

## Functional (Discourse / Cognitive)

### Cognition through the lens of discourse and interaction: The case of *-kwun*, *-ney*, and *-tela*

Using a database of nine hours of authentic oral discourse (face-to-face and telephone conversation and radio and television broadcasts), this study analyzes the sentence enders *-kwun*, *-ney*, and *-tela* as Cognitive Realization Markers (Strauss, to appear). Building on and re-evaluating the work of H. Lee (1985, 1993), K. Lee (1993), and H. Sohn (1999), we propose that the suffixes form a natural class of evidential (more specifically, mirative) markers in that all three signal a shift in the speaker's consciousness. Such shift is engendered by an external sensory and/or inferential trigger within the speaker's direct experience which effects an instantaneous cognitive realization. With respect to *-kwun* and *-ney*, the trigger and its consequent consciousness shift occur at the moment of speech, i.e., within the speaker's immediate and extroverted consciousness (Chafe 1984).

*-Kwun* signals a point-like realization, as in (1), where Younghee, midway through a telephone conversation with her niece, Hyekyung, suddenly infers that the latter is weak:

- (1) Younghee: *Hyekyung aphase kiwuni hanato epskwuna*  
'Hyekyung, you don't have any energy because you're sick.'

*-Kwun* does not mark the inference itself, but rather the speaker's instantaneous realization of having just made that inference ('you're sick so you don't have any energy, which I can hear in your voice--I just now figured this out').

*-Ney*, on the other hand, manifests a more complex thought process of logic, inference, and inductive reasoning, and, as such, signals a processual realization. Where *-ney* occurs, the speaker exhibits a cognitive process of piecing together facts, observations, or inferences that ultimately lead to a context-relevant conclusion or understanding, as in the telephone conversation excerpt in (2):

- (2) Hyunji: *yekise yek twusiey chwulpalhayseyo. ku Detroit konghang eyse seysi isip opwun pihayngkiyeyyo.*  
'The plane leaves here at 12:00 and it's the 3:25 flight from Detroit.'

Youngsoo: *e kulem sikan issney.*  
'Oh, then there's time (and we can come meet you at the airport).'

That *-ney* expresses a complex underlying thought process is underscored by its co-occurrence with logical connectors (e.g., *kulem* 'so' [20%]) and other related markers (e.g., modal *-keyss* [30%])

In contrast, *-tela* signals a consciousness shift and attendant realization within the speaker's displaced and introverted consciousness (Chafe, 1984). *-Tela* overwhelmingly occurs when a speaker, in the midst of recounting a past-time experience, pinpoints and verbally re-creates an episodic and epistemic shift in which a sudden realization has occurred, usually at a key point in the narrative, as in (3):

- (3) Yu: *Emma ttal-ase sicang kasstaka sicangeyse ilhepelyesssupnita. Swuntay sa cwukwu, issulako kulay nohkwunun an ositelakwuyo.*

'I went to a market with my mother and lost her there. She brought me with her to buy suntay (blood sausage), told me to wait (in a certain spot), and **she didn't come back.**'

Whereas *-ney* tends to occur with positive realizations, *-tela* tends to occur with negative discoveries.

By providing detailed analyses of the interactional contexts, frequencies, and distributions of the target forms, the paper serves to shed new light on the complex interrelationship between discourse, interaction, and cognition.