Chapter Five

Discourse Functions of *Shuo* as a Discourse Marker

In this chapter, we aim to prove that due to pragmatic inferencing, in addition to functioning as a complementizer, *shuo* can also function as a discourse marker in a connective frame such as *jiushi shuo* "that is to say," *piru shuo* "for example," *ruguo shuo* "if" or *suoyi shuo* "so." These expressions will be regarded as connectives for they function either to connect a subordinate clause to a main clause such as *ruguo shuo* "if" in *ruguo shuo shi yanjiu qiu de na zhong wulixue wo hui hen xihuan* "If it is that kind of physics which studies balls, I think I will like it" or to connect a sentence to the previous discourse such as *jiushi shuo* "that is to say" in *wo yiding yao nian dao na zhong buyao hen pianpi de xuexiao jiushi shuo jiushi shuo wo juede FuDa hai bu cuo a* "I will definitely go to that kind of university which is not in a rural area. That is to say, I think Fu-Jen University is not bad."

In the following, we will firstly detail the distribution of these connectives. Next, we will discuss the discourse functions of *shuo* when it co-occurs with different types of connectives. Furthermore, we aim to focus on how the discourse functions of *shuo* as a discourse marker in a connective frame are related to those of *shuo* as a complementizer.

5.1 Categorization and Distribution of Connectives

There are totally 114 occurrences, in which *shuo* co-occurs with different types of connectives. These entries can be classified into four types: conditional connectives, clarification connectives, resultative connectives and negation connectives. The following examples exemplify the co-occurences of *shuo* with each type of connectives.

(1) Conditional Connective: *ruguo shuo* **"if"**

dan   tiyu   xi   qishi   ye   bu   hao   nian
but   sports   department   actually   also   not   good   study

danshi   wo   juede   duiyu   na   zhong   qiu   a
but   I   feel   regarding   that   kind   ball   PAT

ruguo shuo   *shi   yanjiu   qiu   de   na   zhong   wulixue*
if   SHUO   BE   research   ball   POSS   that   kind   physics

wo   hui   hen   xihuan
I   will   very   like

biru   shuo   biru   shuo zhege   dongzuo   yao   zenme   zuo
for example   SHUO   for example SHUO this   movement   want   how   do

cai   keyi   dengfongzaoji
only   can   marvelous

"However, actually it is not easy to study physics. But, I think that kind of ball…if it is that kind of physics which studies balls, I think I will like it. For example, it may study how to enact the movement to make it extraordinary."

(2) Clarification Connective: *jiushi shuo* **"that is to say"**

Zhongshan   Daxue   zhende   hen   pianpi
Zhongshan   Univeristy   really   very   countryside

wo   yiding   yao   nian   dao   na   zhong
I   definitely   want   study   come   that   kind

buyao   hen   pianpi   de   xuexiao
not   very   countryside   POSS   school

jiushi   shuo   jiushi   shuo   *wo   juede FuDa   hai   bu   cuo   a*
that is   SHUO   that is   SHUO   I   feel   FuDa   still   not   bad   PAT

"Sun Yat-sen University is really rural. I will definitely go to that kind of university which is not in a rural area. That is to say, I think Fu-Jen University is not bad."

(3) Resultative Connective: *suoyi shuo* **"so"**

hui   ziji   dong   jiushi naodai   hui   ziji   jiedu   chu lai
can   itself   understand   that is brain   can   itself   interpret   out come

danshi   zhe   zhong   shijian   chang   duan   bu   yiding
but   this   kind   time   long   short   not   certain

suoyi   shuo   *haiyao   du   bijiao   hao*
so   SHUO   still   study   compare   good

"A person will understand by him/herself. That is, the brain can interpret the

information itself. However, the duration of time varies. So, you still had better study."

(4) Negation Connective: *buneng shuo* "cannot …"

suoyi   ni   bixu   yao   you   yi   ge
so   you   must   want have   one   GE

keshi   ni   gengdong
but   you   change

buneng shuo *jintian xinqing hao   dajia   lai   huan   weizhi*
cannot   SHUO   today   mood   good everyone come   change   seat

"So, you must have one. But when you want to make a change…it cannot be that if your mood is good today, you have everyone change their seats."

Next, we quantitatively detail the types of connectives, as shown in Table 11:

Table 11: Categories of the connectives

Category	Connective	Number	Frequency	Total
Conditional	*biru* "for example"	30	26..3 %	72
	piru "for example"	22	19.3 %	(63.2 %)
	ruguo "if"	7	6.1 %	
	huozhe/shi "or"	5	4.4 %	
	xiang "being like"	2	1.8 %	
	suiran "although"	2	1.8 %	
	jiaru "if"	1	0.9 %	
	wanyi "if"	1	0.9 %	
	zhishi "however"	1	0.9 %	
	zhiyou "only under this condition"	1	0.9 %	
Clarification	*jiushi* "that is to say"	24	21.1 %	24 (21.1 %)
Negation	*bushi* "it is not"	6	5.3 %	14
	buneng "it cannot be"	3	2.6 %	(12.3 %)
	buhui "it cannot be"	3	2.6 %	
	bukeneng "it couldn't be"	1	0.9 %	
	buyao "it cannot be"	1	0.9 %	
Resultative	*suoyi* "so"	4	3.5 %	4 (3.5 %)
Total		**114**	**100 %**	**114 (100%)**

As we can see in Table 11, the distribution of connective *shuo* in these four different categories varies considerably. Most of the entries fall into the category of conditional connectives (63.2%). The clarification connectives amount to 24 entries (21.1%) and negation connectives to 14 entries (12.3%). The rest 4 entries (3.5%) belong to the resultative connectives.

5.2 Discourse Functions of *Shuo* as a Discourse Marker

This section will discuss the discourse functions performed by *shuo* when used together with conditional connectives, clarification connectives, resultative connectives and negation connectives.

5.2.1 Conditional Connective

Shuo is most likely to be used with conditional connectives. There are totally 72 out of 114 entries (63.2%) of *shuo* co-occurring with conditional connectives[1]. Some of the entries where *shuo* co-occurs with these conditional connectives are exemplified below:

(5) ***biru shuo* "for example"**

ruguo shuo		*shi*	*yanjiu*	*qiu*	*de*		*na*	*zhong*	*wulixue*
if	SHUO	BE	research	ball	POSS		that	kind	physics

wo	*hui*	*hen*	*xihuan*
I	will	very	like

biru		***shuo***	***biru***		***shuo***	*zhege*	*dongzuo*	*yao*	*zenme*	*zuo*
for example		SHUO	for example		SHUO	this	movement	want	how	do

cai	*keyi*	*dengfongzaoji*
only	can	marvelous

"If it is that kind of physics which studies balls, I think I will like it. For example, it may study how to enact the movement to make it extraordinary."

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[1] In the data, there are 206 entries where conditional connectives do not co-occur with *shou*.

(6) *piru* **"for example"**

zhe   yang   shi   bu   tai   hao   de
this   kind   BE   not   too   good   POSS
ni   keneng   yao   you   yige   yi   ge   jihua
you   perhaps   want   have   one   one   GE   plan
piru   ***shuo***   *yi   kaishi   jiu   gen   dajia   jiang   shuo*
for example   SHUO   one   begin   just   with   everyone   speak   SHUO
o   hao   women   xianzai   xian   zhe   yang   zuo   o
PAT   good   we   now   first   this   kind   sit   PAT
"It is not very good in this way. Perhaps you should have a plan first. For example, in the beginning, you should tell everybody that now we will sit this way."

(7) *ruguo* **"if"**

dan   tiyu   xi   qishi   ye   bu   hao   nian
but   sports   department   actually   also   not   good   study
danshi   wo   juede   duiyu   na   zhong   qiu   a
but   I   feel   regarding   that   kind   ball   PAT
ruguo shuo   *shi   yanjiu   qiu   de   na   zhong   wulixue*
if   SHUO   BE   research   ball   POSS   that   kind   physics
wo   hui   hen   xihuan
I   will   very   like
"However, actually it is not easy to study physical education. But, I think that kind of ball…if it is that kind of physics which studies balls, I think I will like it."

(8) *huozhe/shi* **"or"**

wo   shi   xiang   zhidao   jiedu   de   fangshi   shi   yiyang   ma
I   BE   think   know   interpret   POSS   method   BE   the same   QUE
huoshi   shuo   *ni   zai   dianying   zhong   ye   hui   kan   dao*
or   SHUO   you   in   movie   in   also   will   see   come
naxie   suowei   de   sheme   sheme
those   so-called   POSS   what   what
"I just want to know whether the way of interpretation is the same or you can also see those so-called whatever in movie?"

(9) *xiang* **"being like"**

    na   ruguo   ni   zhe yangzi dehua
    that if   you this kind   dehua (if)
    laogong zhe yangzi dehua
    husband this kind   dehua (if)
    jiu   xiang *shuo   women   you   xie   shihou*
    just like   SHUO   we   have   some   time
    piru   shuo   wo ba   ta nong zai diangou   shangmian
    for example SHUO   I hold it   put on electronic pot   on
    "Then, if you do this way, it's like sometimes we … for example, put it on the electronic pot."

(10) *jiaru* **"if"**

    Shida   Fuzhong   na   ge   shi
    Taiwan Normal University   Affiliated High School   that   GE   BE
    *jiushi   **jiaru shuo** ni   yihou na   ge*
    that is   if   SHUO you later that   GE
    gaosan   de   shihuo   a
    third grade POSS   time   PAT
    ranhuo ni   jiu keyi yong zai xiao   chengji
    then   you just can   use   at   school   grades
    "The Affiliated High School of Taiwan Normal University is…that is, if you … when you become a third grader, you can use your grades …"

(11) *wanyi* **"if"**

    yinwei…
    because
    wo shi xiang shuo   nengbuneng pei ge yanjing
    I   BE   think SHUO   can-not-can get GE   glasses
    wanyi shuo *you shihou wanshang yao   kaiche dehua*
    if   SHUO have time   night   want drive   dehua (if)
    "because…I was thinking whether I should get myself a pair of glasses. If sometimes, I have to drive at night…"

(12) *zhiyou* **"only under this condition"**

    A: *xia yi   ci   jide*
        next one time remember
    B: *jiran   ruguo shuo   yao   hua   zhe   ge*

<div align="center">

since   if   SHUO   want   spend   this   GE

</div>

A: *keshi   wo   yiwei   zhe   ge   **zhiyou**   **shuo**=*

    but   I   think   this   GE   only   SHUO

    biru   shuo   ni   yao   zhu fang cai   you

    for example SHUO   you   want live   room just have

    "A: We should remember this next time.

     B: Since we have to spend the money…

     A: But I thought this happens only when for example you want to stay."

Among all entries of conditional connectives with *shuo*, the example-providing connectives *biru* (90.9%) and *piru* (84.6%) are far more likely to co-occur with connective *shuo*, as seen in Table 12.

<div align="center">

Table 12: The co-occurrence rate of *shuo* with connectives

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Connectives	SHUO	Total[2]	Rate	Type
biru "for example"	30	33	90.9 %	Conditional
piru "for example"	22	26	84.6 %	Conditional
sueiran "although"	2	10	20.0 %	Conditional
wanyi "if"	1	5	20.0 %	Conditional
huozhe/shi "or"	5	56	8.9 %	Conditional
juishi "that is to say"	26	434	6.0 %	Clarification
jiaru "if"	1	18	5.6 %	Conditional
ruguo "if"	7	126	5.6 %	Conditional

The high co-occurrence rate of example-providing connectives and *shuo* has a lot to do with the similarity between the function of *biru* or *piru* and that of *shuo*. Complementizer *shuo*, as discussed in the previous chapter, is used in conversations to signal the speaker's psychological distance to show his/her uncertainty about the proposition of the complement clause. The discourse function of expressing uncertainty of *shuo* is compatible with the context where hypothetical and irrealis examples are provided. To help to express the speaker's hypotheticality when giving

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[2] This means the total entries where the matrix predicate verbs occur with and without complementizer *shuo*.

irrealis examples, *shuo* tends to be present with the conditional connectives *biru* or *piru*.

The data shows that the examples following *biru shuo* and *piru shuo* are indeed hypothetical ones instead of factual examples. Take (5) and (6) as examples. In example (5), the sentence *ruguo shuo shi yanjiu qiu de na zhong wulixue* "if it is that kind of physics which studies balls" establishes a hypothetical context and the example given in this hypothetical context *biru shuo zhege dongzuo yao zenme zuo cai keyi dengfongzaoji* "for example, how to enact the movement to make it extraordinary" is also hypothetical. With regard to example (6), the hypotheticality is coded by the word *jihua* "plan" which suggests that the proposition has not yet taken place; in other words, *piru shuo* serves to lead in an irrealis example.

Furthermore, the close correlation between the example-providing connectives and *shuo* can also be explained by the English counterpart, saying verb *say*[3]. In spoken English, the verb *say* is often used to introduce examples especially when the examples are unfactual as illustrated in the following example[4]:

(13) um there's gonna be more, uh, more, buildings more hospitals better quality hospitals, um so people in the south are gonna, you know have more access to better health care. um also um, in terms of class, the rich class have, um, much more, access to better health care systems *for example* **say** the president of a business, or **say** a high C-E-O is gonna, h- he's gonna be um, he's gonna have available to him **say** uh, an ambulance.

In this example, the verb *say* co-occurs with the phrase "for example" and also serves to provide examples. The examples following *say* are all hypothesized. Both Chinese *shuo* and English *say* are saying verbs and they both serve a similar function:

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[3] I want to show my sincere gratitude for Professor Li, Ing for pointing out the English counterpart. Credits should be given to her in that she noticed and shared with me the similarity between English *say* and Chinese *shuo* when they are used to introduce irrealis examples.
[4] This example is adopted from MICASE (http://www.hti.umich.edu/m/micase/), a corpus which collects the spoken English data in America.

providing hypothetical examples. In other words, saying verbs such as *shuo* or *say* when functioning as example connectives are meant to express hypotheticality.

Shuo also frequently co-occurs with other conditional connectives to code conditionality or uncertainty. As discussed in the previous chapter, complementizer *shuo* can be used to express the speaker's uncertainty. Thus, *shuo* tends to co-occur with conditional connectives, which agrees with the principle of iconicity. The data shows that *shuo* is likely to be present, when there are some other expressions with uncertain interpretations in the conditional clause (37.5%) such as *sheme* "what," *keneng* "probably" *buzhidao* "I don't know" or *dui-bu-dui* "right?" On the other hand, when there is no word having uncertain interpretation in the conditional clause, *shuo* usually tends not to be present. Only 4.3% of the data where *shuo* is not used with conditional connectives contain expressions with uncertain meanings.

Table 13: Conditional connectives co-occurring with expressions with uncertain meanings

	with *shuo*	without *shuo*
biru	10	1
piru	6	2
ruguo	6	3
huozhe/shi	1	0
xiang	1	0
zhiyou/shi	1	0
jiaru	0	0
sueiran	1	1
wanyi	1	2
Total (Percentage)	27 (37.5%)[5]	9 (4.3%)[6]

The data where *shuo* is present suggests the conditional connective phrase altogether functions to express the speaker's uncertainty about the main clause, as in illustrated

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[5] There are totally 72 entries of conditional connectives co-occurring with *shuo*.
[6] There are totally 209 entries of conditional connectives co-occurring with *shuo*.

in (14) and (15).

(14) *keshi* **ruguo shuo biru** **shuo** *ta yao jiang yi ge*
but if SHUO for example SHUO he want make one GE
wenxue zuopin pai cheng yi ge dianying dehua
literature work shoot become one GE movie dehua (if)
zenmeban
how
"However, if for example he wants to turn a literary work into a movie. How could it be possible?"

In the example (14), both conditional connective phrases *ruguo shuo* and *biru shuo* help the speaker express the hypotheticality of the context *ta yao jiang yige wenxue zuopin pai cheng yige dianying* "he wants to turn a literary work into a movie." The co-occurrence of both conditional connective phrases together with *shuo* functions to express the speaker's uncertainty about the proposition of the main clause. Moreover, the speaker's uncertainty is also manifested in the questioning main clause *zenmeban* "what should I do?"

(15) *ranhou jiu* **bu zhidao wuisheme** *yue qi yue shun*
then just not know why more ride more smooth
jiushi **sueiran shuo** *he ye meiyou hen shao*
that is although SHUO drink also not very little
keshi jiu **bu zhidao wuishime** *jiu hen qi de shun a*
but just not know why just very ride POSS smooth PAT
"Then, I didn't know why I rode more and more smoothly. That is, although I drank not just a little, I didn't know why I rode quite smoothly"

The speaker in this example was talking about his uncertainty why he could ride his motorcycle smoothly though he had drunk a lot. His uncertainty is manifested by such an expression as *bu zhidao wuishime* "I don't know why." To express the speaker's uncertainty and intention to hedge his concession *sueiran shuo he ye meiyou hen shao*

"although I drank just a little," *shuo* is used to mark a psychological distance.

In contrast, in the data where *shuo* is not present, the conditional connective phrase is not meant to express the speaker's uncertainty but mostly functions to assert the speaker's opinion on a certain condition, as we can see in (16).

(16) *zheyangzi ni jiushi renzhen du*
in this way you namely hardworking study
ni ***ruguo*** *kao hao dehua*
you if taking exams well de hua (if)
ni you quanli qu suanze xuexiao
you have right go choose school
ni ***ruguo*** *mei kao hao*
you if not taking exams well
jiushi bei xuexiao tiao
namely PASS school pick
"In this case, what you have to do now is just study hard. If you do well in the exam, you'll have the right to choose schools. If you don't do well, you will be picked by schools."

In this conversation, this speaker, who is the listener's mother, wanted her son to know the importance of studying hard. By explaining the merits and the demerits under different conditions which are introduced by *ruguo* "if," the speaker aimed to assert her belief in the advantages of studying hard.

Moreover, the data also suggests that in addition to expressions with uncertain interpretations, conditional connectives together with *shuo* might co-occur with reported thought frames to help to express the speaker's politeness, as exemplified in (17). There are three entries (2.8%) of conditional connectives together with *nide yisi shi shuo* "what you mean is" to express politeness compared with one entry (0.2%) in the data where *shuo* is not present.

(17) *na   suoyi **nide   yisi   shi shuo**=*
      that so   your   meaning BE SHUO
      ruguo   shuo   YanPing   de   hua
      if   SHUO   Yan-Ping de hua (if)
      tade   laoshi   hui   bijiao   zishen
      his   teacher will compare experienced
      "Then, what you mean is that if I enter Yen-Ping High School, I can have more experienced teachers to teach me."

Aiming to paraphrase the interlocutor's intention, the speaker used the reported thought frame *nide yisi shi shuo* to express politeness. The use of *shuo* together with the conditional connective *ruguo* helps to create a hypothetical context in which the speaker's paraphrase sounds less assertive.

In summary, conditional connectives together with *shuo* function to help the speaker express uncertainty about the proposition or the concern about politeness. In principle, the psychological distance marked by *shuo* is compatible with conditional connectives in that both serve to express hypotheticality. Therefore, *shuo* is very likely to co-occur with conditional connectives (63.2%) to perform similar functions.

5.2.2 Clarification Connective

Biq (2001) has discussed the functions of clarification phrases *jiushi* and *jiushi shuo*[7]. She maintains that these two phrases are undergoing grammaticalization and that they are becoming semantically empty and can fulfill the interactional function as

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[7] The adverbial phrase *jiushi shuo* in Chinese is similar to its English counterpart *that is to say*. In English, the phrase *that is to say* is usually regarded as an adverbial phrase. Although this phrase is itself in the form of a clause, its discourse function renders it to behave more like an adverb resembling *namely* or *in other words* which functions to elaborate or to clarify the speaker's meaning in another way. In addition to performing the function of making clarification, these two adverbial phrases, *jiushi shuo* in Chinese and *that is to say* in English, are also similar in terms of their semantic components. Both *jiushi shuo* and *that is to say* make use of the verbs of saying *shuo* in Chinese and *say* in English. Moreover, both phrases can omit the verbs of saying *shuo* and *say* and still perform the same function (*jiushi* in Chinese and *that is* in English). In sum, due to the similarities between *jiushi shuo* in Chinese and *that is to say* in English, the present study views *jiushi shuo* as an equivalent adverbial phrase to English *that is to say*.

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floor holders. However, she has not attempted to probe into the difference between these two phrases in terms of the function of *shuo*. In this section, we will discuss that *jiushi shuo* not only functions to clarify or as a floor holder in the interaction but also performs the discourse function of helping the speaker express uncertainty, which distinguishes *jiushi shuo* from *jiushi*.

There are totally 24 entries, in which *shuo* co-occurs with the clarification connective *jiushi*. In contrast, there are 410 entries where the clarification connective does not co-occur with *shuo*. The following two examples (18) and (19) exemplify the clarification phrases with and without *shuo* respectively.

(18) *wo   yiding   yao   nian   dao   na   zhong*
    I   definitely   want   study   come   that   kind
    bu   yao   hen   pianpi   de   xuexiao
    not   want   very   countryside   POSS   school
    jiushi   shuo   jiushi   shuo *wo   juede   shuo   FuDa   hai   bu   cuo   a*
    that is   SHUO   that is   SHUO   I   feel   SHUO   FuDa   still   not   bad   PAT
    "I will definitely go to that kind of irremote university. That is to say, I think Fu-Jen University is not bad."

(19) *wo   juedui   bu   nian   na   zhong   zhijie   kexi*
    I   definitely   not   study   that   kind   direct   subject
    jiushi *leisi   na   zhong   wuli   xi   na   zhong*
    namely   similar   that   kind   physics   department   that   kind
    wo   juedui   bu   nian
    I   definitely   not   study
    suoyi   wo   keneng   nian   zixiun   kexue   zhe   zhong   de   ba
    so   I   probably   study   information   science   this   kind   POSS   PAT
    jiushi *bijiao   wenke   de   like*
    namely   more   liberal art   POSS   science
    "I will definitely not going to study that kind of subject, namely, the department of physics. I will absolutely not going to study that. So, I will probably study something about information science, namely something more like liberal arts."

The data of *jiushi shuo* points to the direction that the use of *shuo* helps the

speaker express uncertainty in his/her clarification. The speaker's uncertainty is usually marked by the expressions with uncertain or hypothetical interpretations such as *ruguo* "if," *zen(me)yang* "how," *sheme* "what" or *keneng* "perhaps." Among totally 24 entries of *jiushi shuo*, there are 10 entries (41.7%) in which expressions with uncertain interpretations are present. In contrast, when the speaker is more certain about his/her clarification, *shuo* tends not to be used in the clarification phrase *jiushi*. There are only 16 out 410 entries of *jiushi* (4.1%) where the speaker's uncertainty is discerned. Most of the entries of *jiushi* serve to clearly clarify the speaker's intention instead of expressing uncertainty. The following examples (20) and (21) show the difference between *jiushi shuo* and *jiushi*.

(20) *ranhou   ta   yingpian   jieshu   hou   a*
    then   he movie   finish   after PAT
    ranhou   jieguo
    then   result
    bushi   you   yixie   yingpian   jieshuwan
    isn't   have   some   movie   finish
    dou   hui   you   pao   yixie   zi   chulai
    always   will have run   some   words   out
    jiushi   shuo   sheme *a   zhe   ge   zhe   ge   xianzai   **zenyang**   le*
    namely   SHUO   what   PAT this GE this GE now   how   ASP
    jiushi   *jiang   chu   shishi   a*
    namely   speak out   fact   PAT
    "Then, after the movie was finished, wasn't there always some words coming out; that is, what is going on right now like what or how. In short, that tells you the fact."

The speaker in this example attempted to explain the closing remarks which sometimes appear at the end of movies. In the beginning, however, the speaker was not completely sure about the content of the closing remarks and thus gave a vague clarification by using some expressions with uncertain interpretations including *sheme*

"what" and *zenyang* "how." To make himself sound less certain, the speaker used *shuo* in the clarification phrase. Then, the speaker seemed to come to know exactly what the closing remark is usually about and therefore made a more definite clarification *shishi* "fact" introduced by the clarification phrase *jiushi* without *shuo*.

(21) *Zhong Shan   Da Xue   hen   pianpi*
    Sun Yet-sen   University   very   remote
    jiushi   *wo   bu   yao   nian   hen   pianpi   de   xuexiao*
    namely   I   not   want   study   very   remote   POSS   school
    *wo   **yiding**   yao   nian   dao   na   zhong*
    I   definitely   want   study   come   that   kind
    bu   yao   hen   pianpi   de   xuexiao
    not   want   very   remote   POSS   school
    jiushi   shuo   jiushi   shuo
    namely   SHUO   namely   SHUO
    wo   juede   shuo   FuDa   hai   bu   cuo   a
    I   feel   SHUO   FuDa   kind of   not   bad   PAT
    "Sun Yet-sen University is very remote. Namely, I don't want to study in a remote school. I will definitely go to that kind of not-rural university. That is to say, I mean Fu-Jen University is kind of not bad."

In this example, the speaker wanted to tell his mother that he did not want to enter a remote university. He began his turn by describing Zhong Shan University as a remote school and then he clarified his strong will of not attending a university located in the countryside. The speaker's strong will was shown by the expression *yiding* "definitely" and was led in by the clarification phrase *jiushi*. Afterwards, when the speaker intended to specify what he meant by *bu yao hen pianpi de xuexiao* "not-rural schools," he was not sure about any typical example but mention *FuDa* "Fu-Jen University" as a possible example. The speaker's indefiniteness is manifested by such expressions as *wo juede shuo* "I think/mean" and *hai* "kind of." The reported thought frame as discussed in the previous chapter can function to express the speaker's

uncertainty and concern about politeness, and the use of *hai* "kind of" shows the speaker's will of not specifying his statement.

To sum up, the current data suggests that the presence of *shuo* together with *jiushi* helps to express the speaker's uncertainty in his/her clarification whereas the absence of *shuo* in the clarification phrase means the speaker's definiteness in the clarification.

5.2.3 Resultative Connective

Although there are merely 4 entries (3.5 %) of resultative connectives in the data, they serve as a support to the claim that the use of *shuo* expresses the speaker's concern about politeness in conversations. The data shows that all four entries (100%) of the resultative connective phrase *suoyi shuo* serve to lead in the speaker's suggestion as a conclusion in a less face-threatening way. Superficially, the speaker's suggestions may sound slightly like requests or demands and thus face-threatening because these suggestions are all presented in the form of imperative sentences. To lessen the speaker's imposition in the suggestion and to sound less face-threatening to the interlocutor, *shuo* is likely to be present together with the resultative connective *suoyi*, as illustrated in the examples below.

(22) A: *hui   ronghuiguantong   jiu   dui   le*
     can   understand   just   correct   ASP
   B: *hui   ziji   dong*
     can   itself   understand
     jiushi   naodai   hui   ziji   jiedu   chu   lai
     that is   brain   can   itself   interpret   out   come
     danshi   zhe   zhong   shijian   chang   duan   bu   yiding
     but   this   kind   time   long   short   not   certain
     suoyi   shuo   *haiyao   du   bijiao   hao*
     so   SHUO   still   study   compare   good

100

"A: You will understand it, right?

B: A person will understand by him/herself. That is, the brain can interpret the information itself. However, the duration of time varies. So, you still had better study."

In this conversation, Speaker A and Speaker B were talking about how to study math well. Speaker B felt that Speaker A might not fully understand the way of studying math effectively. Therefore, Speaker B made a more detailed explanation and then gave a suggestion as a conclusion that Speaker A had better still study on his own instead of relying on his own intelligence to understand everything. In order to make this suggestion sound less offensive, Speaker B used *shuo* in the resultative connective phrase.

(23) A: *ta   jiu   shuo   buguan   qingtian   yutian   dou   yao*
     he   just   SHUO   disregard   sunny days   rainy days   always   want
     ta   jiu   shuo   ta   jiu   you   yidian   huohui   yang
     he   just   SHUO   he   just   have   little   regret   feed
   B: *na   zenmeban*
     that   how
     song   ren
     give   others
   A: *buxing   a   ta   dangran   shi   zuiba   shang   zhe   yiangzi   jiang*
     not allow   PAT   he   certainly   BE   mouth   on   this   kind   speak
     na   song   ren   dangran   shebude   a
     that   send   person   certainly   cannot let go   PAT
     suoyi   shuo   *yang   gou   yao   xiang   qingchu   a*
     so   SHUO   feed   dog   want   think   clear   PAT
     "A: He just said no matter sunny days or rainy days, he will…He said he regretted a little bit."
     "B: Then, how to do with that? Give it to other people?"
     "A: Of course not! Although he said he wouldn't feel sad, he would definitely feel very harsh when his dog was sent away. So you have to think clearly before you decided to have a dog."

Speaker A in this conversation was giving comments on one of her friends' keeping

dogs. She intended to emphasize her problem of being compelled and difficult to send away dogs. When she came to the conclusion of the comment, she made a suggestion which is in the form of an imperative sentence: *yiang guo yao xiang qingchu* "you have to think carefully before you decide to keep a dog." This imperative suggestion may sound offensive and demanding to the interlocutor. Therefore, in order to tone down the speaker's suggestion, *shuo* is attached to *suoyi* to help the speaker maintain politeness.

On the other hand, unlike *suoyi shuo*, only 3 out of totally 203 entries (1.5%) of the resultative connective *suoyi* perform the function of giving a less face-threatening suggestion as a conclusion. Most of the data where *suoyi* does not co-occur with *shuo*, the resultative connective mainly functions to present a result as shown in (24).

(24) *wo juedui bu nian na zhong zhijie kexi*
     I   definitely   not   study   that   kind   direct   subject
     jiushi leisi na zhong wuli xi na zhong
     namely   similar   that   kind   physics   department   that   kind
     wo juedui bu nian
     I   definitely   not   study
     suoyi *wo yao nian zixun kexue zhe zhong de ba*
     so   I   want   study   information   science   this   kind   POSS   PAT
     jiushi bijiao wenke de like
     namely   more   liberal art   POSS   science
     "I will definitely not going to study that kind of subject. That is, I will absolutely not going to study in the department of physics. So, I will probably study something about information science, namely something more like liberal arts."

The resultative connective *suoyi* in this example was mainly meant to lead in the speaker's conclusion in response to his criticism of the department he disliked.

In summary, the data suggests that *shuo* is usually used together with the resultative connective *suoyi* to help the speaker maintain politeness in conversations by lessening the directness or the offensiveness shown in the conclusive suggestion.

5.2.4 Negation Connective

The current data also shows that *shuo* can co-occur with negation connectives to lessen the speaker's assertiveness in negating the interlocutor's opinion. The negation connectives include *bushi*, *buneng*, *buhuei*, *bukeneng* and *buyao* which should be translated as either "it is not" or "it cannot be" and there are totally 14 entries (12.3%) out of the data where *shuo* co-occurs with connectives in contrast to 536 entries where these negation connectives do not co-occur with *shuo*. When *shuo* is present in this construction, it should not be deemed as a complementizer because it does not follow the matrix predicate, as shown in the following example where *shuo* functions as a complementizer linking the complement clause to the main predicate *jiang*:

(25) *na   wo   jiu   gen   women   tongshi   **jiang   shuo**=*
    that   I   just   with   our   colleague say   SHUO
    na   tian   wo   zai   nabian   deng   nimen   jiu   hao
    that day   I   BE   there   wait   you   just   fine
    "Then, I will tell my colleagues 'I will just wait for you there that day.'"

On the other hand, when co-occurring with negation auxiliaries, *shuo* should be viewed as part of the negation connective which helps to link the predicate to the main clause, as we can see in (26) where *shuo* functions to link the predicate *xian* "become relaxed" to negation auxiliary *bushi* "didn't."

(26) *wo   hao   xianmu   ta*
    I   much   envy   she
    ta   xianzai   tuixiu   haishi   you   gongzuo
    she   now   retire   still   have   work
    *ta   **bushi   shuo**   jiu   xian   zai   jia   ye*
    she   not   SHUO   just   relaxed   at   home   PAT
    "I envy her so much. She is still working after retirement. She does not just stay at home and becomes relaxed."

When *shuo* is used together with negation auxiliaries by which the speaker's strong objection is revealed, it serves to tone down the speaker's opposing opinion which may sound face-threatening or offensive to the interlocutors. To directly challenge or dare the interlocutor by negating the interlocutor's opinion is in nature very face-threatening in a face-to-face conversation. In most of the data (10 out of 14 entries: 71.4%)[8], the speaker expresses a strong opposition to the interlocutor's opinion by using negation auxiliaries. In this case, in order to make the speaker sound less face-threatening and maintain the harmony in the face-to-face conversation, *shuo* is likely to be present to signal the speaker's concern about politeness, as shown in examples (27) and (28).

(27) *a   ni   **bushi   shuo**   jiao   wo*
PAT   you   not   SHUO   ask   I
jintian   zaoshang   deng   ni
today   morning   wait   you
deng   ni   de   dianhua
wait   you   POSS   telephone
dou   deng   meiyou
always   wait   nothing
"Didn't you ask me to wait for you this morning? I waited for your telephone but I didn't get any."

In (27), the speaker was challenging the interlocutor by using a negative interrogation, for she had been promised a phone call but eventually did not get any. The speaker made this objection to the interlocutor's making the promise and it was in essence very face-threatening. The presence of *shuo* in this case helped the speaker mitigate this objection and save some face for the interlocutor.

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[8] In contrast, in the data in which negation connectives do without shuo, there are merely 27 entries out of 536 (5.0%) which are meant to express the speaker's strong negation.

(28) *zhe   shi   hen   nage   de*
    this   BE   very   that   POSS

    suoyi   ni   bixu   yao   you   yi   ge
    so   you   must   want   have   one   GE

    keshi   ni   gengdong
    but   you   change

    *ni   **buneng   shuo**   jintian   xinqing   hao*
    you   cannot be   SHUO   today   mood   good

    dajia   lai   huan   weizhi
    everybody   come   change   seat

    "This is very…so you must have a …but if you want to change…it cannot be if one has a good mood today, then he or she is going to have everybody change their seats."

In this example, the speaker expressed his strong opposition to the interlocutor's opinion on changing students' seats. The speaker's objection was shown by the words *zhe shi hen nage de* "this is very…," which implies that the interlocutor's decision is very unacceptable. The strong unacceptability of the interlocutor's decision was also manifested in the speaker's explicit mentioning the second person subject *ni* "you" in *ni buneng* "you cannot." To handle such an explicit face-threatening negation, *shuo* is likely to be present together with the negation auxiliary *buneng* to serve as a mitigator to lessen the speaker's assertiveness.

    In view of maintaining politeness, the use of *shuo* facilitates the speaker to establish a psychological distance, which serves as a boundary between the negation auxiliaries and the interlocutor's opinion. As a result, the act of negation will not be straightforwardly imposed onto the interlocutor. By doing so, the speaker sounds less direct and the politeness in a face-to-face conversation is thus maintained. In sum, the data suggests that the presence of *shuo*, when co-occurring with negative connectives, functions as a mitigator to tone down the speaker's negation of the interlocutor's thought.

5.3 Complementizer *Shuo* and Discourse Marker *Shuo*

The previous sections have discussed the discourse functions performed by *shuo* either as a complementizer or as a discourse marker in a connective frame. This subsection aims to examine how these two types of *shuo* are related in terms of their discourse functions.

Chapter Four and this chapter have argued that the presence of *shuo* in face-to-face conversations mainly functions to create a psychological distance. With this distance, the speaker is able to express his/her uncertainty about the information value of the complement proposition or to express his/her concern about politenss during the interaction. How these functions are manifested in different constructions is illustrated in Table 14.

Table 14: Discourse functions of *shuo* as a complementizer and as a discourse marker[9]

	uncertainty		politeness	
	with *shuo*	without *shuo*	with *shuo*	without *shuo*
reported speech frames	34.5%	6.4%	5.5%	2.1%
reported thought frames	27.1%	2.0%	35.4%	0.2%
conditional connectives	37.5%	4.3%	2.8%	0.1%
clarification connectives	41.7%	4.1%		
resultative connectives			100.0%	1.5%
negation connectives			71.4%	5.0%

Table 14 illustrates the relation between the discourse functions of *shuo* as a complementizer and those of *shuo* as a discourse marker in a connective frame. First, it is shown that both types of *shuo* can be used to perform discourse functions of expressing uncertainty and poiteness. In almost all of the constructions, the presence of *shuo* tends to signal the speaker's intention of performing these functions compared

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[9] The percentage of common verbal frames is not included in this table due to few entries.

with the entries where *shuo* is not present. Secondly, the data shows the tendency that in most cases particularly in reported speech frames, conditional connectives and clarification connectives, the presence of *shuo* functions to mark the speaker's uncertainty. The tendency may result from the unreliable source of information such as the third person subjects in reported speech frames or from hypothetical contexts created by conditional connectives. On the other hand, the presence of *shuo* in reported thought frames, resultative connectives and negation connectives is more likely to be meant to express politeness in the interaction by lessening the speaker's assertiveness in expressing the speaker's opposite opinion, conclusive suggestion or negation. In conclusion, due to their similarity of linking two constituents and pragmatic inferencing, *shuo* either as a complementizer or as a discourse marker in a connective frame perform similar discourse functions. Table 14 suggests that the use of *shuo* is still undergoing grammaticalization and that the presence of *shuo* does not necessarily entail these discourse functions but only have the tendency to perform these functions.

5.4 Summary

This chapter has detailed how differnt discourse functions are performed by different connectives together with *shuo* as a discourse marker. The data points to the direction that the presence of *shuo* tends to mark a psychological distance which helps to signal the speaker's uncertainty and concern about politeness in different constructions. First of all, *shuo* is most likely to be used with conditional connectives to mark the speaker's uncertainty coded by irrealis examples or by hypothetical contexts. Secondly, *shuo* also tends to be present with clarification connective *jiushi* to signal the speaker's uncertainty in his/her clarification. Next, when occurring in the resultative connectives, the presence of *shuo* is meant to lessen the directiveness of

the speaker's seemingly demanding suggestion. Finally, to deal with possible confrontation in the interaction, *shuo* tends to be present to soften the speaker's negation of the interlocutor's opinion.