INTRODUCTION

- What is viewpoint?

When interacting with others verbally or non-verbally, people take a particular perspective, mostly an egocentric one, for instance, in encoding their thoughts or intentions regarding the interactions. The perspective from which one views the world is viewpoint.
INTRODUCTION

Why viewpoint?

Since everything we perceive, experience, think of, and speak of is affected by a viewpoint that we have in one way or another, a viewpoint plays a crucial role in understanding the nature of human communication and culture, especially understanding linguistic phenomena which mirror interaction between the speaker’s intention and the addressee’s inferring based on it.

Puzzle #1
(1) Please come in. (2) Please go away.
*(1’) Please come there. *(2’) They went here.

Puzzle #2
(3) Get out of here. (4) Come on in.
(3’) Please fill out the blank. (4’) Please fill in the blank.

Puzzle #3
(5) Boys will be boys.

Puzzle #4
(6) It seems that he kicked the ball.
(7) It seems that I kicked the ball.
“Take right.”

DEICTIC ELEMENTS

“I’ll be back in two hours”
DEICTIC ELEMENTS

“Meet me here at noon tomorrow with a stick about this big”

- When finding afloat in the ocean a bottle containing a note (Fillmore 1997: 60)

DEICTIC ELEMENTS

“Sale only for today”
Definition: Lexical items and grammatical forms which can be interpreted only when the sentences in which they occur are understood as being anchored in some social context (Fillmore 1997: 59).

“[T]he context defined in such a way as to identify the participants in the communication act, their location in space, and the time during which the communication act is performed. Aspects of language which require this sort of contextualization are what I have been calling deictic” (Fillmore 1997: 59).

Kinds of Deixis

- **Person deixis**: the identity of the interlocutors in a communication situation
- **Place deixis**: the place or places in which these individuals are located
- **Time deixis**: the time at which the communication act takes place
- **Social deixis**: the social relationships on the part of the participants in the conversation, that determine the choice of honorific or polite or intimate or insulting speech levels, etc.

Examples?
Interactions of Deictic Elements in Utterances [Fillmore 1997: 83-85]

(8=1) Please *come* in

(9=2) Please *go* away

(10) Let’s *go* over *there*

(8’=1’) *Please *go here*.

(9’=2’) *They *went here*.

(10’) *Let’s *come over *there*.

How can we generalize semantic properties of the verbs in terms of distance from the speaker or the addressee?

Generalizations on Deictic Verbs *Come* and *Go* (Fillmore 1997: 77; simplified versions)

“Go”

The directional complement of the verb “go” signals *movement to a place where the speaker (or encoder) is not located.*

“Come”

The place to which one speaks of something or somebody “coming” is understood as a *place where either the speaker or the addressee is located.*
“Which side is inside?”
-Moebius Strip

**INS AND OUTS**

**INS AND OUTS**

- Ins and Outs as Opposites? Or Non-Opposites?
  - Opposite: Common Sense

  (11=3) Get *out* of here.
  (11’=3’) Come on *in*. 

INS AND OUTS

▷ Ins and Outs as Opposites? Or Non-Opposites?
  
  – Non-Opposite: (Lindner 1982) states the relationship between *in* and *out* as opposite is the result of oversimplification

  (12) He filled *in* his registration card.
  (12’) He filled *out* his registration card.

INS AND OUTS

▷ Ins and Outs as Opposites? Or Non-Opposites?
  
  – Opposite in Korean (Kwon 2007b)

  (13) a. *kunye-nun ku-uy nwun pakk-ey na-ess-ta*
      
      she-Nom his-Gen eye outside-Loc *move.out*-Past-ending
      “Lit. she went out of his eye (she became out of his concerns).”

  b. *kunye-nun ku-uy nwun an-ey tul-ess-ta*
      
      she-Nom his-Gen eye inside-Loc *move.in*-Past-ending
      “Lit. she came inside of his eye (she became his concern).”
INS AND OUTS

- Ins and Outs as Opposites? Or Non-Opposites?
  - Non-Opposite in Korean (Kwon 2007b)

(14) a. chelswu-nun pyeng-i na-ess-ta
    chelswu-Nom disease-Nom move.out-Past-ending
    “Lit. Disease went out (to) Chelswu (Chelswu became sick).”

b. chelswu-nun pyeng-i tul-ess-ta
    chelswu-Nom disease-Nom move.in-Past-ending
    “Lit. Disease came in (to) Chelswu (Chelswu became sick).”

- What is going on?

INS AND OUTS

(15)

(16) (Kwon 2007b)
INS AND OUTS

Ins and Outs as Opposites? Or Non-Opposites?
- Common Schema that they share can be shown as follows (Kwon 2007b):

Focus of attention
“in” “out” → “occur/be generated”

INS AND OUTS

Viewpoint Activated (Kwon 2007a)

(17) cikum yelcha-ka tul-e-o-koiss-u-ni ancensen
    now train-Nom be.in-Conn-come-Prog-Conn-Because safety_line

    pakk-ulo mwulle-na-cwu-si-ki pala-pnita
    outside-toward retreat-be.out-give-Hon-Conn hope-HonEM

    “Now, the train is coming in the platform. Please retreat toward outside
    of the safety line”

(18) cikum yelcha-ka tul-e-o-koiss-u-ni han kelum
    now train-Nom be.in-Conn-come-Prog-Conn-Because one step
    mwulle-na-cwu-si-ki pala-pnita
    retreat-be.out-give-Hon-Conn hope-HonEM

    “Now, the train is coming in the platform. Please step back.”
(17) presupposes that the train is inside of the safety line, which might imply that machine is more important than passengers.

“Boys will be boys.”
**TAUTOLOGIES**

► What is tautology?

- An utterance that is always true.

  e.g. Nominal Tautology \( X IS X \)

- If the two NPs are semantically equivalent, the sentence should be meaningless, because it is predicking an NP in terms of the NP, which is logically circular.

  e.g. *Boys will be boys. A war is a war. Iksoo is Iksoo.*

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**TAUTOLOGIES**

Korean Nominal Tautologies (Kwon 2009)

(19) **os-un**  **os-i-ci/ -ya/ -ney**

  clothes-Top  clothes-Cop-Decl

  ‘(Lit.) clothes are clothes’

R1: The outfit is terrible. It can be hardly called an outfit (undesirable).

R2: That IS an outfit (desirable).

R3: That’s nothing but an outfit (immutability of category).
(20) *pwusi-nun* *pwusi-ney*

Bush-Top    Bush-Decl

‘(Lit.) Bush is Bush’ (He IS great!/ He IS stupid!/ I don’t care about him [with –ci or –ya, but not with -ney])

☞ Without any experience regarding him, people cannot understand what the utterance means; Depending on the speaker’s knowledge of him or viewpoint, the construal varies.

“It seems that I kicked him.”

IS THAT REALLY WHAT I DID?
Evidentiality (Kwon To appear): expressions coding source of information, the speaker’s attitude toward the information, the degree of certainty of the information (e.g. *It seems..., It appears..., Seems like...*).

(21) It seems that he kicked the ball.
(21`)? It seems that I kicked the ball.
(21``) In my dream, it seems that I kicked the ball.

- If a sentence contains an action verb, the first person nouns cannot be licensed (Non-Equi Subject Constraint [Yang 1972]).

  ■ *nay-ka kong-ul cha-ess-ta*
  I-Nom ball-Acc kick-Past-ending
  “I kicked the ball.”

(22)a. *nay-ka kong-ul cha-te-la*
 I-Nom ball-Acc kick-te-ending
Lit. I kicked the ball (I saw that I kicked the ball).

  b. *Chelswu-ka kong-ul cha-te-la*
 C-Nom ball-Acc kick-te-ending
Lit. C kicked the ball (I saw that C kicked the ball).
IS THAT REALLY WHAT I DID?

- If a sentence contains a psych predicate, the third person nouns cannot be licensed (Equi Subject Constraint [Yang 1972]).

(23)a. *nay-ka oylop-te-la
   I-Nom feel.lonely-te-ending
   Lit. I felt lonely (I remembered that I felt lonely)

b.* *Chelswu-ka oylop-te-la
   C-Nom feel.lonely-te-ending
   Lit. Chelswu felt lonely (I remembered that Chelswu felt lonely)

IS THAT REALLY WHAT I DID?

- If a sentence contains an adverbial phrase, the constraint is neutralized.

(24) kkwum sok-eyse nay-ka kong-ul cha-te-la
    dream inside-Loc I-Nom ball.Acc kick-te-ending
    Lit. In dream, I kicked the ball ((I saw in my dream that)
    I kicked the ball)
Discussion

In the sentences, the speaker has a direct or a visual access to herself objectively as if she were a separate person (self-split). In other words, her viewpoint is separated from her original self and acts like a third party (viewpoint shift; objectification).
VIEWPOINTS IN CULTURAL VARIETY

Body Ritual among the Nacirema (Horace Miner)

Background Information
Geography: A North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles.

Origin: Little is known of their origin, although tradition states that they came from the east. According to Nacirema mythology, their nation was originated by a culture hero, Notgnihsaw, …” (Miner 1956: 503)

VIEWPOINTS IN CULTURAL VARIETY

Body Ritual among the Nacirema (Horace Miner)

“The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live… (Miner 1956: 504)”

“…However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This writing is understood only by the medicine men...” (Miner 1956: 504)
Body Ritual among the Nacirema (Horace Miner)

“In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client’s mouth and using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes... ”(Miner 1956: 504)
Body Ritual among the Nacirema (Horace Miner)

“This part of the rite involves **scraping and lacerating the surface of the face** with a sharp instrument. Special women’s rites are performed only four times during each lunar month, but what they lack in frequency is made up in **barbarity**. As part of this ceremony, women **bake their heads in small ovens** for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.” (Miner 1956: 505)

Body Ritual among the Nacirema (Horace Miner)

“The medicine men have an imposing temple, or **latipso**, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the **thaumaturge** but a permanent group of **vestal maidens** who move sedately about the temple chambers in distinctive costume and headdress.” (Miner 1956: 505)
VIEWPOINTS IN CULTURAL VARIETY

Discussion

Word-Play: Pelindrome

*NACIREMA → AMERICAN
*NOTGNIHSAW → WASHINGTON
*LATIPSO → HOSPITAL

Scraping the surface of face: Shaving

Bake heads into a small oven: Perm

Viewpoints or Prejudices will affect our interpretations or world-views.
CONCLUDING REMARKS

- Viewpoints are playing crucial roles in our understanding linguistic phenomena as well as cultures in our everyday lives!

  - Deictic Elements
  - In and Out as non-opposites
  - Tautologies
  - Objectification in Evidentials
  - Cultural Variations

REFERENCES


