

## Korean Translation of the Greek Personal Pronoun σου in the Lord's Prayer\*

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This study deals with problems that arise when translating the Greek term σου, as it is used to address God in the Lord's Prayer (Mt 6:9-13), into languages with honorifics. Since there are no socially neutral forms in Korean language, the translators must always choose an honorific or non-honorific form, though Greek is a typical non-honorific language. Accordingly, the Korean translation of σου cannot be based on explicative aspects of the source language such as lexical and grammatical meanings. Use of an inadequate honorific form in the translation will cause misunderstanding of the implicit meaning of the source text, and the resultant expression may be too ungrammatical for readers to comprehend. In fact, honorifics are a special class of words or grammatical morphemes that function to indicate social relationship of interlocutors in communicative events. Violations of proper honorific usage may be interpreted as an insult, a joke, or an invitation to a fight in Korean society. Korean interlocutors must adjust their honorifics to appropriate forms and levels of deference.

Translation of the Lord's Prayer is furthermore an extremely important issue in Korean Bible translation. Every Sunday in most churches in Korea, Christians recite the Lord's Prayer in their own congregation as the public confession of their faith, and the Korean translation of σου to address God is directly related to how respectfully they confess their faith. The predicament of Korean translations of σου in addressing God has been presented within the history of Korean translations ever since 1884, when the Lord's Prayer was first translated into Korean.

The purpose of this study therefore is to propose a new Korean translation of σου in the Lord's Prayer from the socio-linguistic and pragmatic perspectives. For this purpose, we will first examine the possible Korean honorific forms into which the

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Greek term σου in the Lord's Prayer can be translated, and compare the T/V form found almost universally in European languages with the Korean second person singular pronoun, looking at the language-specific aspects of the individual language systems. Then the translations of σου in the major Korean versions of the Lord's Prayer will be reviewed, and a new translation will be proposed through analysis of modern Korean linguistic dynamics and changes.

## 1. Honorific Forms of Second Person Singular Pronoun in Korean Language

The term for “honorifics” in Korean<sup>1)</sup> implies “the elevation of others” and “denigrating of self.” Korean honorifics relate to various forms of language structure and usage according to the addressee, subject, or referent.<sup>2)</sup> All honorific markers function like the tense markers, mood markers, word order, etc., of the English language.<sup>3)</sup> Especially Korean pronouns are not simply “noun substitutes”; their usage should be understood not according to the typical grammatical concept of “person” but in terms of the social interactional concept of “sender and receiver” in various social contexts.<sup>4)</sup> Failure to use proper honorific pronouns leads not only

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- 1) The term for “honorifics” in Korean is *chonda* (尊待, *chon* meaning “to honor,” and *dae* “to equip”), *kyeongeo* (敬語, *kyeong* “to respect,” and *eo* “word, expression, or style”) or *daewoo* (待遇, *dae* “to equip,” *woo* “to meet”).
  - 2) The Korean language undoubtedly has the most complex honorifics, involving personal pronouns, address-reference terms, nouns, predicates, particles, subject and addressee-honorific suffixes and speech styles (Ho-Min Sohn, *The Korean language* [Cambridge: Cambridge University, 1999], 409-418). Referent honorifics are crucially related to uses of honorific morphemes and lexicalized honorifics that include honorary titles used together with the name (Choon-Hak Cho, *A Study of Korean Pragmatics: Deixis and Politeness* [Honolulu, HI: University of Hawaii dissertation, 1982], 17). The addressee honorifics include the vocative, addressee honorific terms, addressee honorific suffix and speech styles. Normally subject honorifics consist of honorific titles such as *+nim* (high deferential), or *+ssi* (deferential), or *+kun* (male)/*+yang* (female) (a little deferential), honorific nominative particles such as *+kkyeso*, and the honorific predicative verbal suffix *+(u) si*. When the subject of a sentence is in honorific form, the predicate verb should correspondingly adopt an honorific speech style.
  - 3) Juck-Ryoon Hwang, *Role of Sociolinguistics in Foreign language Education with Reference to Korean and English: Terms of Address and Styles of Deference* (Austin: University of Texas at Austin, 1975), 70.
  - 4) There are not only Korean honorific forms of the second person singular pronoun, but also *choh* (1st person: very humble), *na* (1st person: plain); demonstrative *+pun* ‘person’ (3rd person: deferential),

to ungrammatical and awkward sentences, but also to breakdowns in interactions.

Classifications related to honorific forms for second person singular pronouns (henceforth: SPSP) are slightly different according to different Korean linguists.<sup>5)</sup> However, most Korean linguists seem to agree that there are mainly three kinds of honorific forms of SPSP, i.e., *noh*, *chane* and *tangsin*.

(1) The plain form of *noh* is used to address or refer to a child or its equivalent. A symmetrical use of *noh* is also found between two adults who became friends as classmates or in childhood. The use of nonreciprocal *noh* increases solidarity among members of a family or a specific social group. When such solidarity exists as a teacher-student relationship, the age limit is then moved up to the high school age. The lower-status or younger speaker is not allowed to use the form *noh* or less formal expressions when addressing a higher-status or older person. Use depends on individual styles and varies according to the speaker's judgment of the appropriate time to stop addressing a person with *noh*. A reciprocal *noh* develops into a reciprocal *chane* as members of the dyad grow older.

(2) The reciprocal use of *chane* is normally found between adult male friends. The form *chane* is used by a superior to a much younger adult or adolescent inferior, or by a parent-in-law to a son-in-law, etc. It is also used asymmetrically between superiors and subordinates such as in the relationship between professors and their students regardless of gender. Like the *noh* form, the *chane* form is never used by a lower-status or younger speaker to a higher status or older addressee.

(3) As for the *tangsin* form, it is difficult to assign one specific position for this form on the deferential or non-deferential scale. This form serves the following four functions: 1) *tangsin* is frequently used to express scorn or insult during angry arguments or when fighting with the addressee; 2) *tangsin* is used asymmetrically by a speaker of higher social status to address a person of lower social status, with both members of the dyad being adults; 3) reciprocal use of *tangsin* is normally reserved for the relationship between husband and wife; and 4) the *tangsin* form can

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demonstrative +i 'person' (3rd person: a little deferential), demonstrative +saram 'person' (3rd person: plain), demonstrative +ae 'child' (3rd person: a plain form used to refer to a child).

5) Hyun-Bae Choi, 『우리말본』 (*Korean Grammar*) (Seoul: Chung Woom Sa, 1979), 239-240. Juck-Ryoon Hwang, *Role of Sociolinguistics in Foreign Language Education*, 25-37; Choon-Hak Cho, *A Study of Korean Pragmatics*, 35-37; Mae-Ran Park, *Social Variation and Change in Honorific Usage among Koreans* (Seoul: Hanshin Publishing Co., 1991), 28-30; Ho-Min Sohn, *The Korean Language*, 409-418. This paper will not deal with the specific differences in honorific systems as identified by Korean linguists.

be regarded as more formal and respectful than *chane*, and grammarians mark the form with +respect. Most Korean linguists currently regard the form *tangsin* as polite.

Table 1. The Use of Honorific Forms of SPSP

Forms	Functions		Speaker	Addressee
<i>Tangsin</i>	+Respect		Person of lower social status Younger person Adult relative of lower rank	Person of higher social status Older person Adult relative of higher rank
	- Respect		Spouse	Spouse
			Person of higher social status	Person of lower social status
			Angry person	Person being insulted
<i>chane</i>	- Respect	Polite	Adult relative of higher rank Male friend Professor	Adult relative of higher rank Male friend Student
<i>Noh</i>		Plain	Adults in general Parents Elder siblings Teacher	Children Offspring regardless of age Younger siblings Student up to high school

As shown in the table above, the *chane* form is more polite only when it is compared with *noh*, and *tangsin* is probably a more respectful form than *chane*. The *tangsin* form is the only deferential form of Korean SPSP. Use of the above forms is not adhered to all the time, but is flexible according to individual styles of speakers or the communicative circumstances.

Traditionally a Korean speaker of lower status is not allowed to use any of the SPSP toward a higher-status addressee. Most Korean linguists have agreed that Korean language lacks a SPSP of deference in the Korean honorific system. A speaker of Korean uses proper kinship terms such as uncle, aunt, elder brother, elder sister, grandfather, grandmother, etc., or (last name +) titles + *nim* (honorific suffix) such as Reverend, Professor, President, Director, Manager, Doctor, General, Priest, etc., when the addressee is of higher status, in order to show respect and deference to the addressee. In addition, even though a speaker does not use any SPSP when talking with the addressee, there is no difficulty for the addressee in understanding the speaker's expression in Korean. Thus the honorific phenomenon of SPSP may reflect the speaker's unwillingness to indicate the addressee directly.

## 2. Similarity and Dissimilarity between Korean Honorific Forms of SPSP and T/V Forms

The Korean honorific pair of *noh-tangsin* may be compared with *du-Sie* of German or *tu-vous* of French, i.e., T/V forms. There are both similarities and dissimilarities between the Korean honorific forms of SPSP and T/V forms.

Concerning the T/V form, Roger Brown and Albert Gilman have analyzed the phenomenon of two SPSP found almost universally in European languages<sup>6)</sup>: an inferiors form (T), named after the Latin *tu* for informal usage, and a superiors form (V), from the Latin *vos* for formal polite contexts. In ancient Latin, there was only *tu* for the singular, but the plural *vos* as a form of address to one person started being used for the first time to refer to the emperor in the fourth century.<sup>7)</sup> Brown and Gilman have claimed that the pronouns of T and V form are in close association with two dimensions fundamental to the analysis of all social life: the dimensions of power and solidarity.<sup>8)</sup> T form is defined as the pronoun of either condescension or intimacy and V form as the pronoun of reverence or formality.

Actually Korean language is unique in the sense that it lacks a SPSP of deference comparable to the V forms of European languages, and second person plural pronouns in Korean are never used to denote a single person, unlike those V forms. However, the function of *tangsin* partly overlaps with the V form when it serves a +respect function in addressing one of higher social status, an older person, or an adult relative of higher rank. On the other hand, *tangsin* is used with the - respect in the relationship between interlocutors, whereas the V form is out of the question in such a context. The “familiar” T form is more comparable to *noh* in Korean, but an inferior will not use any of these two forms to a superior no matter how intimate they are. This is clearly revealed in the translation of σου in addressing God in

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6) Roger Brown and Albert Gilman have introduced the usage of pronouns in not only Dutch, English, French, German, Italian and Spanish, but also in the languages of Argentina, Austria, Chile, Denmark, India, Israel, Norway, South Africa, Sweden, Switzerland and Yugoslavia (Roger Brown and Albert Gilman, “Pronouns of Power and Solidarity,” *Language and Social Context* [Gigliogli, P. Harmondsworth: Penguin, 1972], 253).

7) Brown and Gilman, “Pronouns of Power and Solidarity,” 254. In England, before the Norman Conquest, ‘ye’ was the second person plural and ‘thou’ the singular. ‘You’ was originally the accusative of ‘ye,’ but in time it also became the nominative plural and ultimately outside ‘thou’ as the usual singular.

8) Ibid.

Indo-European versions of the Lord's Prayer, as follows:

Table 2. Translations of σου in addressing God in Indo-European Versions of the Lord's Prayer (Mt 6:9-13)

Versions	9a	10a	10b
Vulgata	<i>tuum</i>	<i>tuum</i>	<i>tua</i>
Nova Vulgata	<i>tuum</i>	<i>tuum</i>	<i>tua</i>
RSV	<i>thy</i>	<i>thy</i>	<i>thy</i>
Die Bibel	<i>Dein</i>	<i>Dein</i>	<i>Dein</i>
La Sainte Bible	<i>ton</i>	<i>ton</i>	<i>ta</i>
La Bible	<i>tous</i>	<i>ton</i>	<i>ta</i>

The above versions have traditionally selected the T form, which is a more intimate form used between family members and cherished friends. There is no version that translates σου into V form. In 1655, Fransworth argued that God and Adam, and God and Moses address one another in the T form in the Scripture.<sup>9)</sup> Recently Paul Ellingworth has made the distinction of T and V forms in common European language translations of the New Testament.<sup>10)</sup> He has classified translated expressions when Jesus addresses God (Mt 11:25; 26:39, 42; 27:46) in the T form because he has regarded the expressions as “addressing to and by a supernatural being.”<sup>11)</sup>

Such classification is quite different from the Korean honorific system of SPSP. *Noh* of the Korean SPSP cannot be used as the pronoun to address God even though the relationship between Jesus and God is intimate, as between son and father. Being in an intimate relationship, God as father can address his son with the form *noh*, whereas a son cannot address his father with *noh* despite their intimate relationship. Especially when a prayer includes Jesus, the speaker is obliged to address God in the highest deferential form. The predicament of the Korean translations in translating σου to address God has been presented within the history of Korean translations ever since 1884, when the Lord's Prayer was first translated into Korean.

9) As quoted in Brown and Gilman, “Pronouns of Power and Solidarity,” 267.

10) Paul Ellingworth, “‘YOU CAN SAY YOU TO HIM’ T- and V-forms in Common Language Translations of the New Testament,” *The Bible Translator* 53:3 (Jan 2002), 143-153.

11) Ibid.

### 3. Various Attempts at Korean Translations of σου in the Lord's Prayer

The Greek term σου has neither honorific form nor any meaning-content that would imply honorific expression. When translating the discourse of the Lord's Prayer, Korean Bible translators try to find an appropriate honorific form to translate σου in addressing God. The honorific form must not only be grammatical but also acceptable and understandable for most Korean readers. The difficulty of translating the Lord's Prayer with proper honorific forms is revealed in the fact that there have been at least 29 Korean translations of the Lord's Prayer since 1884.<sup>12)</sup>

The Lord's Prayer was first translated into Korean by Scottish missionaries John Ross and John MacIntyre in *The Gospel according to Matthew* (1884) with Korean translators<sup>13)</sup> in Pongchun, Manchuria.<sup>14)</sup> Ross' translation team translated each portions of New Testament, and combined these portions into *The Corean New Testament (CNT)* in 1887. As observed in Ross' letters, the official translation principle is definitely literal translation.<sup>15)</sup> Nevertheless, σου in the Lord's Prayer (Mt 6:9c, 10a, 10b) has been translated not into the SPSP but into the noun "father + *nim* (honorific suffix)." This reflects that Ross did not find a proper SPSP to translate σου as addressing God, but solved the problem by repeating the translation of πατερ instead of using the SPSP (Mt 6:9b). That translation seemed acceptable and understandable for Korean readers in those days, and thus the term 'father' has been repeatedly used in the *Korean New Testament*, the *New Translation (KNT)* (1967) and the *Common Translation of the Holy Bible (CTHB)* (1977, 1999).

After the Ross translation, in 1892 American missionary Henry G. Appenzeller translated the Greek term σου into *noh*, which is a SPSP in the plain form. Such a translation can be accounted for by the following possibility: this translation, being

12) Chae-Un Na, 『주기도, 사도신조, 축도』(*The Lord's Prayer, the Apostles' Creed, and the Benediction*) (Seoul: Seongji Chulpansa, 1988, 2001), 153-164.

13) Korean translators in Ross' translation team are Ung-Chan Lee, Hong-Joon Paik, Jin-Kye Kim, Sang-Yun Soh, Kyung-Jo Soh, Sung-Ha Lee, Ik-Sai Lee and others.

14) John Ross' letter to Arthington, February 17, 1882; 『대한성서공회사 I』 (*The History of the Korean Bible Society I*) (Seoul: Korean Bible Society, 1993), 57; Ki-Jong So, *The Translation of the Bible into Korean: Its History and Significance* (Ann Arbor: U.M.I., 1993), 47. Korean church historians may agree that there are no firm data on the names of the Korean translators (*The History of Korean Bible Society I*, 57).

15) J. Ross to W. Wright, January 24, 1883; J. Ross to W. Wright, March 10, 1884.

done by Appenzeller for the first time, was influenced by the T form of Indo-European versions, which he used as a reference for his Korean translation, but he may have literally translated the Greek term σου into Korean without enough knowledge of Korean honorific usages. The *noh* form as the Korean translation of σου was both ungrammatical and psychologically misleading for the Korean reader as well as an impertinent way of addressing God.

Accordingly, Appenzeller himself switched from the plain form *noh* in addressing God, to “no naming” in his revision in 1895, three years after his first translation. This no naming of God has been more acceptable and appropriate for Korean readers. The Appenzeller translation was followed by the first Korean Bible, *Korean Bible (KB 1911)* and *Korean Revised Version (KRV 1938, 1956, 1961, 1998)*, which have been read by most Korean Protestant Christians, and *New Korean Standard Version (NKSV 1993, 2001)*, which is the most recent translation. The following table shows that translations of σου in each version have been in three forms.

Table 3. Translations of σου as Addressing God in Korean Versions

Korean Versions	9c σου	10a σου	10b σου	Korean Forms
<i>Matthew</i> (Ross, 1884)	<i>Abonim</i>	<i>Abonim</i>	<i>Abonim</i>	“Father”+ <i>nim</i> (honorific suffix)
<i>CNT</i> (Ross, 1887)	<i>Abonim</i>	<i>Abonim</i>	<i>Abonim</i>	“Father”+ <i>nim</i> (honorific suffix)
<i>Matthew</i> (Appenzeller, 1892)	<i>Ne</i>	<i>Ne</i>	<i>Ne</i>	“ <i>Noh</i> ” form (-respect)
<i>Matthew</i> (Appenzeller, 1895)	-	-	-	No naming
<i>KB</i> (1911)	-	-	-	No naming
<i>KRV</i> (1938/56/61/98)	-	-	-	No naming
<i>KNT</i> (1967)	<i>Aboji</i>	<i>Aboji</i>	<i>Aboji</i>	“Father”
<i>CTHB</i> (1971/77/99)	<i>Aboji</i>	<i>Aboji</i>	<i>Aboji</i>	“Father”
<i>NKSV</i> (1993/2001)	-	-	-	No naming

In contrast to other linguistic systems, in the Korean system the addressee can be clearly and definitely identified and the message transmitted without any naming of the addressee within the specific context. In addition, there has been the so-called “euphemistic avoidance,”<sup>16)</sup> which denotes the speaker’s unwillingness to indicate

God as the addressee directly, in the Bible translation. This linguistic phenomenon of no naming of the addressee is frequently found in daily conversations in Korean, and is similar to cases found in Hebrew where the speaker intentionally avoids calling God by name.<sup>17)</sup> Actually the name of God was heretofore known as that “ineffable name” no one could utter (YHWH) in the Hebrew context.<sup>18)</sup> No naming as a translation of σου in addressing God in Korean versions reflects the situation that Korean people cannot address God with the SPSP directly.

The attempt to translate σου into the Korean term *abonim*, which is the kinship term “father,” was appropriately applied according to the Korean honorific system at that time. In modern versions, however, the Korean standard term *abonim* including honorific suffix has been replaced by *aboji*, which lacks the suffix. This change is mainly due to textual interpretation and changes in modern Korean honorific systems. Most biblical scholars have agreed that the Greek term *πατερ* has been translated from the Aramaic form of address *abba*, which is an informal and intimate term for God.<sup>19)</sup> When teaching the Prayer, Jesus predicates an affectionate intimate relationship with God, and invites his disciples into this family relationship with God.<sup>20)</sup> This interpretation might have influenced Korean modern versions to select the informal form, *aboji*, instead of the formal, high deferential form *abonim* to address God. Such selection also reflects the transformation of Korean society

16) Daiwi Jeong, “신학언어의 바탕으로서의 우리말 어법의 문제성” (The Problems of Korean Usage Based on Theological Languages), 「신학사상」 (*Theological Thought*) 46 (1984), 652.

17) For the Israelites who do not pronounce the four letters, יהוה, the name of God, they read it as either “Adhonai (the Lord)” or “hashem (the name)” whenever it appears. When the word, “הבית” (the house)” appears without any modifier, it means “the temple.” Without any modifier, “הארץ” (the land)” means “the land of Israel,” and “הקיר” (the wall)” the wall left standing west of the destroyed temple of Jerusalem (Young-Jin Min, “현대 번역 이론에서 본 주기도 번역 문제” [Problems in Translation the Lord's Prayer - from the Perspective of Contemporary Translation Theories], 「성경 원문연구」 8 [*Journal of Biblical Text Research*, vol. 8], 2001, 88).

18) C. S. C. Nicholas Ayo, *The Lord's Prayer* (Notre Dame, London: University of Notre Dame Press, 1992), 25.

19) Joachim Jeremias, *The Prayer of Jesus* (Philadelphia: Fortress Press, 1967), 97; Ulrich Luz, *Matthew 1-7: A Commentary*, Wilhelm C. Linss, trans. (Augsburg, Minneapolis: Augsburg Fortress, 1989), 275; C. S. C. Nicholas Ayo, *The Lord's Prayer*, 22; Craig L. Blomberg, *The New American Commentary* (Nashville, Tennessee: Broadman Press, 1992), 110, 119; Craig S. Keener, *A Commentary on the Gospel of Matthew* (Cambridge: William B. Eerdmans Publishing Company, 1999), 313.

20) The Aramaic term “abba” in addressing God is unique because Jews could not have dared to address God in this manner in first century society (Joachim Jeremias, *The Prayer of Jesus*, 96, 97; Ulrich Luz, *Matthew 1-7: A Commentary*, 275).

from stratified to egalitarian, emphasizing the intimate relationship between interlocutors.

Apart from the translation of *πατερ*, there are two criticisms of the decision to translate *σου* as the noun “father” instead of the SPSP: (1) the translation cannot animate the rhythmical repetition of the so-called “thou-petitions” that emerge in the source text, and (2) the repetition of the term “father,” which is not present in the source text, has intensified the patriarchal image of God. The Lord’s Prayer in the gospel of Matthew contains two equal sets of petitions containing three petitions each: three “thou-petitions” addressing God’s honor and three or four “we-petitions” addressing the suppliant’s needs.<sup>21)</sup> The “we-petitions” have been clearly shown in the Korean translations, whereas the “thou-petitions” have been hidden with the translation of *σου* into the noun “father” or no naming in the Korean versions. These translations may obscure the comparison of these two sections of commandments in the Lord’s Prayer. In addition, Korean feminist biblical scholars have criticized the patriarchal connotations inserted by the use of masculine references to God in the Lord’s Prayer. Although the noun *πατερ* is metaphorical, it seems valid to criticize the repetition of “father” three times instead of the neutral SPSP.<sup>22)</sup>

We therefore can no longer justify or generalize that *σου* in addressing God should be translated into the noun “father” or no name in Korean versions. Accordingly a new translation of the Lord’s Prayer is needed, as in the following proposal to translate *σου* into SPSP through observation of modern Korean honorific usages from the viewpoint of socio-linguistics and pragmatics.<sup>23)</sup>

#### **4. A Proposal for Korean Translation of σου in the Lord’s Prayer**

21) Craig S. Keener, *A Commentary on the Gospel of Matthew*, 311.

22) In terms of translation philology, or linguistics arising from the hermeneutic interpretation of texts, Bible translators inevitably face arguments for and against a certain translation (Lourens de Vries, “Theology, Spirituality and the Skopos of Bible Translations” [Triennial Translation Workshop paper, 2003], 1).

23) An investigation on social variation and change in honorific usage is essential to propose new translation related to honorific phenomena (Young-Jin Min, “Similarity and Dissimilarity in Bible Translation of Honorific Language: The Case of Honorifics in Three Korean Translations,” *Aspretcon paper* [2001], 31).

Recently there have been various attempts in Korea to raise the issue of translation of the Lord's Prayer.<sup>24)</sup> Some biblical scholars have adhered to the use of the noun "father" for σου without seeking the possibility of choosing a Korean SPSP.<sup>25)</sup> They have assumed that there is no sufficient highest deferential expression to address God among Korean SPSP, although *tangsin* is a possible deferential SPSP form in the honorific system. That is because the *tangsin* form involves not only the +respect function, but also the - respect function inducing the addressee to feel anger or insult in daily conversation. The functions of *tangsin*, however, have been extended to imply +respect according to dynamic changes in honorifics used by the Korean people.

The Korean society, long under authoritarian rule, has shifted to an industrialized society, resulting in urbanization. With democracy adopted as the new political ideology since 1945, when World War II ended, the socio-political consciousness of the Korean people has undergone gradual change.<sup>26)</sup> With the rapid transformation of Korean society, there were changes not only in the linguistic markers of social differentiation but also in honorifics. These honorific phenomena include expressions emphasizing an intimate and equal relationship between interlocutors and the speaker's personality in a modernized Korean society.

In modern Korean, the *tangsin* form has functioned not only to express +respect but also intimacy. When hearing *tangsin* being used to address someone who is not that person's wife in a conversation, even some contemporary Koreans would be surprised. In addition, when *tangsin* is used to express +respect, it is frequently used together with the kinship term, (last name +) titles + *nim* (honorific suffix), or no naming depending on circumstances, while some Korean speakers may still be offended by the +respect functions of *tangsin*. Young Koreans tend to hear *tangsin* used often in television serial dramas or to use it in daily conversations. As young Koreans have been strongly influenced by the subtitles of Western movies that use *tangsin* as the translation of the deferential form of SPSP, they are familiar with

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24) On January 5<sup>th</sup>, 2001, a seminar on the translation of the Lord's Prayer was held under the joint auspices of the Christian Council of Korea and the Korean Bible Society. At that time, representative Korean Biblical scholars presented their interpretations and various Korean translations of the Lord's Prayer.

25) The members of the study committee on the Lord's Prayer who belong to the Christian Council of Korea suggested again on July 22, 2004, that the noun 'father' be kept as the translation of σου in addressing God.

26) Choon-Hak Cho, *A Study of Korean Pragmatics*, 177

such usage. Most Korean students who have started learning English as a second language and German or French as a third, have experienced the translating of SPSP in Indo-European languages into the Korean term *tangsin*. As per the above tendency, we can cautiously claim that Korean speakers nowadays have started using the *tangsin* form more and more to indicate respect for the addressee in daily conversations, though there are no specific statistics to support this yet.

In fact, *tangsin* has functioned traditionally as the deferential form of the third person singular pronoun. For this function, *tangsin* is uniquely used to indicate the addressee, who is emotionally close to the speaker but far away in terms of space, and such use is found in poems or in expressions of condolences in Korean. That is why *tangsin* has been used for a long time as an expression in prayer to invoke “nearness” and “intimacy” with God, though there have been many controversial arguments over this usage.

The use of *tangsin* as an honorific form in conversations is influenced by the V form in Indo-European languages, but includes other complicated functions different from that of the V form. *Tangsin* as the translation of  $\sigma\upsilon\upsilon$  in addressing God functions simultaneously as the expression of intimate relationship, like the T form in the Indo-European versions, and as the highest deferential expression, like the V form.

*Tangsin* is used as the honorific form to the addressee Jesus in the four Gospels of the most recent version, *RNKSV* (2001) (cf. Mt 8:29; 11:3; 12:2; 15:2; 21:23; 27:11). Readers of this revised version have no objection to the term, *tangsin* in the discourses. In the cases, *tangsin* has never been regarded as a non-deferential expression, but rather is the highest deferential expression. In addition, the *tangsin* form is frequently used as the deferential pronoun to address God while singing hymns and praying to God during public church services. Especially young Koreans sing joyful songs in which *tangsin* is used as the highest deferential reference to God or Jesus. Congregations seem ready to accept *tangsin* as the pronoun to address God in their own prayers, even though there is no Lord’s Prayer in Korean that uses the Korean SPSP *tangsin* as a translation of  $\sigma\upsilon\upsilon$ . For a new translation of  $\sigma\upsilon\upsilon$  in the future, therefore, the *tangsin* form is proposed according to its frequent use in churches where the new versions will be read.

\* Keyword

Greek term σου, addressing God, Korean honorific forms, second person singular pronouns, T/V forms.

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<Abstract>

## 주기도의 그리스어 인칭 대명사 σου의 한국어 번역 문제

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이 글은 최근에 한국에서 쟁점이 되고 있는 ‘주기도문’(마 6:9-13) 번역 문제 중 그리스어 2인칭 단수 대명사 속격인 σου를 어떻게 번역할 것인가에 대하여 다룬다. 한국어는 존대법이 있는 언어(honorific language)로, 비존대법 언어(nonhonorific language)인 성서 그리스어 본문을 번역할 때마다 이 문제에 봉착하게 된다. 원천 언어가 존대법을 가지고 있지 않기 때문에 사전적 의미나 문법적 의미를 가지고 명시적으로 번역할 수 없다. 더욱이 존대법을 고려하지 않고는 한 문장도 구사할 수 없는 한국어에서는 부적절한 존대법으로 인해 독자들이 원천 본문의 함축적 의미를 잘못 이해할 가능성이 있다.

본 연구에서는 사회 언어학적으로 그리고 화용론적으로 주기도의 σου의 새로운 번역을 제안한다. 이에 앞서 현재 한국어 2인칭 단수 대명사인 “너,” “자네,” “당신”의 용법을 살펴보고, 몇몇 유럽어에 있는 2인칭 단수 대명사 T형과 V형의 용법-힘(power)과 유대(solidarity)로 설명되는-과 비교하여 상이점과 유사점을 밝힌다. 그리고 구체적으로 주기도의 σου를 라틴어, 불어, 독일어, 영어성서 등에서 어떻게 옮겼는지를 보고, 초기 한국어 번역본들부터 현대어 역본들까지 시도하고 있는 σου의 번역들을 간략하게 정리하며 그 번역 과정을 논한다.

전통적으로 한국 화법에서는윗사람이나 낯선 사람에게는 2인칭 대명사를 직접적으로 사용하지 못하고 친족어나 직위에 존칭 어미 “-님”을 붙여 대치하였다. 기존의 한국어 번역들에서는 σου를 명사 “아버지(님)”로 번역하거나 혹은 생략하고 있다. 그러나 이 두 번역은 원문의 운율을 제대로 살리지 못하고 있다는 비판을 받고, 원문에 없는 “아버지”의 세 번 반복은 하나님의 가부장적 이미지를 강화한다는 여성 신학자들의 비평을 받고 있다.

이 글에서는 현대 한국 사회와 한국어 변천에 대한 분석을 통하여 새로운 번역을 제안한다. 현대 젊은이들은 서구 영화 자막이나 영어, 불어, 독일어 등을 배우는 과정에서 “당신”이라는 2인칭 대명사를 자연스럽게 접하고, 특히 교회 안에서 기도와 찬양을 통하여 최고의 경외의 대상 “하나님”을 가리키는 대명사로 “당신”을 사용한다. 이런 현상은 한국어 2인칭 대명사 “당신”이 유럽어 2인칭 대명사 T형의 “친밀감”과 V형의 “경외감”을 포함하는 복합적인 용법으로 사용되고 있기 때문으로 보인다. 그러므로 미래의 한국어 성서 번역에서는 주기도의 σου를 “당신의”라고 번역하는 것이 가능할 것으로 본다.