

# **On the Semantics of *somemore* in Colloquial Singapore English**

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An Honours Thesis submitted in part fulfilment of the requirements for the degree of  
Bachelor of Arts with Honours in English Language

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National University of Singapore

13 April 2020

This Honours Thesis represents my own work and due acknowledgement is given whenever information is derived from other sources. No part of this Honours Thesis has been or is being concurrently submitted for any other qualification at any other university.

Signed ..........

## ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to my supervisor A/P Michael Yoshitaka Erlewine for his constant encouragement, dedication, and guidance throughout this thesis. His comments and insights have been most invaluable, and his willingness to give his time so generously has been very much appreciated.

I thank A/P Hiramoto Mie and her team for graciously sharing their corpus data with me, without which the research would not have been as fruitful.

To my family, thank you for your constant support throughout this time. Thank you, Yuan Ting, for taking the time to look through my drafts despite your busy schedule, and for being a source of emotional support.

I would like to thank my friends for their help with grammatical judgements for this paper, particularly, Aaron, and Yu Liang, for never tiring of my endless requests for judgements. To Shu Xin, thank you for the friendship and moral support throughout this period.

Finally, to Jerry, thank you for always encouraging me and being a wonderful soundboard for my ideas.

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## **ABSTRACT**

While discourse particles remain to be one of the most studied features of Colloquial Singapore English (CSE), discourse markers have yet to receive the same amount of attention. This paper focuses on *somemore*, a yet unaddressed discourse marker of CSE and aims to formalise the semantics of *somemore*. Using the QUD framework, I analyse the felicity conditions necessary for the use of *somemore* and the necessary constraints on its antecedent. I argue that *somemore* is a rhetorical device used to convince hearers to believe a point that the speaker is making by answering a QUD raised in conversation.

# OVERVIEW

## 1.1 Introduction

For many years, the study of Colloquial Singapore English (CSE) have been mainly centred around its collection of discourse particles, arguably one of the most prominent and defining features of CSE. These particles possess various discourse-pragmatic functions, from reflecting a speaker's attitude to contributing to discourse coherence (Smakman and Wagenaar, 2013) and typically occupy clause-final positions (Hiramoto, 2015).

Hitherto, most of the scholarly attention of CSE have been devoted to the study of particles such as *lah*, *leh* and *meh* to name a few (Gupta, 1992; Wee, 2002), and focuses on defining the various discourse-pragmatic functions that they possess. On the other hand, the use of discourse markers in Colloquial Singapore English (CSE) has not received as much attention as the well-known discourse particles of CSE.

One such discourse marker that has yet to be studied is the word *somemore*, a word that is often used in informal settings and conversations. Despite its prevalent use in daily life, its meaning and functions have yet to receive proper attention. An example of a use of *somemore* is provided below:

(1) Context: B stays far from school and has been considering skipping his next lecture.

A: Are you planning on going for the lecture tomorrow?

B: No, is too boring already. 8am in the morning *somemore*, cannot la.

'No, the lecture's too boring to attend. Moreover, it's at 8am in the morning, there's no way I'll make it.'

A similar phrase "some more" exists in Standard English and is also observed in CSE.

However, they exhibit very distinct functions and meanings, suggesting that they are not the same word. Although Bao (1995: 182) argues that words in Standard English may end up

adopting grammatical and pragmatic functions similar to other particles found in the local languages of Singapore due to the contact linguistic situation in Singapore, the meaning and function exhibited by *somemore* is completely different from “some more”, suggesting that a *somemore* is motivated from a different place.

Instead, as seen in the translation of *somemore* in the example above, a closer equivalent to *somemore* seems to be the discourse marker *moreover*, which would suggest that *somemore* is a discourse marker that contributes to discourse coherence. However, this also raises the question of why would *somemore* in CSE be developed if there already exists a word providing a similar function.

In this paper, I propose a formalisation of the semantics of *somemore* by providing an account of the use of *somemore* and the various felicity conditions necessary for its use in conversations. I argue that *somemore* is an additive discourse marker used in answering sub-questions to support a certain point being made by a speaker. Next, I present the set of limitations on the antecedent of *somemore* that must be fulfilled for a proposition to act as an antecedent to *somemore*.

I first begin with a brief discussion of discourse coherence and the role of discourse markers in establishing and maintaining coherence to establish some background on the types of discourse markers used in Standard English, and what are the various ways they contribute discourse coherence. Next, I present an overview framework that will be used in analysing the use of *somemore*.

After the analysis on the felicity conditions of *somemore* and its antecedent, I compare *somemore* with *moreover* to understand if they have the same function and meaning and attempt to explain the motivations behind the emergence of *somemore* in CSE despite the available alternatives in Standard English.

## 1.2 “Some more” in Standard English

As mentioned, the phrase “some more” is also used in CSE. This section compares the use of “some more” and *somemore* and shows that although they are spelled and sound exactly the same, they are two different words.

In Standard English, Collin’s Dictionary lists “some more” as a phrase indicating that something continues to occur for a further period of time, while the Longman Dictionary describes it as meaning “an additional number or amount of something”. The other common definition that was provided of “some more” referred to a certain snack popular in the United States, which is not relevant to the examples and has no place in this discussion.

The following examples provided by Collin’s Dictionary show how “some more” might be used:

- (2) a. It is time for some more scurrilous gossip.
- b. We walked some more.

In the data collected, similar uses of “some more” in CSE were observed as well. (3) shows some instances of “some more” from CoSEM:

- (3) a. Must "train" some more with your dad and her isit?  
‘Do you have to “train” some more with your dad and her?’
- b. Got some more meanings I think but Idk how say yet.  
‘There are some more meanings I think, but I don’t know how to describe them yet.’



This is quite clearly different from *somemore*, as mentioned earlier in example (1):

(1) No, is too boring already. 8am in the morning *somemore*, cannot la.

‘No, the lecture’s too boring to attend. Moreover, it’s at 8am in the morning, there’s no way I’ll make it.’

However, while they seem to have very distinct functions, there is a sense that they are related in the way both words express a sort of ‘addition’ to the unit they modify, such as an additional amount of something in the case of “some more”, and an additional point in the case of *somemore*. This suggests that “some more” and *somemore* are polysemous words, having related but different meanings.

### 1.3 Discourse Markers and Discourse Coherence

Before delving into the analysis of *somemore*, I will embark on a brief discussion on coherence and discourse markers and how these reflect rhetorical relations between parts of speech. This section aims to establish some background on the types of discourse markers in Standard English and their importance in discourse coherence.

The notion discourse coherence is a widely discussed topic in Linguistics and many studies have focused on the relation between discourse markers and how it contributes to discourse coherence. In this paper, I take the term ‘coherent’ to mean that different parts of discourse fit together “so that it is clear and easy to understand” (Sinclair, Fox, Bullen and Manning, 1987:265).

Coherence is a dynamic process between interlocutors that helps them make sense of what is being said (Schiffrin, 1987: 49). It is not an inherent property of discourse but must be established through meaningful links between different parts of discourse (Lenk, 1995). Lenk (1998) suggests that conversational coherence is achieved through an “ongoing process of ‘negotiation’ of coherence” where participants mutually attempt to influence the other participant’s understanding of the conversation through verbal contributions that establish rhetorical relations in the conversation.

Rhetorical relations define and characterise the type of relationships between different parts of discourse and are partially responsible for the perceived coherence of a discourse/text (Das and Taboada, 2018). To reflect these relations and guide hearers to recognise them, speakers utilise various discourse markers to organise and structure parts of discourse together (Lenk, 1998). Several different labels are used to refer to the lexical expressions used to establish and indicate rhetorical relations between parts of discourse, including discourse markers,

discourse connectives, discourse operators, and linking adverbials (Fraser, 1999; Liu, 2008), but I will adopt use of the label discourse markers.

There are several ways of expressing rhetorical relations between parts of discourse. Halliday and Hasan (1976) classify them into four main categories: additive, adversative, causal, and sequential. Additive discourse markers present new information added into the discourse and generally consists of three sub-categories: emphatic, appositional and comparative. Examples of discourse markers that express additive relations are *moreover* and *in other words*.

Adversative discourse markers indicate that the relation between parts of discourse is “contrary to expectation” (Halliday and Hasan, 1976: 250), where what follows the marker is a proposition contrary to the hearer’s expectation. There are four subcategories under this relation: proper adversative, contrastive, correction and dismissal. Examples of discourse markers that express adversative relations are *however* and *instead*.

Causal discourse markers express relations of cause and effect of both true cases and logical inferences. The two subcategories under this relation are general causal and causal conditional. Examples of such discourse markers are *therefore* and *in that case*.

Lastly, sequential discourse markers concern temporal relations either in real-time or sequential relations in a text. Examples of such discourse markers include ‘then’, ‘finally’.

On top of categorising the discourse markers by their function, Lenk (1998) suggests that they can also be divided by the level of coherence they build in discourse, such as on a local or global coherence level. Discourse markers that signal relations between immediately adjacent parts of discourse function on a local coherence level (Schiffrin, 1987: 31), and markers that signal relationships to other segments of a discourse such as earlier topics preceding the immediately adjacent parts function on a global coherence level. An example that Lenk (1998) provides is ‘however’, which can close digressions of interactional

significance to the conversation and signal a return to a previous topic that occurred before the digression.

These categories provide a brief overview of the way discourse markers are grouped in existing literature, which provides some background for this paper in understanding where *somemore* would fit as a discourse marker.

As will be discussed in later sections, the function of *somemore* behaves very similarly to the discourse markers in Standard English, and as such, the term discourse marker will be used to refer to it. However, as it is not the purpose of this study to determine whether *somemore* is a discourse particle or a discourse marker, but rather to establish the semantics of *somemore*, I leave the possibility open that it can be considered one or the other, or both.

## DATA AND METHODOLOGY

### 2.1 Research Questions

The aim of this study is to explore the meaning of *somemore* in Colloquial Singapore English (CSE) and formalise its felicity conditions.

Based on the aim of the study, the following research questions were addressed to facilitate the analysis of *somemore*:

- 1) What is the meaning contributed by *somemore* to a sentence?
- 2) What are the conditions required for *somemore* to be used felicitously?
- 3) What are the constraints on the antecedents of *somemore*?

### 2.2 Data Sources

For this particular study of *somemore*, primary data was extracted from WhatsApp conversations – an instant messaging smartphone application, real life conversation, and native speaker judgements of constructed examples.

Majority of the data obtained from WhatsApp was taken from the Corpus of Singapore English Messages (CoSEM), which comprises of electronic message from various WhatsApp chats dating 2012 to 2014. Additional data were obtained from the author's personal WhatsApp chatlogs dating 2019 to 2020.

As WhatsApp is Singapore's most popular and frequently used instant messaging application<sup>1</sup>, this resource provides access to natural and unmoderated occurrences of CSE words. Moreover, texts share similar features with naturally occurring conversations, and hence the analysis of the use of words text discourse can be extended to real life as well. Such

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<sup>1</sup> 4 million out of 5.75 million people in Singapore report WhatsApp as their most used messaging app according to an article from [www.messengerpeople.com](http://www.messengerpeople.com)

naturally occurring interactions also allow for rich interpretations to be made during analysis and are also free from the observer's paradox given that the conversations preceded its compilation.

In addition to WhatsApp data, some real-life conversations with the use of *somemore* were also noted down shortly after the token's occurrence, and permission for the use of it in this study was sought for after that. These conversations and native speaker judgements of constructed examples helped inspire the constructed examples used in this paper. All examples featured in this paper are constructed unless otherwise stated. Semantically unacceptable examples will be marked with a hex symbol (#). These judgements were based on my intuition as a native speaker of CSE, and in the event of uncertainty, judgements of other native speakers of 23 – 27 years old were consulted as well.

308 instances of the token *somemore* were extracted from the chat conversations in total. As text messaging is known for the use of abbreviations and non-standard spellings (De Jonge and Kemp, 2012) several possible spelling iterations were considered when extracting examples from the chat conversations. These include “somemore” “some more”, “summore” and “sum more”.

For the purpose of this study, the spelling convention “*somemore*” will be adopted to refer to the token of interest, given that majority of the instances utilised this particular spelling, while the spelling “some more” will be used to refer to the standard use of the phrase.

Out of the 308 instances, 74 were deemed as standard uses of the word and were excluded from analysis of the token in this study. Standard uses of the word includes its use in phrases such as “take some more pictures” and “train some more with your father”, which will be further elaborated on in the next section.

The table below shows the breakdown of the spelling variations noted and their use in standard or non-standard English.

	<i>Somemore</i>	<i>Some more</i>	<i>Summore</i>	<i>Sum more</i>	<b>Total</b>
<b>Standard</b>	54	19	1	0	74
<b>Non-Standard</b>	181	48	4	1	234

### 2.3 Methodology

Non-standard examples were extracted and sorted into the different patterns of use of *somemore* for comparison to identify any different or common semantic uses and its role in the conversation. The surrounding utterances were also extracted along with the examples to provide a clearer context of the token's occurrence. Overall, while there seemed to be varying patterns, a clear semantic use was observed. In all instances, *somemore* was attached to a proposition that was related to providing reasons in the conversation.

However, as the data from CoSEM did not record any demographic information of the speakers, this poses a potential obstacle, as age and ethnicity may have an influence over the participant's texting and word choices (Tagg, 2012). As such, the dataset was not suitable for any kind of sociolinguistic analyses. Nonetheless, since the main aim of the study is to analyse the semantics of *somemore*, the lack of demographic information will not impact the results of this study.

## BRIEF SYNTAX OF *SOMEMORE*

There are two attested positions of *somemore* in a clause; in the clause-initial position and clause-final position. In almost all the instances, *somemore* can occur in either position without any change in meaning of the sentence. For example:

(5) Clause-initial: Oh ya sia, *somemore* y'all no food!

Clause-final: Oh ya sia, y'all no food *somemore*!

‘Oh yeah, moreover, you all had no food!’

However, it cannot occur inside a clause that it is modifying.

(6) \*Oh ya sia, y'all *somemore* no food!

‘Oh yeah, moreover, you all had no food!’

Changing the position of *somemore* in the data from clause-initial to clause-final and vice-versa did not result in any significant change in meaning at all, and there were no patterns observed in when one position might be used over the other. Speakers that were consulted mostly indicated that they normally favoured one position over the other as a personal preference but confirmed that they did not usually differentiate it otherwise.

Of the two, one position seems more favoured over the other in the data collected. In total, only 24% of the instances occurred in the clause-initial position while the remaining 76% occurred in the clause-final position. While a corpus study of British and American English words showed that discourse markers in conversation occur in the sentence-initial position with the highest frequency (Hirst, 2001), *somemore* displays an opposite preference for the clause-final position. This reflects the observation made that particles and certain adverbs in Asian Englishes have a much higher tendency to occur in the clause-final or sentence-final position as opposed to sentence-initial or sentence-medial position (Hiramoto, 2015).



As almost all instances of *somemore* in the data collected could occur in either clause-initial or clause-final position without a change in truth-conditions or meaning, I will assume that there are no significant semantic differences between them for the purposes of this paper and provide both occurrences in every example in the rest of my analysis.

## FRAMEWORK

In this section, I provide a brief overview of the framework that will be used in the sections that follow and introduce the proposed meaning of *somemore*.

### **4.1 Questions Under Discussion and the meaning of *somemore***

For this analysis, I adopt the use of the Questions Under Discussion (QUD) framework by Roberts (2012) to characterise the semantics of *somemore*.

The QUD framework proposes a method of pragmatic analysis by treating discourse as structured around conversational questions and the strategies to achieve them. In this framework, the primary goal of discourse is to reach a shared understanding of the world, that is, to share information about the way things are.

This is achieved by asking and answering questions in discourse. Most semantic analyses since Hamblin (1973) regard a question as denoting a set of propositions which are possible answers to the question. In conversation, interlocutors raise explicit questions, as topics of discussion, or implicit, related questions are pursued by interlocutors. If the other interlocutors do not explicitly take issue with a question as invalid, it then becomes the immediate question under discussion (QUD) that they will seek to answer. If the previous question is unresolved, it still remains as a possible topic of discussion and interlocutors can choose to return to it if they wish to.

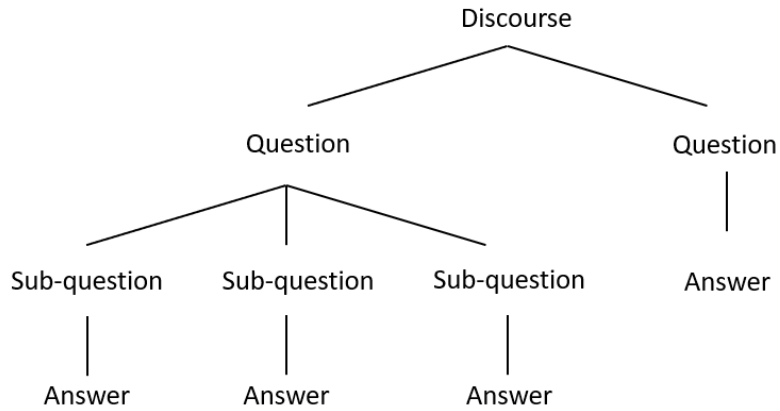
The goal of communal inquiry is seen as a question itself, known as the Big Question: “What is the way things are?” and as such, the main goal of discourse is to answer the Big Question. Interlocutors employ strategies of inquiry, which are sequences of questions designed to satisfy the goal of discourse. A reasonable strategy would involve breaking down the main goal into sub-goals that are easier to achieve and logically related to each other in a way that facilitates answering the Big Question.

Roberts (2012) defines an entailment relation on questions as “one interrogative  $q_1$  entails another  $q_2$  iff every proposition that answers  $q_1$  answers  $q_2$  as well”. For example, the question “What do you like?” ( $q_1$ ) entails the question “What food do you like?” ( $q_2$ ) since an answer to the second question also answers the first question. Similarly, the answer to any possible question also answers to the Big Question since it informs us about what is the way things are. Where questions have such a relation with each other,  $q_1$  is known as the super-question and  $q_2$ , the sub-question. If enough sub-questions are answered, there will eventually be enough information to answer the super-question. Büring (2003: 513) terms the super-question and the sub-questions that belong to it a strategy.

The set of questions under discussion at any point in a discourse is called the QUD stack, modelled using a push-down store. The QUD stack consists an ordered set of all the unanswered but answerable, accepted questions. When interlocutors accept a question, it is added to the top of the stack. The questions that is on the very top of the stack will be the immediate QUD.

If sub-questions are asked in the course of pursuing an already accepted question, it will also be added to the top of the stack such that the stack reflects a strategy designed to facilitate answering a super-question. When the question is answered or deemed no longer answerable, it is removed from the stack.

To represent the structure of QUDs, Büring (2003: 516) proposes the structure of discourse-trees (or d-trees) to reflect the super-questions and sub-questions in a given discourse. Each node in the tree is called a move and represents a declarative or interrogative sentence.



Using this framework, I propose that *somemore* is an additive discourse particle that attaches to a proposition that expresses an additional reason to believe a previous proposition. That is, if the speaker wishes to convince the hearer of a certain point, the clause *somemore B* presupposes a previous proposition *A*, and both *A* and *B* are reasons to believe the point being made.

## ANALYSIS

This section aims to outline the use of *somemore* in conversations and propose the conditions that must be met for the use of *somemore* to be felicitous. For this analysis the QUD framework introduced in the previous section will be used in characterising the said conditions of *somemore*.

### 5.1 The use of *somemore* in conversations

*Somemore* functions primarily as an additive, emphatic discourse marker. An additive discourse marker involves additional information to a discourse, and an emphatic discourse marker implies that the added information is implied to be taken in conjunction with a previously mentioned proposition (Holbrook, 2013).

Typically, *somemore* is used in conversations where the speaker is trying to support a point that he is trying to make by providing a list of reasons why the hearer should believe the point. First, there exists a proposition that the speaker is trying to convince the hearer of. This will be referred to as the ‘point’ the speaker is making. This point could either be an answer to an existing QUD in the conversation or a proposition unrelated to any existing QUD and can be implicit.

After hearing the point, either the speaker or the hearer can raise a new QUD with regards to the point. The new QUD will take the form of “Why should I believe the point?” where answering it would support the point that the speaker is making. This QUD can be raised implicitly.

To answer the new QUD, the speaker then asserts a proposition A, which will thereafter be known as the antecedent. The antecedent expresses a reason to believe the point. Then, the speaker asserts a proposition B that also answers the new QUD and is a proposition which he believes to be more noteworthy than the antecedent. To indicate this belief and indicate that

proposition is another answer to the QUD to be taken in conjunction with the antecedent, the speaker modifies proposition B with *somemore*. Both the antecedent and the *somemore*-proposition express reasons to convince the hearer to believe the point.

The structure of conversations with *somemore* is provided below for ease of reference:

#### Structure of conversations with somemore

Let the proposition that the speaker is trying to convince the hearer of be the ‘point’.

This raises a QUD of “Why should I believe the point?” Both the point and the QUD may be implicit.

The speaker asserts proposition A (the antecedent) as an answer to the QUD. A is a reason to believe the point.

The speaker asserts another proposition B as an answer to the same QUD the antecedent answers, which he believes to be more noteworthy than A. B is also a reason to the point. The speaker indicates B as the additional and more noteworthy reason by modifying it with *somemore*. This proposition is referred to as the *somemore*-proposition.

## 5.2 *Somemore* must attach to a proposition that supports a point

One condition of *somemore* is that its prejacent must express a proposition that supports the point being made by the speaker. (7a) provides an example illustrating this:

(7) a. A: Tonight want watch movie?

B: Cannot.

‘No, I can’t.’

A: Why not?

B: I got school tomorrow. {*Somemore*} 8am class {*somemore*}.

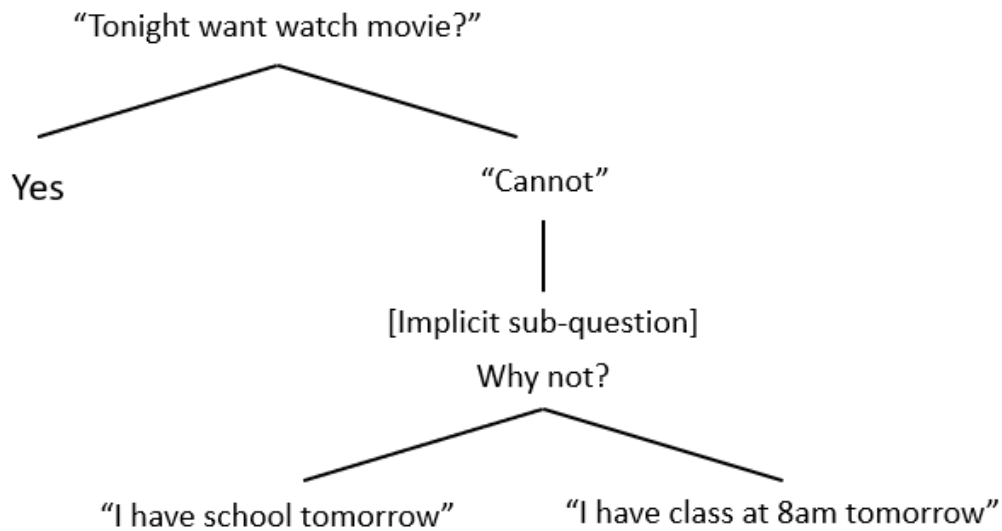
‘I’ve got school tomorrow, and moreover, it’s at 8am.’

In (7a), A introduces a QUD, “Tonight want watch movie?” which B replies that he is unable to. This question represents a super-question in the discourse, and the response (“Cannot”) will be the point that B is making and later trying to support.

Presumably unconvinced by B’s answer, A follows up with a sub-question, “Why not?” This is the QUD raised with the intention to support the point B is making. B provides answers with two reasons: 1) B has school the next day, 2) B has an 8am class the next day. These two propositions represent reasons to support the point B is making that he cannot accept A’s invitation to watch a movie by providing an inference that B has to sleep earlier to prepare for school.

In (7a), *somemore* marks the second reason as an additional reason answering the same QUD as the antecedent and highlights it as the reason that carries more weight in supporting his response. (7a) is an example of how *somemore* is used in a conversation a rhetorical device to connect the *somemore*-proposition with the antecedent as answers to the same QUD.

The discourse tree (or d-tree) for (7a) is as shown below:



If the *somemore*-proposition does not support the point, then the use of *somemore* will become infelicitous. For example:

(7) b. A: Tonight want watch movie?

B: Cannot.

A: Why not?

B: # I got school tomorrow. {*Somemore*} evening class {*somemore*}.

‘No, I can’t. I’ve got school tomorrow, and moreover, it’s an evening class.’

Although the *somemore* is modifying the correct proposition in terms of its position, the *somemore*-proposition does not support the point being made. Although it is possible that B has something related to his class to do, the proposition that B has an evening class has no inferable implication that it has to do anything that would interfere with watching a movie, unlike the *somemore*-proposition in (7a). As such, it cannot be used with *somemore*.



### 5.3 The *somemore*-proposition must have an antecedent

The *somemore*-proposition is also unable to stand alone as the sole response to the QUD being raised. The infelicity of *somemore* in examples (7c) and (7d) provide support that *somemore* is an additive discourse particle; it is only felicitous in contexts where it is adding on information to an antecedent and can neither introduce the first or the sole reason in response to the QUD.

(7) c. A: Tonight want watch movie?

B: Cannot.

A: Why not?

B: # {*Somemore*} I got school tomorrow {*somemore*}. And it's at 8am.

'Moreover, I've got school tomorrow, and it's at 8am.'

d. A: Tonight want watch movie?

B: Cannot.

A: Why not?

B: # {*Somemore*} I got school tomorrow {*somemore*}.

'I've got school tomorrow.'

Hence, although the *somemore*-proposition supports the point and answers the sub-question raised, it requires an antecedent to be modified by *somemore* which neither (7c) nor (7d) has. As such, the use of *somemore* is infelicitous, and we can gather that the use of *somemore* requires the existence of an antecedent.

This necessarily means that both the antecedent and *somemore*-proposition must answer the same QUD, otherwise, there would be no antecedent available. Consider the following example:

(7) e. A: Tonight want watch movie?

B: Cannot.

‘No, I can’t.’

A: Why not? Don’t you like movies?

B: # Yeah I like movies but{somemore} I got school tomorrow {somemore}.

‘Yeah, I like the movies, but I’ve got school tomorrow.’

Example (7e) shows an example where the first proposition in B’s utterance and the *somemore*-proposition are answering two different QUDs raised in response to the point “Cannot”. As such, there is only one answer to the QUD “Why not?”, which is the *somemore*-proposition, which as the previous examples have shown, is unacceptable.

### 5.3.1 Sentiment Alignment

A possible epiphenomenon of having the *somemore*-proposition and its antecedent supporting the same point is that both propositions exhibit a tendency to align in the sentiments they convey. That is, the antecedent expressing a positive proposition is likely to be followed by a *somemore*-proposition expressing a positive proposition, and an antecedent expressing a negative proposition is likely to be followed by a *somemore*-proposition expressing a negative proposition. Example (8) from the CoSEM demonstrates this tendency:

(8) Context: A is waiting for a bus to get to her examination venue

A: Where is the bussss omg

B: In the round and round

‘In the roundabout.’

A: Hurry up sia I scared I late lor

‘Hurry up! I’m worried I’ll be late.’

B: Good luck for exams!

A: Shit la so many students somemore

‘Shit. There’re so many students here (at the bus-stop) as well.’

In (8), the point “Hurry up!” raises an implicit QUD, “Why does A want the bus to hurry up?” A provides two reasons to this: 1) A is worried that she’ll be late for the exam, 2) The bus-stop is getting crowded with students, which would make boarding the bus difficult. There is an understanding here that faster the bus arrives, the lesser students there will be waiting to board the bus.

The first proposition, the antecedent, carries a negative sentiment as it contains the word ‘worry’, which has a negative connotation to it. The *somemore*-proposition also carries a negative sentiment with A’s use of swear words (‘shit’) expressing frustration. We can see

that both the antecedent and *somemore*-proposition express similar sentiments as each other in this example.

Another example from CoSEM shows a similar pattern:

(9) Context: It is 8.40am and A has just started work for the day

A: Tiring

B: hehe you just started work

B: jiayou :) lunch time at 12. 2 hour lunch somemore

‘Keep going! Lunch time is at 12pm. Moreover, it’s a 2 hour lunch.’

In (9), B tries to cheer A with a common Chinese phrase of encouragement ‘jiayou’<sup>2</sup>. This raises an implicit QUD of “Why does B believe A should be encouraged?” B provides two reasons: 1) Lunch time is in a few hours at 12pm, 2) A has a two-hour lunch that day.

The first proposition, the antecedent, expresses a positive sentiment, as most would associate lunch time as a positive event. The second proposition, the *somemore*-proposition, also expresses a positive sentiment, as a longer lunch break is also usually favoured by most, and while lunch breaks are usually around an hour, A has a two-hour lunchbreak. Similarly, both the antecedent and *somemore*-proposition in example (9) express sentiments that align with each other in supporting the point.

These examples show a tendency for the antecedent and *somemore*-proposition to express sentiments that are aligned in a negative-negative or positive-positive way. The reason behind this observation can be attributed to the point that the antecedent and *somemore*-proposition supports.

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<sup>2</sup> Jiayou: A phrase of Hong Kong English origin meaning expressing encouragement or incitement of support.

Since the QUD that the antecedent and *somemore*-proposition answers the question, “Why (the point)?”, if the point is of a certain sentiment, it would naturally follow that the answers supporting that point would be of the same sentiment as well.

Hence, in example (8) as A’s desire for the bus to hurry up comes from a place of frustration, the point itself expresses a negative sentiment, the reasons supporting the point naturally stems from a similar place. Similarly, since the point in example (9) is positive, being a phrase of encouragement, the reasons supporting the encouragement would express positive sentiments as well.

#### 5.4 Implicit points and questions

As seen in the previous section, *somemore* can attach to a proposition responding to an explicit QUD. However, these questions can also be implicit and triggered by the utterance of the point, especially where follow-up questions are usual, such as when declining invitations. In situations like this, the QUD that the antecedent and *somemore*-proposition responds to need not be explicit. (10a) provides an example of a case where the QUD raised is implicit.

(10) a.       A: Tonight want watch movie?

              B: Cannot. I got school tomorrow. {*Somemore*} 8am class {*somemore*}.

              ‘No, I can’t. I’ve got school tomorrow, and moreover, it’s at 8am.’

In (10a), B answers the first QUD, which A asks explicitly: “Tonight want watch movie?”. B’s answer “Cannot,” taken to be the point, raises an implicit sub-question “Why can’t you go to the movies tonight?”. The implicit question here is raised as people often follow up with a *why*-question when declining invitations. B anticipates this question and answers it without any explicit direction. The use of *somemore* is not impacted as it is still answering the same QUD as the antecedent and expressing a proposition in support of the point.

In some cases, the point itself may be implicit as well. Consider example (11) below. B's response to A's question seemingly contains only two parts: 1) The antecedent expressing that bread was delicious, 2) the *somemore*-proposition expressing that the auntie gave B some free tissue.

(11) Context: A and B discuss the bread that B has just eaten.

A: How was the bread?

B: It was delicious. {*Somemore*} The auntie still give me free tissue {*somemore*}!

'It was delicious. The auntie even gave me some free tissue!'

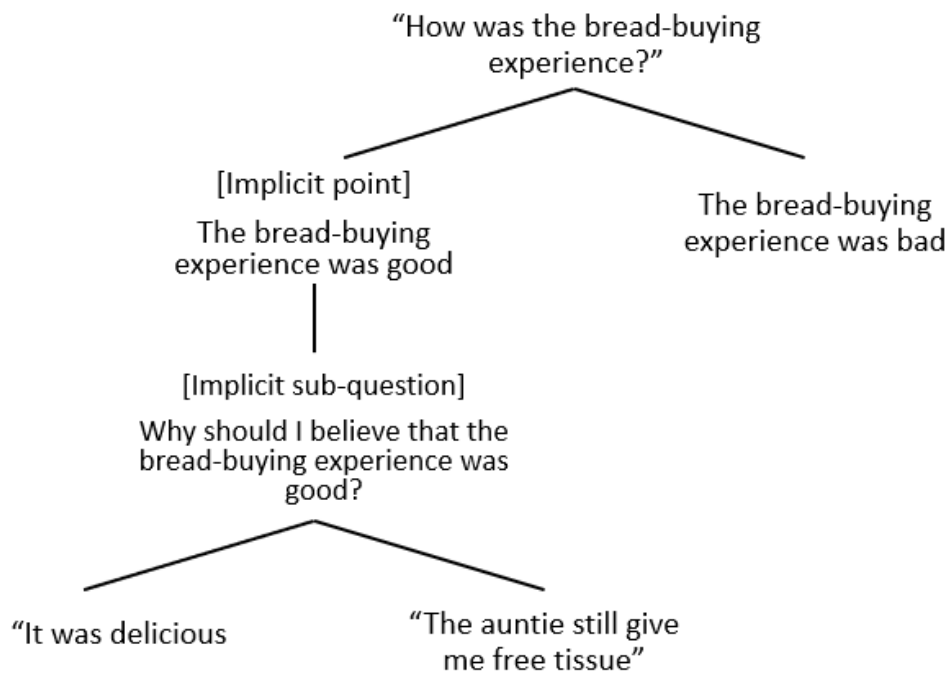
There does not seem to be a point being made, unlike the previous examples shown so far. However, since the *somemore*-proposition cannot express the first answer to the QUD, the proposition "It was delicious" must be acting as the antecedent to the *somemore*-proposition. This leads us to believe that the point being supported is implicit.

At first glance, the *somemore*-proposition does not seem to be answering the same QUD as the antecedent as well. The proposition "The auntie still give me free tissue" does not answer the question about the bread. While this seems to be in violation of the requirement of *somemore*, the felicitous use of *somemore* here suggests that B has inferred that the question "How was the bread?" to really mean "How was the bread-buying experience?" Since B's response "It was delicious" indicates that a positive attitude towards the whole experience, we can assume that the point being made here is, "The bread-buying experience was good."

Following the proposed structure, this then raises an implicit question, "Why should I believe that the bread-buying experience good?" which B answers with 1) It was delicious, 2) The auntie gave B some free tissue. Now, it is clearer that both the antecedent and *somemore*-

proposition are answering the same QUD in support of the point that the bread-buying experience was good.

For a more visual representation, the d-tree below illustrates the discourse in (11):



Hence, although the antecedent and *somemore*-proposition don't seem like they answer the same QUD, if we infer the question "How was the bread" to be indicative of a broader, more general question, it becomes evident that the antecedent and *somemore*-proposition are answering the same QUD. This example shows that although the point being supported and the QUD "Why should I believe the point?" are necessary for the use of *somemore* to be felicitous, they are not always explicit in conversation and can be left un verbalized without affecting the felicity of *somemore*.



## 5.5 Section Summary

This section has proposed the felicity conditions of the use of *somemore* in conversations. For the use of *somemore* to be felicitous, there must first be a point for the *somemore*-proposition to support. The point can be either implicit or explicit. A QUD “Why should I believe the point?” is then raised, either explicitly or implicitly, with the intention that answering the question will convince the hearer to believe the point. Both the antecedent and the *somemore*-proposition must answer the QUD and support the point being made, and the *somemore*-proposition cannot be the first answer provided to the QUD.

## CONSTRAINTS ON THE ANTECEDENT

Previously in the description of *somemore*'s felicity conditions, I argued that there must exist an antecedent for the use of *somemore* to be felicitous and suggested that both the antecedent and *somemore*-proposition had to answer the same QUD for *somemore* to be felicitous. This suggests that not just any preceding utterance to the *somemore*-proposition can constitute as an antecedent, and that there are certain constraints involved.

Here, I take a closer look at the antecedent and describe what the constraints on the antecedent are. I propose that there are the following constraints on the antecedent:

- 1) The antecedent must be available in the active context of the conversation
- 2) The antecedent can only be of a declarative or exclamative sentence type.

### 6.1 The antecedent must be in the active context

One observation about the antecedent is that it cannot occur too far away from *somemore*.

Although most examples shown have antecedents immediately preceding the *somemore*-proposition, in conversations, it is also observed that some distance can be tolerated between them. However, how far a distance between the antecedent and *somemore* is considered too far to be felicitous is not always consistent.

Kripke (2009) made a similar observation regarding the requirements for the additive *too* to be felicitously used. He noted that without an appropriate context, the use of *too* becomes confusing for the hearer. For example:

(12) Sam is having dinner in New York tonight, *too*.

The use of *too* in (12) appears to introduce a presupposition that someone other than Sam is having dinner in New York tonight. Kripke argues that this presupposition is too weak. He argues that since a sentence is considered appropriate so long as its presuppositions are

fulfilled, then (12) would be appropriate in almost any context: many people would be having dinner in New York on any given night, and by that sense, (12) should be appropriate since the presupposition is fulfilled. However, if a hearer were to hear (12) out of the blue without any context, the speaker of (12) is quite likely to be met with some confusion from the hearer.

He then argued that for *too* to be used appropriately in conversation, there must be a certain context available, and introduced the notion active versus passive context. The active context consists of a set of questions, topics or assertions that have been explicitly mentioned in conversation, is on people's minds, known to be on people's minds, or highly salient in some way. The passive context consists of general background information that is available to speakers, but not deemed as relevant or on their minds. He proposes that *too* must refer to a parallel proposition from the active context, and not from the passive context. Looking at (12), *too* must refer to an antecedent proposition parallel to Sam having dinner in New York, for example, perhaps information that a mutual friend of the speaker and the hearer, John, is having dinner in New York on the same night.

If we adopt this distinction between the active and passive context, it becomes much easier to understand what is considered tolerable distance between the antecedent and *somemore*. I suggest that this distance is not governed by the number of utterances intervening between the antecedent and the *somemore*-proposition, but rather by the presence of the antecedent in the active context.

Consider a constructed example (13) where the antecedent is bolded:

(13) Context: A and B took a train to meet C. On the way there, B showed A a picture.

1 C: How'd you come here today?

2 A: We took the MRT.

3 B: Ya and **we had to stand the whole way**

4 C: Damn that sucks.

5 A: Eh by the way, the picture you mentioned just now, can send me?

6 B: Oh sure

7 C: What picture?

8 B: I show you. Here, sent.

9 A: Thanks.

10 B: Oh and the train was so crowded *somemore*, damn bad.

Here, a small side conversation (lines 5 – 9) intervenes between the antecedent and the *somemore*-proposition. The speakers that were consulted found accepted the use of *somemore* is as felicitous in this conversation.

Now consider (14) below where the side conversation is longer. Similarly, the antecedent is bolded:

(14) Context: A and B took a train to meet C. On the way there, B showed A a picture.

- 1 C: How'd you come here today?
- 2 A: We took the MRT.
- 3 B: Ya and **we had to stand the whole way**
- 4 C: Damn that sucks.
- 5 A: Eh by the way, the picture you mentioned just now, can send me?
- 6 B: Oh sure
- 7 C: What picture?
- 8 B: I show you. Here, sent.
- 10 A: Thanks.
- 11 C: The picture quite nice leh, take from where one?
- 12 B: At the park near my house there. That day the sunset quite nice then  
somehow managed to take until not bad.
- 13 C: Not bad, not bad.
- 14 B: # Thank you, thank you. Oh and the train was so crowded *somemore*, damn  
bad.

For this example, most speakers that were consulted found the use of *somemore* in this conversation to be infelicitous. In (14), the side conversation is longer (lines 5-13), which

makes the distance between the antecedent (bolded in the example above) and the *somemore*-proposition too far for the use of *somemore* to be felicitous.

The difference between (13) and (14), where *somemore* is felicitous in (13) but not (14), can be attributed to the context that the antecedent exists in. Here I refer to Kripke's (2009) notion of active versus passive context. In (13), it is likely that the utterance of the antecedent is still fresh in the interlocutors' minds and thus still in the active context of the conversation even after the interruption by the side conversation. Moreover, the side conversation is resolved very quickly, within 5 lines, which increases the likelihood of the antecedent remaining in the active context.

On the other hand, in (14), the side conversation is significantly longer compared to (13). Furthermore, C introduces another topic in line 11 which would shift the focus of the conversation further away from the previous topic. As such, the information of the previous topic would have become much less salient and shifted to the passive context of the conversation.

From this, we can see that *somemore* does not require the position of the antecedent to immediately precede it, but to be in the active context of the conversation and be highly salient in the interlocutors' minds. If the intervening conversations pick up prominence in the conversation, it is less likely that the antecedent will remain salient in the interlocutors' minds and more likely to be shifted into the passive context.

## 6.2 Sentence type of the antecedent

Not all types of utterances can function as antecedents to the *somemore*-proposition. There are four main sentence types to consider: declarative, interrogative, exclamative and imperative. The antecedent of *somemore* can be supplied by declaratives and exclamatives, but not in interrogatives or imperatives.

Most of the examples in this study have antecedents that are declaratives or exclamatives. Below are some examples containing declaratives or exclamatives as the antecedent of the *somemore*-proposition. The antecedents in the examples have been bolded, and their sentence type included in brackets below.

(15) **I got school tomorrow.** {*Somemore*} 8am class {*somemore*}. (Declarative)

‘I can’t watch the movie tonight. I have school tomorrow. Moreover, it’s at 8am.’

(16) **I hate doing homework!** {*Somemore*} so difficult {*somemore*}. (Exclamative)

‘I hate doing homework! Moreover, it’s so difficult.’

On the other hand, antecedents in the imperative or interrogative form are unacceptable.

(17) # **Eat your medicine.** {*Somemore*} you must eat it on time {*somemore*}. (Imperative)

# ‘Eat your medicine and, eat it on time!’

(18) # **Did you eat the salad?** {*Somemore*} the salad taste quite good {*somemore*}.

(Interrogative)

‘Did you eat the salad? The salad tastes great.’

Considering that the antecedent must also answer some QUD, it is not surprising that it cannot be of the sentence type imperative or interrogative, since these sentence types do not generally function to answer questions, while declaratives and exclamatives do.

### 6.3 Non-linguistic antecedents

Although the antecedent is usually clear in most situations, there are examples where the antecedent is not as apparent. This usually occurs where something visual or pictorial is involved. However, these are not exceptions to the constraints described and a closer look at them show that they ultimately still comply with the structure and constraints mentioned.

The following is an example taken from personal electronic message data, where the antecedent seems to be a visual, rather than linguistic. The omitted media below is a screenshot of an online search result of the definition of the word ‘orthopaedic’, and the search results featured both English and Chinese definitions.

(19) a.           Context: A and B discuss the meaning of ‘orthopaedic’. Neither of them is sure of its meaning.

A: Where got bone!!!

A: This one is muscle one no?

B: LOL

B: idk

B: he xray me

B: then he refer me

A: <Media omitted>

A: SUSS<sup>3</sup> culture: rely on search engines

A: HAHAAHAHAHA

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<sup>3</sup> SUSS: Singapore University of Social Sciences



A: WAH GOT CHINESE *SOMEMORE* I IS IMPRASS

‘Wow! There’s even the Chinese definition of the word (in the search results),  
I’m impressed!

In (19a), the *somemore*-proposition is “Wah got Chinese”. However, the propositions immediately preceding it, although, linguistic, are not its antecedents. This is evident from that if they were to be removed, the use of *somemore* would still be felicitous, as seen in (19b).

(19) b. A: <Media omitted>

A: WAH GOT CHINESE *SOMEMORE* I IS IMPRASS

‘Wow! There’s even the Chinese definition of the word (in the search results),  
I’m impressed!

As the *somemore*-proposition discusses the image, it can be inferred that the presentation of the image is the topic of conversation. However, the antecedent is not the image itself, but what can be inferred from the image.

When showing someone a picture or image, it is generally understood that there is something significant in the picture that a person wants the person being shown the image to see. We can think of this as the point that the person is trying to make. Following the structure of the use of *somemore*, this raises the question, “Why should I believe that the picture is significant?” In (19a), this question is raised implicitly after A sends the image to B.

As mentioned in the context earlier, neither A nor B are certain of the meaning of the word ‘orthopaedic’. Thus, when showed a picture of the search results of the meaning of ‘orthopaedic’, is it very easily understandable that the picture is significant because it resolves uncertainty on hand. Hence, the antecedent can be inferred from the contents of the

picture as “The picture resolves an uncertainty A and B has by providing a definition of the word ‘orthopaedic’.” A also believes that there is one more reason the picture is significant: that the search results provided a Chinese definition of ‘orthopaedic’ as well. This was realised with *somemore*.

The full utterance of the point, the antecedent and *somemore* is likely as follows, with the un verbalized part of the utterance in brackets:

(20) A: (I think this picture is significant! The picture resolves an uncertainty A and B has by providing a definition of the word ‘orthopaedic’.) WAH GOT CHINESE  
*SOMEMORE I IS IMPRASS*

The point that A is convincing B of is that the picture is significant, which raises the QUD “Why should I believe that the picture is significant?” A provides two reasons: 1) The picture resolves an uncertainty A and B has by providing a definition of the word ‘orthopaedic’, 2) There is a Chinese definition provided. Although not much is given other than the *somemore*-proposition, the structure of *somemore* still follows and the constraints of the antecedent are complied with, it was in the active context of the conversation and of a declarative sentence type.

## SOMEMORE AND MOREOVER

So far, I have discussed the function of *somemore*, felicity conditions of *somemore* and limitations on its antecedent. In the various translations provided for the examples, *moreover* has been used as the closest equivalent in Standard English. Indeed, they perform very similar roles in discourse, and on the surface would seem to differ only in their formality and domain of use; *somemore* being in spoken, informal conversation, and *moreover* being in written, formal discourse. However, a further comparison shows that there is a subtle difference between the two.

In this section, I first discuss the similarities between *somemore* and *moreover*. Following that, I show that there is a subtle difference between *somemore* and *moreover* and suggest why the use of *somemore* would emerge despite the available alternative in Standard English.

### 7.1 Similarities

Before delving into the differences, I discuss the similarities between *somemore* and *moreover*. Both *somemore* and *moreover* also contribute to coherence in dialogue in similar ways. Like *somemore*, *moreover* is a cohesive device that links different parts discourse together to signal an additive relation to its antecedent. That is, *moreover* indicates that its prejaacent expresses an additional reason in a list of reasons that supports the same argument (Liu, 2008). The following is the dictionary entry of *moreover* from the Oxford English Dictionary (OED):

#### Moreover

At the beginning of a clause, or parenthetically within one, indicating that it contains matter additional to what has already been stated (often preceded by *and*, sometimes by *but*): besides, furthermore; what is more.

They are also interchangeable in most contexts without a difference in the meaning expressed, as illustrated in (21):

(21) It's too late to go out now. *Moreover*, it's starting to rain.

It's too late to go out now. {*Somemore*} It's going to rain soon {*somemore*}.

Logically, both examples entail the same two propositions, *it's too late to go out now* and *it's starting to rain* and conveys a similar rhetorical relation between them. However, as the next section will discuss, native speakers of CSE perceive a slight difference between the two examples.

## 7.2 Reflecting speaker's attitude

Although *somemore* and *moreover* perform similar functions in most contexts, there is a difference between the two beyond their difference in formality. The following examples will show that *somemore* is able to reflect a speaker's attitudes while *moreover* does not through the emphasis placed on the prejacents of *somemore*.

While the both of them introduce additional reasons supporting an argument, *somemore* reflects that the proposition being expressed is considered more noteworthy to the speaker.

(22), an example from the CoSEM, illustrates this:

(22) a. A: Buy some desserts from Orchard

A: 🤔

A: Some macaroons pls

B: Eat the peanuts mummy bought la. Cannot find macaroons.

'Eat the peanuts that Mummy bought instead. I can't find the macaroons.'

B: *Somemore* too sweet and expensive

'Moreover, they're too sweet and expensive.'

In (22a), B rejects A's request to buy some desserts for her and lists two reasons for her rejection: 1) She is unable to find any macaroons to buy, 2) They are too sweet and expensive. Based on the judgements and intuitions of the native speakers that I have consulted, *somemore* indicates to the interlocutor that its prejacents matter more to the speaker than its antecedent (going to school by accident). Furthermore, if propositions in the antecedent and the *somemore*-proposition are switched around, the intuitions are switched accordingly as well.

(22) b. A: Buy some desserts from Orchard

A: 🙄

A: Some macaroons pls

B: Eat the peanuts mummy bought la. Macaroons too sweet and expensive.

B: *Somemore* cannot find

‘Moreover, I can’t find them.

In (22b), native speakers that were consulted reported that the proposition ‘cannot find’ is more of note to the speaker in supporting why she rejected A’s request instead of the proposition ‘macaroons are too sweet and expensive’, which was the case in (22a).

As the use of *somemore* to indicate a proposition as most noteworthy to a speaker implies that *somemore* cannot be used more than once by the speaker in the same utterance, a speaker should not be able to use *somemore* consecutively in the same speech turn. A modification of (22a) below illustrates this where stacking two *somemore*-propositions consecutively results in infelicity.

(22) d. A: Buy some desserts from Orchard

A: 🙄

A: Some macaroons pls

B: # Eat the peanuts mummy bought la. Cannot find macaroons. {*Somemore*} macaroons too sweet and expensive {*somemore*}. {*Somemore*} you on diet {*somemore*}.

‘Eat the peanuts that Mummy bought instead. I can’t find the macaroons.

Moreover, they are too sweet and expensive. What’s more, you’re on a diet.’

On the other hand, there is no such clear consensus whether the intuition that prejacent of *moreover* is more significant or important exists with *moreover*. Although Wong (2018) suggests/argues that *moreover* introduces a final supporting point that is more important than the previously asserted statement, other studies describe *moreover* as an additive emphatic word that not only adds new information to the text, but also implies that its prejacent should be taken in conjunction with its antecedent (Liu, 2008).

Consider the constructed exchange in (22c) below, which is modelled after (22a) but with a slightly more standard register:

(22) c.           A: Could you buy some desserts from Orchard for me?

                  A: Perhaps some macaroons please.

                  B: Why don't you eat the peanuts that Mummy bought instead? I can't find any macaroons nearby.

                  B: *Moreover*, they're too sweet and expensive.

In this example, speakers who were consulted perceived no intuition that the second reason (being too sweet and expensive) is any more important than the other reason listed, only that it is a reason adding on to the antecedent.

However, in examples where the weight of significance in the reasons provided can be much more easily distinguished, using the less significant proposition as the prejacent of *somemore* will result infelicity. The following example features an antecedent and *somemore*-proposition where the *somemore*-proposition is more obviously significant than the antecedent:

(23) Context: A got a tongue piercing earlier that day. Both A and B knows that A's mother generally disapproves of A getting piercings.

B: Is your mom going to yell at you?

A: Nah, she knows that I went to pierce today. {*Somemore*} last night she even offered to pay for part of it {*somemore*}.

'Nah, she knows that I went to get it pierced today. Moreover, she offered to pay for part of the costs last night.

Following the proposed structure from section 5.1, A's response "Nah" raises an implicit QUD, "Why should B believe that A's mother won't yell at A?" A answers the QUD with two reasons: 1) A's mother knows about it, 2) A's mother offered to pay for part of the costs of the piercing. In this example,

Considering the context of this conversation, one reason is clearly a more significant and convincing reason answering why A's mother won't yell at A for the piercing: the fact that A's mother offered to pay for parts of the costs of piercing.

This is because the antecedent expresses a much less convincing reason supporting the point. Given that A's mother has a disapproval towards A piercing her tongue, the proposition that A's mother is aware of A's intention to pierce her tongue that day does not automatically mean that she will not scold A.

On the other hand, offering to contribute towards the costs of the piercing presents a much clearer indication that A's mother is okay with the piercing, since one usually wouldn't pay for something that they would get upset at.



This is supported by that if the antecedent and the *somemore*-proposition were switched around, the utterance would be unacceptable.

(24) Context: A got a tongue piercing earlier that day. Both A and B knows that A's mother generally disapproves of A getting piercings.

B: Is your mom going to yell at you?

A: # Nah, last night she even offered to pay for part of it. {*Somemore*} she knows that I went to pierce today {*somemore*}.

'Nah, she offered to pay for part of the costs last night. Moreover, she knows that I went to get it pierced today.

While the translation of A's utterance with *moreover* is acceptable, A's utterance itself is not. This is because the distinctly less significant proposition is now attached to *somemore*, which conflicts with the use of *somemore* to reflect its prejacent as more significant. On the other hand, as mentioned, the use of *moreover* does not indicate any such intuition and hence is acceptable in both examples.

### 7.3 The motivation behind *somemore*

The fact that both *moreover* and *somemore* fulfil very similar functions raises the question of why would *somemore* emerge if *moreover* and its various other alternatives could express the same rhetorical relations between two propositions.

Perhaps the reason that stands out the most is in the difference in formalities between the words. The use of *moreover* is confined mainly to formal, written discourse and hardly used in casual conversation. The OED even describes it as a literary word characteristic of formal discourse. As such, according to the native speakers consulted, it is often judged as weird or inappropriate for use in casual settings, especially so with CSE.

Hence, the use of *somemore* is often preferred by native speakers in speech, as seen in (25) where (25a) is judged as weird and was something the native speakers felt they would never say.

(25) a. ? Too late to go out already la. *Moreover* starting to rain already.

b. Too late to go out already la. {*Somemore*} starting to rain already {*somemore*}

Furthermore, *somemore* enables the speaker to reflect their attitude towards the propositions expressed and indicate which between the antecedent and the *somemore*-proposition is of more significance to the speaker. On the other hand, *moreover* does not carry such an intuition, would make it less effective as a device in convincing the interlocutor of the point the speaker is making.

## LIMITATIONS OF STUDY

Throughout this paper, I've taken the assumption that the meaning of the sentence-initial and sentence-final *somemore* are exactly the same, with no difference in where one might be used over the other, barring individual preferences. However, some native speakers whose judgements I have consulted to during the course of this study have reported intuitions reflecting differences in interpretation based on the position of *somemore*.

Below are several constructed examples that were shown to the native speakers:

(26) Q: Why did you decide to rent this place?

a. It's cheap. *Somemore* the location good.

b. It's cheap. The location good *somemore*.

(27) Q: Was it a good movie?

a. No, not really. The plot was horrible. *Somemore* the main character ended up dying.

b. No, not really. The plot was horrible. The main character ended up dying *somemore*.

In (26), the speakers who were consulted reported that there was no difference between the sentence-initial or sentence-final version of the *somemore*-proposition. However, for (27), some speakers reported that the sentence-initial (27a) version seemed more appropriate in the event more reasons after the *somemore*-proposition were going to be listed, while the sentence-final (27b) version seemed more appropriate if that was all the speaker had to say on the issue. However, if a speaker mentioned (27b) and wanted to continue listing reasons after, it was not judged as infelicitous or weird either.

Hence, although the overall meaning of the assertion remains unchanged, there could be subtle differences in meaning contributed by the position of *somemore* in a clause than was assumed in this study.

Another potential issue to note is in the use of the QUD framework in formalising the semantics of *somemore*. One criticism of the QUD framework is that it analyses conversations after the fact, and many assumptions of what questions are being addressed are being made, especially when the question is not overtly expressed. This is often the case with dialogues in conversation, where much information is inferred and left implicit. This may be problematic for the analysis as it is not always clear what the implicit question being addressed is, and the assumed questions may not always be accurate.

## CONCLUSION

In this paper I have attempted to formalise the semantics of the CSE discourse particle *somemore* using the QUD framework proposed by Roberts (2012). As the preceding discussion has analysed the use of *somemore* on the level of discourse, *somemore* has been regarded as a discourse marker for the purposes of this paper. The resulting analysis has shown that *somemore* is an additive discourse marker that indicates the proposition it expresses to be of significance to the speaker.

I proposed a structure that must be followed for the use of *somemore* to be felicitous in conversation. There must first be an antecedent answering a QUD in the conversation that is raised to support a point the speaker wants to make. Only with this antecedent can *somemore* then answer the same QUD. By answering the QUD, it provides the hearer with an additional reason to believe the point that the speaker is making.

Following that, I turned to *moreover* and compared the similarities and differences between them and attempted to explain the motivations behind the emergence of *somemore* in CSE despite the available alternatives in Standard English such as *moreover*. *Somemore* and *moreover* are extremely similar in function and meaning, barring the different in formality and domains of use. *Somemore* is an informal word used in casual situations, while *moreover* is a formal, literary word. However, a closer comparison of the two showed that *somemore* marks its prejacent as being more important than its antecedent, while no similar intuition existed with *moreover*. Although the differences are subtle, I suggest that they are the motivations for the emergence of *somemore* as it is able to not only express the rhetorical relations that *moreover* does, but in informal situations while marking speaker attitudes.

Lastly, in section 6, I discussed the limitations on the antecedent of *somemore* and argued that in addition to answering a QUD, the antecedent must also be linguistic and be available in the active context of the conversation to function as an antecedent to *somemore*.

As the linguistic landscape in Singapore continues to change with the prominence of Chinese dialects decreasing and an increasingly anglicised population<sup>4</sup>, regular words in Standard English may adopt grammatical and pragmatic functions similar to other particles found in the local languages of Singapore, resulting in new particles in CSE (Bao, 1995: 182). This analysis hopes to provide a starting point to recording the results of the changing linguistic landscape.

### Future Research

Despite the plethora of research on the discourse particles of CSE, there are no other analyses to date on the use of *somemore* in CSE. While I have suggested a possible motivation for the use of *somemore* over the available alternatives in Standard English, it is yet unknown the origins of *somemore*. Considering the linguistic environment of Singapore, there are several potential languages from which *somemore* could have been motivated from, and further research into the origin of *somemore* would provide an insight to how the changing demographics of Singapore have impacted CSE. Moreover, as there is lesser research done on discourse markers in CSE, the analysis on *somemore* as a CSE discourse marker could motivate more in-depth studies into other discourse markers in CSE as well.

Finally, as this paper has relied on native speaker judgements for the acceptability of the distance between the antecedent and *somemore* when analysing the limitations of the antecedent of *somemore*, more controlled experiments could be conducted to formalise the

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<sup>4</sup> According to General Household survey 2015 released by The Department of Statistics Singapore, English has become the language spoken most often at home.

point in conversation where an utterance exits the active context and enters the passive context.

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