext and context. Finally, it is hoped that this study will serve as an inspiration for future researchers who are interested in translation and/or language.

References

Baker, Mona. 1992. *In Other Words*. London & New York: Routledge.
Givón, T. 1983. *Topic Continuity in Discourse: A Quantitative Cross-Language Study*. Amsterdam & Phildadelphia: John Benjamins.
Kim, Mira. 2007. The System of THEME of Korean: An Interim Report. In *Proceedings of the 33rd International Systemic Functional Congress (PUCSP, São Paulo, Brazil)*, eds. Leila Barbara and Tony Berber   Sardinha, 706-721. Online publication available at http://www.pucsp.br/isfc.
Yallop, Colin. 1987. The practice and theory of translation. In *Language Topics: Essays in Honor of Michael Halliday*, eds. Ross Steele and Terry Threadgold, 347-354. Amsterdam & Philadelphia: John Benjamins.

APPENDICES

Appendix 1: The Korean Texts in the Corpus (Unanalyzed)

Appendices 2-18: Theme/Rheme Analysis of Each Text in the Corpus

Source information of the expounding texts

No.	Title		Source
	Korean	Translation	
1	개 *kay*	The dog	<u>초등학교 국어 읽기 3-1.</u> 2002. (<u>Primary School Reading Textbook Year 3.</u> 2002.)
2	숯 *swuch*	Charcoal	<u>초등학교 국어 읽기 5-1.</u> 2002. (<u>Primary School Reading Textbook Year 5</u>. 2002.)
3	소리를 밝힌 지혜 *solilul palkhin cihyey*	The wisdom to discover sound	유한준 엮음 1997. <u>영원한 기초과학</u>. 도서출판 콤. pp.48-50. (Yoo Han Joon. ed. 1997. <u>Basic Science</u>. Com Publishing. pp. 48-50.)
4	불면증 *pwulmyencung*	Insomnia	중앙일보 인터넷판 1999 년 8 월 14 일자. (The Joongang Daily Newspaper: Internet edition. 14 August 1999.)
5	시민의 정치 참여 *ciminuy cengchi chamye*	Citizens' political participation	<u>중학교 사회 3.</u> 2002.금성출판사. P.32. (<u>Middle School Social Studies Textbook Year 3.</u> 2002. Kumsung Publishing. p. 32.)
6	서울 사람들의 생활 *Sewul salamtuluy saynghwal*	Seoulians' lifestyle	<u>서울역사박물관 안내책자</u> (<u>Seoul Museum of History Brochure</u>)
7	수문장 *swumwuncang*	Royal palace gate keeper	안내문 (경복궁) A leaflet (Kyungbok Palace)

Source information of the reporting texts

No.	Title		Source
	Korean	English translation	
8	강감찬 장군 *angkamchan cangkwun*	General Kang Kam Chan	<u>초등학교 국어읽기</u> 3-1. 2002. (<u>Primary School Reading Textbook Year 3. 2002.</u>).
9	세종 대왕 *sejong taywang*	King Sejong	<u>초등학교 국어 읽기</u> 6-1. 2002. (<u>Primary School Reading Textbook Year 6. 2002.</u>).
10	화장장 설치 문제를 원만히 해결한 지방 정부와 지역 주민 *hwacangcang selchi mwunceylul wenmanhi haykyelhan cipang cengpwuwa ciyek cwumin*	Local residents and government that have solved issue of crematorium location smoothly	<u>중학교 사회 3.</u> 금성출판사 p. 15. (<u>Middle School Social Studies Year 3.</u> Kumseng Publishing. p. 15.)
11	땅에선 무기판촉전 불꽃 *ttangeysen mwukiphanchokcen pwulkkoch*	Head sales promotion of weapon on the ground	동아일보 인터넷판 2005 년 10 월 22 일. (Donga Daily Newspaper, Internet edition. 22 October 2005)
12	역내 장애 극복돼야 동북아 평화 가능 *yeknay cangay kukpoktwayya tongpwuka phyenghwa kanung*	North-east Asian peace is possible only when its regional obstacles are overcome	KBS News, 20 March 2005
13	라이스, 북한은 주권 국가 *laice, pwukhanun cwukwen kwukka*	Rice, North Korea is a sovereign country	KBS News, 20 March 2005
14	강동석 장관 사의 표명 *kangdongsek cangkwan sauy phyomyeng*	Minister Kang expressed his will to resign	KBS News, 20 March 2005

Source information of the recreating texts

No.	Title		Source
	Korean	English translation	
15	육교위에서 *yukkyowieyse*	On the overhead bridge	조세희. 2000. <u>난장이가 쏘아올린 작은 공.</u> <u>이성과 힘. pp.145-146.</u> (Cho, Se-Hui. 2000. <u>A little ball shot by a dwarf</u>. Isengkwa him. pp. 145-146.)
16	소나기 *sonaki*	Shower	이병렬 엮음. 1993. <u>꼭 읽어야 할 한국단편 35 선</u>. 타임기획. pp. 779-780. (Lee, Pyeng-Lyel ed. 1993. 35 <u>Korean Short Stories: Must- Read</u>. Time Publishing. pp. 779-780.)
17	꺼삐딴 리 *kkeppittan li*	Kappitan Lee	이병렬 엮음. 1993. <u>꼭 읽어야 할 한국단편 35 선</u>. 타임기획. pp. 527-529. (Lee, Pyeng-Lyel ed. 1993. 35 <u>Korean Short Stories: Must- Read</u>. Time Publishing. pp. 527-529.)

Appendix 1 The Korean Texts in the Corpus (Unanalyzed)

Text 1

개

개는 사람과 가장 가까운 동물입니다. 사람들은 먼 옛날부터 개를 길렀습니다. 원래, 개는 이리처럼 사나운 짐승이었는데, 사람과 가까이 살면서 온순하게 길들여졌다고 합니다.

개의 생김새는 여러 가지입니다. 송아지만큼 커서 보기만 해도 겁이 나는 개가 있고, 고양이보다 작아서 무척 귀여운 개도 있습니다. 또, 주둥이가 긴 개도 있고, 짧은 개도 있습니다. 귀를 쫑긋 세우고 꼬리를 위로 말아 올려 늠름하게 보이는 개가 있는가 하면, 귀가 커서 축 늘어진 개도 있습니다. 털 색깔도 흰색, 누런색, 검은색 등 여러 가지가 있습니다.

개는 소리를 잘 듣습니다. 먼 데서 나는 소리를 사람보다 훨씬 잘 들을 수 있습니다. 가끔 밤에 자다가도 벌떡 일어나 큰 소리로 짖는 것을 볼 수 있습니다. 사람이 듣지 못하는 아주 작은 소리를 개는 들을 수 있기 때문입니다.

개는 냄새도 잘 맡습니다. 들길을 가던 개가 갑자기 멈추어 서서 코를 땅에 대고 킁킁거리며 냄새를 맡을 때가 있습니다. 때로는 그 곳을 열심히 파헤치기도 하는데, 이것은 땅 속에 있는 두더지나 들쥐의 냄새를 맡았기 때문입니다. 멀리 나갔다가 되돌아올 때에도 냄새를 맡으면서 집을 찾아온다고 합니다.

개는 영리하고 충성스럽습니다. 주인의 생각을 알아차리는가 하면, 발소리만 듣고도 주인을 알아봅니다. 또 집을 지키고 심부름을 하기도 합니다. 사냥을 돕는 개도 있고, 앞을 보지 못하는 사람을 돕는 개도 있습니다. 주인이 위험한 일을 당하였을 때, 재빨리 뛰어들어 주인을 보호하는 경우도 있습니다. 주인을 살리고 대신 죽었다는 '오수의 개' 이야기는 널리 알려져 있습니다.

Text 2

숯

옛 사람들은 숯을 생활 곳곳에서 사용하였는데, 그 쓰임새 하나하나를 살펴보면 매우 놀랍다. 우물을 팔 때에는 언제나 바닥에 숯을 묻어 두었는데, 그렇게 하면 물맛이 꿀처럼 달았다고 한다. 숯의 성분때문에 물맛이 좋아진 것이다. 게다가 숯에

있는 미세한 구멍들이 더러운 물질을 빨아들여 물이 깨끗해진다. 그런데 그보다 중요한 사실은 숯이 우물물을 썩지 않게 한다는 점이다. 어머니들이 간장이나 된장을 담글 때, 커다란 장독에다 으레 물에 씻은 숯 서너 덩이를 넣는 이유도 주로 숯의 이러한 효과 때문이다. 숯은 사람에게 해로운 균을 없애 주고 좋은 미생물을 번식하게 한다. 숯에 들어 있는 성분은 간장이나 된장의 영양분을 풍부하게 한다.

또, 숯은 썩는 것을 막는 성질이 있어 음식과 함께 놓아 두기만 해도 음식을 쉽게 썩지 않게 해 준다. 그래서 옛 사람들은 광에 늘 숯을 넣어 두었다. 며칠씩 준비한 제사 음식을 광에서 신선하게 보관할 수 있었던 비결이 바로 여기에 있다.

그리고 숯은 습기를 없애는 기능도 한다. 옛날에는 습기를 없애기 위하여 기초 공사를 할 때에 집터에 숯을 묻었으며, 숯의 이러한 성질을 이용하여 문화 유산도 보호하였다. 750 여 년의 역사를 가지고 있는 해인사의 팔만대장경이 현대 과학으로도 이해되지 않으리만큼 훌륭한 상태로 보존된 것은 숯과 소금 덕분이라고 한다.

숯의 효과가 얼마나 큰지는 중국 후난 성에서 발견된 옛 무덤의 예에서도 알 수 있다. 1972 년에 발견된 무덤 속의 미라는 보존 상태가 완벽하여 근육에 탄력성이 있고 관절을 움직일 수 있을 정도였다고 한다. 미라의 보존 형태가 그렇게 좋았던 이유는 비단과 베로 몸을 감싼 뒤에 숯으로 관을 덮었기 때문이다. 이처럼 숯은 놀라운 효능 때문에 다양하게 쓰이고 있다.

Text 3

소리를 밝힌 지혜

소리의 정체는 무엇이며, 어떻게 발생하고 전달될까요?

소리가 없다면 세상은 고요할 것입니다. 소리를 보거나 만져본 사람은 아무도 없습니다. 그런데 소리는 분명히 있습니다. 사람은 소리를 내고 소리를 들으며 생활하고 있습니다. 소리에 따라서 기분이 좋아지기도 하고 즐거워지기도 하며, 이와 반대로 슬퍼지거나 초조해지거나 우울해 지기도 합니다. 우리가 소리를 듣고 여러 가지로 느끼게 되는 것은 무엇 때문일까요? 그것은 소리의 세기·높이·맵시의 세 가지 성질에 따른 것입니다.

이 세 가지의 요소를 소리의 3 요소라고 하며, 이것은 발음체의 모양·크기·재료 등에 따라 달라집니다. 그러니까 소리를 내는 기본 물체가 어떤 것이며, 그 크기가 어느 정도이며, 재료가 무엇이냐에 따라 달라지게 됩니다.

사람은 누구나 많은 소리를 들으며 살아가는데, 그 소리가 듣기 좋은 소리이든, 듣기 싫은 소리이든 듣지 않을 수 없습니다.

조용한 것 같으면서도 자세히 들어보면 소리마다 여러 갈래인 것을 느끼게 됩니다. 이러한 소리는 어떻게 생겨나고, 또 어떻게 해서 들려 오는 것일까요?

소리를 일으키는 물체를 발음체라고 합니다. 즉 물체를 두드리거나 비비거나 하면 소리가 납니다. 이와 같이 물체에 힘을 주어서 소리가 일어날 때 그 물체를 발음체라고 합니다.

우리 귀에 들리는 소리는 반드시 어디엔가 진동하는 물체가 있기 때문입니다. 어떤 물체가 재빠르게 운동을 하고 있을 때 그 소리가 들리는 것입니다.

Text 4

불면증

사람은 매일 7-8 시간 정도 잠을 자며, 나머지 시간은 활동을 한다. 따라서 수면은 전생애의 3 분의 1 을 차지한다. 밤이 되면 잠이 오는 이유는 인간의 뇌속에 내재된 생물학적 생체시계가 정확한 리듬을 갖고 있기 때문이다.

인간이 활동하는 동안 근육은 수축상태에 있고, 이때 젖산이라는 피로물이 쌓이게 되고, 이를 제거하기 위하여 잠을 잔다. 이와 같이 수면은 그날의 피로를 풀고, 다음날의 활력소 역할을 한다.

불면증의 원인은 여러가지가 있으며 환경의 변화나 다른 질환으로 인하여 수면을 이루지 못하는 경우도 적지 않다. 수면은 뇌에서 이뤄지는 것이기 때문에 질환에 따라서는 뇌의 여러가지 기능이 장애를 받아 불면증이 일어나는 수가 많다. 특히 노인의 경우 뇌동맥경화증, 고혈압, 중풍, 뇌연화증 등은 불면을 일으키는 중요한 원인이 된다.

여러가지 걱정거리가 있어서 노이로제 상태에 있다든가, 일이 과중해서 스트레스가 쌓이는 등, 정신적인 긴장으로 잠이 오지 않는 신경증으로 인한 불면증도 있다. 이런 때는 마음의 부담을 덜어주고, 노이로제를 치료해야 한다.

불면증의 치료는 마음의 평정이 가장 중요하다. 일반적으로 할 수 있는 생활요법은 규칙적인 시간에 잠을 자고, 규칙적인 생활리듬을 지킨다. 잠을 자기전에 샤워 등 간단한 목욕을 하는 것도 좋은 방법이다. 잠을 자기 전에는 커피, 홍차, 콜라 등 카페인이 함유된 음료수는 마시지 않는다.

Text 5

시민의 정치 참여

시민은 어떠한 방법으로 정치 과정에 참여하는가?

현대 민주 정치에서 시민은 대표자를 선출하여 정치에 간접적으로 참여할 뿐만 아니라 정치 과정에 직접 참여하기도 한다.

시민은 지역 발전에 필요한 정책 수립을 위하여 같은 지역 주민들과 함께 주민 의회를 구성하여 활동한다. 즉, 주민 회의를 통해 행정 기관에 건의하거나 각종 영향력을 행사하여 지역 발전에 필요한 정책을 수립하도록 한다. 그리고 노동 조합이나 장애인 협회와 같이 비슷한 이해 관계를 가진 사람들끼리 이익 집단을 결성하여 자신을 위한 정책이 수립되도록 정치적 영향력을 행사하기도 한다. 때로는 환경 보호나 경제적 정의 실현 등의 공적인 목표를 추구하는 시민 단체 활동을 한다. 정치에 관심이 많고 정치적인 활동력을 갖춘 시민은 정당에 가입하여 적극적인 정치 활동을 하기도 한다. 이외에 시민의 정치 참여 방법으로는 주민 청원이 있다.

Text 6

서울 사람의 생활- 일상생활

의생활

지방 사람들의 옷차림은 대부분 흰옷 일색이었던 반면 서울에는 여러 종류의 사람들이 살고 있어 옷차림도 매우 다양했다. 서울 거리에는 말이나 가마를 타고 다니는 관원을 비롯하여 별감, 나장과 기생 등 온갖 종류의 사람들이 모여 있어 화려하고 울긋불긋한 옷차림을 흔히 볼 수 있었다. 물론 고위 양반들이나 부잣집 사람들은 비단옷을 입기도 했고 겨울이면 솜을 두둑하게 넣은 옷을 입었다. 그러나 일반 서민들은 무명과 베로 옷을 해 입었는데, 서울 시민의 옷차림은 지방 사람들과 크게 다르지 않았다.

식생활

서울의 음식은 전국 각지에서 생산된 여러 가지 고급스러운 재료들로 만들고 궁중음식의 영향을 받아 화려하고 다양하며 때로는 사치스럽기도 했다. 그리고 모양을 작고 예쁘게 만들어 맵시를 냈으며, 그릇에 담긴 양은 적으나 가짓수는 많았다 하는 특징이 있다. 또한 간을 맵지도 짜기도 않게 하여 적당한 맛을 냈다.

주생활

서울은 조선시대 정치, 경제, 문화의 중심지로서 온갖 종류 사람들이 뒤섞여
살았는데, 인구 규모가 후기에 들어서면 20 만 명에 달했다. 이러한 인구증가는
서울을 상업도시로 바꾸었으며, 성밖으로 주거 지역을 확대셔켰다. 그리고 넓은
간선도로 주변에 질서정연하게 들어선 집들과는 달리 골목길을 따라 조그만
집들이 밀집된 시가지 풍경을 만들었으며, 구불구불하고 좁은 길, 세거리 길,
막다른 골목이라는 오늘날 흔히 볼 수 있는 옛시가지 모습 또한 이 당시 형성된
것이다.

서울 사람의 생활 – 경제 생활

조선시대 서울사람들이 생계를 위해 가졌던 직업은 다양했다. 관청과 군영들이
밀집해 있었기 때문에, 여기에서 근무하는 사람들도 적지 않았다. 그러나 무엇보다
조선시대 서울의 특징을 잘 보여주는 것은 상업이다.

과장된 표현이긴 하지만, 조선후기에는 상업 인구가 서울 인구의 80~90%라고 할
정도로 상인 수가 많았다. 그것은 조선후기의 서울이 전국에서 생산된 상품의
집산지였기 때문이다. 예를 들어 추향이라 불리던 황주 봉산의 배, 월화라고 불리던
경기도 안산의 감, 울릉도에서 생산되던 울릉도 등이 모두 서울에 반입되었다. 뿐만
아니라 중국이나 일본 등지에서 생산된 외국 상품도 서울에서 판매되었다.

서울에는 다양한 상품만큼 다양한 상인들이 활동하였다. 원래 서울에서는
공인된상인, 즉 시전상인만이 영업을 할 수 있었다. 세칭 우대사람으로 불리면서 그
직업을 대대로 물려받았던 시전상인들은, 조선 정부가 종루에서 남대문까지,
그리고 종묘 앞에서 동대문까지 만들어 준 행랑 형태의 건물에서 영업을 했다.
그리고 이들의 영업 방식은 지금과는 달랐다. 그들은 퇴청이라 불리던 점포 안의
작은 방에 방석을 깔고 앉아 손님의 기다렸다. 거리에 나가 손님을 끌어오는 것은
시전상인 중 가난해서 자신의 점포를 갖지 못한 자들이 맡았다. 이들은 여리꾼 또는
떳다방이라 불리던 상인들이었다.

시전상인의 주된 고객은 왕실과 정부, 양반 등이었지만, 서울에 거주하는 일반민의
일상수용품도 판매했다. 더욱이 서울에 반입되는 상품은 반드시 이들을 통해
거래가 이루어지도록 정부는 규제하였다. 그래서 시전이 밀집되었던 종루 인근은
물건을 사고 파는 사람들로 북적거렸고, 사람이 구름처럼 모였다 구름처럼
흩어진다 해서 이 거리를 운종가라고도 불렀다.

양란 이후 서울의 인구가 늘어나고 서울의 거주공간이 도성 밖으로 확대되면서,
점차 시전상인의 상권에 도전하는 상인들이 나타났다. 이들은 시전 질서를
어지럽힌다는 의미에서 난전으로 불렸다. 난전은 등짐이나 광주리에 물건을 싣고
골목을 누비는 행상에서부터 시전 못지않은 규모의 점포를 열고 영업을 하는
상인까지 다양했다. 그리고 이들은 당시 상품유통의 거점으로 성장한 경강 직역의

상인, 서울 외곽에서 열리던 송파나 누원의 장신들과 연계해서 시전상인들을 압박하였다.

이들 난전상인의 주요 근거지는 칠패와 이현이었다. 종루와 함께 칠패와 이현은 서울 안의 3 대 시장이었다. 이현과 칠패는 서민들이 널리 이용했던 시장이었다. 대낮에 거래가 이루어졌던 운종가와는 달리, 새벽녘에 찬거리를 마련하기 위한 사람들로 북적거렸다.

Text 7

수문장

조선시대 수문장은 흥인지문, 숭례문 등 도성문과 경복궁 등 국왕이 임어(생활)하는 궁궐의 문을 지키는 책임자였습니다.

수문장은 정해진 절차에 따라 광화문을 여닫고 근무교대를 통하여 당시 국가의 중심인 국왕와 왕실을 잘 호위함으로써 나라의 안정에 기여하였습니다.

우리나라에서 처음 수문장 제도가 확립된 때는 조선 예종 1 년인 1469 년으로 그 이전까지는 중앙군인 오위의 호군이 궁궐을 지키는 일을 담당하였습니다.

따라서 조선의 궁 가운데 정궁인 경복궁의 광화문에서 처음으로 역사기록을 토대로 재현하는 이 행사의 시대배경은 수문장 제도가 정비되는 15 세기 조선전기로 그 당시 궁궐을 지키던 군인들의 복식과 무기, 각종 의장물을 그대로 재현하였습니다.

전통문화의 계승은 역사적 기록을 근거로 재현함으로써 관람객들이 역사와 당시 문화를 정확하게 이해하도록 도움을 주는데 의의가 있습니다.

역사시대 최고 수준의 왕실문화를 복원, 재현하는 일은 그 자체가 지닌 역사성와 전통문화의 긍정적인 요인을 활용, 문화 자원화 하여 차원 높은 문화발전에 기여하고자 지속적으로 유지될 주요 문화사업입니다.

Text 8

강감찬 장군

지금으로부터 1000 여 년 전, 고려의 어느 한 마을에 한 아기가 태어났습니다. 아기의 우렁찬 울음소리를 듣고, 사람들은 아기가 장차 큰 인물이 될 것이라고 말하였습니다. 이 아기가 바로 강감찬입니다.

소년 시절, 강감찬은 행동이 바르고 성격이 대범하여 칭찬을 많이 받았습니다. 몸집이 작아 친구들에게 놀림을 많이 받았지만, 화를 내거나 기분 나빠한 적이 없습니다.

꾸준히 공부를 한 강감찬은 서른여섯 살이 되던 해에 과거에 장원으로 급제하였습니다. 하지만, 이미 아버지께서 돌아가신 뒤라 기쁨을 안겨 드리지 못하여 무척 안타까워하였습니다. 고을의 수령이 된 강감찬은 백성을 사랑으로 보살펴주었습니다.

강감찬이 일흔한 살이 되던 해였습니다. 고려를 틈틈이 넘보던 거란이 십만 대군을 앞세워 쳐들어왔습니다. 강감찬은 지혜를 발휘하여 거란의 군사들을 무찔렀습니다. 거란을 물리친 강감찬은 큰 상을 받았습니다.

Text 9

세종 대왕

세종 대왕은 1397 년에 태종 임금의 셋째 아들로 태어났다. 스물두살 되던 해에 조선의 제 4 대 임금이 된 세종 대왕은 백성을 사랑하고 백성을 위하는 바른 정치에 힘을 썼다.

세종 대왕은 천문 기상에 관심이 깊어, 장영실, 이천 등에게 해시계, 물시계, 측우기 등을 만들게 하였다. 특히, 측우기는 이탈리아의 카스텔리가 만든 것보다 약 200 년이나 앞선 것이었다. 또 세종 대왕은 활자의 인쇄술을 발전시켜 '농사직설, 효행록, 삼강행실도' 등 많은 책을 펴내도록 하였다. 이러한 우수한 발명품과 책들은 백성들이 농사를 짓고 올바른 생화을 하는 데 큰 도움을 주었다.

음악에도 조예가 깊었던 세종 대왕은 박연에게 전래의 음악을 정리하게 하였고, 우리 고유의 악기도 만들게 하였다. 또, 자주 국방을 위하여 남해안에 나나타 노략질을 일삼던 왜구를 물리쳤고, 북쪽 국경에서 자주 행패를 부리던 여진족을 몰아 내어 영토를 넓혔다.

세종 대왕의 훌륭한 업적 가운데에서도 가장 빛나는 것은 우리 글자인 한글을 만든 일이다. 세종 대왕은 우리말을 정확하게 기록할 글자가 없다는 사실을 안타까워 했다. 더욱이 백성들이 억울한 일을 당해도 한자를 몰라 제대로 호소하지 못하는 것을 늘 가슴아프게 여겼다. 그래서 세종 대왕은 집현전 학자들과 함께 모든 백성들이 쉽게 배워 읽고 쓸 수 있으며 우리말을 적는 데 가장 알맞은 글자를 만드는 일에 온 힘을 쏟았다. 그 일로 심한 눈병까기 얻게 되자, 치료를 위하여

충청도 초정 약수터로 요양을 가게 되었는데, 그 때에도 글자 연구에 필요한 책과 자료만은 지니고 갔다고 한다.

세종 25 년, 서기 1443 년에 드디어 스물여덟 글자로 된 한글을 만들었다. 그 글자들만 부려 써도 세상의 모든 말과 소리를 남김없이 적어 낼 수 있을 만큼 그것은 아주 독창적이며 과학적이고 편리한 소리글자였다. 이 한글은 지금껏 다른 나라의 많은 학자들로부터 우수한 글자로 평가받고 있다. 실로 피땀어린 연구의 결정이라고 할 수 있다.

서기 1450 년, 세종 대왕은 쉰넷의 나이로 생애를 마쳤다. 오로지 나라와 백성을 위해 몸 바쳐 일한 세종 대왕은 언제나 우리들의 가슴 속에 존경받는 위인으로 자리잡고 있을 것이다.

Text 10

화장장 설치 문제를 원만히 해결한 지방 정부와 지역 주민

00 시 화장장 부지 선정이 주민과 별다른 마찰 없이 마무리되어 '님비 현상'을 극복한 사례로 관심을 모으고 있다.

00 시는 화장장 이전 계획을 수립한 1998 년, 수십 차례의 현지 답사를 거쳐 인가가 적은 관내 20 여 곳을 이전 후보지로 선정한 뒤, 반발이 적은 곳을 대상으로 후보지를 10 여 곳, 7 곳, 3 곳으로 좁혀 나갔다.

또한, 시민 및 환경 단체의 이해를 구하기 위해 담당 공부원들은 배낭을 메고 산골을 누비며 산림 파괴, 주변 환경 오염 문제 등을 꼼꼼히 분석해 보고했다. 이렇게 해서 XX 동 일대가 최종 후보지로 낙점됐다.

담당 공무원들은 반발하는 주민들을 일일이 방문하여, 화장장 이전의 당위성을 설명하였다. 또, 주민 대표 4 명에게 일본의 첨단 화장장, 납골당 시설을 견학시키고, 노후한 시설의 A 화장장과 최신식 시설을 갖춘 B 화장장을 비교해 볼 기회를 주었다.

00 시 담당 공무원은, "다른 지역보다 시민의식이 성숙하여 합리적인 이유로 설득할 수 있었다.' 며 "모범적인 화장 시설을 지어, 지지해 준 주민들에게 보답하겠다."고 말했다.

Text 11

땅에선 무기판촉전 불꽃

이번 행사에 참가한 24 개국 225 개 업체가 연간 4000 억 달러(약 400 조 원)에 이르는 항공기와 무기시장을 놓고 한 치의 양보도 없는 불꽃 튀는 수주전을 벌이고 있는 것. 국제적인 무기판매 에이전트와 로비스트들도 에어쇼의 막후에서 정면 승부를 벌이고 있다.

21 일 오전 서울공항의 활주로에 마련된 야외전시장. 22 개 동으로 구성된 전시관 내 700 개 부스에선 각 업체가 전투기 등의 성능을 확인할 수 있는 첨단 시뮬레이터와 홍보용 CD, 책자 등을 내세워 제품 선전에 여념이 없었다.

몇몇 부스에선 업체 관계자들이 방문객들과 심각한 표정으로 귓속말을 나누는 모습도 눈에 띄었다. 외국의 국방 담당자나 방위산업체 관계자들인 듯했다. 첩보 영화나 소설에 나오는 음습한 이미지의 무기거래가 밀실이 아닌 광장에서 이루어지는 현장이다.

미국 록히드마틴 사의 부스엔 F-35 JSF(Joint Strike Fighter) 전투기의 실물 모형이 한국에선 처음으로 선보였다. 미국이 내년 하반기 시험비행을 거쳐 육해공군의 각종 전투기를 대체할 예정인 차세대 모델이다. 기체의 꼬리날개가 눈길을 끈다. 선명하게 새겨진 태극마크와 ROKAF(한국 공군)라는 글자 때문이다.

업체 관계자는 F-35 가 한국 공군이 추진하는 2 차 차세대전투기(FX)사업의 후보 기종인 점을 감안한 홍보 전략이라고 설명했다. 아직 미국도 실전 배치하지 않은 최신예 전투기에 태극마크를 부착해 한국 측의 구매심리를 자극하는 전술이다.

바로 옆에선 미 보잉사가 각국 취재진과 방산업체 관계자들을 상대로 신형 E-737 공중조기경보기(AWE&S)의 내부를 공개하는 행사를 가졌다. 한국 조기경보기(EX) 사업에 뛰어든 보잉 측이 호주 공군에 인도한 조기경보기를 호주의 양해를 구해 에어쇼에 급파한 것.

보잉사 관계자는 연말 기종선정을 앞두고 이번 에어쇼를 승부처로 삼아 본사 임원진이 대거 참석했다고 말했다.

한국 공군의 FX 사업은 5 조 6000 억 원, EX 사업은 2 조 1000 억 원이 소요되는 만큼 한국을 겨냥한 판촉전이 뜨거울 수밖에 없다.

한국은 이번에 KT-1 기본훈련기와 T-50 초음속훈련기를 출품하고 해외 수출을 성사시키기 위해 노력하고 있다. 중동 및 중남미의 일부 국가가 한국산 훈련기에 관심을 나타낸 것으로 알려졌으나 아직 계약은 성사되지 않은 상태다.

일반인들은 22, 23 일 이틀간 에어쇼를 관람할 수 있다. 관람객을 위해 서울지하철
8 호선 모란역 부근에서 서울공항까지 셔틀버스가 운행된다. 서울에어쇼 2005
공동운영본부의 홈페이지(www.seoulairshow.com)에 구체적인 행사 내용이 나온다.

Text 12

역내 장애 극복돼야 동북아 평화 가능

앵커: 노무현 대통령은 오늘 라이스 미 국무장관을 만난 자리에서 영내 장애물이
극복돼야 동북아 평화가 가능하다는 말로 최근 일본의 움직임에 대한 우리측
입장을 전달했습니다.

송현정 기자입니다.

기자: 당초 예정보다 20 분이 넘게 진행된 노무현 대통령의 라이스 미 국무장관
접견.

노 대통령은 그 20 분을 이례적으로 최근 한일간 쟁점에 대한 입장 설명에
할애했습니다.

김만수 (청와대 대변인): 최근의 독도문제, 교과서 왜곡문제 등 한일 관계의 장애
요인에 대해 설명했습니다.

기자: 그러한 장애요인들이 역사적, 지정학적, 전략적 상황에 대한 올바른 인식을
토대로 극복돼야 동북아에 평화를 위한 협력 구도가 만들어질 수 있다고
지적했습니다.

이 같은 언급은 탈냉전 이후 중국의 부상에 맞서서 강화되는 미일 안보협력의 틀
속에서 군사대국화의 우경화로 가는 일본의 움직임을 미국이 균형잡힌 시작으로
봐야 한다는 점을 짚은 것으로 풀이됩니다.

노 대통령은 그러면서 한국은 이제는 그러한 동북아 정세 속에서 균형적 역할을 할
것임을 밝혀 새로운 한일 관계의 원칙에 대한 입장 천명 이후 적극적인 역할을
찾기에 나설 것임을 시사했습니다.

라이스 장관은 이에 대해 특별한 언급은 없었던 것으로 전해졌습니다.

다만 외교장관 회담에서는 그 민감성을 의식한 듯 독도 문제는 두 나라의 현명한
해결을 기대한다고만 밝혔습니다.

그러나 일본의 UN 안보리 상임이사국 진출에는 기존의 지지 입장을
재확인했습니다.

KBS 뉴스 송현정입니다.

Text 13

라이스, 북한은 주권 국가

앵커: 라이스 미 국무장관이 외교 수장으로는 처음으로 북한을 주권 국가로
인정했습니다. 우리 정부는 미국이 북한에 유화적인 신호를 보낸 것으로 의미를
부여하고 있습니다. 보도에 하준수 기자입니다.

기자: 라이스 미 국무장관은 오늘 북한을 주권 국가라고 표현했습니다. 미국의
최고위 외교 당국자가 북한에 대한 주권 국가를 언급하기는 이번이 처음입니다.

라이스 (미 국무장관): 북한은 주권 국가입니다.
북한이 전략적 선택을 하면 안전보장을 받을 수 있습니다.

기자: 정부 당국자는 폭정의 전초기지라는 발언을 취소하라는 북한측 주장에
우회적으로 유화적 신호를 보낸 것이라고 의미를 부여했습니다.

6자회담 틀 안에서 북미 양자회담이 가능하다는 한미간 공감대도 재확인됐습니다.

반기문 (외교통상부 장관): 북한 핵문제는 무슨 지역적이고 또 세계적인 이러한
문제이기 때문에 국제사회가 공동으로 대처해야 된다고 생각을 합니다.

기자: 그러나 라이스 장관의 전반적인 유화적 발언에도 불구하고 중국 방문을 마친
이후에도 성과가 없을 경우 대북압력이 강활될 것이라는 예상은 여전합니다.

이런 배경에서인지 오늘 회담에서도 중국이 좀더 적극적으로 나와야 한다는
주문이 이어졌습니다.

이런 가운데 정동영 통일부 장관은 라이스 장관을 만나 북한이 원하는 것은
대화상대로 인정해달라는 것이고 그러면 6자회담이 쉽게 풀릴 수 있다며 미국의
보다 적극적인 조치를 촉구했습니다.

미국은 이번 기회에 표면적으로는 강온 전략을 모두 구사한 것으로 보여서 이제
다시 북한의 향후 반응에 관심이 쏠리고 있습니다.

KBS 뉴스 하준수입니다.

Text 14

강장관 사임

앵커: 오늘 9 시뉴스는 강동석 건설교통부 장관의 사의표명 소식으로 시작하겠습니다. 먼저 이준희 기자가 보도합니다.

기자: 강동석 건설교통부 장관이 오늘 밤 8 시쯤 전격 사의를 표명했습니다. 강 장관은 최근 불거진 의혹과 관련해 국민들에게 실망과 걱정을 끼친 데 대해 죄송하다고 밝혔습니다.

강 장관은 특히 이번 일로 그 동안 열심히 살아왔다는 조그마한 긍지가 길바닥에 버려진 것 같은 안타까운 심정이라고 밝혔습니다.

강 장관은 지병인 고혈압이 약화되고 아들 문제까지 거론된 게 가슴이 아파 사의를 최종 결심하게 됐다고 밝혔습니다. 강 장관은 어제부터 주변 인물의 부동산 투기의혹과 아들의 인사 천탁 의혹이 한꺼번에 불거지면서 곤혹스러운 입장에 빠졌습니다.

강 장관은 이제 투기 관련 의혹을 해명하면서 일반 사람들이 보기에도 석연치 않다고 생각할 수도 있을 것 같다고 인정했습니다.

강동석 장관은 최근 몸이 좋지 않다며 병가를 내 퇴진 압력설과 내사설 등 각종 소문에 시달려 왔습니다.

청와대측은 강 장관의 사의 표명 의지가 강하기 때문에 내질중으로 사표 수리 여부를 최종 결정할 방침이라고 밝혔습니다.

강 장관은 지난 2003 년 12 월에 취임한 뒤 각종 의혹으로 인해 결국 1 년 4 개월 만에 사의를 표명하게 됐습니다.

KBS 뉴스 이준희입니다.

Text 15

육교 위에서

신애는 시내 중심가를 걸으며 정신을 차릴 수 없었다. 그녀가 볼 수 있는 것은 사람, 건물, 자동차뿐이었다. 거리에서는 기름 타는 냄새, 사람 냄새, 고무 타는 냄새가

났다. 잠시 서서 주위를 둘러 보기도 어려울 정도였다. 인도에 사람들이 넘치고, 차도에 자동차들이 넘쳤다. 몸둘 곳이 없었다. 단 몇 초 동안이라도 걸음을 멈추고 우울을 달랠 곳이 없었다.

병원에 가는 길이었다. 밑의 동생이 입원을 했다. 아직 마흔도 안 된 나이인데 음식을 제대로 먹지 못하고, 잠도 자지 못했다. 동생은 내과의사들만 찾아다녔다. 위가 나빠져 음식을 소화시키지 못했던 것이다. 그런데, 의사들을 찾아다녀도 동생의 병은 좀처럼 낫지 않았다. 육십 삼 킬로그램이었던 몸무게가 오십 일 킬로그램으로 줄었다. 신애의 남편이 동생을 정신과 의사에게 데리고 갔다. 동생을 본 의사들이 입원할 것을 권했다. 다행히 의사 한 사람이 동생의 대학 동기였다. 동생을 잘 아는 사람이었다. 신애는 동생이 믿을 수 있는 의사를 만나 마음이 놓였다.

동생의 몸은 많이 좋아졌다.

신애는 가파른 육교의 층계를 올랐다. 그 육교를 지나다 말고 신애는 섰다. 사람들에게 밀리지 않기 위해 옆쪽으로 붙어 서며 난간을 꽉 잡았다. 동생의 친구가 나가는 직장의 건물이 보였다. 제일 친했던 친구이다. 신애는 동생과 동생 친구의 기질을 잘 알고 있었다. 두 사람의 기질은 너무나 같았다. 신애가 어렸을 때 떠받든 우상은 한 사람의 전제에 대항한 이야기 속의 주인공들이었다. 열 살의 차이가 있다 해도, 동생이 자랄 때도 마찬가지였을 것이다. 그러나 동생 또래들은 불행한 대학 생활을 했다. 대학은 툭하면 문을 닫았다. 그러니 어둑어둑해지는 마지막 시간에, 이제는 고전이 되어 버렸지만, 프랑스혁명을 유발시킨 이유의 하나로 세제를 예로 들고 뚜벅뚜벅 걸어나가는 교수의 등을 대할 수도 없었다. 다행히 동생과 동생 친구는 골방에서 다른 아이들이 골치가 아프다고 안 읽는 책도 읽고, 담배를 빡빡 빨아대며 입씨름도 했다.

두 사람에게 이 사회는 괴물덩어리였다. 그것도 무서운 힘을 마음대로 휘두르는 괴물덩어리였다. 동생과 동생의 친구는 저희 스스로를 물 위에 떠 있는 기름으로 보았다. 기름은 물에 섞이지 않는다. 그러나 이러한 비유도 합당한 것은 못 된다. 정말 무서운 것은 두 사람이 인정하든 안 하든 하나의 큰 덩어리에 묻혀 굴러 간다는 사실이었다.

Text 16

소나기

소년은 개울가에서 소녀를 보자 곧 윤 초시네 증손녀 딸이라는 걸 알 수 있었다. 소녀는 개울에다 손을 잠그고 물장난을 하고 있는 것이다. 서울서는 이런 개울물을 보지 못하기나 한 듯이.

벌써 며칠째 소녀는, 학교에서 돌아오는 길에 물장난이었다. 그런데 어제까지는 개울 기슭에서 하더니, 오늘은 징검다리 한가운데 앉아서 하고 있다.

소년은 개울둑에 앉아 버렸다. 소녀가 비키기를 기다리자는 것이다.

요행 지나가는 사람이 있어, 소녀가 길을 비켜 주었다.

다음날은 좀 늦게 개울가로 나왔다.

이 날은 소녀가 징검다리 한가운데 앉아 세수를 하고 있었다. 분홍 스웨터 소매를 걷어올린 팔과 목덜미가 마냥 희었다.

한참 세수를 하고 나더니, 이번에는 물 속을 빤히 들여다 본다. 얼굴이라도 비추어 보는 것이리라. 갑자기 물을 움켜낸다. 고기 새끼라도 지나가는 듯.

소녀는 소년이 개울둑에 앉아 있는 걸 아는지 모르는지 그냥 날쌔게 물만 움켜 낸다. 그러나 번번이 허탕이다. 그래도 재미있는 냥, 자꾸 물만 움킨다. 어제처럼 개울을 건너는 사람이 있어야 길을 비킬 모양이다.

그러다가 소녀가 물 속에서 무엇을 하나 집어 낸다. 하얀 조약돌이었다. 그리고는 벌떡 일어나 팔짝팔짝 징검다리를 뛰어 건너간다.

다 건너가더니만 홱 이리로 돌아서며,

"이 바보."

조약돌이 날아왔다.

소년은 저도 모르게 벌떡 일어섰다.

단발머리를 나폴거리며 소녀가 막 달린다. 갈밭 사잇길로 들어섰다. 뒤에는 청량한 가을 햇살 빛나는 갈꽃뿐.

이제 저쯤 갈밭머리로 소녀가 나타나리라. 꽤 오랜 시간이 지났다고 생각했다. 그런데도 소녀는 나타나지 않는다. 발돋음을 했다. 그러고도 상당한 시간이 지났다고 생각됐다.

저쪽 갈밭머리에 갈꽃이 한옴큼 움직였다. 소녀가 갈꽃을 안고 있었다. 그리고, 이제는 천천한 걸음이었다. 유난히 맑은 가을 햇살이 소녀의 갈꽃머리에서 반짝거렸다. 소녀 아닌 갈꽃이 들길을 걸어가는 것만 같았다.

소년은 이 갈꽃이 아주 뵈지 않게 되기까지 그대로 서 있었다. 문득, 소녀가 던진 조약돌을 내려다보았다. 물기가 걷혀 있었다. 소년은 조약돌을 집어 주머니에 넣었다.

Text 17

꺼삐딴 리

수술실에서 나온 이인국 박사는 응접실 소파에 파묻히듯이 깊숙이 기대어 앉았다.

그는 백금 무테 안경을 벗어 들고 이마의 땀을 닦았다. 등골에 축축히 밴 땀이 잦아들어감에 따라 피로가 스며 왔다.

두 시간 이십 분의 집도. 위장 속의 균종 적출. 환자는 아직 혼수 상태에서 깨지 못하고 있었다.

수술을 끝낸 찰나 스쳐가는 육감, 그것은 성공 여부의 적중률을 암시하는 계시같은 것이다. 그러나 오늘은 웬일인지 뒷맛이 꺼림칙하다.

그는 항생질 의약품이 그다지 발달되지 않았던 일제 시대부터 개복 수술에 최단 시간의 기록을 세웠던 것을 회상해 본다.

맹장염이나 포경수술, 그 정도의 것은 약과다. 젊은 의사들에게 맡겨 버리면 그만이다. 대수술의 경우에는 그렇게 방임할 수만은 없다. 환자측에서도 대개 원장의 직접 집도를 조건부로 입원시켰다. 그는 그것을 자랑으로 삼아왔고 스스로 집도하는 쾌감마저 느꼈었다.

그의 병원 부근은 거의 한 집 건너 병원이랄 수 있을 정도로 밀집한 지대다. 이름없는 신설 병원같은 것은 숫제 비장날 시골 전방처럼 한산한 속에 찾아오는 손님을 기다리고 있는 형편이다.

그러나 이인국 박사는 일류 대학병원에서까지 손을 쓰지 못하여 밀려오는 급환자들 틈에 끼여 환자의 감별에는 각별한 신경을 쓰고 있다.

그것은 마치 여관 보기가 현관으로 들어오는 손님의 옷차림을 훑어보고 그 등급에 맞는 방을 순간적으로 결정하거나 즉석에서 서슴지 않고 거절하는 경우와 흡사한 것이라고나 할까.

이인국 박사의 병원은 두 가지의 전통적인 특징을 가지고 있다.

병원 안이 먼지 하나도 없이 정결하다는 것과 치료비가 여느 병원의 갑절이나 비싸다는 점이다.

그는 새로 온 환자의 초진에서는 병에 앞서 우선 그 부담능력을 감정하는 데서부터 시작한다. 신통치 않다고 느껴지는 경우에는 무슨 핑계를 대든 그것도 자기가 직접 나서는 것이 아니라 간호원더러 따돌리게 하는 것이다.

그렇게 중환자가 아닌 한 대부분의 경우 예진은 젊은 의사들이 했다. 원장은 다만 기록된 진찰 카드에 따라 환자의 증세에 아울러 경제 정도를 판정하는 최종 진단을 내리면 된다.

상대가 지기나 거물급이 아닌 한 외상이라는 명목은 붙을 수 없었다. 설령 있다 해도 이 양면 진단은 한 푼의 미수나 결손도 없게 한 그의 반생을 통한 의술 생활의 신조요 비결이었다.

그러기에 그의 고객은 왜정 시대는 주로 일본인이었고 현재는 권력층이 아니면 재벌의 셈속에 드는 축들이어야만 했다.

그의 일과는 아침에 진찰실에 나오자 손가락 끝으로 창틀이나 탁자 위를 훑어 무테 안경 속 움푹한 눈으로 응시하는 일에서 출발된다.

이때 손가락 끝에 먼지만 묻으면 불호령이 터지고, 간호원은 하루 종일 원장의 신경질에 부대껴야만 한다.

아무튼 단골 고객들은 그의 정결한 결벽성에 감탄과 경의를 표해마지 않는다.

1.4 후퇴시 청진기를 든 손가방 하나를 들고 월남한 이인국 박사다. 그는 수복되자 재빨리 셋방 하나를 얻어 병원을 차렸다. 그러나 이제는 평당 오십만 환을 호가하는 도심지에 타이루를 바른 이층 양옥을 소유하게 되었다. 그는 자기 전문의 외과, 내과, 소아과, 산부인과 등 개인 병원을 집결시켰다. 운영은 각자의 호주머니 셈속이었지만 종합 병원의 원장 자리는 의젓이 자기가 차지하고 있었다.

Appendix 2 The Theme/Rheme Analysis of Text 1 in the Corpus

개/*kay*/The dog

Text No.	Cl. No.	Theme(s)	Rheme
1	1	개는 *Kay-nun* The dog	사람과 가장 가까운 동물입니다. *salamkwa kacang kakkawun tongmulipnita.* is an animal that is closest to humans.
1	2	사람들은 *Salamtul-un* People	먼 옛날부터 개를 길렀습니다. *men yeysnalpwuthe kaylul killesssupnita.* have kept dogs from long ago.
1	3.1	원래, 개는 *wenlay kay-nun* Originally, the dog	이리처럼 사나운 짐승이었는데, *ilichelem sanawun cimsungiessnuntey,* was a wild animal like the wolf but
1	3.2	 as (the dog)	사람과 가까이 살면서 *salamkwa kakkai salmyense* lived close to humans
1	3.3	 (the dog)	온순하게 길들여졌다고 합니다. *onswunhake kiltulyecyesstako hapnita.* is said to have been tamed to be docile.
1	4	개의 생김새는 *kayuy sayngkimsay-nun* The dog's shapes and sizes	여러 가지입니다. *yele kaciipnita.* vary.
1	5.1	[[송아지만큼 커서 보기만 해도 겁이 나는]] 개가 *[[songacimankhum khese pokiman hayto kepi nanum]] kay-ka* Dogs [[that are as big as a calf and are intimidating just to look at]]	있고, *issko,* exist and
1	5.2	[[고양이보다 작아서 무척 귀여운]] 개도 *[[koyangipota cakase myuchek kwiyeyun]] kay-to* dogs [[that are even smaller than cats and very cute]]	있습니다. *isssupnita.* exist.
1	6.1	또, [[주둥이가 긴]] 개도 *tto, cwutwungika kin kay-to* Also, dogs [[whose snouts	있고, *iss-ko,*

		are long]]	exist and
1	6.2	[[짧은]] 개도 *ccalpun kay-to* dogs [[(whose snouts are) short]]	있습니다. *isssupnita.* exist.
1	7.1	[[귀를 쫑긋 세우고 꼬리를 위로 말아 올려 늠름하게 보이는]] 개가 [[*kwilul ccongkus seywuko kkolilul wilo mala ollye numlumhakey poinun]] kay-ka* Dogs [[that look gallant with their ears pricked up and tails rolled up]]	있는가 하면, *issnunka hamyen,* exist and
1	7.2	[[귀가 커서 축 늘어진]] 개도 [[*kwika khese chwuk nulecin]] kay-to* dogs [[whose ears are big and droop]]	있습니다. *isssupnita.* exist.
1	8	털 색깔도 *thel saykkkal-to* As for its fur color	흰색, 누런색, 검은색 등 여러 가지가 있습니다. *huynsayk, nwulensayk, kemunsayk tung yele kacika isssupnita.* various kinds such as white, brown and black exist.
1	9	개는 *kay-nun* The dog	소리를 잘 듣습니다. *solilul cal tutsupnita.* hears sounds well.
1	10	 (The dog)	[[먼 데서 나는]] 소리를 사람보다 훨씬 잘 들을 수 있습니다. *[[men teyse nanun]] sorilul salampota gwelssin cal tulul swu isssupnita.* can hear sounds from afar much better than people can.
1	11	 (People)	[[가끔 밤에 자다가도 벌떡 일어나 큰 소리로 짖는]] 것을 볼 수 있습니다. *[[kakkum pame catakato pelttek ilena khun solilo cicnun]] kesul pol swu isssupnita.* can often see them wake up suddenly in the middle of the night and bark.
1	12		[[사람이 듣지 못하는]] 아주 작은 소리를 개는 들을 수 있기 때문입니다. *[[salami tutci moshanun]] acwu cakun solilul kaynun tulul swu isski ttaymwunipnita.*

			is because they can hear even the slightest sounds [[that people can't hear]].
		(That)	
1	13	개는 *kay-nun* The dog	냄새도 잘 맡습니다. *naymsayto cal mathsupnita.* smells well, too.
1	14	[[[[들길을 가던]] 개가 갑자기 멈추어 서서 코를 땅에 대고 쿵쿵거리며 냄새를 맡을]] 때가 *[[[[tulkilul katen]] kayka kapcaki memchue sese kholul ttange tayko khungkhungkelimye naymsaylul mathul]] ttay-ka* Times [[when a dog [[that is walking on the field]] stops suddenly and sniff the ground]]	있습니다. *isssupnita.* exist.
1	15.1	때로는 *ttaylonun* Sometimes (the dog)	그 곳을 열심히 파헤치기도 하는데, *ku kosul yelsimhi phahechikito hanunte,* even digs the ground and
1	15.2	이것은 *ikes-un* This	[[땅 속에 있는 두더지나 들쥐의 냄새를 맡았기 때문]]입니다. *[[ttang soke issnun twutecina tulcwiuy naymsaylul mathasski ttaymwun]]ipnita.* is [[because they have smelted a mole or field mouse that lives underground]].
1	16.1	 When (the dog)	멀리 나갔다가 *melli nakasstaka* travels far away and
1	16.2	 (the dog)	되돌아올 때에도 *toytolaol ttayeto* returns home,
1	16.3	 (the dog)	냄새를 맡으면서 *naymsaylul mathumyense* by smelling
1	16.4	 (the dog)	집을 찾아온다고 합니다. *cipul chacaon-tako hapnita.* is said to find its way back home.
1	17	개는 *kay-nun* The dog	영리하고 충성스럽습니다. *yenglihako chwunsengsulepsupnita.* is clever and loyal.

1	18.1		주인의 생각을 알아차리는가 하면,
			cwuinuy sayngkakul alachalinunka hamyen,
		(The dog)	senses what its master is thinking and
1	18.2		발소리만 듣고도
			palsoliman tutkoto
		(the dog)	just by listening to his footsteps
1	18.3		주인을 알아봅니다.
			cwuinul alapopnita.
		(the dog)	recogizes (its) master.
1	19.1	또	집을 지키고
		tto	*cipul cikiko*
		Also (the dog)	guards the house and
1	19.2		심부름을 하기도 합니다.
			simpwulumul hakito hapnita.
		(the dog)	runs errands.
1	20.1	[[사냥을 돕는]] 개도	있고,
		[[*Sanyangul topnun]] kay-to*	*issko,*
		Dogs [[that help people to hunt]] also	exist and
1	20.2	[[[[앞을 보지 못하는]] 사람을 돕는]] 개도	있습니다.
		[[[[*Aphul poci moshanun]] salamul topnun]] kay-to*	*isssupnita.*
		dogs [[that help people [[who cannot see]]]] also	exist.
1	21	[[주인이 위험한 일을 당하였을 때, 재빨리 뛰어들어 주인을 보호하는]] 경우도	있습니다.
		[[*cwuini wihemhan ilul tanghayessul ttay, cayppalli ttwietule cuinul pohohanun]] kyengwu-to*	*isssupnita.*
		a case [[that (a dog) jumps in to protect (its) master when he is in danger]] also	exists.
1	22	[[주인을 살리고 대신 죽었다는]] '오수의 개' 이야기는	널리 알려져 있습니다.
		[[*Cwuinul salliko taysin cukesstanun]] 'Osuuy kay' iyaki-nun*	*nelli allyecye isssupnita.*
		The story of 'the dog of Osoo Village' [[that died to save his master]]	is widely known.

Appendix 3 The Theme/Rheme Analysis of Text 2 in the Corpus

숯/*Swuch*/Charcoal

Text No.	Cl. No.	Theme(s)	Rheme
2	1.1	옛 사람들은 *yeyss salamtul-un* Olden-day people	숯을 생활 곳곳에서 사용하였는데, *swuchul saynghwal koskoseyse sayonghayessnunte,* used charcoal in various ways in their daily lives and
2	1.2	When (one)	그 쓰임새 하나하나를 살펴보면 *ku ssuimsay hanahanalul salphyepomyen* looks at each occasion of its usage,
2	1.3	(that)	매우 놀랍다. *maywu nollapta.* is very surprising.
2	2.1	When (olden-day people)	우물을 팔 때에는 *wumwulul phal ttayenun* dug up a well
2	2.2	(olden-day people)	언제나 바닥에 숯을 묻어 두었는데, *enceyna patake swuchul mwute twuess-nunte* always buried charcoal under the ground and
2	2.3	When (olden-day people)	그렇게 하면 *kulegkep hamyen* did so
2	2.4	(as for the well)	물맛이 꿀처럼 달았다고 한다. *mwulmas-i kkwulchelem talasstako hanta.* the taste of water is said to have become as sweet as honey.
2	3	숯의 성분때문에 *swuchuy sengpwunttaymwune* Because of the charcoal subsistence, (as for the well)	물맛이 좋아진 것이다. *mwulmas-i cohacin kesita.* the taste of water got better.
2	4.1	게다가 [[숯에 있는]] 미세한 구멍들이 *ketaka [[swuche issnun miseyhan]] kwumengtul-i* In addition, as tiny holes in the charcoal	더러운 물질을 빨아들여 *telewun mwulcilul ppalatulye* absorb dirty substances

2	4.2	물이 *mwul-i* water	깨끗해진다. *kkayccushaycinta.* becmes clean.
2	5	그런데 [[그보다 중요한]] 사실은 *klente [[kupota cwungyohan]] sasil-un* However, a fact [[that is more important than that]]	[[숯이 우물물을 썩지 않게 한다는]] 점이다. [[swuchi wumwulmwulul ssekci askey hantanun cemita. is that charcoal keeps the well water from rotting.
2	6	[[어머니들이 간장이나 된장을 담글 때, 커다란 장독에다 으레 물에 씻은 숯 서너 덩이를 넣는]] 이유도 *[[emeniulil kancangina toyncangul tamkul ttay, thetalan cangtoketa uley mwuley ssiseun swuch senetengilul nehnun]] iyu-to* The reason [[that when mothers make soy sauce or soybean, they put a few pieces of washed charcoal inside big jars]]	바로 숯의 이러한 효과 때문이다. *palo swuchuy ilehan gyokwa ttaymyu ita.* is because of such effects of charcoal.
2	7.1	숯은 *swuch-un* Charcoal	사람에게 해로운 균을 없애 주고 *salameke haylowun kyunul epay cwuko* rids people of harmful germs and
2	7.2	 (Charcoal)	좋은 미생물을 번식하게 한다. *cohun misayngmwulul pensikhakey hanta.* helps good microbes grow.
2	8	[[숯에 들어 있는]] 성분은 *[[swuche tule issnun]] sengpwun-un* The substances inside charcoal	간장이나 된장의 영양분을 풍부하게 한다. *kancangina toyncanguy yengyangpwunul phwungpwuhake hanta.* also makes soy sauce or soybean paste more nutritious.
2	9.1	또, 숯은 *Tto, swuch-un* Also charcoal	[[썩는 것을 막는]] 성질이 있어 *[[sseknun ketul maknu]]n sengcili isse* has the function of preventing decay so
2	9.2	 (only if charcoal)	음식과 함께 놓아 두기만 해도 *umsikkwa hamkkey noha twukiman hayto* one places with foods
2	9.3	 (it)	음식을 쉽게 썩지 않게 해 준다. *umsikul swipkey ssekci ankey hay cwunta.* prevents them from going bad.
2	10	그래서 옛 사람들은	광에 늘 숯을 넣어 두었다.

		klayse eyes salamtul-un Therefore olden-day people	*kwange nul swuchul sehe twuessta.* always kept charcoal in food storage rooms.
2	11	[[[[며칠씩 준비한]] 제사 음식을 광에서 신선하게 보관할 수 있었던]] 비결이 *[[[[myechilssik cwunpihan]] ceysa umsikul kwangese sinsenhake pokwanhal swu issessten]] pikyel-i* The secret [[behind keeping foods for ancestor worship ceremonies [[which took days to prepare]] fresh inside the food storage room]]	바로 여기에 있다. *palo yekie issta.* is right here.
2	12	그리고 숯은 *kuliko swuch-un* And charcoal	[[습기를 없애는]] 기능도 한다. *[[wupkilul epaynun]] kinungto hanta.* also has the function to remove moisture.
2	13.1	옛날에는 *yeysnaley-nun* In olden days	습기를 없애기 위하여 *swupkilul epsayki wihaye* in order to control humidity,
2	13.2	when (olden-day people)	기초 공사를 할 때에 *kicho kongsalul hal ttaye* laid a foundation for a house
2	13.3	(olden-day people)	집터에 숯을 묻었으며, *ciptheey swuchul mwutessumye,* buried charcoal under the site and
2	13.4	(olden-day people)	숯의 이러한 성질을 이용하여 *swuchuy ilehan sengcilul iyonghaye* by using these functions of charcoal
2	13.5	(olden-day people)	문화 유산도 보호하였다. *mwunhwa yusanto pohohayessta.* preserved cultural heritages.
2	14	[[[[750여 년의 역사를 가지고 있는]] 해인사의 팔만대장경이 [[현대 과학으로도 이해되지 않으리만큼]] 훌륭한 상태로 보존된]] 것은 *[[[[750 ye nyenuy yeksalul kaciko issnun]] hayinsauy palmantaycangkyengi [[hyengtay kwahakuloto ihaytoyci anulimankhum]]*	[[숯과 소금 덕분이]]라고 한다.

		hwullyulhan sangthaylo pocontoyn]] kes-un The reason of the fact that Tripitaka Koreanna of Hayin Temple [[which has about 750 years of history]] is so well preserved [[that the modern science cannot explain]]	*[[swuchkwa sokum tekpwuni]]lako hanta.* is said to be also thanks to charcoal and salt.
2	15	[[숯의 효과가 얼마나 큰]]지는 *[[swuchuy hyokwaka elmana khun]] ci-nun* [[How significant the efficacy of charcoal is]]	[[중국 후난 성에서 발견된]] 옛 무덤의 예에서도 알 수 있다. *[[cwungkwuk hwunan sengeyse palkyentoyn]] yeyt mwutemuy yeyeseto al swu issta.* can be also found in the ancient tomb [[discovered in Hunan Province, China]].
2	16	[[1972 년에 발견된]] 무덤 속의 미라는 *[[1972 nyeney palkyentoyn]] mwutem sokuy mila-nun* As for the mummy [[found in the tomb in 1972]]	보존 상태가 완벽하여 [[근육에 탄력성이 있고 관절을 움직일 수 있을 정도였]]다고 한다. *pojon sangthayka wanpyekhaye [[kunyuke thanlyeksungi issko kwancelul wumciil swu issul cengtoyess]]-tako hanta.* its preservation condition is said to have been so perfect [[that the muscles were intact, and you could even move the joints]].
2	17	[[미라의 보존 형태가 그렇게 좋았던]] 이유는 *[[milauy pocon hyengtayka kulegkey cohassten]] iyu-nun* The reason [[that the mummy was in such a good condition]]	[[비단과 베로 몸을 감싼 뒤에 숯으로 관을 덮었기 때문]]이다. *[[pitankwa peylo momul kamssan twie swuchulo kwanul tephesski ttaymwun]]ita.* was [[because after wrapping the body with silk and hemp cloth, (people) laid charcoal on top of the coffin]].
2	18	이처럼 숯은 *ichelem swuch-un* Like this, charcoal	놀라운 효능 때문에 다양하게 쓰이고 있다. *nolawun gyonung ttaymwune tayanghake ssuiko issta.* is widely used because of (its) amazing effects.

Appendix 4 The Theme/Rheme Analysis of Text 3 in the Corpus

소리를 밝힌 지혜/*solilul palhin cihyey*/Wisdom to discover the sound

Text No.	Cl. No.	Theme(s)	Rheme
3	1.1	소리가 *soli-ka* If the sound	없다면 *eptamyen* does not exist
3	1.2	세상은 *sesang-un* the world	고요할 것입니다. *koyohal kesipnita.* will be quite.
3	2	[[소리를 보거나 만져본]] 사람은 *[[solilul pokena mancyepon]] salam-un* People[[who has seen or touched the sound]]	아무도 없습니다. *amwuto epsupnita.* do not exist.
3	3	그런데 소리는 *kulente soli-nun* However, the sound	분명히 있습니다. *pwunmyenghi isssupnita.* certainly exists.
3	4.1	사람은 *salam-un* People	소리를 내고 *solilul nayko* making sounds and
3	4.2	(people)	소리를 들으며 *solilul tulumye* hearing sounds
3	4.3	(people)	생활하고 있습니다. *saynghwalhako isssupnita.* are living
3	5.1	소리에 따라서 *solie ttalase* Depending on the sound, (people)	기분이 좋아지기도 하고 즐거워지기도 하며, *Kipwun-i cohacikito ha-ko culkewecikito hamye,* the mood gets good or cheerful and
3	5.2	이와 반대로 *iwa pantaylo* on the contrary (people)	슬퍼지거나 초조해지거나 우울해 지기도 합니다. *sulphecikena chocohaycikena wuwulhay cikito hapnita.* get sad, anxious or get depressed.
3	6*		[[우리가 소리를 듣고 여러 가지로 느끼게 되는]] 것은 무엇 때문일까요? *[[wulika solilul tutko yele kacilo nukkikey toynun kes-un mwujt ttaymwunilkkayo?*

			The reason [[that we feel various emotions by hearing the soud]] what is it?
3	7	그것은 *kukes-un* That	소리의 세기·높이·맵시의 세 가지 성질에 따른 것입니다. *soliuy seyki, nophi, maypsiyu se kaci sengcile ttalun kesipnita.* is because of three properties of the sound; volume, pitch and tone.
3	8.1	이 세 가지의 요소를 *i se kaciuy yoso-lul* these three properties	소리의 3 요소라고 하며, *soliuy 3 yosolako hamye,* (we) call as the three elements of the sound and
3	8.2	이것은 *ikes-un* They	발음체의 모양·크기·재료 등에 따라 달라집니다. *palumcheyuy* moyang, *kuki, caylyo tunge ttala tallacipnita.* get changed according to the shape, size and material of the sounding body.
3	9	그러니까 *kulenikka* In other words, (they)	[[소리를 내는 기본 물체가 어떤 것이며, 그 크기가 어느 정도이며, 재료가 무엇이냐]]에 따라 달라지게 됩니다. *[[solilul naynun kipon mwulcheyka etten kesimye, ku khkika enu cengtoimye, caylyoka mwuesinya]]e ttala tallacike toypnita.* get changed depending on what the object making the sound is, how big it is and what materials it is made of.
3	10.1	사람은 *Salam-un* People	누구나 많은 소리를 들으며 *nukuna maneun soli-lul tul-umye* whoever listening many sounds
3	10.2	 (people)	살아가는데, *salaka-nuntey,* live and
3	10.3	그 소리가 *ku soli-ka* Whether the sound	[[듣기 좋은]] 소리이든, *[[tutki co-hun]] soli-itun,* is a sound [[good to listen]] or
3	10.4	 (the sound)	[[듣기 싫은]] 소리이든 *[[tutki sil-un]] soli-itun,* is a sound [[bad to listen]]
3	10.5	 (people)	듣지 않을 수 없습니다. *tutci anul swu epsupnita.* cannot but listen.
3	11.1	 Although (it)	조용한 것 같으면서도 *coyonghan kes kathumyenseto* looks quite

3	11.2		자세히 들어보면 *caseyhi tulepomyen* listen carefully
		if (people)	
3	11.3		[[소리마다 여러 갈래인]] 것을 느끼게 됩니다. *[[solimata yele kallayin]] kesul nukkikey* *toypnita.* will feel that each sound has various strands.
		(people)	
3	12.1*		이러한 소리는 어떻게 생겨나고, 또 *ilehan soli-nun ettehkey sayng kyenako, tto* how such sounds happen, and
3	12.2*		어떻게 해서 들려 오는 것일까요? *ettehkey hayse tullye onun kesilkkayo?* how come to be heard?
3	13	[[소리를 일으키는]] 물체를 *[[solilul ilukhinun]]* *mwulchey-lul* the object [[that makes a sound]]	발음체라고 합니다. *palumchelako hapnita.* (we) call a sounding body.
3	14.1	즉 물체를 *cuk mwulchey-lul* Namely if (an object)	두드리거나 *twutulikena hamyen* (we) tap or
3	14.2	 (the object)	비비거나 하면 *pipikena* (we) rub
3	14.3	소리가 *soli-ka* a sound	납니다. *napnita.* makes.
3	15.1	이와 같이 물체에 *iwa kathi mwulchey-ey* Like this when on an object	힘을 주어서 *himul cwuese* (we) put pressure and
3	15.2	소리가 *soli-ka* a sound	일어날 때 *ilenal ttay* makes
3	15.3	그 물체를 *ku mwulchelul* the object	발음체라고 합니다. *palumcheylako hapnita.* (we) call a sounding body.
3	16	[[우리 귀에 들리는]] 소리는 *[[wuli kwie tullinun]] soli-* *nun* A sound [[that is heard into our ears]]	[[반드시 [[어디엔가 진동하는]] 물체가 있기 때문]]입니다. *[[pantusi etieynka cintonghanun mwulcheyka* *isski ttaymwun]] ipnita.* is [[because an object [[that vibrates somewhere]] must exist]].

3	17.1	어떤 물체가 *etten mwulchey-ka* When an object	재빠르게 운동을 하고 있을 때 *cayppalukey wuntongul hako issul ttay* is moving swiftly
3	17.2	그 소리가 *ku soli-ka* the sound	들리는 것입니다. *tullinun kesipnita.* is heard.

Appendix 5 The Theme/Rheme Analysis of Text 4 in the Corpus

불면증/*Pwulmyencung*/Insomnia

Text No.	Cl. No.	Theme(s)	Rheme
4	1.1	사람은 *salam-un* People	매일 7-8 시간 정도 잠을 자며, *mayil 7-8 sikan cengto camul camye,* sleep about 7-8 hours every day and,
4	1.2	 (people)	나머지 시간은 활동을 한다. *nameci sikan-un hwaltongul hanta.* in the rest of the day, do activities.
4	2	따라서 수면은 *ttalase swumyen-un* Therefore sleeping	전생애의 3 분의 1 을 차지한다. *censayngayuy 3 pwunuy 1 ul chacihanta.* takes up one third of (people's) whole life.
4	3	[[밤이 되면 잠이 오는]] 이유는 *[[pami toymyen cami onun]] iywu-nun* The reason [[that (people) feel sleepy at night]]	[[인간의 뇌속에 내재된]] 생물학적 생체시계가 정확한 리듬을 갖고 있기 때문이다. *[[inkanuy noysoke naycaytoyn]] sayngmwulhakcek sayngcheysikyeyka cenghwakhan litumul kacko isski ttaymwunita.* is [[because the biological clock has a accurate rhythm [[inherited in humans' brains]].
4	4.1	인간이 *inkan-i* When people	활동하는 동안 *hwaltonghanun tongan* do activities
4	4.2	근육은 *kunywuk-un* the muscles	수축상태에 있고, *swuchwuksangtaye issko,* are in the state of contraction and
4	4.3	이때 [[젖산이라는]] 피로물이 *ittay [[cecsanilanun]] philomwul-i* at this time a fatigue substance [[called lactic acid]]	쌓이게 되고, *ssahikey toyko,* are accumulated,
4	4.4	 (people)	이를 제거하기 위하여 *ilul ceykehaki wihaye* in order to get rid of this
4	4.5	 (people)	잠을 잔다. *camul canta.* sleep.

4	5.1	이와 같이 수면은 *iwa kathi swumeyn-un* Like this, sleeping	그날의 피로를 풀고, *ku naluy philolul phwulko,* relieves the day's fatigue and,
4	5.2	 (sleeping)	다음날의 활력소 역할을 한다. *taumnaluy hwallyekso yekhalul hanta.* does a role of energizer for next day.
4	6.1	불면증의 원인은 *pwulmyencunguy wenin-un* As for the causes of insomnia	여러 가지가 있으며 *yelekacika issumye* various kinds exist and
4	6.2	[[환경의 변화나 다른 질환으로 인하여 수면을 이루지 못하는]] 경우도 *[[hwankyenguy pyenhwana talun cilhwanulo inhaye swumyenul ilwuci moshanun]] kyengwu-to* cases [[that (people) cannot sleep because of environmental changes or other illnesses]]	적지 않다. *cekci anta.* are not few.
4	7.1	수면은 *swumyen-un* Because sleeping	뇌에서 이뤄지는 것이기 때문에 *noyeyse ilwecinun kesiki ttamwune* is done in the brain
4	7.2	질환에 따라서는 *cilhwane ttalase-nun* depending on illnesses	[[뇌의 여러가지 기능이 장애를 받아 불면증이 일어나는]] 수가 많다. *[[noyuy yelekaci kinungi cangaylul pata pwulmyencungi ilenanun]] swuka manta.* cases [[that insomnia takes place because various functions of the brain are interrupted]] are many.
4	8	특히 노인의 경우 뇌동맥경화증, 고혈압, 중풍, 뇌연화증 등은 *thukhi noinuy kyengwu noytongmaykkyenghwacug, kohyelap, cwungphwung, noyyenhwacung tung-un* Especially in the case of the elderly people, cerebral arteriosclerosis, hypertension, stroke, and encephalomalacia	[[불면을 일으키는]] 중요한 원인이 된다. *[[pwulmyenul ilulkinun]] cwungyohan wenini toynta.* are the major reasons [[that causes insomnia]].
4	9	[[[[여러가지 걱정거리가 있어서 노이로제 상태에 있다든가, 일이 과중해서	

		스트레스가 쌓이는 등, 정신적인 긴장으로 잠이 오지 않는]] 신경증으로 인한]] 불면증도 *[[[[yele kaci kekcengkelika issese noilocey sangtayey isstatunka, ili kwacwunghayse sthuleysuka ssahinun tung, cengsincekin kincangulo cami oci annun]] sinkyengcungulo inhan]] pwulmyencung-to* Neurosis-related insominia which means (people) cannot sleep because of psychological tension such as being a state of neurosis from various worries or being stressed from overloaded work	있다. *issta.* exists.
4	10.1	이런 때는 *ilen ttay-nun* In such cases (people)	마음의 부담을 덜어주고, *maumuy pwutamul telecwuko,* should relieve the psychological burden and
4	10.2	 (people)	노이로제를 치료해야 한다. *noiloceylul cilyohayya hanta.* treat the neurosis
4	11	불면증의 치료는 *pwulmyencunguy chiloy-nun* As for the treatment of insomnia	마음의 평정이 가장 중요하다. *maumuy phengcengi kacang cwungyohata.* a peace of mind is the most important.
4	12	[[일반적으로 할 수 있는]] 생활요법은 *[[ilpancekulo hal swu issnun]] saynghwalyopep-un* A common remedy [[that (people) can do generally]]	규칙적인 시간에 잠을 자고, 규칙적인 생활리듬을 지킨다. *kwuchikcekin sikane camul cako, kwuchikcekin saynghwallitumul cikhinta.* is to keep a regular bedtime and keep a regular daily rhythm.
4	13	[[잠을 자기전에 샤워 등 간단한 목욕을 하는 것]]도 *[[camul cakicene syawe tung kantanhan mokyokul hanun kes]]-to* [[Taking a shower or short	좋은 방법이다. *cohun pangpepilta.*

4	14*	bath before going to bed]] also	is a good method.
			잠을 자기 전에는 커피, 홍차, 콜라 등 [[카페인이 함유된]] 음료수는 마시지 않는다. *camul cakicene-nun khephi, hongcha, khola tung [[kapheyini hamwutoyn]] umlyoswu-nun masici annunta.* Do not consume drinks that contain caffeine such as coffee, black tea, coke and others before going to bed.

Appendix 6 The Theme/Rheme Analysis of Text 5 in the Corpus

시민의 정치 참여/*siminuy cengchi chamye*/ Citizens' political participation

Text No.	Cl. No.	Theme(s)	Rheme
5	1.1	현대 민주 정치에서 시민은 *hyentay mincwu cengchi-ese simin-un* In the modern democratic politics citizens	대표자를 선출하여 *tayphyocalul senchwulhaye* by selecting (their) representatives
5	1.2	(citizens)	정치에 간접적으로 참여할 뿐만 아니라 *cengchie kancepcekulo chamyehal ppwunman anila* not only participate in the politics indirectly
5	1.3	(citizens)	정치 과정에 직접 참여하기도 한다. *cengchi kwacenge cikcep chamyehakito hanta.* but also participate in the political process directly.
5	2.1	시민은 *simin-un* Citizens	지역 발전에 필요한 정책 수립을 위하여 *ciyek palcenge philyohan cengchayk swulipul wihaye* in order to establish policies that are needed for the local development
5	2.2	(citizens)	같은 지역 주민들과 함께 주민 의회를 구성하여 *kathun ciyek cwuminulkwa hamkkey cwumin uyhoylul kwusenghaye* by forming a residents' committee with the residents in the same area
5	2.3	(citizens)	활동한다. *hwaltonghanta.* do activities.
5	3.1	즉, *cuk,* Namely, (citizens)	주민 회의를 통해 행정 기관에 건의하거나 *cwumin hoyuylul thonghay hayngceng kikwane kenuyhakena* by making suggestions to the administrative bodies through a residents' meeting or
5	3.2		각종 영향력을 행사하여 *kakcong yenghyanglyekul hayngsa-haye*

5			(citizens)	by exercising a variety of influence
5	3.3		(citizens)	[[지역 발전에 필요한]] 정책을 수립하도록 한다. *[[ciyek palcene philyohan]] cengchayul swuliphatolok hanta.* make the policies [[needed for the local development]] established.
5	4.1	그리고 *kuliko* And (citizens)		[[노동 조합이나 장애인 협회와 같이 비슷한 이해 관계를 가진]] 사람들끼리 이익 집단을 결성하여 *[[notong cohapina cangayin hyephoywa kathi pisushan ihay kwankyeylul kacin]] salamtulkkili iikciptanul kyelseng-haye* by forming interest groups with people [[who share similar interests with each other like trade union or association of the disabled]]
5	4.2		(citizens)	자신을 위한 정책이 수립되도록 *casinul wihan cenghcayki swuliptoytolok* to make polices for themselves
5	4.3		(citizens)	정치적 영향력을 행사하기도 한다. *cengchicek yenghyangleykul hayngsahakito hanta.* also exercise their political influence.
5	5	때로는 *ttalonun* Sometimes (citizens)		[[환경 보호나 경제적 정의 실현 등의 공적인 목표를 추구하는]] 시민 단체 활동을 한다. (citizens) *[[hwankyeng pohona kyengceycek cenguy silhyen tunguy kongcekin mokphyolul chwukwuhanun]] simin tanchey hwaltongul hanta.* do civil group activities [[which pursue public causes such as environment protection or economic justice realization]].
5	6.1	[[정치에 관심이 많고 정치적인 활동력을 갖춘]] 시민은 *[[cengchie kwansimi masko cengchicekin hwaltonglyekul kacchwun]] simin-un* Citizens [[who are interested in politics very much and are capable of doing political acts]]		정당에 가입하여 *cengtange kaiphaye* by joining a political party
5	6.2		(the citizens)	적극적인 정치 활동을 하기도 한다. *cekkukcekin cengchi hwaltongul hakito hanta.* do active political activities.
5	7	이외에 시민의 정치 참여		

		방법으로는 *ioye siminuy cengchi chamye pangpepulo-nun* As for another way for citizens to take part in politics other than those	주민 청원이 있다. *cwumin chengweni issta.* resident's petition exists.

Appendix 7 The Theme/Rheme Analysis of Text 6 in the Corpus

서울 사람의 생활- 일상생활/*Sewul salamuy - senghwal-ilsangsenghwal*/
Seoulians' life − Daily life

의생활/*uysenghwal*/Clothes

Text No.	Cl. No.	Theme(s)	Rheme
6	1.1	지방 사람들의 옷차림은 *cipang salamtuluy oschalim-un* The clothes of people in the provinces	대부분 흰옷 일색이었던 반면 *taypwupwun guynos ilsaykiessten panmyen* were mostly white but
6	1.2	서울에는 *sewuley-nun* as in Seoul	여러 종류의 사람들이 살고 있어 *yele conglywuuy salamtuli salko isse* variety of people lived
6	1.3	옷차림도 *oschalim-to* *(their) clothes also*	매우 다양했다. *maywu tayanghayssta.* *were very various.*
6	2.1	서울 거리에는 *sewul keliey-nun* Because in the Seoul streets	[[말이나 가마를 타고 다니는]] 관원을 비롯하여 별감, 나장과 기생 등 온갖 종류의 사람들이 모여 있어 *[[malina kamalul thako taninun]] kwanwonul piloshaye pyelkam, nacangkwa kisayng tung onkac congryuuy salatuli moye isse* all kinds of people such as *pyelkam, najang* and *kisayng* as well as high-ranking government officials [[who were riding horses and palanquins]] lived
6	2.2	(people)	화려하고 울긋불긋한 옷차림을 흔히 볼 수 있었다. *hwalyehako wulkuspwulkushan oschalimul hunhi pol swu issessta.* could easily see fancy and colorful outfits.
6	3.1	물론 고위 양반들이나 부잣집 사람들은 *mwullon kowi yangpantulina pwucascip salamtul-un* Of course high-ranking officials and rich people	비단옷을 입기도 했고 *pitanosul ipkito hayssko* would wear silk clothes and
6	3.2		겨울이면 *kyewulimyen*

6		when (it)	was winter
6	3.3	(high-ranking officials and rich people)	[[솜을 두둑하게 넣은]] 옷을 입었다. *[[somul twutwukhake nehun]] osul ipessta.* wore clothes [[which were thickly padded with cotton]].
6	4.1	그러나 일반 서민들은 *kulena ilpan semintul-un* However, ordinary people	무명과 베로 옷을 해 입었는데, *mwumyengkwa peylo osul hay ipess-nunte,* wore clothes made of cotton and hemp and
6	4.2	서울 시민의 옷차림은 *sewul siminuy oschalim-un* the clothes of commoners in Seoul	지방 사람들과 크게 다르지 않았다. *cipang salamtulkwa khkey taluci anassta.* were not significantly different from those of commoners in other provinces.

식생활/*siksenghwal*/Foods

6	5.1	서울의 음식은 *sewuluy umsik-un* The foods of Seoul	[[전국 각지에서 생산된]] 여러 가지 고급스러운 재료들로 만들고 *[[cenkwuk kakcieyse sayngsantoyn]] yele kaci kokupsulewun caylyotullo mantul-ko* were made of various high-quality ingredients [[which were produced all around the country]] and
6	5.2	as (the foods of Seoul)	궁중음식의 영향을 받아 *kwungcwungumsikuy yenghyangul pata* were influenced by the cuisine of the royal court
6	5.3	(the foods of Seoul)	화려하고 다양하며 때로는 사치스럽기도 했다. *hwalyehako tayangh-mye ttaelonun sachisulepkito hayssta.* were colorful, various and sometimes even luxurious.
6	6	그리고 *kuliko* And (the foods of Seoul)	[[모양을 작고 예쁘게 만들어 맵시를 냈으며, 그릇에 담긴 양은 적으나 가짓수는 많았다]] 하는 특징이 있다. *[[moyangul cakko yeyppukey mantule maypsilul nayssumye, kulusey tamkin yangun cekuna kacisswunun manassta]] hanun thukcing-i issta.* had features [[that people made dishes in small sizes and in pretty shapes and put a small amount in each dish but placed numerous dishes on the table]].
6	7.1	또한 *ttohan* Also (people in Seoul)	간을 맵지도 짜지도 않게 하여 *kanul maypcito ccacito ankey haye* by making dishes not too spicy or too salty
6	7.2	(people in Seoul)	적당한 맛을 냈다. *cektanghan masul nayssta.* made good-tasting dishes.

주생활/*cwusenghwal*/Houses

6	8.1	서울은 *sewul-un* Seoul	조선시대 정치, 경제, 문화의 중심지로서 *cosensitay cengchi, keyngcey, mwunhwauy cwungsimcilose* was the political, economic and cultural centre of the Joseon Dynasty,
6	8.2	 (in Seoul)	온갖 종류 사람들이 뒤섞여 살았는데, *onkac conglyu salamtuli twisekkye salass-nunte,* all kinds of people lived and
6	8.3	 (Seoul)	인구 규모가 후기에 들어서면 20 만 명에 달했다. *inkwu kyumoka hwukie tulesemyen 20 man myengey talhaysstsa.* the size of population reached 200,000 in the later period.
6	9.1	이러한 인구증가는 *ilehan inkwucungka-nun* The population growth	서울을 상업도시로 바꾸었으며, *sewulul sangeptosilo pakkwuessumye,* transformed Seoul into a commercial city and
6	9.2	 (The population growth)	성밖으로 주거 지역을 확대시켰다. *sengpakkulo cwuke ciyekul hwaktaysikhyessta.* expanded the living area outside the gates.
6	10.1	그리고 [[넓은 간선도로 주변에 질서정연하게 들어선]] 집들과는 달리 *kuliko[[nelun kansentolo cwupyene cilsecengyenghakey eulesen ciptulkwanun talli* And unlike the houses [[well aligned on the sides of wide roads]] (the population growth)	[[골목길을 따라 조그만 집들이 밀집된]] 시가지 풍경을 만들었으며, *[[kolmokkilul ttala cokuman ciptuli milciptoyn]] sikaci pwungkyengul manulessumye,* made a scenery [[where small houses were packed along the narrow streets]] and
6	10.2	[[구불구불하고 좁은 길, 세거리 길, 막다른 골목이라는오늘날 흔히 볼 수 있는]] 옛시가지 모습 또한 *[[kwupwulkwupwulhako copun kil, seykeli kil, maktalun kolmokilanun onulnal hunhi pol swu issnun]] yeys sikaci mosup ttohan* The old town shape [[which	이 당시 형성된 것이다. *i tangsi hyengsengtoyn kesita.*

| | | (we) can easily see today and call as winding narrow alleys, three-stranded street and dead-ended alley]] also | were formed in this period. |

경제 생활/*kyengcey senghwal*/Economy

6	11.1	[[조선시대 서울사람들이 생계를 위해 가졌던]] 직업은 *[[cosensitay sewulsalamtuli sayngkyeylul wihay kacyessten]] cikep-un* The occupations [[that Seoul people had for living in the Joseon Dynasty]]	다양했다. *tayanghayssta.* varied.
6	12.1	관청과 군영들이 *kwanchengkwa kwunyengtul-i* Because the government and military offices	밀집해 있었기 때문에, *milciphay issesski ttamwuney,* were densely located,
6	12.2	[[여기에서 근무하는]] 사람들도 *[[yekieyse kunmwuhanum]] salamtul-to* people [[working in the offices]] also	적지 않았다. *cekci anassta.* were not a few.
6	13	그러나 [[무엇보다 조선시대 서울의 특징을 잘 보여주는]] 것은 *klena mwuespota cosensitay sewuluy thukcingul cal poyecwunun]] kes-un* However what represented Seoul's characteristics of the Joseon Dynasty more than anything else	상업이다. *sangupita.* is commerce.
6	14.1	 Although (it)	과장된 표현이긴 하지만, *kwacangtoyn phyohyenikin haciman,* may be an exaggeration,
6	14.2	조선후기에는 *cosenhwuki-eynun* in the later period of the Joseon Dynasty	[[상업 인구가 서울 인구의 80~90%라고 할 정도로]] 상인 수가 많았다. *[[sangep inkwuka sewul inkwuuy 80-90%lako hal cengtolo]] sangin swuka manassta.* merchandisers were so many [[that the merchandizing population was said to account

			for 80-90% of the Seoul population]].
6	15	그것은 *kukes-un* That	[[조선후기의 서울이 [[전국에서 생산된]] 상품의 집산지였기]] 때문이다. *[[cosenhwukiuy sewuli cenkwukeyse sayngsantoyn sangpwumuy cipsanciyesski]] ttaymwunita.* is [[because Seoul was the place where all the goods and products [[produced around the country]] were collected.]]
6	16	예를 들어 [[추향이라 불리던]] 황주 봉산의 배, [[월화라고 불리던]] 경기도 안산의 감, [[울릉도에서 생산되던]] 울릉도 등이 *yeylul tule [[chwuhhyangila pwuliten]] hwangcwu pongsanuy pay, [[welhwalako pwulliten]] kyengkito ansanuy kam, [[wullungtoeyse sayngsantoyten]] wullungdo tung-i* For example, Hwangju Bongsan's pears [[which were used to be called chwuhyang]], Kyeongkido Ansan's persimons [[which were used to be called welhwa]] ,Wullungdo's peaches [[which were used to be produced in Wullungdo]] and others	모두 서울에 반입되었다. *motwu sewuley paniptoyessta.* were all shipped to Seoul.
6	17	뿐만 아니라 [[중국이나 일본 등지에서 생산된]] 외국 상품도 *ppwunman anila [[cwungkwukina ilpon tungcieyse sayngsantoyn]] oykwuk sangpwum-do* In addition, foreign products [[produced in China, Japan or others]] also	서울에서 판매되었다. *sewuleyse panmaytoyessta.* were sold in Seoul.
6	18	서울에는	[[다양한 상품만큼]] 다양한 상인들이 활동하였다.

		Sewuley-nun In Seoul	*[[tayanghan sangpwummankum]] tayanghan sangiltuli hwaltonghayessta.* a variety of merchandisers [[as various as products were]]did business.
6	19	원래 서울에서는 *wenlay sewuleyse-nun* Originally in Seoul	공인된 상인, 즉 시전상인만이 영업을 할 수 있었다. *kongintoyn sangin, cuk sicensanginmani yengepul hal swu issessta.* only authorized merchandisers, namely Sicyeon Sangin, were allowed to do business.
6	20	[[세칭 우대사람으로 불리면서 그 직업을 대대로 물려받았던]] 시전상인들은, *[[seyching swutaysalamulo pwullimyense ku cikepul taytaylo mwullyepatassten]] sicen sangintul-un,* *Sicyeon Sangin* [[who were so-called privileged people and were handed down the occupation from generation to generation]]	[[조선 정부가 종루에서 남대문까지, 그리고 종묘 앞에서 동대문까지 만들어 준]] 행랑 형태의 건물에서 영업을 했다. *[[cosen cengpwuka conglwueyse namtaymwunkkaci, kuliko congmyoeyse tongtaymwunkkaci mantule cwun]] haynglang hyengtayuy kenmwuleyse yengepul hayssta.* did their businesses in shops [[which the Joseon government built for them from Jonglwu to Namtaymum and from Congmyo to Tongtaymum]].
6	21	그리고 이들의 영업 방식은 *kuliko ituluy yengep pangsik-un* And their way of doing business	지금과는 달랐다. *cikumkwanun tallassta.* was different from today's.
6	22.1	그들은 *kutul-un* They	[[퇴청이라 불리던]] 점포 안의 작은 방에 방석을 깔고 앉아 *[[thoychengila pwuliten]] cempho anuy cakun pangey pangsekul kkalko anca* were sitting on a cushion in a small room in the shop [[called *Thoycheng*]]
6	22.2	 (they)	손님을 기다렸다. *sonnimul kitalyessta.* waited for customers.
6	23	[[거리에 나가 손님을 끌어오는]] 것은 *[[keliey naka sonnimul kkuleonun]] kes-un* The job[[to go out on to the streets to entice people into the shop]]	시전상인 중 [[가난해서 자신의 점포를 갖지 못한]] 자들이 맡았다. *sicengsangin cwung [[kananhayse casinuy cempholul kacci moshan]] catu-li mathassta.* was taken by some *Sicyeon Sangin* [[who were so poor to own a shop]].
6	24	이들은	[[여리꾼 또는 떳다방이라 불리던]]

		itul-un They	상인들이었다. *[[yelikkwun ttonun ttestabangila bwuliten]]* were merchandisers [[called *Yelikkwun* or *Ttestabang*]]
6	25.1	시전상인의 주된 고객은 *sicensanginuy cwutoyn kokayk-un* The main customers for *Sicyeon Sangin*	왕실과 정부, 양반 등이었지만, *wangsilkwa cengbwu, yangban tungiessciman,* were members of the royal family and the government and the *yangban* but
6	25.2	(Sicyeon Sangin)	[[서울에 거주하는]] 일반민의 일상수용품도 판매했다. *[[sewuley kecwuhanun]] ilbanminuy ilsangswuyongphwumto phan mayhayssta.* also sold everyday necessities for ordinary people [[living in Seoul]]
6	26.1	더욱이 [[서울에 반입되는]] 상품은 *tewuki [[sewuley paniptoynun]] sangphwum-un* Furthermore products [[which were shipped to Seoul]]	반드시 이들을 통해 거래가 이루어지도록 *pantusi itulul thonghay kelayka ilwuecitolok* in order to make (the products) to be traded only through them
6	26.2	정부는 *cengpwu-nun* the government	규제하였다. *kyuceyhayessta.* regulated.
6	27.1	그래서 [[시전이 밀집되었던]] 종루 인근은 *kulayse [[sicen-i milciptoy-ess-ten]] conglwu inkun-un* So places close to Conglwu [[where shops were densely located]]	[[물건을 사고 파는]] 사람들로 북적거렸고, *[[mwulken-ul sa-ko pa-nun]] salamtullo pwukcekkelyess-ko,* were crowded with people [[who sold and bought goods]],
6	27.2	(places close to Conglwu)	사람이 구름처럼 모였다 *salam-i kwulum-chelem moyessta* because people gathered like clouds and
6	27.3	(places close to Conglwu)	구름처럼 흩어진다 해서 *kwulum-chelem huthecinta hayse* scattered like clouds
6	27.4	이 거리를 *i keli-lul* this street	운종가라고도 불렀다. *wuncongka-lakodo pwullessta.* (people) also called as Wuncongka.
6	28.1	양란 이후 서울의 인구가 *Yanglanihwu sewuluy inkwu-ka* As after the two major	늘어나고 *nulenako*

		invasions Seoul's population	increased and
6	28.2	서울의 거주공간이 *sewuluy kecwukongkan-i* the residential space in Seoul	도성 밖으로 확대되면서, *toseng bakulo hwaktaytoymyense* extended beyond the boundary of the capital city,
6	28.3	점차 [[시전상인의 상권에 도전하는]] 상인들이 *cemcha [[sicensanginuy sangkweney tosenhanun]] sangintul-i* gradually merchandisers [[who challenged the business rights of *Sicyeon Sangin*]]	나타났다. *natanassta.* appeared.
6	29	이들은 *itul-un* They	[[시전 질서를 어지럽힌다는]] 의미에서 난전으로 불렸다. *[[sicen cilselul ecilephintanun]] uymieyse nancenulo bwullessta.* (people) called *Nancen* [[meaning disturbing the market order]].
6	30	난전은 *nancen-un* *Nancen*	[[등짐이나 광주리에 물건을 싣고 골목을 누비는]] 행상에서부터 [[시전 못지않은 규모의 점포를 열고 영업을 하는]] 상인까지 다양했다. *[[dungcimina kwangcwuliey mwukenul sitko kolmokul nwubinun]] hayngsangeysebwute [[sicen moscianun kyumouy cempolul yelko yengepul hanun]] sanginkkaci tayanghayssta.* varied from itinerant pack peddlers [[who visited houses on the streets carrying goods in their backpacks or baskets on their heads]] to those [[who ran shops as big as *Siceng Sangin*'s]].
6	31.1	그리고 이들은 *kuliko itul-un* And they	[[당시 상품유통의 거점으로 성장한]] 경강 지역의 상인, [[서울 외곽에서 열리던]] 송파나 누원의 장신들과 연계해서 *[tangsi sangphwumyuthonguy kecemulo sengcanghan]] kyengkang ciyekuy sangin, [[sewul oykwakeyse yelliten]] songphana nwuwenuy cangsintulkwa yenkyeyhayse* by forming an alliance with the merchants of *Songpa* or *Cangsin*
6	31.2	 (they)	시전상인들을 압박하였다. *Sicensangintulul apbakhayessta.* put pressure on *Sicen Sangin*.

6	32	이들 난전상인의 주요 근거지는 *itul nansensanginuy cwuyo kunkeci-nun* The main business places for the *Nancen* merchandisers	칠패와 이현이었다. *chilphaywa ihyeniessta.* were Chilphay and Ihyen.
6	33	종루와 함께 칠패와 이현은 *conglwuwa hamkkey chilphaywa ihyen-un* Chilphay and Ihyen along with Conglwu	서울 안의 3 대 시장이었다. *Sewul anuy 3tay sicangiessta.* were the three largest markets in Seoul.
6	34	이현과 칠패는 *ihyenkwa chilphay-nun* Ihyen and Chilphay	[[서민들이 널리 이용했던]] 시장이었다. *[[semintuli nelli iyonghayssten]] sicangiessta.* were the markets [[that Seoul commoners used a lot]].
6	35	[[대낮에 거래가 이루어졌던]] 운종가와는 달리, *[[taynacey kelayka ilwuecyessten]] wuncongkawanun talli,* Unlike Wuncongka [[where the trading was done during daytime]] (Chilphay and Ihyen)	[[새벽녘에 찬거리를 마련하기 위한]] 사람들로 북적거렸다. *[[saybyekneykye chankelilul malyenhaki wihan]] salamtullo pwukcekkelyessta.* were crowded with people [[who were shopping for groceries at dawn]].

Appendix 8 The Theme/Rheme Analysis of Text 7 in the Corpus

수문장/*swumwuncang*/**Sumumjang**

Text No.	Cl. No.	Theme(s)	Rheme
7	1	조선시대 수문장은 *cosensitay swumwuncang-un* Sumumjang (commander of the Gate Guard) of Joseon	[[흥인지문, 숭례문 등 도성문과 경복궁 등 국왕이 임어(생활)하는 궁궐의 문을 지키는]] 책임자였습니다. *[[hungincimun, swunglyeymwun tung tosengmwunkwa kyengbokkwung tung kwukwangi ime(saynghwal)hanun kwungkweluy mwunul cikinun]] chaykimcayesssupnita.* was a chief military officer who led the guards of the main gates of Joseon's capital such as Heunginjimum and Sungnyemum as well as the gates of Joseon's royal palaces including Gyeongbokgung.
7	2.1	수문장은 *swumwuncang-un* Sumunjang	‖2.2‖나라의 안정에 기여하였습니다. *nalauy ancengey kiyehayesssupnita.* made a contribution to the peace and security of the country
7	2.2	 (Sumunjang)	정해진 절차에 따라 광화문을 여닫고 *cenghaycin celchaey ttala kwanghwomwunul yetatko* by opening and closing Gwanghwamum according to a due procedure
7	2.3	 (Sumunjang)	근무교대를 통하여 당시 국가의 중심인 국왕과 왕실을 잘 호위함으로써 *kunmwukyotaylul thonghaye tangsi kwukkauy cwungsimin kwunkwangkwoa wangsilul cal howihamulosse* and well guarding the king who was the centre of the country and the royal family through the shift of duty
7	3.1	[[우리나라에서 처음 수문장 제도가 확립된]] 때는 *[[wulinalaeyse cheum swumuncangceytoka hwkliptoyn]]ttaynun* The time [[when the	조선 예종 1 년인 1469 년으로 *cosen eycong 1yenin 1469 yenulo*

		Sumumjang system was established for the first time in our country]]	was 1469, the first year of King Yejong and
7	3.2	그 이전까지는 *ku icenkacinun* before the time	중앙군인 오위의 호군이 궁궐을 지키는 일을 담당하였습니다. *cwungangkwunin owiuy hokwuni kwungkwelul cikinun ilul tamtanghayesssupnita.* Hogun of the Joseon's central military unit called Owi was in charge of guarding the palaces.
7	4.1	따라서 [[조선의 궁 가운데 정궁인]] 경복궁의 광화문에서 처음으로 [[역사기록을 토대로 재현하는]] 이 행사의 시대배경은 *ttalase[[[[cosenuy kwung kawuntey cengkwungin]] kyebokkwunguy kwanghwamwnese ceumulo [[yeksakilokul thotaylo cayhyenhanun]] i hayngsauy sitaybaykyeng-un* Therefore the historical background of this event [[that is revived based on the historical records for the first time at Gwanghwamum of Gyeongbok Palace, which is the main royal palace of Joseon]]	[[수문장 제도가 정비되는]] 15 세기 조선전기로 *[[swumwuncang ceytoka cengbitoyun]] 15seyki cosencenkilo* is the early period of Joseon in the 15the century when the Sumumjang system was re-established and
7	4.2	 (we)	[[그 당시 궁궐을 지키던]] 군인들의 복식과 무기, 각종 의장물을 그대로 재현하였습니다. *[[ku tangsi kwungkwelul cikiten]] kwunintuluy poksikkwa mwuki, kakcong uycangmwulul kutalo cayhyenhayesssupnita.* have revived the uniforms, weapons and other acessories of the soldiers who guarded the palaces at that time as they were.
7	5.1	전통문화의 계승은 *centhongmwunhwauy*	||5.2||관람객들이 역사와 당시 문화를 정확하게 이해하도록 도움을 주는데 의의가 있습니다. *Kwanlamkayktuli yeksawa tangsi mwunhwalul*

		kyesung-un The succession of traditional culture	*cenghwakhake ihayhatolok towumul cwununtey uyuyka isssupnita.* (its meaning) is in helping the spectators to understand the history and culture of the time correctly
7	5.2	 (we)	역사적 기록을 근거로 재현함으로써 *yeksacek kilokul kunkelo cayhyenhamulosse* by presenting (the celemony) based on the historical records
7	6	[[역사시대 최고 수준의 왕실문화를 복원, 재현하는]] 일은 *[[yeksasitay choyko swucwunuy wngsilmwunhwalul pokwen, cayhyenhanun]] il-un* The task [[to restore and revive the royal culture of the best standards in the historical era]]	[[그 자체가 지닌 역사성과 전통문화의 긍정적인 요인을 활용, 문화 자원화 하여 차원 높은 문화발전에 기여하고자‖ 지속적으로 유지될]] 주요 문화사업입니다. *[[ku cacheyka cinin yeksasengkwa centhongmwunhwauy kungcengcekin yoinul hwalyong, mwunhwa cawenhwahaye chawen nophun mwnhwabalceney kiyehakoca‖ cisokcekulo yucitoyl]] cwuyo mwunhwasaepipnita.* is a main cultural project [[that will continue to be carried out ‖ in order to contribute to the cultural development of high standards by using the historical value that it holds and positive elements of the traditional culture and also using them as cultural resources]] .

Appendix 9 The Theme/Rheme Analysis of Text 8 in the Corpus

강감찬 장군/*KangKamChan Cangkwun*/ General Kang Kam Chan

Text No.	Cl. No.	Theme(s)	Rheme
8	1	지금으로부터 1000 여 년 전, 고려의 어느 한 마을에 한 아기가 *cikumuloputhe 100ye nyen cen, kolyeuy enu han maule han akika* About 100 years ago from now, in a village in Koreo a child	태어났습니다. *theenasssupnita.* was born.
8	2.1	After (people)	아기의 우렁찬 울음소리를 듣고, *akiuy wulengchan wulum solilul tutko,* listening to the baby's powerful cry,
8	2.2	사람들은 *salamtulun* People	||2.3||말하였습니다. ||2.3|| *malhayesssupnita.* ||2.3|| said.
8	2.3	아기가 *akika* the baby	장차 큰 인물이 될 것이라고 *cangcha khun inmwuli toyl kesilako* would become a big figure in the future
8	3	이 아기가 *I akika* This baby	바로 강감찬입니다. *palo KangKamChanipnita.* was Kang Kam Chan.
8	4.1	소년 시절, 강감찬은 *Sonyen sicel, KangKamChan-un* Becaue in his boyhood Kamg Kam Chan,	행동이 바르고 *hayngtongi paluko* (his) behaviour was correct and
8	4.2	(Kang Kam Chan)	성격이 대범하여 *sengkyeki taypemhaye* (his) character was generous and courageous
8	4.3	(Kang Kam Chan)	칭찬을 많이 받았습니다. *chingchanul mani patasstupnita.* received lots of praise.
8	5.1	Because (Kang Kam Chan)	몸집이 작아 *momcipi cak-a* (his) body was small
8	5.2		친구들에게 놀림을 많이 받았지만,

8			*chinkwutuleykey nollimul mani patass-ciman,* received lots of ridicule from (his) friends but,
		(Kang Kam Chan)	
8	5.3		[[화를 내거나 기분 나빠한]] 적이 없습니다. *[[hwalul naykena kipwun nappahan]] ceki epsupnita.* times [[(he) got angry or upset]]did not exist.
		(Kang Kam Chan)	
8	6	[[꾸준히 공부를 한]] 강감찬은 *[[kkwucwunhi kongpwulul han]] KangKamChan-un* Kang Kam Chan [[who made steady efforts in his study]]	[[서른여섯 살이 되던]] 해에 과거에 장원으로 급제하였습니다. *[[selunyeses sali toyten]] haye kwakee cangwongulo kupcehayesssupnita.* in the year [[when (he) turned 36]] passed the *Kwake* with the highest mark.
8	7.1	하지만, *Haciman,* However, as (it)	이미 아버지께서 돌아가신 뒤라 *imi apecikkeyse tolakasin twi-la* was after (his) father already passed away so
8	7.2		기쁨을 안겨 드리지 못하여 *kippumul ankyetulici mos-haye* couldn't give the joy to (his father) so
		(Kang Kam Chan)	
8	7.3		무척 안타까워하였습니다. *mwuchek anthakkawehayesssupnita.* was very sorry.
		(Kang Kam Chan)	
8	8	[[고을의 수령이 된]] 강감찬은 *[[kouluy swulyengi toyn]] KangKamChan-un* KangKamChan [[who became the head of a village]]	백성을 사랑으로 보살펴주었습니다. *payksengul salangulo posalphyecwuesssupnita.* looked after the people with love.
8	9	(It)	[[강감찬이 일흔한 살이 되던]] 해였습니다. *[[KangKamChani ilhunhan sali toyten]] hayyesssupnita.* was the year [[Kang Kam Chan turned 71]].
8	10	[[고려를 틈틈이 넘보던]] 거란이 *[[koryelul thumthumi nempoten]] kelan-i* The Kitans [[who had long coveted Korea]]	십만 대군을 앞세워 쳐들어왔습니다. *sipman taykwunul apseywe chyetule wasssupnita.* made an invasion with hundreds of thousands of soldiers.
8	11.1	강감찬은 *KangKamChan-un* Kang Kam Chan	지혜를 발휘하여 *cihyeylul palhwi-haye* by exercising wisdom
8	11.2		거란의 군사들을 무찔렀습니다.

		(Kang Kam Chan)	*kelanuy kwunsatulul mwuccillesssupnita.* defeated the Kitan soldiers.
8	12	[[거란을 물리친]] 강감찬은 *[[kelanul mwullichin]]* *KangKamChan-eun* KangKamChan [[who defeated the Kitans]]	큰 상을 받았습니다. *khun sangul patasssupnita.* received a big award.

Appendix 10 The Theme/Rheme Analysis of Text 9 in the Corpus

세종 대왕/*seycong taywang*/King Sejong

Text No.	Cl. No.	Theme(s)	Rheme
9	1	세종 대왕은 *seycongtaywang-un* King Sejong	1397 년에 태종 임금의 셋째 아들로 태어났다. *1937nyeney thaycong imkumuy seyssccay adullo thayenassta.* was born in 1397 as the third son of King Taejong.
9	2	[[스물두살 되던]] 해에[[조선의 제 4 대 임금이 된]] 세종 대왕은 *[[sumwuldwusal toyten]] hayey [[cosenuy cey 4tay imkumi toyn]] seycongtaywang-un* King Sejong [[who became the fourth King of Joseon]] in the year [[he turned 22]]	[[백성을 사랑하고 백성을 위하는]] 바른 정치에 힘을 썼다. *[[payksengul salanghako payksengul wihanun]] palun cengchiey himul ssessta.* committed himself to right politics to love the people and for the people.
9	3.1	세종 대왕은 *seycongtaywang-un* As King Sejong	천문 기상에 관심이 깊어, *chenmwun kisangey kwansimi kiphe,* had a deep interest in astronomy and meteorology,
9	3.2	(King Sejong)	장영실, 이천 등에게 해시계, 물시계, 측우기 등을 만들게 하였다. *Cangyengsil, ichen tungeykye haysikyey, mwulsikyey, chukwuki tungul mantulkey hayessta.* got Jang Youngsil and Yi Cheon and others to invent sundial clock, self-striking water clock, rain gauge and others.
9	4	특히, 측우기는 *tukhi, chukwuki-nun* In particular, the rain gauge	[[이탈리아의 카스텔리가 만든 것보다 약 200 년이나 앞선]] 것이었다. *[[ithaliauy khasuthellika mantun kesbota yak 200 nyenina aphsen]] kesiessta.* preceded what was invented by Castella of Italy by about 200 years.
9	5.1	또 세종 대왕은 *tto seycongtaywang-un,* Also King Sejong	활자의 인쇄술을 발전시켜 *hwalcauy inswayswulul palcunsikhye* by getting printing technology developed

9	5.2		'농사직설, 효행록, 삼강행실도' 등 많은 책을 펴내도록 하였다. *'nongsaciksul, hyohaynglok, samkanghayngsillok' tung manun chaykul phyenaytolok hayessta* got many books such as 'Nongsajikseol, Hyohangrok and Samkanghangsildo' and others.
		(King Sejong)	
9	6	이러한 우수한 발명품과 책들은 *ilehan wuswuhan palmyengphwumkwa chayktul-un* These great inventions and books	백성들이 농사를 짓고 올바른 생활을 하는 데 큰 도움을 주었다. *payksengtuli nongsalul cisko olpalun saynghwalul hanun tey kun towumul cwuessta.* provided a great help for the people to farm and live a right life.
9	7.1	[[음악에도 조예가 깊었던]] 세종 대왕은 *[[umakeyto coyeyka kiphessten]]seycongtaewang-un* King Sejong [[who also had a high level of understanding about music]]	박연에게 전래의 음악을 정리하게 하였고, *pakyeneykey cenlayuy umakul cenglihakey hayessko* got Park Yeon to compile traditional music and
9	7.2		우리 고유의 악기도 만들게 하였다. *wuli koyuuy akkito mantulkey hayessta* got (Park Yeon) to make our own musical instrument.
		(King Sejong)	
9	8.1	또, 자주 국방을 위하여 *tto, chacwu kukbangul wihaye* Also for national security, (King Sejong)	[[남해안에 나타나 노략질을 일삼던]] 왜구를 물리쳤고, *[[namhayaney natana nolyakcilul ilsamten]] waykwulul mwullichessto,* he defeated Japanese pirates [[who regularly raided the southern coastline]] and
9	8.2		[[북쪽 국경에서 자주 행패를 부리던]] 여진족을 몰아 내어 *[[pwukccok kwukkyengyese cacwu hayngphaylul pwuliten]] yescincokul mola naye* by driving out nomads of Manchuria [[who often created havoc on the northern borders]]
		(King Sejong)	
9	8.3		영토를 넓혔다. *Yengtolul nelhyessta* extended the territory.
		(King Sejong)	
9	9	[[세종 대왕의 훌륭한 업적 가운데에서도 가장	

		빛나는]] 것은 *[[seycong taywanguy hwullyunghan ebcek kawunteyeyseto kacang pichnanun]] kes-un* The greatest achievement among King Sejong's good achievements	[[우리 글자인 한글을 만든]] 일이다. *[[wuli kulcain hankulul mantun]] ilita.* is that (he) created our letter system *hangul*.
9	10	세종 대왕은 *seycong taywang-un* King Sejong	[[우리말을 정확하게 기록할 글자가 없다는]] 사실을 안타까워 했다. *[[wulimalul cenghwakhakey kilokhal kulcaka ebtanun]] sasilul antakkawe hayssta* felt sorry about the fact [[that there were no letters with which (we) could record our language accurately.]]
9	11	더욱이 *tewuki* Furthermore, (King Sejong)	[[백성들이 억울한 일을 당해도 한자를 몰라 제대로 호소하지 못하는]] 것을 늘 가슴아프게 여겼다. *[[bayksengtuli ekulhan ilul tanghayto hansalul molla ceytaylo hosohaci mosganun]] kesul nul kasumaphukey yekeyssta* always felt sympathy for the people [[who couldn't make an appeal even though they were unfairly treated because they didn't know the Chinese characters]].
9	12	그래서 세종 대왕은 *kulayse seycong taywang-un* So King Sejong	집현전 학자들과 함께 [[모든 백성들이 쉽게 배워 읽고 쓸 수 있으며 우리말을 적는 데 가장 알맞은]] 글자를 만드는 일에 온 힘을 쏟았다. *ciphyencen hakcatulkwa hamkkey [motun payksengtuli swubkey paywe ilko ssul swu issumye wulimalul ceknun tey kacang almacnun]] kulcalul mantunun iley on himul ssoassta.* poured all his energy in making letters [[that all the people could read and write with and also that were most suitable to record our talks]] with Jiphyenjon scholars.
9	13.1	 When (King Sejong)	그 일로 심한 눈병까지 얻게 되자, *ku illo simhan nunbyengkkaci esskey toyca* came down with an eye ailment because of the work
9	13.2	 (King Sejong)	치료를 위하여 충청도 초정 약수터로 요양을 가게 되었는데, *chilyolul yeyhaye chwungchengto choceng yakswutelo yoyangul kakey toyessnuntey* went down to Chojeong Spring in Chwungcheong Province for treatment and

9	13.3	(King Sejong)	그 때에도 [[글자 연구에 필요한]] 책과 자료만은 지니고 갔다고 한다. *ku ttayeyto [[kulca yenkwuey philyohan]] chaykkwa calyomanun ciniko kasstako hanta.* even then brought with him books and resources [[need for the letter research]] allegedly.
9	14	세종 25 년, 서기 1443 년에 *seycong 25 nyen, seki 1443 nyeney* In the 25th year of King Sejong's reign, in 1443, (King Sejong)	드디어 [[스물여덟 글자로 된]] 한글을 만들었다. *tutie [[sumwulyetel kulcalo toyn]] Hankulul mantulessta,* finally made *hangul* made up of twenty-eight characters.
9	15	[[그 글자들만 부려 써도 세상의 모든 말과 소리를 남김없이 적어 낼 수 있을 만큼]] *[[ku kulcatulman bwulyesseto seysanguy motun malkwa solilul namkimebi ceke nayl swu issul mankum]]* [[that (people) can write every single word and sound using the characters]]	그것은 [[아주 독창적이며 과학적이고 편리한]] 소리글자였다. *kukesun [[acu tokchangsekimye kwahaksekiko phyenlihan]] solikulcayessta* it was sound-based characters [[that were so unique and scientific and convenient]]
9	16	이 한글은 *i hankul-un* This hangul	지금껏 다른 나라의 많은 학자들로부터 우수한 글자로 평가받고 있다. *cikumkkes talun nalauy manun hakcatullobute wuswuhan kulcalo phyengkabatko issta* is still lauded as a excellent letter system by many scholars from other countries.
9	17	(hankul)	실로 피땀어린 연구의 결정이라고할 수 있다. *sillo phittamelin yenkwuuy kyelcengilako hal swu issta.* can be regarded as a product of great toil and moil.
9	18	서기 1450 년, 세종 대왕은 *seki 1450 nyen, secong taywang-un* In 1450, King Sejong	쉰넷의 나이로 생애를 마쳤다. *swinneysuy nailo sayngaylul macheyssta* passed away at the age of fifty four.
9	19	[[오로지 나라와 백성을 위해 몸 바쳐 일한]] 세종 대왕은 *[[oloci nalawa bayksengul wihay mom batcye ilhan]]*	언제나 우리들의 가슴 속에 존경받는 위인으로 자리잡고 있을 것이다. *enceyna wulituluy kasum sokey conkyengbatnun*

		secong taywang-un King Sejong [[who devoted his entire life for the country and people]]	*wiinulo calicabko issul kesita.* will be always remembered as a respected great figure in our hearts.

Appendix 11   The Theme/Rheme Analysis of Text 10 in the Corpus

화장장 설치 문제를 원만히 해결한 지방 정부와 지역 주민/
Hwacangcang selchi mumcelul wonmanhi haykpylhan cipang cengbuwa ciyek cumin/
Logcal government and citizens who smoothly solved the problem of building a cemetery

Text No.	Cl. No.	Theme(s)	Rheme
10	1.1	00 시 화장장 부지 선정이 *00 si hwacangcang buci senceng-i* As 00 City crematory site selection	주민과 별다른 마찰 없이 마무리되어 *cuminkwa pyeltalun machal ebsi mamulitoye* has been completed without big troubles with the residents
10	1.2	(this case)	[['님비 현상'을 극복한]] 사례로 관심을 모으고 있다. *[['nimbi hyensang' ul kukbokhan]] salyeylo kwansimul moukoissta* is drawing attentin as a case [[that has overcome "NIMBY phenominon"]].
10	2.1	00 시는 *00 si-nun* After 00 City	[[화장장 이전 계획을 수립한]] 1998 년, 수십 차례의 현지 답사를 거쳐 [[인가가 적은]] 관내 20 여 곳을 이전 후보지로 선정한 뒤, *[[hwacangcang icen kyeyhoykul sulibhan]] 1988 nyen swusib chalyeyuy hyenci dabsalul kechye [[inkaka cekun]] kwannay 20 ye kosul icen hwupocilo sencenghan twi* in 1998 [[when (they) set up the cemetery movement plan]], selected about 20 potential sites [[where not many people live]] within the city through tens of site visits
10	2.2	(00 City)	[[반발이 적은]] 곳을 대상으로 후보지를 10 여 곳, 7 곳, 3 곳으로 좁혀 나갔다. *[[panbali cekun]] kosul taysangulo hobocilul 10 ye kos, 7kos, 3kosulo cobhye nakassta.* narrowed down to 10, then, 7 and then 3 sites [[where there was less objections]].
10	3.1	또한, *Ttohan,* Also (civil servants responsible for this task)	시민 및 환경 단체의 이해를 구하기 위해 *simin mich hwankyeng tancheyuy ihaylul kuhaki wihay* in order to seek understanding of citizen and environmental groups

10	3.2	담당 공무원들은 *tamtang kongmwuwentul-un* civil servants in charge	배낭을 메고 *paynang-ul mey-ko* carrying (their) backpacks and
10	3.3	 (civil servants in charge)	산골을 누비며 *sankol-ul nwupi-mey* busily walking mountain villages
10	3.4	 (civil servants in charge)	산림 파괴, 주변 환경 오염 문제 등을 꼼꼼히 분석해 *sanlim pakoy, cwupyen hwankyeng oyem mwuncey tung-ul kkomkkom-hi pwunsekhay* thoroughly analysed issues related forest destruction and local environment pollution issue and others and
10	3.5	 (civil servants in charge)	보고했다. *pokohayssta.* reported.
10	4.1	 (civil servants in charge)	이렇게 해서 *Ilehkey hay-se* by doing like this
10	4.2	XX동 일대가 *XXtong iltay-ka* XX village and nearby places	최종 후보지로 낙점됐다. *choycong hwupocilo nakcemtwayta.* were selected as final candidate.
10	5.1	담당 공무원들은 *damdang kongmwuwentul-un* (civil servants in charge)	반발하는 주민들을 일일이 방문하여, *banbalhanun cumintulul ilili bangmwunhaye* by (visiting) protesting residents one by one,
10	5.2	 (civil servants in charge)	화장장 이전의 당위성을 설명하였다. *hwacangcang icenuy dangwisengul selmyenghayessta* explained legitimate reasons for moving the cematory.
10	6.1	또, *tto,* Also (00 City)	주민 대표 4명에게 일본의 첨단 화장장, 납골당 시설을 견학시키고, *cwumin tayphyo 4myengeyke ilbonuy chemdan hwacangcang, nabkoldang siselul kyenhaksikhiko,* sent 7 resident representatives to modern cemeteries and charnel houses in Japan and
10	6.2	 (00 City)	[[노후한 시설의 A 화장장과 최신식 시설을 갖춘 B 화장장을 비교해 볼]] 기회를 주었다. *[[nohwuhan siseluy Ahwacangcangkwa choysinsik siselul kacchwun B hwacangcangul bikyohay bol]] kihoylul cwuwessta.* provided opportunities [[to compare Cemetery A with old facilities and Cemetery B with most

			advanced facilities]]
10	7.1	00 시 담당 공무원은, *00 si damdang kongmwuwenun,* 00 City civil servants in charge,	‖7.2, 7.3‖ 며 ‖7.2, 7.3‖ *mye* ‖7.2, 7.3‖ (said) and
10	7.2	 "Because (00 City)	"다른 지역보다 시민의식이 성숙하여 *"talunciyekbota siminuysiki sengswukhaye* citizenship is more mature than in other cities
10	7.3	 (we)	합리적인 이유로 설득할 수 있었다," *hablicekin iyulo seltukhalswu issessta,"* could persuade them with reasonable reasons."
10	7.4	 "(we)	"모범적인 화장 시설을 지어, *"mobemcekin hwacangsiselul cie,* by building a good cematory,
10	7.5	 (we)	[[지지해 준]] 주민들에게 보답하겠다." *[[cicihaycwun]] cwumintuleykey bodabhakeyssta."* will repay the residents [[who supported (us)]]."
10	7.6	 (00 City civil servant in charge)	고 말했다. *ko malhayssta.* said.

Appendix 12   Theme/Rheme Analysis of Text 11 in the Corpus

땅에선 무기판촉전 불꽃/
ttangeysen mukipanchokcen pulkkoch/
Heated arms sales promotion on the ground

Text No.	Cl. No.	Theme(s)	Rheme
11	1	[[이번 행사에 참가한]] 24 개국 225 개 업체가 *[[iben hayngsaey chamkahan]] 24 kaykwuk 225 kay epchey-ka* 225 firms from 24 countries [[participateing in this event]]	[[연간 4000 억 달러(약 400 조 원)에 이르는]] 항공기와 무기시장을 놓고 [[한 치의 양보도 없는]] 불꽃 튀는 수주전을 벌이고 있는 것. *[[yenkan 4000 ek talle (yak 400 co wen) ey ilunun]]hangkongkiwa mwukisicangul nohko [[han chiuy yangpoto ebnun]] pwulkkoch theynun swucwucenul peliko issnun ke.* are in a fierce order-generating-war in the aircraft and weapons market [[worth an annual $400 billion (approximately 400 trillion won)]]
11	2	국제적인 무기판매 에이전트와 로비스트들도 *kwukceycekin mwukiphanmay eyicentuwa lobisuthutulto* International arms sales agents and lobbyists also	에어쇼의 막후에서 정면 승부를 벌이고 있다. *eyesyouy makhwueyse cengmyen sungbwulul peliko issta* are in tight competition behind the scenes of the air show.
11	3	 (This)	21 일 오전 [[서울공항의 활주로에 마련된]] 야외전시장. *21il ocen [[sewul konghanguy hwalculoey malyentoyn]] yaoycensicang* is the outdoor display area [[set up at the runway of the Seoul Airport]] in the morning of 21ˢᵗ.
11	4	[[22 개 동으로 구성된]] 전시관 내 700 개 부스에선 *[[22 kay tongulo kwusengtoyn]] censikwan nay 700 kay pwusueysen* In the 700 booths [[separated into 22 sectors]] at the outdoor exhibition	각 업체가 [[전투기 등의 성능을 확인할 수 있는]] 첨단 시뮬레이터와 홍보용 CD, 책자 등을 내세워 제품 선전에 여념이 없었다. *kak ebcheyka [[centhwuki tunguy sengnungul hwakinhalswu issnun]] chemtan simyulleyitewa hongboyong CD, ceaykca tungul nayseywe cephwumsenceney yenyemi ebessta* (people) were very busy in promoting the sales of (their) products with high-tech simulators

		area	[[which test the efficiency of their products]] and PR CDs and pamphlets.
11	5	몇몇 부스에선 *myechmyech bwusueysen* In some booths	[[업체 관계자들이 방문객들과 심각한 표정으로 귓속말을 나누는]] 모습도 눈에 띄었다. *[[epchey kwankyeycatuli pangmwunkayktulkwa simkakhan phyocengulo kwissokmalul nanwunun]] mosupto nwuney ttuyessta.* company officials [[whispering with visitors with serious expressions on their faces]] were seen.
11	6	(They)	외국의 국방 담당자나 방위산업체 관계자들인 듯했다. *oykwukuykwukpang tamtangcana pangwisanebchey kwankyeycatulintushayssta* seemed to be national defense officials from a foreign country or those in the defense industry.
11	7	(This place)	[[[[첩보 영화나 소설에 나오는]] 음습한 이미지의 무기거래가 밀실이 아닌 광장에서 이루어지는]] 현장이다. *[[[[cheppo yenghwana soseley naonun]] umsuphan imiciuy mwukikelayka milsili anin kwangcangeyse ilwuecinun]] hyencangita.* is the field [[where the scene of the "dark" arms trade [[which appears in spy movies or novels]] takes place in open space in stead of behind closed doors]].
11	8	미국 록히드마틴 사의 부스엔 *mikwuk lokhitumatin sauy pwusueyn* In the booth of the U.S. Lockheed Martin Corporation	F-35 JSF(Joint Strike Fighter) 전투기의 실물 모형이 한국에선 처음으로 선보였다. *F-35 JSF(Joint Strike Fighter) centhwukiuy silmwul mohyengi hankwukeysen cheumulo senboyessta.* a life-size model of the F-35 JSF (Joint Strike Fighter) made its first appearance in Korea.
11	9	(The F-35 JSF)	[[미국이 내년 하반기 시험비행을 거쳐 육해공군의 각종 전투기를 대체할 예정인]] 차세대 모델이다. *[[mikwuki naynyen habanki sihemul kechye yukhaykongkwunuy kakcong centwukilul taycheyhal yeycengin]] chaseytay modelita.* is a next generation model [[with which the US plans to replace its naval and air force fighters after a test flight in the second half of next year]].
11	10	기체의 꼬리날개가 *kicheyuy kkolinalkay-ka*	눈길을 끈다. *nwukilul kkunta*

11		The tail wings of the fighter	attract attention.
11	11	(That)	[[선명하게 새겨진]] 태극마크와 ROKAF(한국 공군)라는 글자 때문이다. *[[senmyenghake saykyecin]] thakukmakuwa ROKAF (hankwukkongkwun)lanun kulca ttaymwunita.* is because of the Korean "taegeuk" mark and the word "ROKAF" (Republic of Korea Air Force) which are printed clearly (on the tail wing).
11	12.1	업체 관계자는 *epchey kwankyeyca-nun* An official of the firm	‖12.2‖설명했다. ‖12.2‖ *Selmyenghayssta.* ‖12.2‖ explained.
11	12.2	(That)	[[F-35 가 [[한국 공군이 추진하는]] 2 차 차세대전투기(FX)사업의 후보 기종인 점을 감안한]] 홍보 전략이라고 *[[F-35ka [[hankwuk kongkwuni chwucinhanun]] 2cah chaseytaycenthwuki (FX)saebuy hwupo kicongin cemul kamanhan]] hongpo cenlyak-ilako* is a publicity strategy [[that takes into consideration the fact [[that F-35 is a candidate model for the second Fighter Experimental (FX) project that [[the Korean air force is planning]]]]]].
11	13	(That)	[[[[아직 미국도 실전 배치하지 않은]] 최신예 전투기에 태극마크를 부착해 한국 측의 구매심리를 자극하는]] 전술이다. *[[[[acik mikwukto silken paychihaci anun]] choysinyey centwukiey thaykukmakhulul pwuchakhay hankwuk chukuy kwumaysimlilul cakukhanun]] censwulita.* is a strategy [[to stimulate its purchase by Korea by attaching the Korean mark to the state-of-art fighter [[that the US has yet to deploy]]]].
11	14	바로 옆에선 *palo yepheysen* In the right next place,	미 보잉사가 [[각국 취재진과 방산업체 관계자들을 상대로 신형 E-737 공중조기경보기(AWE&S)의 내부를 공개하는]] 행사를 가졌다. *mi Boingsa [[kakkwuk chwicaycinkwa pangsanebchey kwankyeycatulul sangtaylo sinhyeng E-737 kongcwungcokikyengpoki (AWE&S)uy naybwulul kongkayhanun]] hayngsalul kacyessta.* the U.S. company Boeing had an event [[to reveal to foreign reporters and defense industry

11			officials the insides of the new E-737 Airborne Early Warning and Control (AEWC) aircraft]].
11	15	[[한국 조기경보기(EX)사업에 뛰어든]] 보잉 측이 *[[hankwuk cokikyengpoki(EX)saepey ttuietun]] Boing chuk-i* Boeing [[that has jumped into the Korean early warning aircraft system project]]	[[호주 공군에 인도한]] 조기경보기를 호주의 양해를 구해 에어쇼에 급파한 것. *[[hocwu kongkwuney intohan]] cokikengpokilul hocwuuy yanghaylul kwuhay eyesyoey kupphahan kes* dispatched the aircraft which was delivered to the Australian air force with the consent of the country.
11	16.1	보잉사 관계자는 *Boingsa kwankyeyca-nun* A Boeing official	‖16.2, 16.3, 16.4‖말했다. ‖16.2, 16.3, 16.4‖ *malhayssta.* ‖16.2, 16.3, 16.4‖ said.
11	16.2	 (Boeing company or executives)	연말 기종선정을 앞두고 *yenmal kicongsencengul aphtwuko* having the model selection planned at the end of the year
11	16.3	 (Boeing company or executives)	이번 에어쇼를 승부처로 삼아 *iben eyesyolul sungbwuchelo sama* regard this air show as the venue for final competition and so
11	16.4	본사 임원진이 *ponsa imwencin-i* many of the company's executives	대거 참석했다고 *tayke chamsekhaysstako* have attended (this show)
11	17.1	한국 공군의 FX 사업은 *hankwuk kongkwunuy FX saep-un* The FX project of the Korean air force	*5 조 6000 억 원,* *5 co 6000 ek wen,* *is worth 5.6 trillion won,*
11	17.2	EX 사업은 *EX saeb-un* EX business	2 조 1000 억 원이 소요되는 만큼 *2co 1000 ek weni soyotoynun mankhum* is worth 2.1 trillion won so
11	17.3	[[한국을 겨냥한]] 판촉전이 *[[hankwukul kyenyanghan]] phanchokceni* the sales promotion targeting Korea	뜨거울 수 밖에 없다. *ttukeul swu pakkey epsta.* cannot but being heated.
11	18.1	한국은 *hankwukun*	이번에 KT-1 기본훈련기와 T-50 초음속훈련기를 출품하고 *ibeney KT-1 kibonhwunlyenkiwa T-50*

			choumsokhwunlyenkilul chwulphwumha-ko exhibiting KT-1 training plane and T-50 Golden Eagle to the market
		After Korea	
11	18.2	(Korea)	해외 수출을 성사시키기 위해 *hayoy swuchwulul sengsasikhiki uyhay* in order to export them to overseas
11	18.3	(Korea)	노력하고 있다. *nolyekhako issta* has been made efforts.
11	19.1	중동 및 중남미의 일부 국가가 *Cwungdong mich cwungnammiuy ilpu kwuka-ka* Some Middle East and Latin American countries	한국산 훈련기에 관심을 나타낸 것으로알려졌으나 *hankwuksan hwunlyenki-ey kwansim-ul natanayn kesulo allyecyess-una* are reported as having expressed (their) interests in Korea-made training aircrafts but
11	19.2	아직 계약은 *acik kyeyyak-un* yet any agreement	성사되지 않은 상태다. *sengsatoyci anun sangtayta.* is made not.
11	20	일반인들은 *ilpanintul-un* The public	22, 23 일 이틀간 에어쇼를 관람할 수 있다. *22,23il ithulkan eyesyolul kwanlamhal swu issta.* can see the air show during the last two days, 22nd and 23rd.
11	21	관람객을 위해 서울지하철 8 호선 모란역 부근에서 서울공항까지 셔틀버스가 *kwanlamkaykul uyhay sewulcihachel 8 hosen molanyek pwukuneyse sewulkonghangkkaci syethulbesu-ka* For the visitors (to the show) from Moran Station on Line 8 of the Seoul Subway to the Seoul Airport, shuttle buses	운행된다. *wunhangtoynta.* will be in service.
11	22	서울에어쇼 2005 공동운영본부의 홈페이지(www.seoulairshow.com)에 구체적인 행사 내용이 *sewuleyesyo 2005 pontongwunywngbonbwuuy hompheyici (www.seoulairshow.com)ey*	나온다.

		kwucheycekin hayngsa nayyong-i On the Seoul Air Show 2005 Organixing Head Office's website at www.seoulairshow.com,d etailed event content	*naonta.* appears.

Appendix 13   The Theme/Rheme Analysis of Text 12 in the Corpus

역내 장애 극복돼야 동북아 평화 가능/
yeknay cangay kukpoktwayya tongpwuka phyenghwa kanung
North-east Asian peace is possible only when its regional obstacles are overcome

Text No.	Cl. No.	Theme(s)	Rheme
12	1	앵커: 노무현 대통령은 *ayngke: nomwuhyen taytonglyeng-un* President Roh Moo-hyun	오늘 [[라이스 미 국무장관을 만난]] 자리에서 [[영내 장애물이 극복돼야 동북아 평화가 가능하다]]는 말로 최근 일본의 움직임에 대한 우리측 입장을 전달했습니다. *onul [[lais mi kwukmucangkwanul mannan]] calieyse [[yengnay cangaymwuli kukboktwayya tongbwuka phyenghwaka kanunghata]]nun mallo choykun ilbonuy wumcikimey tayhan wulichuk ipcangul centalhaysssupnita.* today in a place [[(he) met US Seceretary of State Condoleezza Rice]] delivered our standpoint about the recent moves of Japan with a remark [[that when regional disputes are solved, peace in the Northeast Asia is possible.]]
12	2	(This is)	송현정 기자입니다. *songhyenceng kicaipnita.* Song Hyun-jeong reporter.
12	3	기자: *Kica:* Reporter: (This is)	[[당초 예정보다 20 분이 넘게 진행된]] 노무현 대통령의 라이스 미 국무장관 접견. *tangcho yeycengbota 20bwuni nemkey cinhayngtoyn nomwuhyen taytonglyenguy lais mikwukmwucangkwan cepkyen.* the meeting of President Rho Moo-hyun with US Secretary of State Rice [[which lasted 20 minutes longer than planned]].
12	4	노 대통령은 *no taytonglyeng-un* President Roh	그 20 분을 이례적으로 최근 한일간 쟁점에 대한 입장 설명에 할애했습니다. *ku 20bwunul ilyeycekulo choykun hanilkan cayngcemey tayhan ibcang selmyengey halayhaysssupnita.* spent the 20 minutes exceptionally in explaining (Korea's) standpoint about controvertial issues between Korea and Japan.

12	5	김만수 (청와대 대변인): *kimmaswu (chengwatay taybyenin)* Kim Man-su (Spokeman, Cheong Wa Dae): (President Rho)	최근의 독도문제, 교과서 왜곡문제 등 한일 관계의 장애 요인에 대해 설명했습니다. *choykunuy toktomwuncey, kyokwase waykokmwuncey tung hanilkwankyeyuy cangay yoiney tayhay selmyenghaysssupnita.* explained about obstacles to Korea-Japan relations such as the recent Tokto issue, distorted description of history in the Japanese textbooks and others.
12	6.1	기자: 그러한 장애요인들이 *Kica: kulehan cangayyointuli* Reporter: When such obstracles	역사적, 지정학적, 전략적 상황에 대한 올바른 인식을 토대로 극복돼야 *yeksacek, cicenghakcek, cenlyakcek, sanghwangey tayhan olbalun insikul totaylo kukboktwayya* are overcome based on a correct understanding about historical, geographiscal and strategic situations
12	6.2	동북아에 평화를 위한 협력 구도가 *tongbwukaey pyenghwalul uyhan hyeplylyek kwutoka* a cooporative structure for peace in the Northeast Asia	만들어질 수 있다고 *mantulecil swu isstako* can be made
12	6.3	 (Presedent Rho)	지적했습니다. *icekhaysssupnita.* pointed out.
12	7	이 같은 언급은 *i kathun enkup-un* Such remarks	[[[[탈냉전 이후 중국의 부상에 맞서서 강화되는]] 미일 안보협력의 틀 속에서 [[군사대국화의 우경화로 가는]] 일본의 움직임을 미국이 균형잡힌 시각으로 봐야 한다는]] 점을 짚은 것으로 풀이됩니다. *[[[[talnayngcen ihwu cwungkwukuy pwusangey macsese kanghwatoynun]] miil anpohyeplyekuy thul sokeyse [[kwunsataykwukhwauy wukaynghwalo kanun]] ilponuy wumcikimul mikwuki kyungyengcaphin sikakulo pwaya hantanun]] cemul ciphun kesulo phwulitoypnita.* are interpreted as a suggestion that the US needs to keep a balanced view on Japan's movements [[that show right-wing tendency || to make it a military power within the framework of US-Japan security cooperation [[which is increasing to face the emerging China after the post-cold war]]]].
12	8.1	노 대통령은	그러면서 ||8.2|| 밝혀

		No taythonglyeng-un President Rho	*kulemyense ‖8.2‖ balhye* by saying ‖8.2‖
12	8.2	한국은 *hankwuk-un* Korea	이제는 그러한 동북아 정세 속에서 균형적 역할을 할 것임을 *iceynun kulehan dongbwuka cengsey sokeyse kyunhyengcek yekhalul halkesimul* now will play a balaned role in the Northeast Asia
12	8.3	 (Korea)	새로운 한일 관계의 원칙에 대한 입장 천명 이후 적극적인 역할을 찾기에 나설 것임을 *saylowun hanil kwankyeyuy wenchikey tayhan ipcang chenmyeng ihwu cekkukcekin yekhalul chackiey nasel kesimul* after the announcement of its standpoint on the principles in the new Korea/Japan relations, will pursue an active role
12	8.4	 (President Rho)	시사했습니다. *sisahayssssupnita.* indicated.
12	9	라이스 장관은 *lais cangkwanun* Secretary Rice	이에 대해 특별한 언급은 없었던 것으로 전해졌습니다. *iey tayhay thulbyelhan enkupun epessten kesulo cenhaycyesssupnita.* is reported as not making any special comments on this.
12	10.1	다만 외교장관 회담에서는 *taman oykyocangkwan hoytameysenun* However in a meeting with the Foreign Affairs Minister	그 민감성을 의식한 듯 *ku minkansengul uysikhan tus* as if (she) were aware of the sensitivity of that
12	10.2	독도 문제는 *tokto mwunceynun* as for the Tokto Island matter	두 나라의 현명한 해결을 기대한다고만 *twu nalauy hyenmyenghan haykyelul kitayhantakoman* (she) expected the two countries' wise solution
12	10.3	 (Rice)	밝혔습니다. *palkhyesssupnita.* said.
12	11	그러나 일본의 UN 안보리 상임이사국 진출에는 kulena, *kulena ilbonuy UNanboli sangimisakwuk cinchwul-eynun* However, as for Japan's bid	기존의 지지 입장을 재확인했습니다. *kiconuy cici ipcangul cayhwakinhaysssupnita.*

		for a permanent seat in the UN Security Council, (Rice)	re-confirmed (her) existing supporting position.
12	12	(This)	KBS 뉴스 송현정입니다. *KBS nyusu songhyencengipnita.* is KBS News Song Hyun Jeong.

Appendix 14   The Theme/Rheme Analysis of Text 13 in the Corpus

<div align="center">

라이스, 북한은 주권 국가/
lais, pwukhanun cwukwen kukka/
Rice, NK is a sovereign country

</div>

Text No.	Cl. No.	Theme(s)	Rheme
13	1	앵커: 라이스 미 국무장관이 *ayngkhe: lais mi kwukmwucangkwan-i* Anchor: US Secretary of State Rice	외교 수장으로는 처음으로 북한을 주권 국가로 인정했습니다. *oykyos wucangulonun cheumulo pwukhanul cwukwenkwukkalo incenghaysssupnita.* for the first time as the top diplomat, acknowledged North Korea as a sovereign country.
13	2	우리 정부는 *wuli cengbwu-nun* Our government	[[미국이 북한에 유화적인 신호를 보낸]]것으로 의미를 부여하고 있습니다. *[[mikwuki bwukhaney yuhwacekin sinholul bonayn]] kesulo uymilul pwuyehako lsssupnita.* interpreted (her remarks) as US's sending an enticing signal to North Korea.
13	3	보도에 *potoey* For reporting	하준수 기자입니다. *hacwunsu kicaipnita.* Ha Joon Soo Reporter.
13	4	기자: 라이스 미 국무장관은 *kica: lais mi kwukmwucangkwan-un* Reporter: Secretary of State Rice	오늘 북한을 주권 국가라고 표현했습니다. *onul pwukhanul cwukwenkwukkalako phyohyenhasssupnita.* today called North Korea as a sovereign country.
13	5	[[미국의 최고위 외교 당국자가 북한에 대한 주권 국가를 언급하기]]는 *[[mikwukuy choykowi oykyo dangkwukcaka pwukhaney tayhan cwukwen kwukkalul wnkuphaki]]-nun* America's most senior official in charge of foreign affairs mentioning North Korea as a sorvoreign country	이번이 처음입니다. *ibeni cheumipnita.* this time is the first time.

13	6	라이스 (미 국무장관): 북한은 *lais (mi kwukmwucangkwan): pwukhan-un* Rice (US Secretary of State): North Korea	주권 국가입니다. *cwukwen kwukkaipnita.* is a sovoreign state.
13	7.1	북한이 *Pwukhan-i* If North Korea	전략적 선택을 하면 *cenlyakcek sentaykul* makes a strategic choice,
13	7.2	(North Korea)	안전보장을 받을 수 있습니다. *ancenpocangul patul swu issupnita.* can be provided the gurantee of security.
13	8.1	기자: 정부 당국자는 *kica: cengpwu dangkwukca-nun* Reporter: The government official in charge	||8.2|| 의미를 부여했습니다. ||8.2|| *uymilul pwuyehaysssupnita.* interpreted ||8.2||
13	8.2	as (US)	[[폭정의 전초기지라는 발언을 취소하라는 북한측 주장에 우회적으로 유화적 신호를 보낸]] 것이라고 *[[phokcengy cenchokicilanun palenul chwisohalanun pwukhanchuk cwucangey wuhoycekulo yuhwacek sinholul ponayn]]cesilako* sending an enticing signal indirectly to North Korea's demand [[to withdraw the remarks of "outpost of tyranny"]]
13	9	[[6자회담 틀 안에서 북미 양자회담이 가능하다는]] 한미간 공감대도 *[[6cahoytami thul kaneyse pwukmi yangcahoytami kanunghatanun]] hanmikan kongkamtay-to* A common stand between Korea and US [[that US/NK talks is possible within the framework of six-party talk]]	재확인됐습니다. *cayhwakintwaysssupnita.* is reconfirmed.
13	10.1	반기문 (외교통상부 장관): 북한 핵문제는 *pankimwun (oykyothongsangbwu cangkwan): bwukhan*	무슨 지역적이고 또 세계적인 이러한 문제이기 때문에 *mwusun ciyekcekiko tto seykyeycekin ilehan*

		haykmwuncey-nun Ban Gi-mun (Minster of Foreign Affairs and Trade): Because North Korean's nuclear matter	*mwunceyiki ttaymwuney* is a regional and also international issue
13	10.2	국제사회가 *kwukceysahoy-ka* the international societies	공동으로 대처해야 된다고 *kongtongulo taychehayya toyntako* have to dead with it collaboratively
13	10.3	(I or we or the government)	생각을 합니다. *sayngkakul hapnita.* think.
13	11	기자: 그러나 라이스 장관의 전반적인 유화적 발언에도 불구하고[[중국 방문을 마친 이후에도 성과가 없을 경우 대북압력이 강화될 것이라는]] 예상은 *kica: kulena laisu cangkwanuy cenbancekin yuhwacek paleneyto bwulkwulhako[[cwungkwuk bangmwunul machin ihueyto sengkwaka epsul kengwu tabwuk aplyeki kanghwatoylkesilanun]] yeysang-un* Reporter: However, in spite of Secretary Rice's friendly remarks the expection [[that if there is no achievement even after finishing (her) visit to China, the pressure on North Korea will be enhanced]]	여전합니다. *yecenhapnita.* still remains.
13	12	이런 배경에서인지 오늘 회담에서도 *ilen paykengeyseinci onul hoytameyse-to* Maybe because of this background, in today's meeting as well	[[중국이 좀더 적극적으로 나와야 한다는]] 주문이 이어졌습니다. *[[cwungkwuki cete cekkukcekulo nawaya hantanun]] cwumwuni iecyesssupnita.* the request [[that China should take a more active role]] was made.
13	13.1	이런 가운데 정동영 통일부 장관은 *ilen kawunte centongyeng*	라이스 장관을 만나

		tongilbwu cangkwan-un Meanwhile Unification Minister Jeong Dong-Young	*lais cangkwanul manna* met Secretary Rice
13	13.2	[[북한이 원하는]] 것은 *[[pwukhani wenhanun]] kes-un* what North Korea wants for	[[대화상대로 인정해달라는]] 것이고 *[[tayhwasangtaylo incenghatallanun] kesiko* is treating (them) as a dialogue partner
13	13.3	그러면 6 자회담이 *kulemen 6cahoytam-i* then the six-party talks	쉽게 풀릴 수 있다 *swipkey phwullil swu issta.* will be able to move on smoothly
13	13.4	 (Minister Jeong)	며 *mye* (said) and
13	13.5	 (Minister Jeong)	미국의 보다 적극적인 조치를 촉구했습니다. *mikwukuy pota cekkukcekin cochilul chokkwuhyssssupnita.* urged more active initiatives of US.
13	14.1	미국은 *mikwuk-un* As US	이번 기회에 표면적으로는 강온 전략을 모두 구사한 것으로 보여서 *iben kihoye phyomyencekulonun kangon cenlyakul motwu kwusahan kesulo poyese* apparently seems to have used all its carrots and sticks
13	14.2	이제 다시 북한의 향후 반응에 관심이 *icey tasi pwukhanu hyanghwu panungey kwansim-i* now again to North Korea's reaction, the attention	쏠리고 있습니다. *ssoliko isssupnita* is drawn.
13	15	 (This)	KBS 뉴스 하준수입니다. *KBS nyusu hacwunswuipnita.* is KBS News Ha Joon-soo.

Appendix 15   The Theme/Rheme Analysis of Text 14 in the Corpus

강 장관 사임/*Kang cangkwan saim*/**Minister Kang resigns**

Text No.	Cl. No.	Theme(s)	Rheme
14	1	앵커: 오늘 9 시 뉴스는 *ayngkhe: onul 9si nyusu-nun* Anchor: Today 9 o'clock news	강동석 건설교통부 장관의 사의표명 소식으로 시작하겠습니다. *kangtongsek kenselkyotongpwu cangkwanuy sauyphyomyeng sosikulo sicakhakesssupnita.* shall begin with a story on Minister of Construction and Transportation Kang Dong-suk's resignation.
14	2	먼저 이준희 기자가 *mence icwunhuy kica-ka* First Lee Joon-hee Reporter	보도합니다. *potohapnita.* reports.
14	3	기자: 강동석 건설교통부 장관이 *kica: kangtongsek kenselkyotongbwu cangkwani* Reporter: Minister of Construction and Transportation Kang Dong-suk	오늘 밤 8 시쯤 전격 사의를 표명했습니다. *onul bam8siccum senkek saulul phyomyenghaysssupnita,* at around 8 pm this evening sudddenly expressed his intention to resign.
14	4.1	강 장관은 *kang cangkwanun* Minister Kang	||4.2|| 밝혔습니다. |4.2|| *balkhyesssupnita.* |4.2|| said.
14	4.2	(Minister Kang)	최근 불거진 의혹과 관련해 [[국민들에게 실망과 걱정을 끼친]] 데 대해 죄송하다고 *choykun bwulkecin uyhokkwa kwanlyenhay [[kwukmintuleykey silmangkwa kekcengul kkichin]] tey tayhay coysonghatako* felt sorry for worrying and disappointing the people because of the recent suspicions
14	5.1	강 장관은 *kang cangkwanun* Minister Kang	||5.2||밝혔습니다. ||5.2| *palkhyesssupnita.* ||5.2| said.
14	5.2	특히	이번 일로 [[그 동안 열심히 살아왔다는]] 조그마한 긍지가 길바닥에 버려진 것 같은]]

			안타까운 심정이라고 *iben illo [[ku tongan yelsimhi salawasstanun]]* *ckumahan kungcika kilbatakey belyecin kes* *kathun]] antakkaun simcengilako* had a bad feeling [[that his small pride about his hard-working life was been crushed on the street]] because of this matter
		thukhi particularly, (Minister Kang)	
14	6.1	강 장관은 *kang cangkwanun* Minister Kang	‖6.2, 6.3, 6.4‖밝혔습니다. ‖6.2, 6.3, 6.4‖ *palkhyesssupnita.* ‖6.2, 6.3, 6.4‖ said.
14	6.2	(Minister Kang)	지병인 고혈압이 약화되고 *cibyengin kohelapi yakhwatoyko* because (his) chronic illness, high blood pressure got aggravated and
14	6.3	(Minister Kang)	아들 문제까지 거론된 게 가슴이 아파 *atul mwunceykkaci kelontoyn key* *kasumi apha* (his) heart got saddened about the fact that even his son was involved in this scandal
14	6.4	(Minister Kang)	사의를 최종 결심하게 됐다고 *sauylul choycong kelsimhakey twaysstako* finally decided the resignation.
14	7.1	강 장관은 *kang cangkwanun* Minister Kang	어제부터 ‖7.2‖곤혹스러운 입장에 빠졌습니다. *eceybwuthe* ‖7.2‖ *konhoksulewun ipcangey ppacyesssupnita.* from yesterday ‖7.2‖ was plunged into a deep trouble.
14	7.2	주변 인물의 부동산 투기의혹과 아들의 인사 청탁 의혹이 *cwupyen inmwuluy bwutongsan twukiuyhokkwa atuluy insa chengtak uyhok-i* as suspicions involving his relatives in real estates speculation and influencing-peddling for his own son	한꺼번에 불거지면서 *hankkebeney bwulkecimense* flared up at the same time
14	8.1	강 장관은 *kang cangkwanun* As Minister Kang	어제 투기 관련 의혹을 해명하면서 *ecey thwuki kwanlyen uyhokul haymyenghamyense* yesterday giving explanations about the suspecious speculations
14	8.2		일반 사람들이 보기에도 석연치 않다고

			생각할 수도 있을 것 같다고 *ilban salamtuli bokieyto sekyenchi anhtako sayngkakhal swuto issul kes kathtako* might think that the transactions were questionable even for ordinary people
		(people)	
14	8.3		인정했습니다. *Incenghayssupnita.* admitted.
		(Minister Kang)	
14	9.1	강동석 장관은 *kangtongsek cangkwan-un* As Minister Kang	최근 ‖9.2‖ 며 *choykun |9.2| mye* recently |9.2| said and
14	9.2		몸이 좋지 않다 *mom-i cohci anhta.* (his) body didn't feel well
		(Minister Kang)	
14	9.3		병가를 내 *byengalul nay* was on sick leave
		(Minister Kang)	
14	9.4		퇴진 압력설과 내사설 등 각종 소문에 시달려왔습니다. *thoycin aplyekselkwa naysasel tung kakcong somwunye sitallye wasssupnita.* has been suffered from various rumors such as he was pressed to resign and he was under a secret investigation.
		(Minister Kang)	
14	10.1	청와대측은 *chengwataychuk-un* A Cheong Wa Dae spokesperson	‖10.1‖ 밝혔습니다. *|10.1| palkhyesssupnita.* |10.1| said.
14	10.2	강 장관의 사의 표명 의지가 *kang cangkwanuy sauy phyomyeng uyci-ka* because Minister Kang's will to resign	강하기 때문에 *kanghaki ttaynwuney* is very strong
14	10.3		내일중으로 사표 수리 여부를 최종 결정할 방침이라고 *nayilcwungulo sapho swuli yepwulul choycong kelcenghal bangchimilako* plans to make a final decision on whether or not to accept his resignation.
		(Cheong Wa Dae)	
14	11.1	강 장관은 *kang cangkwan-un* After Minister Kang	지난 2003 년 12 월에 취임한 뒤 *cinan 2003 nyen 12 weley chwiimhan twi* took office in December 2003
14	11.2		각종 의혹으로 인해 결국 1 년 4 개월 만에

		(Minister Kang)	사의를 표명하게 됐습니다. *kakcong uyhokulo inhay kelkwuk 1nyen 4 kaywel maney sauylul phyomyenghakey twaysssupnita.* expressed his intention to resign after 1 year and 4 monthes of service due to various suspicions.
14	12	(This)	KBS 뉴스 이준희입니다. *KBS nyusu icwunhuyipnita.* is KBS News Lee Joon-hee.

Appendix 16   The Theme/Rheme Analysis of Text 15 in the Corpus

육교 위에서/*ywukkyo wiyese*/On the overhead briedge

Text No.	Cl. No.	Theme(s)	Rheme
15	1.1	신애는 *sinae-nun* While Sinae	시내 중심가를 걸으며 *sinay cwungsimkalul kelumye* was walking in the centre of Seoul
15	1.2	 (Sinae)	정신을 차릴 수 없었다. *cengsinul chalil swu epsessta.* couldn't keep her mind focused
15	2	[[그녀가 볼 수 있는]] 것은 *[[kunyeka pol swu issnun]]* *kes-un* What she could see	사람, 건물, 자동차뿐이었다. *salam, kenmwul, catongchappwuniessta.* were only people, buildings and cars.
15	3	거리에서는 *kelieyse-nun* On the streets	기름 타는 냄새, 사람 냄새, 고무 타는 냄새가 났다. *kirum thanun naymsay, salam naymsay, komwu thanun naymsayka nassta.* smell of burning oil, smell of people, smell of burning rubber emitted.
15	4	 (The distraction)	잠시 서서 주위를 둘러 보기도 어려울 정도였다. *camsi sese cwuwilul twulle pokito elyewul cengtoyessta.* (was so bad that) even stopping for a while to look around was difficult.
15	5.1	인도에 *intoey* On the pavement	사람들이 넘치고, *salamtul-i nemchi-ko,* people were overflowing and,
15	5.2	차도에 *Chatoey* On the road	자동차들이 넘쳤다. *catongchatul-i nemchyessta.* cars were overflowing.
15	6	 (Sinae)	[[몸둘]] 곳이 없었다. *[[momtwul]] kos-i epsessta.* did not have a place [[to lay (her) body]].
15	7	 (Sinae)	[[단 몇 초 동안이라도 걸음을 멈추고 우울을 달랠]] 곳이 없었다. *[[tan myech cho tonganilato kelumul memchwuko wuwulul tallayl]] kos-i epsessta.* did not a place [[to stop just for a few seconds to

			alleviate (her) low feelings]].
15	8	(Sinae)	병원에 가는 길이었다. *pyengweney kanun kiliessta.* was on her way to the hospital.
15	9	밑의 동생이 *mithuy tongsayng-i* (Her) Tongsayng (younger brother)	입원을 했다. *ipwonul hayssta.* was taken into hospital.
15	10.1	(Tongsayng)	아직 마흔도 안 된 나이인데 *acik mahunto an toyn nai-intey* was not even forty yet but
15	10.2	(Tongsayng)	음식을 제대로 먹지 못하고, *umsikul ceytaylo mekci mothako,* couldn't eat properly and
15	10.3	(Tongsayng)	잠도 자지 못했다. *camto caci mothassta.* couldn't sleep.
15	11	동생은 *Tongsayng-un* (Tongsayng)	내과의사들만 찾아다녔다. *naykwauysaulman chacatanyessta.* had gone around to only specialists in internal medicine.
15	12.1	As (Tongsayng)	위가 나빠져 *wi-ka nappacye* (his) stomach got worse
15	12.2	(Tongsayng)	음식을 소화시키지 못했던 것이다. *wumsikul sohwasiki moshayssten kesita.* couldn't digest food.
15	13.1	그런데, *kulentey,* But, although (Tongsayng)	의사들을 찾아다녀도 *uysatulul chacatanyeto* consulted doctors
15	13.2	동생의 병은 *tongsaynguy pyeng-un* Tongsayng's illness	좀처럼 낫지 않았다. *comchelem nasci angassta.* was hardly cured.
15	14	[[육십킬로그램이었던]] 몸무게가 [[*ywuksip kilokulaymiessten*]] *mommwukey-ka* (His) weight that used to be 63 Kg	오십 일 킬로그램으로 줄었다. *osip il kiloklaymulo cwulessta.* reduced to 51 Kg.
15	15	신애의 남편이 *sinaewu namphyen-i* Sinae's husband	동생을 정신과 의사에게 데리고 갔다. *tongsangul cengsinkwa uysaeykey teyliko kassta.* took Tongsayng to a psychiatrist.
15	16	[[동생을 본]] 의사들이 *[[tongsayngul pon]]uysatul-i*	입원할 것을 권했다. *ipwenhal kesul kwenhayssta.*

		The doctors who examined Tongsayng	recommended that he go into hospital.
15	17	다행히 의사 한 사람이 *tahaynghi uysa han salam-i* Fortunately one of the doctors	동생의 대학 동기였다. *tongsaynguy tayhak tongkiyessta.* was a university mate of Tongsayng.
15	18	(The doctor)	동생을 잘 아는 사람이었다. *tongsayngul cal anun salamiessta.* was a person who knew Tongsayng well.
15	19.1	신애는 *sinae-nun* Sinae	|19.2| 마음이 놓였다. |19.2| *mawumi nohyessta.* |19.2| was relieved
15	19.2	because (Tongsayng)	[[동생이 믿을 수 있는]] 의사를 만나 *[[tongsayngi mithul swu issnun]] uysalul manna* had met a doctor [[who Tongsayng could trust]]
15	20	동생의 몸은 *tongsaynguy mom-un* Tongsayng's condition	많이 좋아졌다. *manhi cohacyessta.* improved a lot.
15	21	신애는 *sinay-nun* Sinae	가파른 육교의 층계를 올랐다. *kaphalum ywukkyouy chungkyeylul ollassta.* made her way up to a steep overhead pedestrian bridge.
15	22.1	(Sinae)	그 육교를 지나다 말고 *ku ywukkyolul cinata malko* stopped walking on the bridge
15	22.2	신애는 *sinae-nun* Sinae	섰다. *sessta.* came to a stop.
15	23.1	(Sinae)	사람들에게 밀리지 않기 위해 *salamtuleykey millici angki wihay* not to be pushed by people
15	23.2	(Sinae)	옆쪽으로 붙어 서며 *yephccokulo pwuthe semye* stepped to one side and
15	23.3	(Sinae)	난간을 꽉 잡았다. *nankanul kkwak capassta.* held the railing firmly.
15	24	[[동생의 친구가 나가는]] 직장의 건물이 *[[tongsaynguy chinkwuka nakanun]] cikcanguy kenmwul-i* A building that Tongsayng's friend worked	보였다. *poyessta.* was seen.
15	25		제일 친했던 친구이다.

			ceyil chinhayssten chinkwuita. was the best friend (of Tongsayng).
15	26	신애는 *sinay-nun* Sinae	동생과 동생 친구의 기질을 잘 알고 있었다. *tongayngkwa tongsayng chinkwuuy kicilul cal alko issessta.* knew well characteristics of Tongsayng and his friend.
15	27	두 사람의 기질은 *twu salamuy kicil-un* The two persons' characteristics	너무나 같았다. *nemwuna kathassta.* were too alike.
15	28	[[신애가 어렸을 때 떠받든]] 우상은 *[[sinayka elyessul ttay tte pattun]] wusang-un* Heroes [[Sinae looked up when young]]	[[한 사람의 전제에 대항한]] 이야기 속의 주인공들이었다. *[[han salamuy cenceyey tayhanghan]] iyaki sokuy cwuinkongtuliessta.* were heroes in stories who fought against tyranny.
15	29.1	열 살의 차이가 *yel saluy chai-ka* Even though 10 years of age difference	있다 해도, *issta hayto,* existed,
15	29.2	동생이 *tongayng-i* when Tongsayng	자랄 때도 *calal ttayto* grew up
15	29.3	 (the situation)	마찾가지였을 것이다. *machankaciyessul kesita.* must be the same.
15	30	그러나 동생 또레들은 *kulena tongsayng ttoleytul-un* However, students of Tongsayng's age group	불행한 대학 생활을 했다. *pwulhaynghan tayhak saynghwalul hayssta.* had had a unfortunate university life.
15	31	대학은 *tayhak-un* Universities	툭하면 문을 닫았다. *thwukhamyen mwunul tatassta.* far too frequently would close down.
15	32.1	그러니 어둑어둑해지는 마지막 시간에, *kuleni, etwuketwukhaycinun macimak sikaney,* So in the last class at a time of sun set (students)	<<32.2>>, [[프랑스 혁명을 유발시킨 이유의 하나로 세제를 예로 들고 뚜벅뚜벅 걸어나가는]] 교수의 등을 대할 수도 없었다. *<<32.2>>,[[phwulangsu hyekmyengul ywupalsikin iywuuy hanalo seyceylul yeylo tulko ttwupekttwupek kelenakanun]] kyoswuuy tungul tayhal swuto epsessta.* <<32.2>> , could not see the back of the professor [[who explained one of reasons that the French Revolution was the tax system and then strode out of the lecture room]]
15	32.2	이제는 *icey-nun*	고전이 되어 버렸지만 *kocengi toye pelyessciman*

		now	it became classic
15	33.1	다행히 동생과 동생 친구는 *tahaynghi* tongsayngkwa tongsayng chinkwu-nun Fortunately Tongsayng and his friend	골방에서 [[다른 아이들이 골치가 아프다고 안 읽는]] 책도 읽고, *kolpangeyse [[talun aituli kolchika aphutako an ilknun]] chaykto ilkko,* in a little back room read books [[that other students didn't read because the books gave them a headache]] and
15	33.2	(Tongsayng and his friend)	담배를 빡빡 빨아대며 *tampaylul ppakppak ppalataymye* smoked endlessly and
15	33.3	(Tongsayng and his friend)	입씨름도 했다. *ipssilumto hayssta.* even argued with each other.
15	34	두 사람에게 이 사회는 *twu salameykey i sahoy-nun* To the two guys, this society	괴물덩어리였다. *koymwul tengeliyessta.* was a monster.
15	35	(This society)	그것도 [[무서운 힘을 마음대로 휘두르는]] 괴물덩어리였다. *kukesto [[mwusewun hilum mawumtaylo gwitwulunun]] koymwultengeliyessta.* was a monster [[exercised its awesome strength at will]].
15	36	동생과 동생의 친구는 *tongsayngkwa tongsaynguy chinkwu-mun* Tongsayng and his friend	저희 스스로를 [[물 위에 떠 있는]] 기름으로 보았다. *cehuy susulolulm [[mwul wiey tte issnun]] kilumulo poassta.* regarded themselves as oil floating on the surface of water.
15	37	기름은 *kilum-un* Oil	물에 섞이지 않는다. *mwuley sekkici anhnunta.* doesn't mix with water.
15	38	그러나 이러한 비유도 *kulena ilehan piywu-to* However such a comparison	합당한 것은 못 된다. *haptanghan kesun mos toynta.* is not appropriate.
15	39.1	정말 무서운 것은 *cengmal mwusewun kes-un* What is really scaring	<<39.2.>> [[하나의 큰 덩어리에 묻혀 굴러 간다]]는 사실이었다. *<<39.2.>> [[hanauy khun tengeliey mwuthye kwulle kanta]]nun sasiliessta.* is <<39.2.>> the fact [[that (they) are being rolled along, stuck to the a huge mass.]]
15	39.2	두 사람이 *twu salam-i* whether the two guys	인정하든 안 하든 *incenghatun an hatun* admit it or not

Appendix 17   The Theme/Rheme Analysis of Text 16 in the Corpus

소나기/ *Sonaki*/ Shower

Text No.	Cl. No.	Theme(s)	Rheme
16	1.1	소년은 *sonyen-un* When the boy	개울가에서 소녀를 보자 *kaywulkaeyse sonyelul poca* saw the girl by the stream
16	1.2	(the boy)	곧 [[윤 초시네 증손녀 딸이라]]는 걸 알 수 있었다. *kot [[ywun chosiney cungsonnye ttalila]]nun kel al swu issessta.* immediately could tell that (she) was a great-grand-daughter of Old Yun.
16	2.1	소녀는 *sonye-nun* The girl	개울에다 손을 잠그고 *kaywuleyta sonul camkuko* putting a hand (or hands) in the stream
16	2.2	(the girl)	물장난을 하고 있는 것이다. *mwulcangnanul hako issnun kesita.* was doing a water play.
16	3.1	서울서는 *sewulse-nun* As if in Seoul	이런 개울물을 보지 못하기나 한 듯이. *ilen kaywulmwulul poci moshakna han tusi* (she) had never seen such a stream.
16	4.1	벌써 며칠째 소녀는, *pelsse myechilccay sonye-nun* For several days now the girl	학교에서 돌아오는 길에 물장난이었다. *hakkyoeyse tolaonun kiley mwulcangnaniessta.* had been playing in the water on her way home from school.
16	5.1	그런데 어제까지는 *klentey eceykkaci-nun* And until yesterday	개울 기슭에서 하더니, *kaywul kisulkeyse hateni,* (she) had done (her water-stirring play) by the bank and
16	5.2	오늘은 *onul-un* Today	징검다리 한가운데 앉아서 *cingkemtali hankawuntey ascase* (the girl) squatting on one of the stepping stones in midstream
16	5.3	(the girl)	하고 있다. *hako issta.* is doing (it).
16	6	소년은 *sonyen-un*	개울둑에 앉아 버렸다. *kaywultwukey asca pelyessta.*

		The boy	decided to sit down on the bank.
16	7		소녀가 비키기를 기다리자는 것이다.
			sonyek pkhikilul kitalicanun kesita.
		(That)	is to wait for her to step aside.
16	8.1	요행 지나가는 사람이	있어,
		yohayng cinakanun salam-i	*isse,*
		Luckily a passer-by	came,
16	8.2	소녀가	길을 비켜 주었다.
		sonye-ka	*kilul pikhye cwuessta.*
		the girl	made way (for him or her).
16	9	다음날은	좀 늦게 개울가로 나왔다.
		taum nal-un	*com nuckey kaywulkalo nawassta.*
		The next day	(the boy) came to the bank a little later.
16	10.1	이 날은	소녀가 징검다리 한가운데 앉아
		i nal-un	*sonyeka cingkemtali hankawuntey anca*
			the girl was sitting in the one of the stepping
		On that day	stones in midstream and
16	10.2		세수를 하고 있었다.
			seswulul hako issessta.
		(the girl)	was washing her face.
16	11	[[분홍 스웨터 소매를 걷어올린]] 팔과 목덜미가	마냥 희었다.
		[[pwunhong sweyte somaylul keteollin]] phalkwa moktelmi-ka	*manyang huyessta.*
		(her) writs [[revealed out of and the rolled-up sleeves of her pink sweater]] and the nape of her neck.	were glisteningly white.
16	12.1		한참 세수를 하고 나더니,
			hancham seyswulul hako nateni,
		After (the girl)	washing for a while,
16	12.2	이번에는	물 속을 빤히 들여다 본다.
		i peney-nun	*mwul sokul ppanhi tulyeta ponta.*
		this time	(the girl) looked intently into the water.
16	13.1		얼굴이라도 비추어 보는 것이리라.
			elkwulilato pichwue ponun kesilila.
		(The girl)	must be watching her face reflection.
16	14		갑자기 물을 움켜낸다.
			kapcaki mwulul wumkyenaynta.
		(The girl)	all of sudden scooped up some water.
16	15	고기 새끼라도	지나가는 듯.
		koki saykkilato	*cinakanun tus.*
		As if a tiny fish	was passing by.

16	16.1	소녀는 *sonye-nun* Whether or not the girl	[[소년이 개울둑에 앉아 있는 걸]] 아는지 모르는지 *[[sonyenil kaywultwukey anck issnun kel]] anunci molununci* noticed that the boy was sitting on the bank, (I don't know)
16	16.2	 (the girl)	그냥 날쌔게 물만 움켜 낸다. *kunyang nalssaykey mwulman wumkye naynta.* just went on scooping up the water fast.
16	17	그러나 *kulena* However (her attempt)	번번이 허탕이다. *penpeni hethangita.* every time failed.
16	18.1	그래도 *kulayto* Even so as if (it)	재미있는 냥, *caymiissnun nyang.* was interesting,
16	18.2	 (the girl)	자꾸 물만 움킨다. *cakkwu mwulman wumkhinta.* keep on scooping the water.
16	19.1	어제처럼 [[개울을 건너는]] 사람이 *eceychelem [[kaywulul kennenun]] salam-i* Just like yesterday only if a person	있어야 *isseya* came to cross the stream,
16	19.2	 (the girl)	길을 비킬 모양이다. *kilul pikhil moyangita.* seems to make way.
16	20	그러다가 소녀가 *kuletaka sonye-ka* Then the girl	물 속에서 무엇을 하나 집어 낸다. *mwul sokeyse mwuesul han cipe naynta.* picked something out of the water.
16	21	 (It)	하얀 조약돌이었다. *hayan coyaktoliessta.* was a white pebble.
16	22.1	그리고는 *kulikonun* And then (the girl)	벌떡 일어나 *pelttek ilena* jumped to her feet and
16	22.2	 (the girl)	팔짝팔짝 징검다리를 뛰어 건너간다. *palccakpalccak cingkemtalilul ttwie kennekanta.* started to hop across the stones to the other side.
16	23.1	 When (the girl)	다 건너가더니만 *ta kennekateniman* reached the other side,
16	23.2		홱 이리로 돌아서며, *hwayk ililo tolasemye,*

		(the girl)	turned back quickly and (said)
16	24*		"이 바보." *"i popo."* "Silly boy"
16	25	조약돌이 *coyaktol-i* The pebble	날아왔다. *nalawassta.* flew to him.
16	26	소년은 *sonyen-un* the boy	저도 모르게 벌떡 일어섰다. *ceto molukey pelttek ilesessta.* stood up on his feet automatically.
16	27.1	 (The girl)	단발머리를 나폴거리며 *tampalmelilul napolkelimye* flapping her bobbed hair
16	27.2	소녀가 *sonyeka* The girl	막 달린다. *mak tallinta.* ran fast.
16	28	 (The girl)	갈밭 사잇길로 들어섰다. *kalpath saiskillo tulesessta.* entered the reed bushes.
16	29	뒤에는 *twieynun* Behind (the bushes)	청량한 가을 햇살 빛나는 갈꽃뿐. *chenglaynghan kaul hayssal pichnanun kalkkochppwun.* (were) only crispy autumn sunlight and glowing reed tops
16	30	이제저쯤 갈밭머리로 소녀가 *icey ceccum kalpathmelilo sonye-ka* Now at the end of the reed bushes the girl	나타나리라. *nathanalila.* must appear.
16	31.1	꽤 오랜 시간이 *kkway kolayn sikan-i* Quite a long time	지났다고 *cinasstako* had passed
16	31.2	 (The boy)	생각했다. *sayngkakhayssta.* thought.
16	32	그런데도 소녀는 *kulenteyto sonye-nun* Even so the girl	나타나지 않는다. *nathanaci asgnunta.* didn't come out.
16	33	 (The boy)	발돋음을 했다. *paltotumul hayssta.* tiptoed.

16	34.1	그러고도 상당한 시간이 *kulekoto sangtanghan sikani* Even after that, quite a long time	지났다고 *cinasstako* has passed
	34.2	 (The boy)	생각됐다. *sayngkaktwaysta.* thought.
16	35	저쪽 갈밭머리에 갈꽃이 *ceccok kalpathmeliey kalkkoth-i* Over there at the head of the reed bushes a wisp of reed tops	한옴큼 움직였다. *hanomkum wumcikyessta.* moved.
16	36	소녀가 *sonye-ka* The girl	갈꽃을 안고 있었다. *kalkkochul anko issessta.* was holding a bunch of the reed tops.
16	37	그리고, 이제는 *kuliko, iceynun* And, now	천천한 걸음이었다. *chenchenhan kelumiessta.* (she) was walking slowly.
16	38	유난히 맑은 가을 햇살이 *ywunanhi malkum kaul hayssal-i* The exceptionally bright autumn sunshine	소녀의 갈꽃머리에서 반짝거렸다. *sonyeuy kalkkochmelieyse panccakkeleyssta.* was shining over the reed tops above the girl.
16	39	소녀 아닌 갈꽃이 *sonye anin kalkkoch-i* Not the girl but the reeds tops	들길을 걸어가는 것만 같았다. *tulkilul kele kanun kesman kathassta.* were walking down the path, it looked like.
16	40.1	소녀은 *sonyen-un* The boy	‖40.2‖그대로 서 있었다. ‖40.2‖ *kutaylo se issessta.* ‖40.2‖ kept on standing there.
16	40.2	이 갈꽃이 *i kalkkoch-i* Until the reed tuft	아주 뵈지 않게 되기까지 *icwu poyci anhkey toykikkaci* was out of sight
16	41	문득, *mwuntuk,* Suddenly, (the boy)	[[소녀가 던진]] 조약돌을 내려다보았다. *[[sonyeka tencin]] coyaktolul naylyetapoassta.* looked down at the pebble [[that the girl threw to him]].
16	42	 (the pebble)	물기가 걷혀 있었다. *mwulki-ka kethye issessta.* The moisture was gone.
16	43.1	소녀은 *sonyen-un* The boy	조약돌을 집어 *coyanktolum cipe* picked it up and
16	43.2		주머니에 넣었다.

		(the boy)	*cwumeniey sehessta.* put it in his pocket.

Appendix 18   The Theme/Rheme Analysis of Text 17 in the Corpus

꺼삐딴 리/*kkeppittan li*/Kupitan Lee

Text No.	Cl. No.	Theme(s)	Rheme
17	1	[[수술실에서 나온]] 이인국 박사는 *[[swuswulsileyse naon]] iinkwuk paksa-nun* Dr Yi Inguk [[who came out from the operating room]]	응접실 소파에 파묻히듯이 깊숙이 기대어 앉았다. *ungcepsil sophaey phamwuthitusi kiphswuki kitaye ancassta.* flopped down on the sofa in the reception room.
17	2.1	그는 *ku-nun* He	백금 무테 안경을 벗어 들고 *paykkum mwuthey ankeyngul pese tulko* took off his rimless glasses with platinum earpieces and
17	2.2	(he)	이마의 땀을 닦았다. *imauy ttamul takkassta.* wiped sweat on his brow.
17	3.1	등골에 축축히 밴 땀이 *tungkoley chwukchwukhi payn ttam-i* As the perspiration running dwon his spine	잦아들어감에 따라 *cacatulekamey ttala* dried
17	3.2	피로가 *philo-ka* fatigue	스며 왔다. *smey wassta.* sank into him.
17	4		두 시간 이십 분의 집도. *two sikan isip pwunuy cipto.* Two hours and twenty minutes of operation.
17	5		위장 속의 균종 적출. *wicang sokuy kwuncong cekchwul.* Surgery to remove a fungus tumor from the stomach.
17	6	환자는 *hwanca-nun* the patient	아직 혼수 상태에서 깨지 못하고 있었다. *acik honswu sangtayeyse kkayci moshako issessta.* was still in a coma.
17	7	수술을 끝낸 찰나 스쳐가는 육감, 그것은 *swuswulul ttuthnayn chalna*	[[성공 여부의 적중률을 암시하는]] 계시같은 것이다.

		sucheykanun swukkam, kukes-un Instinctive feeling upon the completion of the operation, that	*[[sengkong eypwuuy cekcwunglwulul amsihanun]] kyeysikathun cesita.* is like a prediction (revelation) [[that tellss how successful the operation will be]].
17	8	그러나 오늘은 *kulena onul-un* However today	웬일인지 뒷맛이 꺼림칙하다. *weynilinci twimasi kkelimchikhata.* somehow aftertaste is bitter.
17	9	그는 *ku-nun* He	[[항생질 의약품이 그다지 발달되지 않았던 일제 시대부터 개복 수술에 최단 시간의 기록을 세웠던]] 것을 회상해 본다. *[[hangsayngcil uyyakphwumil kutaci paltaltoyci ashassten ilceysitaypwuthe kaypok swuswuley choytan sikanuy kilokul seysessten]] kesul hoysanghay ponta.* recalls [[that (he) set the record of the shortest time for laparotomy in the days of the Japanese occupation when antibiotics were not well developed]]
17	10	맹장염이나 포경수술, 그 정도의 것은 *mayangcangeymina phokeyngswuswul, ku cengtouy ces-un* Things like appendictis or phimosis	약과다. *yakkwata.* are simple.
17	11	 (Dr Lee)	젊은 의사들에게 맡겨 버리면 그만이다. *celmun uysatuleykey mathkey pelimeyn kmanita.* can turn them over to the young doctors.
17	12	대수술의 경우에는 *tayswuswuluy keyngswuey-nun* In case of major operations,	그렇게 방임할 수만은 없다. *kuletkey pangimhal swumanun epsta.* (he) can't leave them neglected like that.
17	13	환자측에서도 *hwancachukeyse-to* The patients' families also	대개 원장의 직접 집도를 조건부로 입원시켰다. *taykay wencanguy cikcep ciptolul cokenpwulo ipwensikeyssta.* hospitalize their family member with a condition that Dr Yi himself undertake the operations.
17	14.1	그는 *ku-nun* He	그것을 자랑으로 삼아왔고 *kukesul calangulo samawassko* has regarded it as something that he is proud of and
17	14.2		스스로 집도하는 쾌감마저 느꼈었다.

			susulo ciptohanun khwaykammace nukkyessessta. even felt a pleasant sensation of wielding a scalpel himself.
		(he)	
17	15	그의 병원 부근은 *kuuy pyengwen pwukum-un* Nearby place of his hospital	[[거의 한 집 건너 병원이랄 수 있을 정도로]] 밀집한 지대다. *keuy hancip kenne pyengwenila swu issul cengtolo milciphan citayta.* is a place [[that is so densely populated (with clinics) that it can be said that a clinic is located every second house.]]
17	16	이름없는 신설 병원같은 것은 *ilumepsnun sinsel pyengwenkathun kes-un* Things like nameless clinics	숫제 비장날 시골 전방처럼 한산한 속에 찾아오는 손님을 기다리고 있는 형편이다. *swuscey picangnal sikol cenpangchelem hansanhan sokey chaca onun sonnimul kitaliko issnun hyengpyenita.* are waiting for customers just like country-side shops during non-market days.
17	17.1	그러나 이인국 박사는 *kulena iinkwuk paksa-nun* But Dr Lee Inguk	일류 대학병원에서까지 손을 쓰지 못하여 밀려오는 급환자들 틈에 끼여 *[[illwu tayhakpyengweneysekkaci sonul ssuci moshaye mileyonun]] kuphwancaul thumey kkiye* being surrounded by urgent patients [[who can't be helped even by first-class university hospitals]]
17	17.2	환자의 감별에는 *hwangcauy kampyeley-nun* to scrutinizing patinets	각별한 신경을 쓰고 있다. *kakpyelhan sinkyengul ttuko issta.* (Dr Lee) is paying a special attention.
17	18	그것은 *kukes-un* That	[[마치 여관 보기가 현관으로 들어오는 손님의 옷차림을 훑어보고 그 등급에 맞는 방을 순간적으로 결정하거나 즉석에서 서슴지 않고 거절하는]] 경우와 흡사한 것이라고나 할까. *[[machi eykwan pokika hyenkwanulo tuleonun sonnimuy oschalimul gwulthepoko ku tungkupey macnun pangul swunkancekulo kyelcenghakena cuksekeyse sesumci akshko kecelhanun]] kyengwuwa hupsahan kesilakona halkka.* may be similar to a case [[that an inn clerk instinctively determines after scrutinizing a guest's dress which room he should be assigned or whether he should be refused without hesitation]]

17	19	이인국 박사의 병원은 *iinkwuk paksauy pyengwen-un* Dr Lee Inguk's hospital	두 가지의 전통적인 특징을 가지고 있다. *twu kaciuy centhongcekin thukcingul kaciko issta.* has two traditional traits.
17	20	(The two traits)	[[병원 안이 먼지 하나도 없이 정결하다는 것과 치료비가 여느 병원의 갑절이나 비싸다는]] 점이다. *[[pyengwen an-i menci hanato epsi cengkyelhatanun keskwa chilyopi-ka yenu pyengwenuy kapcelina pissatanun]] cemita.* are facts [[that the inside of the hospital is clean without a peck of dust and that the consultation fees are almost double those of other hospitals.]]
17	21	그는 *ku-nun* He	새로 온 환자의 초진에서는 병에 앞서 우선 그 부담능력을 감정하는 데서부터 시작한다. *saylo on hwancauy chocineysenun pyengey aphse wusen ku pwutam nunglyekul kamcenghanun teysepwuthe sicakhanta.* in an initial examination of a new patient started with an estimate of his financial capacity.
17	22	신통치 않다고 느껴지는 경우에는 *cinthogchi anhtako nukkyecinun kyengswuey-nun* In case that (it) is felt doubtful	무슨 핑계를 대든 그것도 자기가 직접 나서는 것이 아니라 간호원더러 따돌리게 하는 것이다. *mwusun phingkyeylul taytun kukesto cakika cipcep nasenun kesi anila kanhowentele ttatollikey hanun kesita.* with every possible excuse that he can think of he turn them down not by himself but through his nurses.
17	23.1	As long as (the patient)	그렇게 중환자가 아닌 한 *klegkey cwunghwancaka anin han* is not that urgent patient
17	23.2	대부분의 경우 예진은 *taypwupwunuy keyngwu yeycin-un* in most cases, preliminary examinations	젊은 의사들이 했다. *celmun uysauli hayssta.* young doctors do.
17	24	원장은 *wencang-un*	다만 기록된 진찰 카드에 따라 환자의 증세에 아울러 경제 정도를 판정하는 최종 진단을 내리면 된다. *[[taman kiloktoyn cinchal khtuey ttala hwancauy cungseyey awulle kyengcey cengtolul phancenghanun]] choycong cintanul naylimyen toynta.* only makes a final decision [[that determines the

		The director of the hospital (Dr Lee)	patient's symptoms written on his examination chart plus the patient's financial capability]].
17	25.1	상대가 *sangtay-ka* As long as the patient	지기나 거물급이 아닌 한 *cikina kemwulkupi anin han* is not a friend or a bigwig
17	25.2	외상이라는 명목은 *oysangilanun myengmokun* an item called "credit"	붙을 수 없었다. *pwuthul swu epsessta.* was out of the question.
17	26.1	설령 *sellyeng* Even if (such a case)	있다 해도 *issta hayto* exists
17	26.2	이 양면 진단은 *i yangmyen cintan-un* this twofold examination	[[한 푼의 미수나 결손도 없게 한]] 그의 반생을 통한 의술 생활의 신조요 비결이었다. *[[han pwunuy alswuna keylsonto epskey han]] kuuy pansayngul thonghan uyswul saynghwaluy sincoyo pikyeliessta.* was a creed and secret to his career of half a lifetime [[resulting in no outstanding fee or deficit.]]
17	27.1	그러기에 그의 고객은 *kulekiye kuyu kokayk-un* Therefore his clinets	왜정 시대는 주로 일본인이었고 *wayceng sitaynun cwulo ilponiniessko* during the Japanese colonial days mainly Japanese and
17	27.2	 (his clients)	현재는 권력층이 아니면 재벌의 셈속에 드는 축들이어야만 했다. *hyencaynun kwenlyekchungi animyen caypeluy seymsokey tunun chwukulieyaman hayssta.* nowadays the powered or moneyed.
17	28	그의 일과는 *kuuy ilkwa-nun* His daily routine	[[아침에 진찰실에 나오자 손가락 끝으로 창틀이나 탁자 위를 훑어 무테 안경 속 움푹한 눈으로 응시하는]] 일에서 출발된다. *[[achimey cinchalsiley naoca sonkalakttuthulo changthulina chakca wilul hwulthe mwutey ankyeng sok wumphwukhan nunulo ungsihanun]] ileyse chwulpalhanta.* starts with dusting the windowsills and the desk top with his fingertips and staring with his unblinking deep eyes behind his rimless glasses.
17	29.1	이때 손가락 끝에 먼지만 *i ttay sonkalak ttuthey menci-man* If, at the time, dust is felt	묻으면 *mwutumyen* on his finger tips
17	29.2	불호령이	터지고,

		pwulholyeng-i (his) fire-like anger	*theciko,* breaks out and,
17	29.3	간호원은 *kanhowen-un* the nurses	하루 종일 원장의 신경질에 부대껴야만 한다. *halwu congil wencanguy sinkyengciley* *pwutaykkyeyaman hanta.* have no choice but to suffer from his hysteric temper all day long.
17	30	아무튼 단골 고객들은 *amwuthun tankol* *kokayktul-un* Anyway his regular patients	그의 정결한 결벽성에 감탄과 경의를 표해마지 않는다. *kuuy cengkyelhan keylpyeksengey kamthankwa* *kyenguylul phyohaymaci akshnunta.* never fail to express admiration for his spotlessness.
17	31	 (He)	1.4 후퇴시 청진기를 든 손가방 하나를 들고 월남한 이인국 박사다. *1.4 hwuthoysi chengcinkilul tun sonkapang* *hanalul tulko welnamhan iinkwuk paksata.* is Dr Lee Inguk who came down to South Korea carrying only a bag containing a stethoscope at the time of the January 4 retreat .
17	32.1	그는 *ku-nun* He	‖32.2‖ 재빨리 셋방 하나를 얻어 ‖32.2‖ *cayppalli seyspang hanalul ete* ‖32.2‖ quickly rented a room and
17	32.2	 when (the capital)	수복되자 *swuboktoya* was regained
17	32.3	 (he)	병원을 차렸다. *pyengwenul chalyessta.* set up his clinic.
17	33	그러나 이제는 *kulena icey-nun* However now	[[평당 오십만 환을 호가하는]] 도심지에 타이루를 바른 이층 양옥을 소유하게 되었다. *[[pyengtang osipman hwaul* *hokahanun]]tosimciey thailwulul palun ichung* *yangokul sowuhakey toyessta.* (he) owns a two-story tiled house in the heart of the city [[where one pyong of land is worth five hundred thousand hwan]].
17	34	그는 *ku-nun* He	자기 전문의 외과, 내과, 소아과, 산부인과 등 개인 병원을 집결시켰다. *caki cenmwunuy oykwa, naykwa, soawak,* *sanpwuinkwa tung kayin pyengwenul* *cipkyelsikyessta.* added other departments such as internal medicine, pediatrics, and obstetrics to his own

			expert surgery.
17	35.1	운영은 *wunyeng-un* The management	각자의 호주머니 셈속이었지만 *kakcauy hocwumeni seymsokiessciman* was up to individual doctors but
17	35.2	종합 병원의 원장 자리는 *conghap pyengwenuy* *wencang cali-nun* The directorship of the comprehensive hospital	의젓이 자기가 차지하고 있었다. *uycesi cakika chacihako issessta.* he took himself.