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## RESEARCH ARTICLE

# The Meanings and Functions of *baṭra:n* 'Rich and Wasteful' in Saudi Arabic: A Pragmatic Study

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## ABSTRACT

This study investigates the various meanings of the discourse marker *baṭra:n* 'rich and wasteful' and how Saudi native speakers interpret it in Taif Spoken Arabic (TSA). The focus of this study is on the intended meaning of *baṭra:n* rather than its literal meaning as used in everyday exchanges among Saudi native speakers of TSA. Data were collected from 84 Saudi students. The findings of the study reveal that the intended meaning is dominant in all the scenarios discussed in this study. The study shows that *baṭra:n* is used to serve 13 diverse pragmatic functions, including extreme talent, perfect performance, completeness, enjoyment and pleasure, mesmerising qualities, physical strength and development, extreme wealth, luxury, excellence and uniqueness, exceptional beauty and allure, and admiration. The study highlights the significant role of the context in which the expression occurs in choosing the correct meaning.

## KEYWORDS

Saudi Arabic, rich and wasteful, discourse marker, pragmatic functions, Taif Spoken Arabic, intended meaning

## ARTICLE INFORMATION

ACCEPTED: 01 July 2025

PUBLISHED: 25 July 2025

DOI: 10.32996/ijllt.2025.8.7.11

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## 1. Introduction

The term 'pragmatics' is defined in the Oxford Advanced Learner's Dictionary (OALD) as "the study of the way in which language is used to express what somebody really means in particular situations, especially when the actual words used may appear to mean something different" (OALD). Cruse (2000) views pragmatics as a science that deals with aspects of information communicated through language and that widely accepted linguistic norms do not explicitly represent these aspects, but they naturally emanate from and rely on the meanings conventionally encoded in the linguistic forms, considered in conjunction with the contextual context in which the forms are used. Crystal (2008) mentions that pragmatics "has come to be applied to the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication" (p. 379).

Crystal (2008) defines discourse as "a term used in linguistics to refer to a continuous stretch of (especially spoken) language larger than a sentence" (p. 148). Discourse analysis investigates the structure and patterns of communication in both written and spoken forms, considering the social, cultural and contextual factors that may influence language use (Holmes & Wilson, 2022). It is defined as anything beyond the sentence (Schiffrin, Tannen & Hamilton, 2005).

Within linguistics, pragmatics and discourse analysis are closely related fields as they focus on how meaning is constructed in communication. Pragmatics studies the ways context influences the interpretation of meaning, whereas discourse deals with how sentences are constructed to convey meaning. Together, pragmatics and discourse offer a broad understanding of how language

functions in real-life situations. According to Yule (2022), pragmatics is the study of meaning that is conveyed by a speaker and comprehended by a listener, whereas discourse is language at a level above individual sentences, which includes both written and verbal communication. Moreover, Brown and Yule (1983) emphasise that both pragmatics and discourse analysis concentrate on examining language use by taking into account the functions and intentions of linguistic forms. Pragmatics and discourse analysis share the same goal of emphasising the function of a text within its context, despite their divergent foci (Cutting, 2002). They both explore how language usage adds meaning to the relevance and coherence of discourse and text by investigating how communicators convey meaning beyond the literal words employed. Furthermore, both disciplines share an interest in function, looking at how language functions in communication and turns out to be included in users' communicative repertoires.

The present study intends to investigate the different functions of *baṭra:n* 'rich and wasteful', a discourse marker (DM) in Saudi Arabic. A discourse marker is an element that is employed to direct or redirect the flow of conversation without adding any substantial paraphrasable meaning to the discourse (Nordquist, 2020). The role of context is crucial in understanding and identifying the different functions of a discourse marker, (Alkhwaleh, 2018), leading to successful communication where the message is conveyed and understood correctly (Steele, 2015). This process is complex as a word may have implied meanings that lead to communication failure if not correctly interpreted by the listener or reader (ibid).

Spoken Arabic is a rich area for investigation since it is well-supplied with a wide range of unexplored social and linguistic terms (Kanakri & Al-Harash, 2013). As for the Saudi spoken Arabic, the term *baṭra:n* is one of these terms. As such, this study aims to examine the discourse analysis and pragmatics functions of the DM *baṭra:n* in Taif Spoken Arabic (TSA, henceforth). More precisely, the study aims to explore the intended meaning of the expression *baṭra:n* as conveyed by TSA speakers rather than its literal meaning. Fraser (1990) categorised the meaning of a sentence or phrase into two categories: content meaning and pragmatic meaning. The former refers to the inherent meaning conveyed, whereas the latter refers to the speaker's intended meaning or 'illocutionary meaning'. This study will focus on the illocutionary meaning of *baṭra:n* due to its frequent use in TSA with diverse meanings in different contexts.

### **1.1 Significance of the Study**

Speakers of a language frequently use discourse markers to connect their ideas but do not necessarily convey the literal meaning of the DM as the markers imply context-dependent meanings (Scheler & Fischer, 1997). Therefore, it is important to know the hidden meanings of a DM beyond the uttered words or phrases. This study is important as it investigates a linguistic expression in Taif Spoken Arabic (henceforth TSA) that has not been studied before. Therefore, this study aims to bridge the gap in the literature and expand the earlier linguistic research in this area. Moreover, the study provides the TSA learners with a deeper comprehension of the Saudi culture and the appropriate use of the expression *baṭra:n*. Having a culture-specific nature, non-Arab learners of TSA may find it difficult to understand and use this expression. So, this study provides valuable information about the usage of *baṭra:n* in the Saudi discourse.

### **1.2 Questions of the Study**

Distinguishing between the different meanings and functions of a discourse marker facilitates communication for the users of the language. The present study attempts to contribute to this field by investigating the different uses of the discourse marker *baṭra:n* to help learners of TSA avoid any miscommunication of a sentence involving *baṭra:n*. To achieve this goal, the study seeks to address the following research questions:

RQ1: What are the pragmatic functions of the expression *baṭra:n* in TSA?

RQ2: How do TSA native speakers interpret the contextual meaning of the expression *baṭra:n*?

## **2. Literature Review**

Investigating the meanings and functions of discourse markers has attracted the attention of researchers aiming to boost and facilitate the process of communication for interlocutors (Alqahtani, 2023). Arab researchers are no exception; they started to show interest in studying diverse commonly used Arabic DMs (e.g., Al-Saidat, Kreishan & Abbadi, 2024; Kebabi & Al-Khanji, 2024; Almohawes, 2023; Alqahtani, 2023; Rabab'ah, Al-Yasin & Yagi, 2022; Aljutaily, 2021; Alshammari, 2021; Alsager, Afzal & Aldawood, 2020; Al-Shishtawi, 2020; Hamdan & Abu Rumman, 2020; Alrajhi, 2019; Marmorstein, 2016; Al Rousan, 2015; Alazzawie, 2014, 2015). The following review of literature sheds light on how researchers have studied Arabic DMs.

## 2.1 Studies on discourse markers in Arabic dialects

Studies on Arabic discourse markers show that researchers have investigated discourse markers in different Arabic dialects. For example, Al-Saidat et al. (2024), Hamdan and Abu Rumman (2020), and Rabab'ah et al. (2022) investigated DMs in Jordanian Arabic, Alazzawie (2014, 2015) focused on Iraqi Arabic, and Marmorstein (2016) studied Egyptian Arabic. Other researchers focused on Arabic dialects in general, such as Al-Shishtawi (2020), Kebabi and Al-Khanji (2024), Alqahtani (2023), and Alsager et al. (2020).

Arabic is typically divided into three main forms: Classical Arabic (CA), Modern Standard Arabic (MSA) and Colloquial Arabic (Al-Saidat & Al-Momani, 2010). However, most of the studies that investigated discourse markers focused on colloquial dialects of Arabic. Nevertheless, the first study reviewed below focuses on MSA, whereas the rest of the studies investigate the colloquial varieties.

Alsager et al. (2020) explored the functions and positions of the Arabic discourse marker *lakin* 'but' in newspaper articles. The results of the study indicated that this marker occurred in the medial position and is used by both native and non-native speakers of Arabic to signal confirmation or addition. It also serves as the primary correction discourse marker in Modern Standard Arabic (MSA). The results also showed that Arabic dialects have similar functions of *lakin* despite the immense differences between them.

Al-Shishtawi (2020) investigated the pragmatic functions of the expression *mashi* 'walking' in modern Arabic. The author identified 28 functions of *mashi*, including threatening, approval, end of the speech, continuation and benefit among others. The results revealed that 'continuation' is the most widely recognised function by the participants (87.9%), whereas 'benefit' is the least recognised one.

Alqahtani (2023) investigated the functions of the discourse marker *bšdn* in colloquial Arabic. using 'Twitter' as the main data source, the author collected 105 tweets involving the expression *bšdn* 'then/after' produced by native Arabic speakers from different countries. The results of the study revealed that *bšdn*, besides its literal meaning, has seven pragmatic functions, including a marker of direction shift, a marker of result, a conditional marker, a marker of disagreement, a coordination marker meaning 'but', a marker of agreement and a marker of reason.

In the Jordanian context, Al-Saidat et al. (2024) studied the pragmatic functions of *mayyit* (lit.: dead) in Jordanian Spoken Arabic (JSA) as used in dyadic conversations among native speakers of JSA. They collected data from 72 undergraduate Jordanian students. The results revealed that the pragmatic meaning of *mayyit* dominates all the instances explained in the study and is often used negatively. The authors identified 16 pragmatic functions of the expression *mayyit*, including expressing extremity, discouragement, strong love, insufficiency, disapproval, bravery, lack of mercy, and depression. Similarly, in terms of negative connotations of Jordanian discourse markers, Hamdan and Abu Rumman (2020) examined the functions of the discourse marker *Yahummali* in Jordanian Spoken Arabic (JSA). They enlisted 55 native speakers of JSA to validate the findings according to familiarity. The results showed that *Yahummali* is used in JSA to serve 19 pragmatic functions, including signalling disapproval, anger, condemnation, threat, shock, desperation, sarcasm, and expressing disappointment as the most common function. Moreover, the discourse marker *walak* and its variations in the Jordanian dialect were investigated by Rabab'ah et al. (2022). The authors collected data from 200 native speakers of Jordanian Arabic to examine the differences in the use of *walak* as employed by males and females. They found that this discourse marker and its variations have six linguistic functions with statistically significant differences in gender in favour of male participants.

Alazzawie (2014) studied the functions of *yamawwad* in Iraqi Arabic. For data collection, the author used dyadic conversations and identified the utterances involving *yamawwad*. The results revealed 17 functions of the discourse unit, including opening a conversation, showing politeness and courtesy, requests, annoyance and irritation. Another study conducted on Iraqi Arabic was also conducted by Alazzawie (2015) who studied the discourse marker *ša:di* (lit.: normal). The study focuses on the distribution of *ša:di*, its contextual meaning and functions. The results of the study revealed that *ša:di* serves various functions, including expressing politeness and courtesy, requesting and giving permission, and providing material support and sympathy.

Marmorstein (2016) examined the pragmatic functions of *yašni* (lit.: it means) in the context of interviews with Cairene females in Egypt. The study used a framework that was designed to detect the role of *yašni* in understanding the cognitive processes and communicative goals of the participants. The study concluded that the fundamental function of the expression is to signify the efforts of the speaker in conveying their intended meaning, which supports the topic of discussion being local or global.

Kebabi and Al-Khanji (2024) investigated the pragmatic functions of the discourse marker *saha* 'health' used in Algerian Spoken Arabic. the authors relied on the naturally occurring conversations between Algerian students at the University of Jordan. The results of the study revealed that the expression *saha* is used to serve 14 pragmatic functions, including expressing thanking,

remembering, blame, threat, suggestion, agreement, and refusal. It is also used to introduce a new topic, give permission, face damage, mark greetings, and sarcasm.

## **2.2 Studies on discourse markers in Saudi Arabic**

In the Saudi context, Al Rousan (2015) explored the pragmatic functions of *Ma3 Nafsak* (lit.: with yourself) used in Saudi Arabic. Using 17 online user diaries of Saudi students, the author identified 132 examples of *Ma3 Nafsak*. The study revealed that *Ma3 Nafsak* is a multifunctional expression that has diverse context-dependent functions including signalling objection, distancing oneself from others, annoyance, and lack of interest.

Alrajhi (2019) investigated the semantic and pragmatic meanings of *ʔlhin* 'now' Saudi Arabic as a frequent discourse marker. The author collected 100 tweets taken from Saudi accounts on Twitter as a dataset; each tweet involves the expression *ʔlhin*. The results showed that the expression *ʔlhin* was employed with its semantic meaning 'now' when used as a temporal adverb referring to the present time and was employed with a pragmatic meaning when used as a discourse marker that has coherence functions. These functions include shifting an idea, signalling disagreement, giving a reason and engaging in negotiations. The results also revealed that *ʔlhin* is used to reduce the addressee's efforts in detecting the relevant meaning of the expression in different contexts. The same expression was investigated in Saudi Arabic by Almohawes (2023) who explored the pragmatic functions of the discourse marker *halhen* 'now' in Saudi Arabic. The results of the study revealed that *halhen* has textual functions including a topic changer, a frame between discourse units, a signal of turn-taking, a new action marker, and a signal of introducing background information. The results also showed that this discourse marker has affective functions in which it is used to introduce the speaker's opinion, a shift in the perspective, or as a hearer-oriented intensifier.

Alshammary (2021) studied the pragmatic uses and procedural meanings of two Saudi Arabic discourse markers *qSdk* and *yʕny* meaning 'you mean' and 'this means', respectively. She used a collection of sentences and texts written by Saudi users of blogs, forums, YouTube, Instagram, Twitter and WhatsApp. The results of the study showed that *qSdk* is used with three procedural meanings: asking for clarification, correction and making irony, whereas the discourse marker *yʕny* is used with two procedural meanings: clarification and asking for clarification. The discourse marker *yʕny* has already been studied by Marmorstein (2016) in the Egyptian context.

Aljutaily (2021) investigated the functional patterns of *tʔayb* (lit.: good/well/okay) in Saudi Arabic. The author collected data from the natural speech of five native speakers of Saudi Arabic. The findings showed that *tʔayb* is used independently before interrogative, negative, and affirmative sentences. As for the pragmatic functions of *tʔayb*, the results revealed that it is employed to disapprove, refuse a request, and make a suggestion or advice. Moreover, it marks a turn-taking, a change of topic, and a conversation closing.

## **3. Methods**

The aim of this study is to examine the pragmatic functions of the Saudi discourse marker *baṭra:n* 'rich and wasteful' and how it is interpreted by native speakers of TSA. The study employed a theoretical framework that relies on the pragmatic analysis based on the context. Language is chiefly used to convey an intended message. This implies that humans process the input within its context to make the most suitable meaning (Yus, 2006). This process stresses the effect of the context on the discourse marker that leads to identifying and understanding the intended meaning of the marker rather than relying solely on its literal meaning (Blakemore, 2002). The researcher is a native speaker of TSA; he collected a preliminary list of 35 scenarios encompassing the discourse marker *baṭra:n* in TSA. The selection of the scenarios was based on his knowledge and familiarity with this expression and his understanding of its function in TSA.

The study population is undergraduate students at Taif University in Saudi Arabia. The study sample consists of 84 students at the English Language Centre, Taif University. All are male native speakers of TSA; their ages range from 18 to 23 years. They were given a sheet containing 35 proposed scenarios involving the discourse marker *baṭra:n* in order to detect the function of *baṭra:n* in each scenario. Moreover, they were encouraged not only to decide about the functions of *baṭra:n* but also to add more examples and functions to it. Their participation in the study was completely on their own well.

## **4. Findings and Discussion**

This section outlines the major findings of the present study, which revealed that the expression *baṭra:n* is multifunctional and is used to convey a range of meanings beyond its literal meaning 'rich and wasteful'. More precisely, the analysis showed that *baṭra:n* served 13 different meanings in the examined dataset. The following is an explanation of each meaning within its context based on the related scenario. Each example is given in Arabic with its transcription and English meaning to improve readability.

## 1. Denoting an extreme talent

Context 1: Hatem and Qays share a fervent interest in the sport of football. They talk about teams and players in most of their meetings. While seated at a small restaurant in their town, the following conversation took place:

Hatem: والله كمارا جسم عليه غير طبيعي.

*walla kama:ra dʒisim ʕaler xer ʕabr:ʕi*  
I swear Camara has an abnormal body.

Qays: كنت أفكر انه لاعب بطران بس طلع اي كلام.

*kunt ʔafakir ʔinnu la:ʕib baʕra:n bas ʕlɪʕ ʔay kala:m*  
I thought that he is a talented player, but it turned out he is nothing.

Based on the data, the expression *baʕra:n* is used to signify an exceptional talent in various domains. Native speakers of TSA often employ it to emphasise an individual's extraordinary abilities and accomplishments. For example, in context 1, when Hatim commented on the impressive shape of Camara's body (a Saudi football player), Qays, in response, immediately associated the well-developed physique of Camara with the exceptional athletic talent normally expected from someone with such qualities using the expression *baʕra:n* to describe the football player as an extremely talented player. Based on the researcher's experience, who is a native speaker of TSA, *baʕra:n* is used when discussing individuals known for their exceptional skills, such as musicians, scholars, drivers, or painters to mean that this person is 'extremely talented'. This, in turn, reflects a sense of admiration and esteem for individuals who have attained a level of excellence that distinguishes them from other people in their field.

## 2. Perfect performance

Context 2: Khalid and Majid are Moroccan football supporters. They meet during the World Cup regularly and Khalid initiates the conversation.

Khalid: شفت منتخب المغرب في كاس العالم، أبدعوا.

*ʕuft muntaxab ɪlmaʕrɪb ʕɪkʔas ɪlʕa:lam ʔabdaʕu*  
Have you seen the Moroccan national team in the World Cup? They excelled.

Majid: يخي عندهم فريق بطران كلهم محترفين في أوروبا.

*yaxi ʕindhūm ʕarɪ:q baʕra:n kulhum muħtarɪfɪ:n fɪ uroba*  
Brother, they have a strong team; they all became professionals in Europe.

In this context, Khalid initiated the conversation about the World Cup and gave his opinion about the performance of the Moroccan national team, noting their recent victory. The response of Majid implied an agreement with Khalid's assessment. He added a comment including the expression *baʕra:n* to highlight the team's strong performance in the World Cup, referring to the fact that many of them are professionals competing in European leagues. In this context, the expression *baʕra:n* is employed to signal the meaning of strong and outstanding performance, reflecting the team's high-level skills and coordination.

## 3. Signaling integration and completeness

Context 3: Saleh visits his friend, Ahmed, at his house. While having mint tea with some biscuits and chatting, Saleh asks the following question:

Saleh: أحمد قلّي كيف بقدّم لتجديد الرخصة؟

*ʔaħmad gullɪ keɪf baɣaddɪm latadʒdɪ:d urruʕʕa*  
Ahmed, tell me how can apply to renew my driving license?

Ahmed: سهله. موقع ابشر تلاقي فيه كل شي، موقع بطران، ما يحتاج تشيل اي اوراق معك. كل شي اونلاين.

*sahla mawqɪʕ ʔabʕɪr tla:ɣɪ fɪ: kul ʕay mawqɪʕ baʕra:n ma: yɪħta:dʒ tʕɪ:l ʔay ʔawraq maʕak kul ʕay unlaɪn*

Easy. You will find everything on Absher website. It is a comprehensive and integrated website; you don't need to carry any documents. Everything is online.

The usage of *baʕra:n* extends beyond describing individuals to encompass places or systems that are exceptionally well-equipped and efficient. Native speakers of TSA employ it to describe a market, shop or any other site or website as being complete in itself, where one finds any relevant item or service he or she needs. Saleh wanted to renew his driving license and during a meeting with

his friend, Ahmed, he asked him about the procedures involved in this process. In his response, Ahmed mentioned the expression *baṭra:n* to imply that the Absher website is well-integrated and of a comprehensive nature, so Saleh would not need to go to any physical office or bring any paper documents. Everything could be handled online through the website. The use of *baṭra:n* in example 3 emphasises its application in contexts where completeness, convenience, and excellence are recognised.

#### 4. Indicating enjoyment and pleasure

- Context 4: Abdullah meets his cousin, Maher, at the supermarket and while buying some items, the following conversation takes place:
- Abdullah: وين كنت البارح؟  
*we:n kunt ɪlba:rɪh*  
 Where were you yesterday?
- Maher: كنت مشغول مع الوالد.  
*kunt maʃgu:l maʃ ɪlwa:lɪd*  
 I was busy with my father.
- Abdullah: والله فانتك هدى الشام، رحله كانت مره حلوه، تمشيننا تمشيه بطرانه.  
*walla fa:tɪtak hada ɪffa:m rɪhɪh ka:nat marra hɪlwa tmaʃʃa:na tamʃi:ya baṭra:na*  
 By God, you really missed Hada Al-Shaam. It was a very nice trip; we walked an enjoyable walk.

In addition to people and places, the usage of *baṭra:n* extends to include activities and experiences. This encompasses recreational activities such as trips and outings. For example, Abdullah recounted his walk with his friends to Maher. Abdullah employed the expression *baṭra:n* to signal the extreme happiness and enjoyment they experienced during the trip. Employing *baṭra:n*, Abdullah highlighted the outstanding quality of the walk, implying that it was an extraordinarily enjoyable and fulfilling experience rather than just a routine activity. In this context, the expression *baṭra:n* serves to indicate the memorable and delightful nature of the experience and encapsulates a sense of supreme satisfaction as the walk outweighed the expectations and provided significant pleasure.

#### 5. Meaning mesmerising

- Context 5: Ali and Hasan are two friends; they are admirers of the renowned Saudi singer Mohammad Abdo. After they watched his live performance on television, the following day, they met and had the following conversation.
- Ali: البارح كانت حفلة محمد عبده في الرياض، يخي على قد عمره لكن لازال عنده صوت رائع.  
*ɪlba:rɪh ka:nat hɪflat mɦammad ʕabdu fɪ rɪya:z yaxɪ ʕala gad ʕumru la:kɪn la:za:l ʕɪndu ʕot ra:ʔɪf*  
 Yesterday, there was a concert by Mohammad Abdo in Riyadh. Oh brother, despite his age, he still has a wonderful voice.
- Hasan: صوت أبو نوره صوت بطران.  
*ʕot ʔabu nu:a ʕot baṭra:n*  
 The voice of Abu Noura is mesmerising voice.

The expression *baṭra:n* is also used to delineate human characteristics such as vocal timbre or physical state. Within the contextual illustration of example 5, Ali commented on the performance of the Saudi singer, appreciating his vocal prowess despite his old age. Hasan's response implied an agreement with Ali's observation, adding a higher layer of admiration by characterising the voice as mesmerising and captivating. Hasan employed the expression *baṭra:n* to emphasise and add more appraisal to what Ali said about the voice.

#### 6. Indicating physical strength and development

- Context 6: Similar to the thematic elements in Contexts 1 and 2, Waleed and Majed have a passion for football sports. They met in the interval between the classes and engaged in the following conversation.
- Waleed: شفت محترف الاهلي الجديد!  
*ʃuft muɦtarɪf ʔɪlʔahlɪ ʔɪldʒadɪ:d*  
 Have you seen the new professional player of Al-Ahli?
- Majed: والله ما شفت لعبه بس شكله لاعب.  
*walla ma: ʃift lɪʕbu bas ʃɪklu la:ʕɪb*

- Waleed: I haven't seen his performance; he seems a good player.  
 جسمه بطران بس مدري عن لعبه.  
*dʒɪsmu baʔra:n bas madrɪ ʕan lɪʕbu*  
 His body is muscular, but I don't know about his playing abilities.

The pragmatic function of the expression *baʔra:n* extends beyond its conventional usage to include the description of the physical attributes, such as a well-developed or muscular physique. This expanded application of *baʔra:n* is evident in diverse usages. In the contextual illustration of this function, Waleed's comment encompasses the expression *baʔra:n* to convey that the player is muscular.

#### 7. Signalling extreme wealth

- Context 7: Samar and Kholood attended the wedding of a well-known rich Saudi local. A week later, they met somewhere, and the following conversation took place.
- Samar: حضرت زواج الراجحي الأسبوع الماضي؟  
*ħazart zawa:dʒ irra:dʒħɪ ʔɪlɪsbu:ʔ ʔɪlma:zɪ*  
 Did you attend Al-Rajhi's wedding last week?
- Kholood: إي. كان زواج عادي مو على قد الفلوس الي عنده مع انه بطران.  
*ʔɪ: ka:n zawa:dʒ ʕa:dɪ mu: ʕala gad ɪflu:s ʔɪllɪ ʕɪndu maʕ ʔɪnnu baʔra:n*  
 Yes. It was a simple wedding, not reflective of the amount of money he has, despite being wealthy.
- Samar: بطران كثير.  
*baʔra:n kθɪ:r*  
 Very wealthy.

The pragmatic meaning of the expression *baʔra:n* conveyed in this context has a notable similarity to its conventional one. As the conventional meaning describes someone rich and wasteful, in this context, it refers to a very rich person without necessarily implying wastefulness. This is clear in the above scenario. Kholood answered Samar's question using the expression *baʔra:n* meaning that the person they are talking about is extremely rich as implied in *mu: ʕala gad ɪflu:s ʔɪllɪ ʕɪndu* "not reflective of the amount of money he has". Emphasising Kholood's meaning, Samar added *baʔra:n kθɪ:r* "very wealthy".

#### 8. Denoting luxury

- Context 8: Layla and Hind are two close friends who frequently discuss and exchange advice and opinions about most of their issues. Layla sought advice from Hind and said:
- Layla: ابغى ابيع سيارتي واشتري سياره حديثه. ويش رايك؟  
*ʔbxa ʔabrɪ:ʕ sayya:rtɪ wʔaftarɪ sayya:ra ħadɪ:θɪh weɪʃ ra:yɪk*  
 I want to sell my car and buy a new one, what do you think?
- Hind: اشتري من الصينى الجديد، والله سياره بطرانه، كل شي لمس.  
*ʔɪftɪrɪ mɪn ɪʃʃɪ:nɪ ɪldʒadɪ:d walla sayya:ra baʔra:na kul ʔay lams*  
 Buy one of the new Chinese cars. By God, it is a luxurious car; everything is touch-controlled.

The expression *baʔra:n* is employed to denote a high quality of something including houses and cars. In this example, Hind advised her friend to purchase a Chinese car describing it as *baʔra:na* to convey the meaning of luxurious, sumptuous, or splendid. Moreover, this sense is reinforced by Hind's remark that *kul ʔay lams* "everything is touch-controlled", emphasising the advanced features and superior quality of the car. This usage illustrates how the term *baʔra:na* can be pragmatically extended to encompass an elevated standard of excellence and sophistication. evidence to Hind's intended meaning of *baʔra:na*.

#### 9. Denoting that something is exceptional or outstanding

- Context 9: Ibrahim and Fahd meet in a café and talk about diverse topic related to their social life. They are interested in real estate. Ibrahim initiated the conversation about one of their friends.
- Ibrahim: أبو مشاري عارض ارضه للبيع بس طالب فيها كثير.  
*ʔabu mʃa:rɪ ʕa:rɪz ʔarzu lalbeɪʃ bas ʔa:ɪb ʔɪ:ħa kθɪ:r*  
 Abu Mshari is offering his land for sale, but he is asking for a high price.
- Fahd: بتسوى وبتستاهل. موقع الأرض بطران، جايه ع ثلاث شوارع.

*btiswa wibtista:hal mawqif ilʔarʔ baṭra:n dʒa:yih ʃa θalaθ ʃawa:rif*

It is worth and deserves it. The location of the land is exceptional; it is situated on three streets.

Native speakers of TSA frequently employ the expression *baṭra:n* to denote something as exceptional or outstanding when compared to other items within a given domain. For example, in context 9, upon hearing from Ibrahim about their friend Abu Mshari's intention to sell his piece of land at a relatively high price, Fahd agreed to the high price due to the location of the land. He described it as *baṭra:n*; thereby, associating qualities of excellence and uniqueness with its location.

#### 10. Conveying a sense of extraordinary beauty or allure

Context 10: Omar and his friend Hamad are both fans of a renowned Lebanese singer. While watching her performance on a television channel, the following interaction takes place.

Omar: هذي المغنيه جسمها بطران.

*ħa:ðɪ ʔilmuxanɪyya dʒismha baṭra:n*

This singer's body is extremely beautiful.

Hamad: مره بطران. كل ما تكبر تحلى أكثر.

*marra baṭra:n kul ma tɪkbar tɪħla ʔakθar*

Very beautiful. The older she gets, the more beautiful she becomes.

Within this context, the expression *baṭra:n* is used to denote a sense of exceptional beauty or attraction. While watching the singer's performance, Omar employed *baṭra:n* to signal the remarkable level of attractiveness he perceived in her physique "جسمها بطران", a comment that received acceptance from Hamad who further emphasised the meaning by remarking "مره بطران" and added more elaboration on her beauty.

#### 11. Symbolizing admiration

Context 11: Faris and Mitib are watching a football game on television in a café. Faris directs Mitib's attention to a tactic executed by one of the players.

Faris: شفت كيف لعبها اللاعب؟ محترف.

*ʃuft keɪf lɪʃɪbha ʔɪla:ʃɪb muħtarɪf*

Did you see how the player played it? Professional.

Mitib: أي والله. لعبه بطرانه.

*ʔɪ: walla lɪʃɪh baṭra:na*

It is true; it is lovely.

Native speakers of TSA utilise the expression *baṭra:n* in diverse contexts. For instance, they use it in sports to describe players' impressive tactics. In example 11, Faris drew the attention of Mitib to a player's tactic, implying that it was a skilful move executed by a professional player. In response, Mitib agreed with Faris about the quality of the tactic and signalled his admiration for this by using *baṭra:n* to convey the meanings of 'lovely' and 'wonderful'.

#### 12. Indicating that something is nice or lovely

Context 12: While in the university library, Mshari and Sameer take a break. Mshari initiated a conversation about the trip their classmates had already planned.

Mshari: جاي بكره ع الرحلة؟

*dʒa:y bukra ʃar rɪħlɪh*

Are you coming on the trip tomorrow?

Sameer: أكيد. لان الجو بكره بطران.

*ʔakɪ:d lɪan ɪldʒaw bukra baṭra:n*

Sure, because the weather is lovely tomorrow.

Furthermore, weather conditions can be *baṭra:n* as the TSA speakers employ this expression to indicate that it is pleasant and wonderful. In this scenario, Sameer's response to Mshari's question incorporated the expression *baṭra:n* which connotes positive meanings such as 'lovely' and 'wonderful'.

#### 13. Implying that something is extremely beautiful



- Context 13: About a month following the conversation referenced in context (8), Layla engages in a phone conversation with her friend, Hind. During the conversation, Hind asks Layla about her intention to purchase a new car. Layla responds:
- Layla: شريتها. بتخيل. لون السيارة من الداخل مره بطران.  
*fareitha bitxabbil lon issayya:ra min idda:xil marra baṭra:n*  
 I bought it. It is amazing. The interior colour of the car is very beautiful.
- Hind: الف الف مبارك.  
*ʔalf ʔalf muba:rak*  
 A thousand congratulations.

In TSA, the expression *baṭra:n* is also employed to describe the beauty and vividness of colours. It conveys a strong connotation of admiration and aesthetic appreciation. In this scenario, Layla is very excited about her new car; she described the interior colour of the car as *baṭra:n* to signify the exceptional and striking beauty of the colour.

The above analysis shows the multipurpose nature of the expression *baṭra:n* in Taif Spoken Arabic (TSA). It is utilised to serve 13 different pragmatic functions that cover a wide range of meanings, including extreme talent, perfect performance, completeness, enjoyment and pleasure, mesmerising qualities, physical strength and development, extreme wealth, luxury, excellence and uniqueness, exceptional beauty and allure, and admiration. The expression *baṭra:n* can describe extremely skilled people who demonstrate excellent capabilities and stand out significantly in their fields such as musicians and football players reflecting the expression's flexibility and positive connotations in TSA. As seen in the analysis of the above scenarios, the context where the expression *baṭra:n* occurs plays a crucial role in understanding the different meanings of *baṭra:n* which, in turn, leads to understand correctly the conveyed message. In this regard, the study agrees with the findings of Al-khawaldeh's (2018) study. Thus, knowledge of the implied meanings of *baṭra:n* enhances communication without which communication failure may occur between the interlocutors. Moreover, the findings of this study are in harmony with those of Al-Shishtawi (2020), Al-Saidat et al. (2024), Kebabi and Al-Khanji (2024), Almohawes (2023) and Aljutaily (2021), who investigated the expressions *mashi*, *mayyit*, *saha*, *halhen* and *t'ayb*, respectively.

## 5. Conclusion

The present study has aimed to investigate the discourse analysis and pragmatic functions of the expression *baṭra:n* 'rich and wasteful' in TSA. It identified 13 pragmatic meanings that signal positive connotations of extremity denoted by this expression. These meanings include describing talent, performance, completeness, enjoyment, pleasure, strength, wealth, luxury, uniqueness, beauty and admiration. *baṭra:n* and other discourse markers in TSA need more attention from researchers to help learners of TSA successfully recognise their functions and meanings to convey and understand messages in everyday conversations and avoid any probable intercultural gap between the speaker and the addressee. Therefore, employing *baṭra:n* in interactions leads to an understanding of the native speakers' culture and customs.

Further studies of the same expression are encouraged in different Saudi dialects to compare and find new functions of this expression. Moreover, other discourse markers in TSA can be investigated to enrich the fields of pragmatics and discourse analysis in general and of TSA in particular in an attempt to facilitate communication for non-native speakers of TSA.

**Funding:** Please add: This research received no external funding.

**Conflicts of Interest:** The author declares no conflict of interest.

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