

## The Pragmatic Functions of 'Mashi' in Modern Arabic Language

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### Abstract

The discourse marker 'mashi', literally means 'walking', has gained a variety of pragmatic (i.e. contextual) meanings over time; and has become one of the most common discourse markers in daily interactions among Arabs. Data has been collected from the website Arabicorpus where more than 400 instances of the DM 'mashi' were found. The study enumerates 28 different functions of the DM 'mashi' depending on its contextual realizations: threatening, approval, walking, end the speech, etc. The sample of the study consists of all 65 English language Ph.D students in two divisions in The University of Jordan, 47 questionnaires data were tested. The results indicated that the use of the word Mashi was understood to 87.9% by the sample of the study.

**Keywords:** Contextual meaning, discourse marker "mashi", Modern spoken Arabic, corpus

### 1. Introduction

This study is an examination of the use of the Discourse Marker "Mashi" in Modern Arabic language (Henceforth DM). DM is a linguistic type that is mostly utilized in oral conversations to connect speech units to each other (e.g. well, but, still, oh, hmm, okay, and, however, I mean, you know, so, etc.). It is a significant element that shares the coherence of the spoken discourse and plays a main role in its interpretation. It is also significant in explaining the communication intentions of the interlocutors. DM can be localized, and relate to contiguous units immediately to talk to each other or to the world. According to Piurko (2015) despite the role of DM in the production of texts, it is believed that the signs of speech are empty and grammatically optional. However, instead of seeing those as one of the easiest and most meaningful, speech signs meet a variety of pragmatic functions at the scriptural level and interpersonal relationships. It is claimed that speech marks, which refer to different types of boundaries, help to alter the spoken speech or mark a loop in written speech, perform textual tasks.

Language contains an invaluable treasure of linguistic and social terms that serve many functions and purposes, regardless of its type and family. These terms are often spoken rather than written, which explains why they are often ignored. Marmorstein (2016) stated that among linguists concerned with the natural structure and dynamics of language, DM remains a constant concern. Although it can generally be dispensed with to construct well-formed sentences, the signs of discourse are virtually indispensable for producing any stretch of unscheduled natural discourse, thus providing a salient expression of its structural distinction. However, DM is not only a means of promoting coherent speech, but also indicators that teach the listener mental processes and interactive movements performed by the speaker. The analysis of DM therefore provides a promising way to unravel the workings of natural discourse at a number of interrelated sentences.

"Mashi" is also pragmatic and problematic in nature and seems to serve as a unit of language with a wide scope of context-dependent references. As it will be exemplified in different contexts, this marker draws attention and focus on the proposition being conveyed within and across sentence boundaries. It covers more or less the functions and meanings of well, agree, right, end, ok, so, no problem, anyhow and good and so on. The word "Mashi" is defined as a common Arabic word, used in many Arab countries including Egypt, Jordan and Saudi Arabia, and has many meanings such as, ok, good, and moving. So, Shabi (2016) explained common Arabic word as the dialect spoken in the present era of the standard spoken in the era of spontaneous eloquence and dialects, and suffered many changes after the mixing of Arabs with others, such as the fall of the expressions in all cases and others, because the daily communication is subject to error other than the language of writing, Speech expression. The subject of this article is the (DM) "Mashi" in Arabic, which is used specifically in operative discourse. The word "Mashi" is a lexicon that has several meanings according to its position within the context. It is also considered to be very frequent in spontaneous conversation in many Arabic dialects.

### 1.1. Objectives of study

The purpose of the study is to identify the use of the word *Mashi* according to Arabi corpus, and to know the extent of knowledge of Arabic students from non-Arabs of those uses, the aim of the study is to formulate in clearing out The pragmatic functions of ‘*mashi*’ in Modern Arabic Language.

### 1.2. Defining of Discourse Marker

There are many definitions of Discourse Marker according to many researchers, where Fraser (1999) showed that the term Discourse Marker has various meanings for various researchers, and he find work on Discourse Markers done according to many of labels involving (discourse connectives, discourse operators, discourse particles, discourse signaling devices, phatic connectives, pragmatic connectives, pragmatic expressions, pragmatic formatives, pragmatic markers, pragmatic operators, pragmatic particles, semantic conjuncts, sentence connectives). Jucker (1993) indicated that occasionally the term ‘discourse particle’ is utilized mutually with the term ‘discourse marker’. E.g. utilizes the former term to indicate to same linguistic elements for which utilizes the latter. Occasionally the two terms are utilized to refer to varied phenomena. DMs also defined as "sequentially dependent elements which bracket units of talk, where it combines interactional and variation approaches to discourse to analyze the roles of markers in co-constructed discourse" (Alami 2015: 2). Schiffrin (2005) showed that Discourse markers expressions (such as well, but and oh) are one collection of linguistic Elements that work in expressive, textual, cognitive and social fields. Hutchinson (2004) defined DMs as "lexical items (possibly multiword) that signal relations between propositions, events or speech acts".

### 1.3. Language Competence and performance

A native speaker of Specific language has the automatic ability to recognize the practical function of the word when applied in different contexts. This ability is part of the native speaker's knowledge of the language. The Cuurent study examines the (DM) "*Mashi*". In this study, identifying Discourse Marker "*Mashi*" relied on the Arabic competence of language especially when "*Mashi*" is used in different context. A native speaker of specific language has also the ability to produce utterances in many contexts, where this ability is considered as performance. Competence and performance are known as part of the basic generative grammar. Competence considered as the basic knowledge of language. Also, it is concerned with comprehension performance is relevant to the speak (spoken or written) (Brown, Malmkjær and Williams 1996).

Language Competence is defined as a broad term which involves linguistic or grammatical competence, discourse competence, sociolinguistic or socio-cultural competence, and what might be called textual competence. The specific learning outcomes under the heading Language Competence deal with knowledge of the language and the ability to use that knowledge to interpret and produce meaningful texts appropriate to the situation in which they are used. Language competence is best developed in the context of learning activities or tasks where the language is used for real purposes, in other words, in practical applications (Littlemore and Low 2006). Competence is also the rules that a user has mastered, so that it may be possible for that user to produce and understand an infinite number of sentences. Moreover, competence enables the speaker to recognize mysterious sentences; it lets accepting apparently meaningless speakes as syntactically correct and making some sence. For examble, an English speaker can differentiate if the sentence is incorrect or not even if not used before. A native speaker has the knowledge of the words used in his language, whetger in formal interactions or in informal ones (Chomisky 1986).

A native speaker has the knowledge to use expressions in many contexts to achieve communication. Pragmatic expressions are part of the original competence of the speaker. Pragmatic expression may seem aesthetically free among a speaker who has language competence. Competance defined by Lyons (1995) as knowledge in a particular language, by those who have knowledge are able to produce and understand the terms regarding to this language. Djigunovic (2007) showed that Communication competence is consist of two words, which are meant to combine efficiency on communication. Djigunovic (2007) suggested that communicative competence involved two words, whose combination mean competence to communicate.

Whatever, to communicate successfully in the target language, the pragmatic competence in the second language must be well developed. Language competence is difficult for the second language learner, where communicative competence has many categories, such as linguistic competence and pragmatic competence. Chomsky (1981) defined pragmatic competence as the ability to put language in international settings to use, to link intentions and objectives with linguistic means at hand. The adoption of pragmatic competence as a second language learning goal does not necessarily mean that pragmatism requires any special attention in the teaching of language. Pragmatical knowledge develops simply along with lexical and grammatical knowledge, without the need for any educational intervention (Rueda 2006).

So, it is important that the native speaker utilizes difficult words and expressions for non-native speakers to understand. Pragmatic competence is a specific concept, which includes language competence and communication competence as well as an idea of how to build the context and what participants require. Participants, status, age, status and other features are part of the communication context (De Aquino 2011).

## 2. Theoretical background

The linguists were concerned with the discourse markers (DMs). They dealt with many topics that had a value in the linguistic structure within the discourse. The markers formed an important starting point for researchers in the literary texts and their linguistic fabric on the significance of the linguistic and non-linguistic marker (Farouk 2018). A study of Fraser (1999) aimed to clarify the status of discourse markers. The study was based on research, literary reviews and previous studies. Lexical expressions have been studied under various labels, including discourse markers, discourse connectives, discourse operators, pragmatic connectives, sentence connectives, and cue phrases. After reviewing prior theoretical research, Study defined discourse markers as a class of lexical expressions drawn primarily from the syntactic classes of conjunctions, adverbs, and prepositional phrases.

Feng (2010) pointed out that DMs terms are one group of linguistic items that work in discourses of many methods. He also indicated that DM taught in a diversity of languages and examined in many of kinds and reactive contexts since the late 1980's, though various researchers do not concur on how to define them. Ariel (2009) showed that discourse and grammar are two totally different aspects of persons' communication. Grammar considered as a many of language-specific symbols, usually limited to units at the sentence level. It directs speakers on how to construct sentences correctly, which are then assembled through a completely different set of principles (discourse) in a coherent discourse. Discourse is the output of the utilize grammar in certain natural contexts. It usually includes a many of words (most sentences) that are organized in a non-random way. Discourse is a pattern of markers related to groups, persons, or even subjects. Each format of the discourse has controversial features distinguish it from other patterns, and these features are determined by the experts of discourse or rather specialist in the discourse analysis (Fagari 2013).

DM defined as "sequentially dependent elements that bracket units of talk, i.e. non-obligatory initial items that function in relation to ongoing talk and text" (Pjurko 2015: 16). It is also "cue phrases are linguistic expressions — such as okay, but, now, anyway, by the way, in any case, that reminds me — which may, instead of making a 'semantic' contribution to an utterance (i.e., affecting its truth conditions), be used to convey explicit information about the structure of a discourse" (Kawamo, Himazu and Awabata 1996). Ms are generally referred to as "connecting words," "connecting phrases," or "sentence connectors". Can be described as "glue" that binds part of the writing, making different parts of the text "stick together" (Chuang 2017).

Vickov and Jakupčević (2017) investigated the use of discourse markers in nonnative (Croatian) EFL teachers' talk with primary and secondary school students. The study concentrated on the occurrences and frequencies of discourse markers, but it also provided an account of the function distribution of the three most frequently used discourse markers (ok, so, and). The quantitative and qualitative analyses of the recorded transcriptions revealed that the teachers used a variety of discourse marker, almost exclusively the ones typical of classroom management and classroom discourse organization, with no significant differences in the patterns of discourse marker use with the primary and secondary school students. The discourse markers fulfill a number of structural and interpersonal functions mainly aimed at providing coherent and stimulating classroom discourse. Study recommended that raising awareness of the diversified functions of discourse markers, which could facilitate non-native EFL teachers' overall lesson organization and structuring of particular teaching segments.

## 3. Literature review

There are many studies related to discourse marker or pragmatic function that helps the current study, Al-Ghoweri (2016) aimed to shed some light on the use and pragmatic functions of '*aḡalakov'allah*' (may God elevate you) in Modern Arabic language. Study was carried out on Jordanian native speakers of Modern Arabic language. Study sample consisted of (13) individuals of both genders (male and female), and different age groups (young, middle-aged, and old). Study asked the participants when and why they use '*aḡalakov'allah*' (God elevate you) in daily interactions. Study showed that '*aḡalakov'allah*' (God elevate you) is used in Modern Arabic language for certain functions. It also showed the usage of '*aḡalakov'allah*' (God elevate you) in Modern Arabic language is associated with animals, impure Places, reprehensible situations. It is used to express indirect politeness since animals, impure Places, reprehensible situations are considered to be taboos in Jordanian culture. Marmorstein (2016) explored the range of the use of the discourse marker *yaʕni* (lit. "it means") in a corpus of interviews with Cairene women in Egypt. The analysis of *yaʕni* carried out within a framework, which aimed to capture both the cognitive processes and the communicative goals which *yaʕni* facilitates and cues.

Study showed that *yafni* is a marker whose core function is to signal the speaker's cognitive efforts to get to her point, that is, to produce the most satisfying expression of her intended message, relative to the local or global topic of discourse. Al Rousan (2015) examined the use of the discourse marker '*Ma3 Nafsak*' in Saudi Spoken Arabic. The study explored the pragmatic function of '*Ma3 Nafsak*' in the online conversation of young Saudis. Study sample consisted of 17 young Saudi students through user-diaries, consisted of 262 natural online conversations in which 132 cases of '*Ma3 Nafsak*' occurred.

Data were analyzed with regard to the pragmatic functions of the discourse marker. Study showed that '*Ma3 Nafsak*' serves 12 different pragmatic functions based on the context in which it is used. Study also emphasized the significant of the context in the interpretation of discourse markers. Study recommended that Conduct further research on this study. Mehawesh and Jaradat (2015) assumed that the expression '*inshallah*' has various non-literal meanings besides the literal one which is an invocation to Allah to enable the speaker to achieve a positive or a negative action. The non-literal meanings, on the other hand, are all cases of flouting Grice's maxim of quality, whereby the speaker does not mean what the words literally mean; however, the addressee or the hearer can figure out the message intended by the speaker. Study found out that the various non-literal meanings '*inshallah*' serves are: irony, which a typical means for flouting the maxim of quality, threatening, wonder, yes/ok, prohibition, and wishing. Moreover, the study showed that the utterances containing the expression '*inshallah*' will not give the same meaning after the removal of '*inshallah*'.

Alami (2015) indicated that in his study a review of related literature for pragmatic functions of discourse markers. Study relied on reviewing the theoretical approaches towards discourse markers that ushered in the past three decades. Study provided the reader with the knowledge about how DMs operate at textual and interpersonal levels of discourse, where the implementation of the study were for those who interested in DMs and their functions in making conversation smooth. Study showed that studies on spoken language in real-life contexts increased dramatically. As a result, some of the features previously considered "empty", "superfluous" and redundant- such as sort of, "*y know*" and well, now are considered as crucial aspects of interpersonal communication. These expressions called "discourse markers" or "pragmatic expressions" have been of "substantial interest to researchers studying situated language use because of their role in demarcating discourse connections as well as their potential for indexing social relationships".

Alazzawie (2014) indicated to lexical item '*yamawwad*', which is the functional discourse unit with several different functions that are dependent upon context, where study showed that its function difficult to define since it varies with context but, at the same time, it is a topic of great interest in the study of discourse, pragmatics and speech acts. The material used in study came from dyadic conversations that were written and transcribed. The range of contexts where '*yamawwad*' occurs were identified and then classified into sections according to the various contextual meanings and functions of this pragmatic marker.

Kanakri and Al-Harahsheh (2013) explored the discourse functions of the discourse marker "*?a:di*" in Modern Arabic language. The data analyzed consisted of 20 video-taped dyadic conversations in Jordanian Arabic. These conversations were transliterated and then translated into English. Discourse analysis is employed as a theoretical framework for the current study. Study showed that the adjective "*?a:di*" has many discourse functions, its pragmatic meaning relies on the context of situation and its translatability is cultural specific. Study recommended that the present study motivates many scholars to tackle many similar linguistic issues and phenomena in Arabic. Study of Hellermann and Vergun (2007) aimed to investigate the classroom interaction and in-home, bilingual interviews. Study sample consisted of 17 adult learners of English with no previous formal English language instruction in order to find the frequency of use and some functions of forms of language, which not explicitly taught: the discourse markers well, and like. Previous findings in this area are based most often on data from more advanced language learners and do not present a clear picture of which learners use these markers more often or why. Study showed that this set of learners used few discourse markers. A review of the focal students' background information (including language use patterns outside the classroom) suggested that the students who use more discourse markers might be the students who more acculturated to the US. This suggested that the students who comprise the population at the data collection site, in general, remain, to some degree, isolated from English language culture in the US.

#### **4. Methodology**

The present study follows quantitative method of research. The data were collected using questionnaires carried out on the study sample which involves (28) selected texts from <http://arabiccorpus.byu.edu/search.php>, then transliterated into Arabic, and then they were translated into English. The data were examined thoroughly in order to arrive the various meanings of (DM) *mashi*. The study used spss system for statistical analysis. The researcher started calculating manually then sused the spss system.

#### 4.1 Participants of study

The sample of the study consists of all 65 English language Ph.D. Students in two sections in the University of Jordan. A total of 65 questionnaires were distributed 53 were collected 6 questionnaires have been neglected due to uncompleted answers and unreturned, 47 questionnaires data were suitable to be tested, table No1 represents the study sample demographic variables:

**Table (1) Gender**

Gender	Frequency	Percent
MALE	18	38.3
FEMALE	29	61.7
Total	47	100.0
<b>Age</b>		
25 AND LESS	26	55.3
26-35	14	29.8
36-45	7	14.9
Total	47	100.0

Table No. (1) Shows that % 61.7 of the samples were females, %38.3 were males, %55.3 of the samples have less than 30 years old. %36.1 have 30-40 years old.

#### 4.2. Presenting of data Analysis

In data analysis the researcher focuses on the following:

- 1- Having some examples and sentences of the term "*Mashi*",
- 2- Translation the term "*Mashi*" according to its location in the sentence,
- 3- Brief analysis on the translated sentences depending on Frequency, means and standard deviations for the sample responses, which were calculated for each statement on the questionnaire. Where the researcher asked the participants about the use "*Mashi*" in daily interactions. The pragmatic meanings of "*Mashi*" were grouped and translated under different categories. The analysis in this study includes the Discourse Marker "*Mashi*" that occur in the Arabic speak communication. The following examples are taken from the speaking by some Jordanian people, which contain the word "*Mashi*", where the meaning of this term is different from one sentence to another according to the formula of speech.

#### 4.3. Examples of mashi

Therefore, the researcher has discussing the term "*Mashi*" meanings for giving more elaboration on the subject. After a thorough careful examination of the collected data, the study found that the Arabic discourse marker "*Mashi*" have the following functions:

- 1- "*Mashi*" means "Good" as in "*Mashi Alhal*" (ماشي الحال).

For example:

- a) Ghadeer: "How are you?"

Khaled: "*Mashi alhal*" ماشي الحال "I am good"

Depending on the example here, if somebody ask you that "How are you?", then sentence "*Mashi alhal*" means (Ok or I am good). Jordanians usually use the word "*Mashi*" when they asked about their selves, while you rarely find a Jordanian responding with a different answer. Jordanian responded many other questions with "*Mashi alhal*" such as the following:

- b) Omar: How is your job?

Ammar: "*Mashi alhal*"

- c) Odai: What do you think of your brother's marriage?

Anas: "*Mashi alhal ma3o*" (ماشي الحال معه).

In some cases, the answer "*Mashi alhal*" gives a negative meaning, such as if the person is not in good situation, unless he responds with "*Mashi alhal*" to shorten the answer.

There are some examples of negative meaning of "*Mashi alhal*" in Jordanian culture:

- a) A poor person (has nothing to eat) asked about his situations, and the poor person responds to him as "*Mashi alhal*".

In this example, poor person answered as his situation is good, while in fact, he is not good because he has nothing to eat. Jordanian people (poor one of them) usually respond with this answer, which indicates the self-chastity of these people.

b) Ahmed is in a hard traffic accident. Someone asked him how is your car, and Ahmed responds with "*Mashi halha*". In this example, Ahmad responded as his car is in good situation, while his car is not good in order to that hard accident which happened to Ahmad. Therefore, Ahmed responded with this answer for brevity, and did not want to go into details with anyone.

c) Ali's father is sick. His cousin Omar asks Ali about his father, then Ali responded as "*Mashi halo, Alhamdulillah*" (ماشى حاله، الحمد لله). There, Ali answered as his father is good. In fact, his father is not good due to his sick. However, Ali answered his cousin like that in order to he do not worry about Ali's father.

2- "*Mashi*" means "Ok/ agree" as the following example:

Sam: "We have to travel tomorrow"

Mohammad: "*Khalas Mashi*" (خلص ماشى) which means "Ok, we will".

In this example, if someone need to know if you agree on something or not such as when Sam tell Mohammad that "We have to travel tomorrow", then this sentence "*Khalas Mashi*" gave you the answer, which indicates that "Ok, we will" (Agreement).

## 5. Results and discussion

### 5.1. Presenting Study Results:

(Likert Scale) was used in order to answer the questionnaire items based on the following values:

- **Strongly Agree:** (5) points
- **Agree:** (4) points
- **Neutral:** (3) points
- **Disagree:** (2) points.
- **Strongly Disagree:** (1) point.

The analysis in this study includes the Discourse Marker "*Mashi*" that occur in the Arabic speak communication.

### 5.2. Discussion

The following examples are taken from the speaking by some Arabic people from Arabi corpus website, which contain the word "*Mashi*", where the meaning of this term is different from one sentence to another according to the formula of speech. Therefore, the researcher has discussing the term "*Mashi*" meanings for giving more elaboration on the subject. After a thorough careful examination of the collected data, we found that the Arabic discourse marker "*Mashi*" have the following functions:

#### Mashi Deferent Used:

To identify Mashi deferent meanings, Means, Standard deviation, and correct answers percentage were retrieved, and reached the following results:

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
طردها خارج المحل فأومات برأسها وهي تبتسم وكأنها تقول ماشى	threat	4.106	0.814	82.1%
Taradaha Kharij Almahal Fa?awma?t Bir?siha Wahia Tabtasim Waka?anaha: Taqu:l Mashi				
He kicked her out of the shop, so she nodded her head with a smile as she are saying <b>Mashi</b>				

It is noted that the average Correct Answers percentage was (82.1%) for the usage of *MASHI* as threat.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
الصانع جالس في دكانه يوماً من الأيام إذا برجل أعجمي ماشي في السوق بين الناس	Walk on foot	4.53	0.69	90.6%
Alsa:ʔgh Ja:ls Fi: Daka:nih Yawmaan Min Alʔaya:m ʔtha: Birajl 'A <sup>c</sup> jamiin Mashi Fi: Alsu:wq Bayn Alna:s				
The jeweler is in his shop, while a foreign man Mashi in the market among people.				

It is noted that the average Correct Answers percentage was (90.6%) for the usage of *MASHI* as Walk on foot.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماذا يربح من كل ذلك؟ ذلك هو سؤال آخر؟ ولكنه يأتي كل يوم. اذاً... ماشي الحال، والأ لكان كفّ عن ذلك	Benefit	3.87	1.09	77.4%
Matha: yarbah min kul thalik? thalik hua su:a:l a:khar? walakinah ya?ti kula yaum. ethan... mashi alhal, wailla laka:na kf <sup>c</sup> n thalik.				
What does he gain from all this? Is that another question? However, he comes every day. So ... <i>Mashi</i> things, otherwise he would stop				

It is noted that the average Correct Answers percentage was (77.4%) for the usage of *MASHI* as Benefit.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
وما أن قصدته مستفسراً منه عن علة هذا الاستهتار حتى ارتسمت علي محياه ابتسامة تحولت إلي ضحكة بلهاء برزت فيها نواجذه وهو يقول كله ماشي	Accept something unpopular	4.31	0.79	86.2%
wama ʔn qasadatahu mustafsiran minh <sup>c</sup> n <sup>c</sup> lt hatha ʔlʔistihtar hatta: ʔirtasamat <sup>c</sup> la: muhyahu ʔbtisamatan tahawalat ʔla: dahkatan balha:ʔ barazat fiha: nawjithuh wahu yaqul klhu mashi.				
As I have asked him about this irreverence, a smile had been drawn on his face then turned into a foolishness laughter while he is saying <i>Mashi</i> .				

It is noted that the average Correct Answers percentage was (86.2%) for the usage of *MASHI* as Accept something unpopular.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
في استراحة صيدا، ذات مساء، سألت النادل: لماذا القلعة غارقة في الظلام؟ قال: هناك خلاف على دفع فاتورة اضاءتها بين بلدية صيدا ووزارة السياحة... مع ذلك تسمع كثيراً ان البلد ماشي، والشغل ماشي، وكل شيء ماشي كالساعة السويسرية	Things go very well	4.30	0.98	86.0%
Fi: aistirahat sayda:, dha:t masa:ʔn, saʔlt ʔlnadl: limadha alqal <sup>ah</sup> ghariqatan fi: althlam? qal: hunak khilaf <sup>c</sup> la: dafec <sup>c</sup> fatu:rt ada:ʔteha: bayn baladiat sayda: wawiza:rat alsiyahah... m <sup>c</sup> dhlk tasma <sup>c</sup> kthi:ran <sup>c</sup> n albalad mashi, walshughl mashi, wakuli shay? mashi kalsa: <sup>c</sup> ah alsuwi:sriah.				
At the Saida break, one evening, She asked the waiter: Why is the castle soaked in darkness? He said: There is disagreement over the payment of bill lit between the Municipality of Saida and the Ministry of Tourism ... However, you often hear that the country is <i>Mashi</i> , and the work is <i>Mashi</i> , and everything is <i>Mashi</i> , like the Swiss watch.				

It is noted that the average Correct Answers percentage was (86.0%) for the usage of *MASHI* as Things go very well.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
الجاي ماشي وخليها ماشية والعمر ماشي والأرض Alja:y mashi ukhali:ha mashiah wal <sup>c</sup> umur mashi wal?rd	Conviction	4.47	0.65	89.4%
Things coming next is <i>Mashi</i> , and let it <i>Mashi</i> , and the age is <i>Mashi</i> , and the land				

It is noted that the average Correct Answers percentage was (89.4%) for the usage of *MASHI* as Conviction.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
وحزن الغلابة مش ماشي ليه؟ wahuzun alghala:bah mish mashi li:h?	Complain	4.15	0.96	83.0%
And the sadness of poor people is not <i>Mashi</i> , why?				

It is noted that the average Correct Answers percentage was (83.0%) for the usage of *MASHI* as Complain.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
لسا ماشي على الدوا الي أعطاك إياه الدكتور؟ Lissa: mashi: <sup>c</sup> laa aldwa: ?li: ? <sup>c</sup> tak ?ya:h alduktur? Are you still <i>Mashi</i> on the medicine that the doctor gave you?	Continuation	4.69	0.56	93.8%

It is noted that the average Correct Answers percentage was (93.8%) for the usage of *MASHI* as Continuation.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
خليك ماشي الحيط الحيط Khali:k mashi alhai:t alhai:t Keep <i>Mashi</i> beside the wall	The behavior	4.30	0.96	86.1%

It is noted that the average Correct Answers percentage was (86.1%) for the usage of *MASHI* as The behavior.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
قاتلها ماشي وضليت ماشي Qutilha: mashi wadali:t mashi I said to her <i>Mashi</i> , she keeps walking away	careless	4.36	0.82	87.2%

It is noted that the average Correct Answers percentage was (87.2%) for the usage of *MASHI* as careless.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
كيف حالك؟ فأجاب ماشي الحال Ki:f halak? Fa?ja:b mashi alha:l how are you? He replied <i>Mashi</i>	I am Ok	4.49	0.62	89.8%

It is noted that the average Correct Answers percentage was (89.8%) for the usage of *MASHI* as I am Ok.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
جيب معاك خبز، فأجاب ماشي Ji:b ma <sup>c</sup> k khubz, fa?ja:b mashi Bring bread with you, He replied <i>Mashi</i>	Approval of the request	4.55	0.58	91.1%

It is noted that the average Correct Answers percentage was (91.1%) for the usage of *MASHI* as Approval of the request.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
جهز حالك اليوم، ماشي توكل على الله، جاي jahiz halak alywm, mashi tawakal ʿla: ?lla:h ,ja:y Prepare yourself today <i>Mashi</i> . Relay on God, coming	confirmation	4.45	0.77	88.9%

It is noted that the average Correct Answers percentage was (88.9%) for the usage of *MASHI* as confirmation.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
قال له: يلا روح من هون، فرد عليه، ماشي هيني رايح qal lahu: yla: ru:h min hu:n, fard ʿlayhi, mashi haini: rayh He said to him: "go away" he replied. <i>Mashi</i> I'm going	Execute an order	4.47	0.65	89.4%

It is noted that the average Correct Answers percentage was (89.4%) for the usage of *MASHI* as Execute an order.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
بدنا نلعب كرة اليوم، فرد عليه صديقه: ماشي ما في مشكلة بس الوقت متأخر bidna nalʿab kurah alyawm, fard ʿlayh sadi:quh: mashi ma: fi: mushkilah bas alwaqt mutʿakhir We had to play the ball today. his friend replied: " <i>Mashi</i> but it's late".	Accept something that is not favored	4.28	0.74	85.5%

It is noted that the average Correct Answers percentage was (85.5%) for the usage of *MASHI* as Accept something that is not favored.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
كنت ماشي وفجأة توقفت عند الجسر لأرى ماذا يحدث هناك kunt mashi wafajʿah tawaqafat ʿind aljisir liʿraa madha yahduth huna:k I was <i>Mashi and</i> suddenly I stopped at the bridge to see what was happening there	walking	4.63	0.53	92.6%

It is noted that the average Correct Answers percentage was (92.6%) for the usage of *MASHI* as walking.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
كيف السيارة معك؟ ماشي حالها الحمد لله kayf alsayarah macak? mashi ha:lha alhamd lila:h Is the car Good it is <i>Mashi</i>	It is OK	4.45	0.69	88.9%

It is noted that the average Correct Answers percentage was (88.9%) for the usage of *MASHI* as It is OK.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
لا تنسى تروح على السوق اليوم ماشي ماشي مش ناسي la tansa: taru:h ʿla: alsu:q alyawm mashi mashi mish nasi: Do not forget to travel on the market today <i>Mashi, Mashi</i> not forgetting	End the conversation	4.34	0.73	86.8%

It is noted that the average Correct Answers percentage was (86.8%) for the usage of *MASHI* as *OK*.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماشى على تعليمات المدرب في النادي؟ mashi ʿla: taʿli:ma:t al mudarib fi: ?lna:di:?	Following coach's instructions	4.38	0.85	87.7%
<b>Mashi, by coach's instructions at the club?</b>				

It is noted that the average Correct Answers percentage was (87.7%) for the usage of *MASHI* as Following coach's instructions.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماشى، انا راح اتصرف معك mashi, ?na: ra:h ?tasaraf macak <b>Mashi, I'm going to deal with you</b>	Threat	4.43	0.74	88.5%

It is noted that the average Correct Answers percentage was (88.5%) for the usage of *MASHI* as Threat.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماشى ومش شايف قدامى mashi wamsh shayif quad:mi: <b>Mashi and I'm not Seeing anything in front of me</b>	Anger	4.32	0.84	86.4%

It is noted that the average Correct Answers percentage was (86.4%) for the usage of *MASHI* as Anger.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
وضعت عشاءك في الفرن، ماشى؟ Wadaʿt ʿsha:ʔk fi: al furn, mashi? I Put your dinner in the oven, <b>Mashi?</b>	Confirmation	4.38	0.64	87.7%

It is noted that the average Correct Answers percentage was (87.7%) for the usage of *MASHI* as Confirmation.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماشى الكلام؟ ماشى الكلام mashi alkali:m? mashi alkali:m <b>Talk is Mashi?</b> <b>Talk is Mashi</b>	Confirm the correctness of speech	4.45	0.69	88.9%

It is noted that the average Correct Answers percentage was (88.9%) for the usage of *MASHI* as Confirm the correctness of speech.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
كم السرعة الي كنت ماشى فيها؟ kam alsirʿah ?li: kunt mashi fi:ha:? How fast <b>you were Mashi?</b>	The Movement	4.55	0.54	91.1%

It is noted that the average Correct Answers percentage was (91.1%) for the usage of *MASHI* as The Movement.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
هذا الرجل ماشي دغري. hadha alrajul mashi dughri: <i>This Guy is Mashi straight ahead.</i>	The behavior	4.51	0.62	90.2%

It is noted that the average Correct Answers percentage was (90.2%) for the usage of *MASHI* as *The behavior*.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
ماشى على القانون بحذافيره mashi °ala: alqa:nu:n bihadha:fi:ruh He is <i>Mashi</i> on the law very carefully	Commitment	4.55	0.54	91.1%

It is noted that the average Correct Answers percentage was (91.1%) for the usage of *MASHI* as Commitment.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
لحظ ماشى معنا تمام alhath mashi ma°ana tamam <i>Luck is Mashi with us very good</i>	Pleasure and optimism	4.34	0.64	86.8%

It is noted that the average Correct Answers percentage was (86.8%) for the usage of *MASHI* as Pleasure and optimism.

Statement	Used for	Mean	Std. Deviation	Correct Answers percentage
لطريق ماشى معنا Altari:q mashi ma°na <i>The Road is Mashi with us</i>	Straightness	4.38	0.68	87.7%

It is noted that the average Correct Answers percentage was (87.7%) for the usage of *MASHI* as Straightness.

The results indicated that the use of the word *MASHI* was understood to 87.9% by the sample of the study and the following table shows the study, Continuation is the most understood usage of the word *Mashi*, 93.78% While benefit was the lowest understood usage of the word *Mashi*, 77.39%.

Usage	percentage
Continuation	93.78%
the movement	92.61%
Commitment	91.06%
The movement	91.06%
Approval of the application	91.06%
Walk on foot	90.64%
A behavior	90.21%
Not bad	89.79%
Contentment	89.36%
Execute an order	89.36%
Approval and confirmation	88.94%
Confirm the correctness of speech	88.94%
Contentment	88.94%
A threat	88.51%

Discipline	87.66%
confirmation	87.66%
Straightness	87.66%
Take care	87.23%
Pleasure and optimism	86.81%
End the conversation	86.81%
Anger	86.38%
Accept something that is not favored	86.22%
the behavior	86.09%
Things go well	85.96%
Accept something that is not favored	85.53%
The grumble	82.98%
the threat	82.13%
Benefit	77.39%
<b>Average</b>	<b>87.9%</b>

## 6. Conclusion

The study has provided an analysis on the pragmatic functions of the (DM) *mashi* which is employed by Arabic speakers in 28 functions. The functions are: Approval, walking, behavior, not bad, contentment, execute, approval and confirmation, a threat, etc. the analysis showed that the use of the word *MASHI* was understood to 87.9% by the sample of the study and the following table shows the study, Continuation is the most understood usage of the word *Mashi*, 93.78% While benefit was the lowest understood usage of the word *Mashi*, 77.39%.

### 6.1. Recommendations

In the light of the findings, the study recommends the following: The need to take into account the meanings and uses of different words in Arabic. The researcher found that the Arabic word has many different uses that may vary according to the local dialect of the state. It also vary according to the text in which it was mentioned.

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#### Appendix

##### Transliteration symbols for Arabic vowels and some consonants

Arabic alphabet	Symbol	Example	Meaning
ء	ʔ	ʔamal	hope
ث	th	tha <sup>ʕ</sup> lab	fox
ج	j	jamal	camel
ح	h	h ub	love
خ	kh	khubz	bread
ذ	dh	dhahab	gold
ز	z	zi:t	oil
ش	sh	shams	sun
ص	s	s ayf	summer
ض	d	d ayf	guest
ط	t	t i:n	mud
ظ	TH	THuhr	noon
ع	<sup>ʕ</sup> c	<sup>ʕ</sup> abd	slave
غ	gh	gharb	west
ق	q	qalam	pencil
و	w	ward	rose

ي	y	yawm	day
َ (فتحة)	a	kataba	he wrote
ُ (ضمة)	u	kutub	books
ِ (كسرة)	i	sin	tooth
مد طويل /ى	a:	ka:tib	writer
ضممة طويلة و	u:	fu:l	beans
كسرة طويلة ي	i:	fi:l	elephant
Diphthongs (أصوات علة مركبة)	aw	mawt	death
	ay	bayt	house

## تحية طيبة وبعد...

يقوم الباحث بإجراء دراسة للتعرف على المعاني المختلفة لكلمة ماشي

الرجاء الإجابة عن أسئلة الاستبانة كافة مقدرا جهودكم في خدمة البحث العلمي، وإن تعاونكم واهتمامكم بالإجابة عن فقرات الاستبانة بدقة وموضوعية أمرأ في غاية الأهمية لمساندة الدراسة علمياً.

## 1. الجزء الأول: معلومات عامة

( عند الاختيار المناسب: X ارجو التكرم بوضع اشارة )

- 1 الجنس:

ب- انثى

أ- ذكر

- 2 الفئة العمرية:

ب- من 30-40 سنة

أ- اقل من 30 سنة

د- أكثر من 50 سنة

ج- من 41-50 سنة

أدناه مجموعة من فقرات ومعاني لـ

حسب مدى صحة وظيفة كلمة ماشي في الجملة ✓

الرقم	العبارات	الوظيفة	بدائل الإجابة				
			موافق تماماً	موافق	مؤكد غير موافق	غير موافق	غير موافق إطلاقاً
1.	طردها خارج المحل فأومات برأسها وهي تبتسم وكأنها تقول ماشي	التهديد					
2.	الصانع جالس في دكانه يوماً من الأيام إذا برجل أعجمي ماشي في السوق بين الناس	السير على الاقدام					
3.	ماذا يربح من كل ذلك؟ ذلك هو سؤال آخر؟ ولكنه يأتي كل يوم. اذاً... ماشي الحال، والأل كان كفّ عن ذلك	الاستفادة					
4.	وما أن قصده مستفسراً منه عن علة هذا الاستهتار حتي ارتسمت علي محياه ابتسامة تحولت إلي ضحكة بلهاء برزت فيها نواجذه وهو يقول كله ماشي	قبول شيء غير محبذ					
5.	في استراحة صيدا، ذات مساء، سألت النادل: لماذا القلعة غارقة في الظلام؟ قال: هناك خلاف على دفع فاتورة اضاءتها بين بلدية صيدا ووزارة السياحة... مع ذلك تسمع كثيراً ان البلد ماشي، والشغل ماشي، وكل شيء ماشي كالساعة السويسرية	سير الامور بافضل حال					
6.	الجاي ماشي وخليها ماشية والعمر ماشي والأرض	القناعة					
7.	وحزن الغلابة مش ماشي ليه؟	التذمر					
8.	لسا ماشي على الدوا الي أعطاك إياه	الاستمرار					

وظيفة أخرى	بدائل الإجابة					الوظيفة	العبارات	الرقم
	غير موافق اطلاقاً	غير موافق	مؤكد غير موافق	موافق	موافق تماماً			
							الدكتور؟	
						السلوك	خليك ماشي الحيط الحيط	9.
						عم الاكتراث	قتلتها ماشي وضليت ماشي	10.
						ليس سيء	كيف حالك؟ فأجاب ماشي الحال	11.
						الموافقة على الطلب	جيب معاك خبز، فأجاب ماشي	12.
						الموافقة والتأكيد	جهز حالك اليوم، ماشي توكل على الله جاي	13.
						تنفيذ امر	قال له: يلا روح من هون، فرد عليه، ماشني هيني رايح	14.
						قبول شيء غير محبذ	بدنا نلعب كرة اليوم، فرد عليه صديقه: ماشني ما في مشكلة بس الوقت متأخر	15.
						الحركة	كنت ماشني وفجأة توقفت عند الجسر لأرى ماذا يحدث هناك	16.
						القناعة	كيف السيارة معك؟ ماشني حالها الحمد لله	17.
						انهاء الحديث	لا تنسى تروح على السوق اليوم ماشني ماشني مش ناسي	18.
						الانضباط	ماشني على تعليمات المدرب في النادي؟	19.
						تهديد	ماشني، أنا راح اتصرف معك	20.
						الغضب	ماشني ومش شايف قدامي	21.
						التأكيد	وضعت عشاءك في الفرن، ماشني؟	22.
						تأكيد على صحة الكلام	ماشني الكلام؟ ماشني الكلام	23.
						الحركة	كم السرعة الي كنت ماشني فيها؟	24.
						السلوك	هذا الرجل ماشني دغري.	25.
						الالتزام	ماشني على القانون بحذافيره	26.
						السرور والتقاول	الحظ ماشني معنا تمام	27.
						الاستقامة	الطريق ماشني معنا	28.

## Questionnaire

Dear .....Greetings,

Accordingly, please read it and answer the following questions carefully and objectively, ensuring that the information collected is classified and it will be used for scientific purposes only.

**Part (A) mark the suitable answer by putting litter (X) put it in the table it is better**

Categories		
1- What is better categories describe your age ?	<input type="radio"/>	Less than 30years
	<input type="radio"/>	30-40 years
2. What is your Gender?	<input type="radio"/>	41-50 years
	<input type="radio"/>	more than 50 years
	<input type="radio"/>	Male
	<input type="radio"/>	Female

Below is a set of paragraphs and meanings of the word walker. Please put an X sign according to the correct function of the word walk in the sentence.

No	Statement	Function						Other functional
			Totally Agree	Agree	Not sure	Not agree	Totally Not agree	
1.	He Kicked her out of the shop, so she nodded her head with a smile as she are saying <b>Mashi</b>	<b>Threat</b>						
2.	The jeweler is in his shop, while a foreign man <b>Mashi</b> in the market among people.	<b>Walk by feet</b>						
3.	What does he gain from all this? Is that another question? However, he comes every day. So ... <b>Mashi</b> things, otherwise he would stop	<b>Benefit</b>						
4.	As I have asked him about this irreverence, a smile had been drawn on his face then turned into a foolishness laughter while he is saying <b>Mashi</b> .	<b>Accept something unpopular</b>						
5.	At the Saida break, one evening, She asked the waiter: Why is the castle soaked in darkness? He said: There is disagreement over the payment of bill lit between the Municipality of Saida and the Ministry of Tourism ... However, you often hear that the country is <b>Mashi</b> , and the work is	<b>Things go very well</b>						

No	Statement	Function						Other functional
			Totally Agree	Agree	Not sure	Not agree	Totally Not agree	
	<b>Mashi</b> , and everything is <b>Mashi</b> , like the Swiss watch.							
6.	Things coming next is <b>Mashi</b> , and let it <b>Mashi</b> , and the age is <b>Mashi</b> , and the land	<b>Conviction</b>						
7.	And the sadness of poor people are not <b>Mashi</b> , why?	<b>Complain</b>						
8.	Are you still <b>Mashi</b> on the medicine that the doctor gave you?	<b>Continuation</b>						
9.	Keep <b>Mashi</b> beside the wall	<b>The behavior</b>						
10.	I said to her <b>Mashi</b> , she keeps walking away	<b>careless</b>						
11.	how are you? He replied <b>Mashi</b>	<b>A am Ok</b>						
12.	Bring bread with you, He replied <b>Mashi</b>	<b>Approval of the request</b>						
13.	Prepare yourself today <b>Mashi</b> . Relay on God, coming	<b>confirmation</b>						
14.	He said to him: "go away" he replied. <b>Mashi</b> I'm going	<b>Execute an order</b>						
15.	We had to play the ball today. his friend replied: "no problem but it's late".	<b>Accept something that is not favored</b>						
16.	I was <b>Mashi</b> and suddenly I stopped at the bridge to see what was happening there	الحركة walking						
17.	Is the car Good It is <b>Mashi</b>	It is OK						
18.	Do not forget to travel on the market today	OK						

No	Statement	Function						Other functional
			Totally Agree	Agree	Not sure	Not agree	Totally Not agree	
	Mashi, Mashi not forgetting							
19.	<b>Mashi, by coach's instructions at the club?</b>	<b>Following coach's instructions</b>						
20.	Mashi, I'm going to deal with you	<i>Threat</i>						
21.	Mashi <i>and</i> I'm not Seeing anything in <i>front of me</i>	Anger						
22.	<b><i>I Put your dinner in the oven, Mashi?</i></b>	<i>Confirmation</i>						
23.	<i>Talk is Mashi?</i> <b>Talk is Mashi</b>	Confirm the correctness of speech						
24.	<b><i>How fast</i></b> you were Mashi?	<i>The Movement</i>						
25.	This Guy is Mashi straight ahead.	<i>The behavior</i>						
26.	<b><i>He is Mashi on the law very carefully</i></b>	Commitment						
27.	Luck is Mashi with us very good	Pleasure and optimism						
28.	The Road is Mashi with us	Straightness						