

**The Semantic Evolution of the Turkish Borrowings Preserved
in the Actual Speech of the Algerian Western Cities:
Collection and Study**

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Abstract: Much has been said about the linguistic aspect of the Turkish borrowings in the speech of Algeria, but few studies dealt with their semantic evolution within the Algerians' speeches. The Turkish-Algerian relations are deeply rooted in history and researchers in this field have recorded more than 623 loan words that were used in 1887. This paper is devoted to the meaning(s) rather than the morphology or syntax of these words as they are today. Our aim is to shed light on the different semantic aspects of these loan-words in the Algerian Western Cities. Since the tension between these two linguistic systems is at the heart of a competition: Turkish borrowings versus the Arabic words that may replace them. Thus, is there a way to replace these loan-words by their Arabic equivalents? Do the borrowings have a socio-cultural scope? Does the use of these words in their actual meaning reflect a socio-cultural status as it is the case with French, or just an affective role? Finally, I will demonstrate that the populations of the west are very attached to their linguistic heritage as a sign of belonging and an emotional marker rather than just a means of communication.

Keywords: Algerian west cities; Ottomans; semantics; speech; Turkish borrowings

Introduction:

This work is the result of a long research that I undertook within the framework of a systematic collection consisting in listing all the Turkish linguistic borrowings used in the current speech of the inhabitants of western part of Algeria. It will shed light on the

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presence of Turkish words in the language habits of the inhabitants of this region.

The article as it stands has no intention of claiming to make an inventory of the linguistic borrowings of Turkish origin in the Algerian speech, because such an exhaustive study requires substantial means and a full-time commitment to carry it out, but for the time being the article is based on a study published in 1922 by Mohammed Ben Cheneb¹ (as a reference text) in order to determine the degree of semantic evolution of these linguistic borrowings.

The choice of this sector is essentially based on the fact that this area was in the past – and until today – a zone of contact between the Turkish language and the different dialects/speeches of the region. These Turkish words have preserved traces that seem indelible, thus revealing the presence of Turkish population in this part of the country.

The linguistic borrowings presented in this article have undergone an evolution of meaning whether at the literal meaning level (elevation or amelioration of meaning, extension of meaning, shift of meaning, degeneration of meaning, pejoration, generation of meaning (litotes), narrowing or specialization, widening, doublets, or the figurative or metaphorical meanings, or even the process of derivation. To do this I relied on oral sources based exclusively on the testimonies of several people including: elderly people, craftsmen of the region, in addition to the viewing of several hours of videos (amateurs or professionals) consulted on the Youtube video channel, some national navy archives, the national archive in Algiers extending from 2018 to 2022. Along with the etymological research of these words, it appeared necessary to consider all the semantic changes that have occurred in the words over the years or even while the word was studied from the attitudes of the speakers: the new uses in new contexts and new nuances in the connotations which, in the meantime, had taken place giving new meanings: for example, the word ‘toz’ (tuz in Turkish).

The study was concentrated on the meanings, the etymology of the linguistic borrowings as well as the historical and cultural richness of this heritage which reflects not only the knowledge

¹Ben Cheneb, Mohammed: *Mots turcs et persans conservés dans le parler algérien*, Jules Carbonel: Imprimeur - libraire – éditeur, 1922

transmitted from generation to generation, but also the appropriation of these Turkish words by the Algerians.

The paper is divided into three main parts: a historical framework, a methodological framework, and finally the semantic study of the linguistic borrowings collected followed by the results observed.

I. LITERATURE REVIEW

I.1- Borrowing

A borrowing is any word “which has been taken from one language and used in another language.”² If the borrowing is a single word, then it is called a ‘loan-word’³. The borrowings can appear as toponyms, anthroponyms, acronyms, blends, compound words, euphemisms, or hybrids; however, the vast majority of the examples that we will cite come from the class of nouns (including proper names), verbs and adjectives. Borrowings can be divided into two categories: the core borrowings and the cultural borrowings. The former refers to “words that duplicate elements that the recipient language already has in its word store.”⁴ This sort of borrowings occurs due to some socio-cultural pressure resulting from the prestige the latter “stand for objects or concepts that are new to the recipient culture and they are much more frequent than core borrowings.”⁵ Many of the words having a relationship with food, clothing, house accommodation, daily expressions, administration are considered as cultural borrowings.

The imitation of some ‘foreign’ traditions (such as clothing) or administrative, or cultural or economic events leads systematically to the introduction of new words within the concerned field⁶. So whatever the language contact is, there is always a relation of ‘take and give’ between the donor language and the host language, in some cases a modification of “the meaning of existing words or phrases by means of loan- words [...] that involves changes in the

²Richard, Jack, Platt, John and Weber, Heidi: *Longman Dictionary of Applied Linguistics*, 3rd Edition, Longman, Hong Kong, 1985, p. 30

³Ibidem

⁴Myers-Scotton, Carol: *Multiple Voices: An Introduction to Bilingualism*, First edition, Malden, MA: Blackwell Publishing, USA, 2006, p. 215

⁵Ibidem, op.cit., p. 2

⁶Bloomfield, Morton W. and Newmark, Leonard: *A Linguistic Introduction to the History of English*, First edition, Alfred A. Knopf Inc, 1965, p. 93

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lexical structure of the language system”⁷ is required hence, the establishment of a new meanings.

I.2- Speech

Humans express thoughts, feelings, and ideas orally to one another through a series of complex movements known under the speech concept because “there is no human society known to exist or to have existed at any time in the past without the capacity of speech”⁸. Speech is produced by precisely coordinated muscle actions in the head, neck, chest and abdomen to describe an act of producing voice through the use of the vocal cords to create a linguistic act designed to convey information. “All the great literary languages of the world are derived, ultimately, from the spoken language of particular communities”⁹.

Language is quite different from speech, but can exist together because language is expressed through two ways: written or spoken (speech). Lyons makes it clear when he says: “languages, as we know them today in most parts of the world, may be either written or spoken”¹⁰. Furthermore, if we use Chomsky terminology, speech is the performance¹¹ of an individual. Speech can be planned or unplanned; it can be a face-to-face conversation, or simply speech to a crowd.¹²

I.3- Semantics

Semantics is the study of meaning which is defined as “the conceptual or semantic aspect of a sign or utterance that permits us

⁷Lyons, John: *Language, Meaning and Context*, Fontana Paperbacks, Third edition, 1986, p. 310

⁸Ibid, p. 12

⁹Ibidem

¹⁰Ibidem, op.cit., p. 3

¹¹Performance: Chomsky made the distinction between competence and performance. Cf. Chomsky, Noam: *Aspects of the Theory of Syntax*, MA: MIT Press, First edition, 1965

¹²Eker, P. and Richardford, John R.: *Style and Sociolinguistic Variation*, Cambridge University Press, 2001, p. 48

to comprehend the message being conveyed.”¹³ Semantics focuses on the exploration of the syntactic levels of words, phrases, sentences, and sometimes larger units of discourse “word meaning is defined only by the average of its use”¹⁴. Hence, “Semantics is the technical term used to refer to the study of meaning, since meaning is part of language, semantics is part of linguistics”¹⁵

However, only the exact meaning of all the words should be derived from the context of the speaker’s use since “the real ‘meaning’ of a word is what the users of the language think it means.”¹⁶

II. HISTORICAL FRAME

II.1- The Ottoman presence

The ‘Barbarossa’ brothers Hayreddin (Kheyr Eddine), Oruç (Aroudj), Isaac, Muhammad and Elias of Turkish origin had raided the Christian trade and controlled the Mediterranean on a pirate ship. In the year 1504 AD, ‘Oruç’ obtained the right to dock and supply from the Hafsid ports, and thus was able to control the coasts of Southern Europe, southern Italy and the coasts of Sicily, and ‘Oruç’ had a significant role in helping the Andalusian Muslims fleeing the Iberian Peninsula.¹⁷ At the same time, “the thorn of the kings of the Maghreb was gradually weakening because of the rivalries that existed between the Zayyanids and their cousins, Marinids, since the inception of their kingdom; and between them and the Hafsids, who began to expand in the central Maghreb.”¹⁸ All this coincided with the emergence of the Barbarossa brothers

¹³Fromkin, Victoria *et al.*: *Introduction to Language*, Seventh edition, Thomson Heinle, 2003, p. 587

¹⁴Chaker, Salem: *Introduction à la Sémantique*, Office des Publications Universitaires, 1988, p. 38

¹⁵Palmer, Frank Robert: *Semantics*, Cambridge University press, 1996, p. 1

¹⁶Bloomfield, Morton W. and Newmark, Leonard: *A Linguistic Introduction to the History of English*, First edition, Alfred A. Knopf Inc, 1965, p. 93

¹⁷Abad, Salah: *Al Djazair Khilala Al Houkm Al Torki: 1514-1830*, Dar Houma li etibaâ wal nechr, 2012, p. 43 (In Arabic)

¹⁸Ibn Achenhou, Abderrahmane Abd Al Hamid Bnu Ziane: *Doukhoul Al Atrak Al Outhmaniyine Ila Al Djazair*, Etibaâ Echaâbiya Lil Jeych, Al Djazair, 1972, p. 11 (In Arabic)

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and their control of the Mediterranean, while the Spaniards were threatening the coasts of Maghreb.

The victories of the 'Oruç' brothers had a great resonance in the Mediterranean basin, and this is what made them serve the Ottoman Caliphate¹⁹. At that time, Algeria was under the authority of the Spanish occupation. In the year 1512 AD, the people of the city of Béjaïa asked the 'Oruç' brothers to help them expel the Spaniards: the response was positive, and the first unsuccessful attempt of the Ottomans to liberate Béjaïa was during the month of August 1512 AD. In 1514 AD they were successful in liberating Algiers²⁰, but they were not lucky in liberating Oran, which was reinforced by 'King Charles' with about 10,000 soldiers. After that, the Turks seized Tlemcen and liberated the city of Jijel in 1512 AD, Béjaïa in 1515 AD, Algiers in 1529 AD²¹, Ténès in 1517 AD, and Tlemcen in 1517 AD.²²

When 'Oruç' tried to storm the Beni Rashid Kalâa²³, the Spaniards realized his plan and ambushed him. Oruç was killed, beheaded, and sent to Spain, where the Spaniards toured his head in most of the cities²⁴. His brother Hayreddin decided to leave Algeria and went to Istanbul. Following a long debate between the Algerian scholars and Hayreddin, they wrote to the Ottoman Sultan, "informing him about their decision to owe to him obedience, submission, and loyalty; therefore, to appoint Hayreddin ruler of Algeria."²⁵ Sultan Selim²⁶ accepted their request, provided them

¹⁹Chevalet, Corine: *Al Thalathoun Sana Al Oula Liqiyami Madinati Al Djazair*, Terjamat Jamal Hamadna , Diwan Al Matbouâat Al Jami'ya, 2007, p. 26 (In Arabic)

²⁰Abad, Salah: *Al Djazair Khilala Al Houkm Al Torki: 1514-1830*, Dar Houma li Etibaâ Wal Nechr, 2012, p. 44-46 (In Arabic)

²¹As a reminder, the city of Algeria joined the Ottoman Caliphate in 1520 AD.

²²Abad, Salah: p. 45, op. cit. p. 6

²³This Kalâa dates back to prehistoric times. Ibn Khaldun called it Kalâa Huwwara. Kalâa Bani Rashid is located in the department (Wilaya) of Relizane.

²⁴Bouaaziz, Yahya: *Al Moujaz Fi Tarikh Al Djazair, Al Juz' Al Awal, Al Djazair Al Qadima Wal Wassita*, Diwan Al Matbouâat Al Jami'ya, 1999, p. 15 (In Arabic)

²⁵Guennan, Jamel: *Noussous Wa Watha'iq Fi Tarikh Al Djazair Al Hadith, 1500-1830*, Tabââ Khassa, Wizaret El Moudjahidines, 2007, p. 113 (In Arabic)

²⁶He is known as Selim the Grim or Selim the Resolute. He was the Sultan of the Ottoman Empire from 1512 to 1520.

with weapons and ammunition, and allowed them coin their own money, and thus Algeria went under the rule of Hayreddin and became one of the most important centers of jihad in the Mediterranean. Hayreddin established the Ottoman system of government in Algeria and fought corruption and strife.²⁷

The Ottoman presence brought prosperity to the cities, and the Turks gave a great importance to the administrative, scientific, military, and cultural work, as well as the social commitment.²⁸

II.2- The spread of the Turkish language

Among the effects of the Ottoman presence in Algeria is Algeria's assumption of a great international position in the Mediterranean basin and the confrontation of Christian alliances in the region. For the first time, the Algerian state was able to unite the home front and try to liberate the coastal areas that were under the Spanish occupation, but they were unable to liberate the city of Oran.²⁹ With the succession of the crisis and the rulers, the Ottoman rule in Algeria passed through four eras³⁰:

- ✓ The era of 'Beylerbeys' 1519³¹-1587.
- ✓ The era of the 'pashas' 1587-1659.
- ✓ The era of the 'aghas' 1659-1671.
- ✓ The era of the 'deys' 1671-1830.

²⁷Ibid, op. cit. p. 6

²⁸Spencer, William: *Algiers in the Age of the Corsairs*, University of Oklahoma Press, Norman, Oklahoma, 1976, p.17. Retrieved from: <https://archive.org/details/algiersinageofco0000spen/page/168/mode/2up?view=th eater&q=mers+el+kebir> (Visited on December 13th 2022, at 19:08)

²⁹Ruff, Paul: *La Domination espagnole à Oran sous le gouvernement du Comte d'Alcaudette (1534-1558)*, Bouchene Éditions, 1998, p. 74

³⁰Rached Ahmed Ismail: *Tarikh Aqtar Al Maghrib Al Siassi Al Hadith (Libya – Tounès - Al Djazair - Mauritaniya)*, Dar Enahdha Li Tibaâ Wa Nachr wa Tawzi', 2004, p. 132 (In Arabic)

³¹Historians differed in determining the date when Algeria joined the Ottoman Empire. Without providing evidence, some set it in the year 1516 AD, and others mentioned the year 1518 AD, Algeria may have officially joined the Ottoman Empire in the year 1519 AD. This was done after Al Djazairi traveled to Istanbul to present to Sultan Selim I the idea of extending the authority of his state to Algeria.

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At its inception, the Turkish presence in Algeria was distinguished by the abundance of urban, administrative and peaceful works; therefore, its naval power flourished, transforming the “jihad mentality into the piracy mentality.”³² Urbanization regressed, arts and fine industries retreated, and agriculture declined due to the taxes imposed by the ruler.

On the other hand, cultural life was characterized by an Islamic character, not only in the sense of the spiritual side, but also the educational, judicial, intellectual, civilizational and social relations aspects.³³ During the French occupation, French people witnessed that illiteracy was almost non-existent³⁴, and that “the inhabitants of Algeria may be more cultured than the inhabitants of France³⁵. People almost knew reading and arithmetic.”³⁶ Schools were scattered in the cities, yet the Turks established the 'endowment'³⁷ system which contributed greatly in spreading cultural unity and was the main resource of revenue for Quranic schools, institutes, mosques as well as courts.³⁸

Besides, the Algerians were very careful as they took care of the health aspect, but over time, the Turks refrained from the cultural, intellectual and scientific aspect and intensified their care for the military aspect, so there was a change in the social structure, an increase in the demographic component, and a decline in the

³²El Mili, Mebarek: *Tarikh Al Djazair Fi Al Qadim Wel Hadith*, Al Juz' 3, Maktabat Ennahdha Al Jaza'iriya, 1964, p. 48 (In Arabic)

³³Ibid, p. 317

³⁴The number of Algerians who were good at reading and writing exceeds what was present in the French army itself, which had an illiteracy rate of approximately 45%. Cf. Ben Cheneb Saad Eddine: *Ennahdha AL 'Arabiya Bil Djazair Fi Nisfi Al Awali Mina al Qarni E rabi'i 'achara*, Majelet jamiât Al Djazair, p. 39. In Saâyoudouni Nacer Eddine: *Al Awdha' Al Iqtissadiya Wal Ijtima'ia Li Wilayet Al Maghrib Al Outhmaniya ; Al Djazair – Tounès – Tarablous Al Gharb (Mina Al Qarni Essadis 'Achar Hata Al Qarn Essabi' 'Achar Miladi)*, Hawliyet El Adab Wal 'Ouloum al Ijtima'ia, Al Hawliya Al Hadiya Wa Thalathoun, 2010, p. 75 (In Arabic)

³⁵This testimony depends on the major cities. As for the countryside, it is difficult to ascertain if education is spread there in the same proportion, as it was the 'zaouiya' that plays the role of spreading culture.

³⁶Ibidem

³⁷I mean by endowment the 'waqf'.

³⁸Ibid, p. 318

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cultural level, as well as the standard of living and health services.³⁹ But whatever it was, the Turks prevented the Christians from spreading in Africa in general and Algeria in particular. They stood in the face of the enemies of Islam, just as they “reunited the country and removed those Mamluks, sects, and emirates. Among the most important achievements of the Turks is the expulsion of the Spanish from their colonies.”⁴⁰ By this we mean ‘Oran’ and ‘Mersa el-Kebir’.

The Turks left us a legacy of significant importance, including:

- ✓ The Algerians lost the principle of reverence and submission to people.
- ✓ The adherence of the Algerian people to the Islamic democratic thought.⁴¹
- ✓ The construction of palaces, mosques, Quranic schools and institutes that still exist.

Regarding the linguistic level, the fact that the Turks lived for a long time in Algeria led to their mixing with its inhabitants through marriage with its women. This mixing led to the mixing of the Arabic tongue with the Turkish one, and thus the introduction of Turkish words, phrases that touched many domains, such as proper names (including family names), daily expressions, clothing, food, tools, professions, crafts, bathroom (and its facilities), and military tools. Historians reported that “among the factors which contributed to the spread of the Ottoman language, we can cite the military songs.”⁴² Among the commonly used words, we can mention, for example:⁴³

- ✓ keten kerten cloth/fabric

³⁹Bouhadjera, ‘Othmane: *ETib Wel Mojtamaâ Khilala Al ‘Ahdî Al ‘outhmani (1519-1830), Mouqaraba Ijtima’iya*, Rissala Mouqadama Lineyli Chahadati Al Majister Fi Tarikh Al Hadith, 2015, p. 96 (In Arabic)

⁴⁰Marçais, Georges: *Wasf Halatu Al Maghrib Bi Ijaz*. In Ibn Achenhou, Abderrahmane Abd Al Hamid Bnu Ziane: *Doukhoul Al Atrak Al Outhmaniyine Ila Al Djazair*, Etibaâ Echaâbiya Lil Jeych, 1972, p. 223 (In Arabic)

⁴¹Ibn Achenhou, Abderrahmane Abd Al Hamid Bnu Ziane: p. 224, op. cit. p. 9

⁴²Spencer, William: p. 70, op. cit. p. 7 (visited on December 12th 2022, at 21:10)

⁴³Cf. Ben Cheneb, Mohammed: op. cit. p. 2

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✓	kofta	köfte	minced meat
✓	tebsi	tepsi	plate
✓	douzene	duzen	The tools used by the builder.
✓	bekkouche	bekkúš	deaf
✓	bourek	bùrâk	A kind of thin dough stuffed with minced meat.

The list is long.⁴⁴

What distinguishes the Turkish period is “the use of a hybrid dialect known as lingua franca, consisting of many Italian, Provençal and Spanish words and expressions, in addition to Arabic and Turkish words, so it was the preferred means of understanding with foreigners in Maghrebian ports.”⁴⁵ This idea is confirmed by William Spencer who states that “Arabic, because it was the language linking the tribes of the interior, urbanites whose residence predated the Turkish conquest, and Spanish Moriscos refugees, prisoners in large number, and resident European merchants gave rise to a lingua-franca called ‘Franco’ or ‘Sabir’ (from the Spanish verb ‘to know’) which combined Arabic, Spanish, Turkish, Italian and provençal terms and was the medium of communication.”⁴⁶

The lack of interest of the Ottoman rulers in culture did not prevent Algerians from giving importance to libraries, Islamic sciences and humanities, as well as interest in manuscripts.⁴⁷ Under the Turkish presence, Algeria had a significant number of writers

⁴⁴The speech of the Algerian Western cities contains no less than 158 Turkish borrowings (compared to the 634 words mentioned by Mohammed Ben Chenb in his research conducted in 1922) used in the daily communications of the inhabitants of western Algeria, some of which carry a denotative meaning, and some that carry connotative meaning(s).

⁴⁵Saâyedoui, Nacer Eddine: *Al Awdha' Al Iqtissadiya Wal Ijtima'iyia Li Wilayet Al Maghrib Al Outhmaniya ; Al Djazair – Tounès – Tarablous Al Gharb (Mina Al Qarni Essadis 'Achar Hata Al Qarn Essabi' 'Achar Miladi)*, Hawliyet El Adab Wal 'Ouloum al Ijtima'iyia, Al Hawliya Al Hadiya Wa Thalathoun, 2010, p. 91 (In Arabic)

⁴⁶Spencer, William: p. 70, op. cit. p. 10 (Visited on December 12th 2022, at 21:10)

⁴⁷Al Machhadani, Mou'ayad Mahmoud, *Awdha' Al Djazair Khilala Al Houkmi Al 'Outhamni 1510-1830*. In *Majalat Edirassat Etarikhiya wel Hadhariya*, El Moujald 5, Al 'Addad, 16, (Neyssan 2013), (Sefa 411- 455), 2013 p. 438 - 440 (In Arabic)

and jurists who contributed to the dissemination and propagation of educational functions, the preservation of Islamic heritage and the adoption of Arab culture in all fields of religious and linguistic knowledge (grammar and morphology, rhetoric, performances...) as well as literature, preserving the diffusion and generalization of the Arabic language"⁴⁸ even if the "the official language of the Regency was Osmanli Turkish, itself a fusion of Arabic, Persian, and Turkish words written in Arabic Script."⁴⁹

Turkish words did not reach the degree of use like the Punic or Spanish words that entered into the local speeches, but, despite their small number, they remain used, and without competition on the part of the French or Arabic languages. Moreover, the Turkish linguistic influence did not affect the grammatical and syntactic sides. It is worth mentioning that in addition to the presence of other languages, including "Spanish, French, Italian, German, English and Dutch"⁵⁰, plus the Ottoman language was exclusively used in the 'diwan' as well as all communications; the Arabic language remained popular and was used by the majority because it unites the Arabs.

Finally, whatever is said, the Ottoman rule in the Maghreb in general and Algeria in particular, contrary to what many Western studies advance, is rightly considered an exciting period with its economic reality, social organizations, and administrative specifics. The Ottoman rule turned from a military system (concerned with maritime activity and

III. METHODOLOGICAL FRAME

This work aimed to inventory, evaluate and present the Turkish linguistic borrowings used in the speech of the Algerian western cities. The research work was carried out thanks to the collection of

⁴⁸Saadouni, Nacer Eddine. p. 75, op. cit. p. 10

⁴⁹Spencer, William: Ibidem (visited on December 15th 2022, at 21:18)

⁵⁰Doudou, Abou L'Eid: *Al Djazair Fi Mou'alafat Al Rahaline Al Almane (1855-1830)*, Echarika Al Wataniya Linachri Wa Tawzi'i, 1975, p. 12 (In Arabic)

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a corpus composed of 180 Turkish borrowings with a view to producing a ‘linguistic atlas’ devoted to the Spanish and Turkish borrowings. Since our research is based upon the study of Turkish borrowings which were borrowed during the Ottoman presence in Algeria and before the Turkish language reform (The Ottoman alphabet was based on the Arabic alphabet, which was replaced in 1928 by the new.), i.e., the words were written in the Arabic alphabets, we need to interpret these words using transliterating symbols. And because all the dialects (speeches) of north west Algeria resemble those of Classical Arabic, a system of transliteration symbols which consists of “the action or process of translating, i.e., to replace (letters or characters of one language) by those of another used to represent the same sounds; to write (a word...etc) in the character of another alphabet.”⁵¹ These symbols aim to help non-Arabic speaking readers to read the Turkish borrowings used in this article. Hence, all Arabic speech recordings used in this paper have been transcribed using the symbols in the table below. The three long vowels (a, i, u) are followed by the symbol >.

Table 1: Transliteration symbols⁵²

ء	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز
ʔ	b	t	ṭ	j	h	ħ	d	ḍ	r	z
ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و

The collection of the Turkish borrowings was carried out with the population, certain bearers of knowledge and local specialists, we made also use of the civil status documents in order to transcribe the way in which the latter conceives its cultural heritage and envisages its future. All the informants brought their knowledge with great precision. Because, in the absence of written sources, the study was based essentially on oral sources (popular etymologies, legends, etc.)

⁵¹Little, William *et al.*: *The Shorter Oxford English Dictionary on Historical Principles*, Volume II, Marl to Z, Clarendon Press, 1980, p. 2347

⁵²Source: Holes, Clive: *Arabic Historical Dialectology: Linguistic and sociolinguistic Approaches*, Oxford University Press, United Kingdom, 2018, p. viv-xv,

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In order, for my study, to be complete and thorough, and not just a collection of meaningless linguistic data in a specific geographical context in which I make assumptions to arrive at results 'that can be' known in advance, I relied on the principle of 'Blumer', which considers that the only way to achieve the goal is to reject any approach based on assumptions; therefore, "for any study to have a scientific value, a direct examination of the research subject is required, that is, conducting field research (field survey) to bring out the results."⁵³ The corpus was collected through physical proximity and the recording of the informants who provided the data. The work was conducted anonymously, and since "*consent is the cornerstone of ethical research practice*"⁵⁴ it's worth mentioning that some participants preferred to participate anonymously. I have selected and sampled our participants according to their hometowns making sure that my study should be "*generalizable, reliable, and valid.*"⁵⁵

The ethnographic breakdown of Turkish words collected since 2018 gives the following list:

✓ Anthroponyms / Patronyms	80
✓ Daily expressions	17
✓ House accomodations	16
✓ Sewing / Clothing / Fabrics	16
✓ Others	15
✓ Meals	14
✓ Civil Guard	9

⁵³Blumer, Herbert: *Symbolic Interactionism: Perspective and Method*, University of California Press, 1986, p. 130

⁵⁴Podesva, Robert J. and Sharma, Devyani: *Research Methodology in Linguistics*, Cambridge University Press, 2013, p. 14

⁵⁵Moyer, G. Melissa and Wei, Li: *The Blackwell guide to Research Methods in Bilingualism and Multilingualism*, Blackwell Publishing Ltd., 2010, p. 29

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✓ Means / Objects / Tools	6
✓ Housing area	6
✓ Fruits / Vegetables	3
✓ Music	3
✓ Military field	1
✓ Scripture / Book / Office supplies	1
✓ Toponyms	1

Such a list allows some observations:

- It is remarkable that the prevailing vocabulary is that relating to the technical and everyday field, such as instruments, objects, housing.
- Many Algerian families bear Turkish names.
- The lexicon of terms of Turkish origin that we encounter today in Algeria is obviously the sum of lexical survivals that have gone through the ages.

Finally, it is important to mention that for methodological reasons, I have decided not to rely on the book which makes a repertory of all the Names of the Tlemcenian families with the origin of each family (among which 181 anthroponym of Turkish origin), published in 1993⁵⁶ by Charif Ghouti, because it lacks a scientific method and is totally based on the author's experience.

IV. THE SEMANTIC STUDY

Before dealing with the semantic study, it is worth mentioning that we have made use of a certain number of bilingual dictionaries among which we can cite:

- ✓ Webster's Turkish – English Thesaurus Dictionary⁵⁷

IV.1- The changes which affected the borrowings

⁵⁶ Cf. Charif, Ghouti: *L'arbre de Tlemcen*, Imprimerie Régionale SARI, 1993

⁵⁷Parker, Philip M.: *Webster's Turkish – English Thesaurus Dictionary*, ICON Group International, Inc., 2008

A word is a vital unit “The unit par excellence,”⁵⁸ which is a constituent at the sentence level and above that may change diachronically and synchronically in language. Every word has a variety of senses and connotations which can be added, removed, or altered over time (according to how the speaker use it), often to the extent that words of one time period mean quite different things to the same words as spoken in a previous time. Moreover, two words derived from the same root may develop in very distinct ways: cognates⁵⁹ across languages often look very similar but mean entirely different things.

IV.1.1- Literal meaning

The study of the words which constitute our corpus reveals the existence of two types of changes that the speaker gives to these words: literal and figurative meanings.

IV.1.1.1- Elevation or amelioration of meaning

In every languages and dialects the meaning of certain words may be ameliorated or elevated from one generation to another to take more pleasant or positive meanings. “A word is elevated to its present meaning.”⁶⁰

Table 2: The elevation or amelioration of the meaning of certain Turkish borrowings in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/ʔarслан/	Anthroponym (Used to name boys.)	Lion (aslant)
/dali/	Anthroponym	Crazy
/duzen/	The bride’s clothes	The handicraft tools

⁵⁸Lyons, John: *Introduction to Theoretical Linguistics*, Cambridge, England, 1969, p.194

⁵⁹Cognate: “A word in one language which is similar in form and meaning to a word in another language because both languages are related.” Cf. Richard, Jack, Platt , John and Weber, Heidi: *Longman Dictionary of Applied Linguistics*, 3rd Edition, Longman, Hong Kong, 1985, p. 43

⁶⁰Bloomfield Morton: p. 360, op. cit. p. 4

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/lqaṭ/	Dress for a bride	A pretty dress
/qalafaṭ/	Anthroponym	Lower status under the master
/samsa/	Cake drifted with Lents	Cake
/tšenšana/ (çançan)	A kid play thing	A noisy, talkative person
/‘rayeš/	Cake drifted with Lents	Cake

IV.1.1.2- Extension of meaning

Some languages and dialects borrow new words and give them new meanings without neglecting the old one “Is the acquiring of a new meaning of word without the loss of the old one.”⁶¹

Table 3: The extension of the meaning of certain Turkish borrowings in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/beylek/	Property of everyone	Government territory and wealth
/ḍolma/	Stuffed	Stuffed zucchini with rice and minced meat.
/qewri/	A person from Europe	/qawri/, a foreign person
/qoṭe/ (kutu)	Any tin can	A box, carton, case, container
/ğayṭa/	Any bad playing drums and bagpipes	Bagpipe
/nana/	Grandmother, nanny	Grandmother
/ršem/ (bersem)	To decorate a saddle cover with a silk thread	To decorate a any materiel with a silk or silver or gold thread

IV.1.1.3- Shift of meaning

⁶¹ Ibid, 357

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Certain borrowings take a new meaning in the host language the shift of meaning. “is the acquiring of a new meaning of a word which replaces the old one.”⁶²

Table 4: The Sift of meaning of certain Turkish borrowing meaning in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/beš/	In order to	Customs tax
/belçaji/	Mercenary	Fire-fighter
/braniya/	Meat stew garnished with a bread sauce.	Aubergine
/kušk/ (köşk)	villa	Kiosk
/šira/	Tobacco plus opium	Any girl
/remek/	To eat	Eating very fast
/beqra>j/	Kettle	Coffee pot
/briya/	Letter	From (berawat) diploma
/burek/	A paste stuffed with chopped meat	Pastry
/deruš/	Hallmark	Patronym
/dhan/	Butter or assort of fats used in cooking.	Oil
/deraz/ (terzi)	A person who fabricates traditional blankets.	Dressmaker
/derwiš/	A simpleton	Can refer broadly to members of a Sufi fraternity (tariqah), or more narrowly to a religious mendicant, who chose or accepted material poverty.
/diwana/	Customs	Administration
/gumrud/	Taxation imposed on merchants in the markets	Customers
/kageŧ/ /ka‘et/	Sheet of paper	Receipt

⁶² Ibidem, op. cit. p.15

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/karaku/	Bride clothes and traditional women's clothes	A special clothes for men
/qerdeš/	A traditional tool for carding wool	Brother
/qoŋan/ or /qeŋan/ or /qerŋan/	Bride dress worn the day of her wedding or another's wedding if she is married.	Dress for kings
/qlaba /	Land	Multitude
/qunda/ ⁶³	Spider	A toponym
/lala/	Mistress	Kind of beautiful flower
/mħala/ ⁶⁴	A toponym	Field expedition used to collect taxes.
/neni/	An order children to go to sleep	A lullaby song
/qunda/	A horrible person or ogre A city in the west of Tlemcen	Kind of spider
/qŋayef/	Pastry	Vermicelli
/šir/	Boy	Lion
/ŋabya/ ⁶⁵	A toponym	Fortification
/tšeršir/	The sound of water	The small lake of water
/faradji/	Anthroponym	From /iftiradji/ eliminator
/nuba/	Garrison	Who's next
/šamša/	A triangular-shaped pastry with almonds and honey	A bun stuffed with meat and sometimes with vegetables.
/ŋerek/	Cake	Crescent cake make at the end of Ramadhan

IV.1.1.4- Degeneration of meaning

⁶³ A shanty town in Tlemcen

⁶⁴ In Mascara, it refers to an area called (Bab *lemħala*) and in Mecheria it refers to bloc of buildings around a traffic circle called (*mħala*).

⁶⁵ The name of a village belonging to the department of Sidi Bel Abbes

The borrowed word acquires a negative sense in the new language “it is the process whereby words come to be limited to designate unpleasant or disapproved things or notions.”⁶⁶

Table 5: The degeneration of meaning of certain Turkish borrowings meaning in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/feg ^s a/	Misfortune / Calamity	Word use to indicate very bad element
/gana/	Bad situation	Blood
/ḥewli/	Any piece of rag	Napkin, hand towel
/kesba/	Jail	Market town
/šaweš/	Guardian or person in an orderly duty	Sergeant
/šišma/	Water closet	Fountain
/ziza/	One of the woman’s breast	Child’s penis

IV.1.1.5- Pejoration

Pejoration occurs when a word develops disapproval connotations or loses positive ones. It is “an opposite shift of meaning toward a more unpleasant or negative meaning termed ‘pejoration’.”⁶⁷

Table 6: The pejoration of the Turkish borrowing meaning in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/felaga/	Name connoting the Algerian soldiers during the war of	Soldier in Janissaries Army

⁶⁶ Ibid, p. 359, op. cit. p.16

⁶⁷Crystal, David: *The Penguin Dictionary of Language*, 2nd Edition, Penguin Books, 1999, p. 262

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	independence 1954/1962/terrorist	
/toz/	Fart	Salt

IV.1.1.6- Generation of meaning (litotes)

Some languages used a word to refer to a wider context or meaning that in another may refer to one precise meaning.

Table 7: The generation of meaning of certain Turkish borrowing meaning in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
/rešta/	Pasta cut into diamonds and served in soup	Pasta
/šiš bekab/	A dish made from mutton or chicken on a skewer.	A dish made from mutton on a skewer.
/šerbet/	Any sweet drink or juice or sweet hot juice added to certain cakes.	A special sweet drink served in parties
/zerda/	A party	Kind of food made by rice and honey for weddings

IV.1.1.7- Narrowing or specialization

Narrowing is the reduction in a word's range of meanings, often limiting a generic word to a more specialized or technical use. "A lexeme becomes more specialized in meaning."⁶⁸

Table 8: The narrowing of meaning of certain Turkish borrowing in the Algerian speech

Turkish Borrowing	Its meaning in the Algerian dialect	Its meaning in the Turkish Language
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⁶⁸Crystal, David: p. 138, op. cit. p.18

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/šebšak/		Cylindrical metal vase, deep with a handle (bucket, scoop)
/feh̄erdji/	Seller of pottery.	A person who sells and fabricates pottery.
/gumiya/	French knights who have indigenous origin	A Soldier in Janissaries Army
/helwadji/	A person who sells traditional cake.	A person who prepares and sells cakes.
/hiša/	burlap bag	burlap tarp
/kehwadji/	Waiter	Waiter, master and seller of coffee
/qazal/	A big metal cooking pot	Any metal container used for cooking
/krafāš/	Kind of expensive golden necklace	From /gurbatch/, necklace
/sbayes/	French knights who have indigenous origin	A soldier in Janissaries Army
/seti/	Old women	Lady
/su> ‘adji/	Watchmaker	Watchmaker
/šašiya kalabuš/	A Turkish hat	A hat
/torjme>n/	Any interpreter	Chief interpreter
/torši/	Pickled chili pepper	Any pickled vegetable condiments

IV.1.1.8- Widening

It is the widening of a word’s range of meanings, often by analogy or simplification.

Table 9: The widening of meaning of certain Turkish borrowing in the Algerian speech

Turkish Borrowing	Its meaning in the Turkish Language	Its meaning in the Algerian dialect
/bernus/	Kind of Clothes of the Moors.	Kind of Clothes for both man and women

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		dressed in ceremonies
/keta>n/	Silk	Cloth
/meṭrag/	The handicraft stick	Any tick

IV.1.1.9- Doublets

Doublet is the pair words borrowed from the foreign language and have the same meaning. *“Sometimes the same word is borrowed twice in two different forms [...]. Zero and cipher are doublets of the Arabic sifer.”*⁶⁹

Sometimes, a language or even a dialect may need to borrow new words from a foreign language that already exist in this language and may make synonyms in a new dialect or language by these secondary borrowings because *“sometimes the same word is borrowed twice in two different forms, called doublets (if borrowed trice, triplet).”*⁷⁰

Table 10: Turkish doublets in the Algerian speech

Turkish Borrowing	Its meaning in the Turkish Language	Its meaning in the Algerian dialect	It synonym in Algerian dialect
/blaq/	The mixture of the two colours	Faire complexion	/ ook/
/bekrej/ or /bukrej/	Cauldron	Coffee or tea pot	/briq/
/fanus/	candelabra, lantern	lantern	/kenki/
/ḥwayej/	Clothes	Clothes	/lebsa/
/qedaš/	How many	How many	/šh’el/
/kefta/	Chopped meat	Chopped meat	/lham methoon/
/klaš/	Capricious	Capricious	/te’gen/
/sbaylo/	Big hemp yarn	Any hemp yarn	/lhi>š/

⁶⁹ Bloomfield, Morton .W. and Newmark, Leonard: p. 359, op. cit. p.18

⁷⁰ Ibid, p. 364

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/ʔərbanteʔ/	Silk turban	Silk turban	/le'mama/
/ʔniz/	Mockery	Mockery	/tmesħir/

IV.1.1.10- Preservation of meaning

Turkish Borrowing	Its meaning in the Turkish Language	Its meaning in the Algerian dialect
/beřmaq/	Babouche, slipper	Babouche, slipper
/řira/	tobacco plus opium	Kif, or cannabis
/derbouka/	Goblet drum	Goblet drum
/derbu>z/	A space left at the entrance of the house intended to preserve the sanctity of women when foreigners come	A space left at the entrance of the house intended to preserve the sanctity of women when foreigners come
/dibara/ (dubara)	Storage room	Storage room
/ħurda/	scrap	scrap
/jama>rik/	Customs	Customs
/jabado>r/	Men's jacket embellished with embroidery and stripes	Men's jacket embellished with embroidery and stripes
/kařet/ (Kâřıt)	Paper	Paper
/kamenja/(Keman)	Violin	Violin
/ma'adnus/ (maydanoz)	Parsley	Parsley
/magana/	Clock	Clock
/menguř/	Earring	Earring
/řerařsef/	Festoon, edges of a curtain	Festoon, edges of a curtain
/su'aji/		
/ringila/	Hookah	Hookah
/sebsi/	Smoking pipe	Smoking pipe
/ʔabuna/	small country gas stove	small country gas stove
/ʔawa/	Frying pan	Frying pan
/ʔebbuz/	Fat, obese	Fat, obese

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/telwa/	Coffee grounds	Coffee grounds
/t̥erbuʃ/ (tarbuʃ)	Traditional red hat worn by old people.	Traditional red hat worn by old people.
/t̥ezdam/	Coin purse, wallet	Coin purse, wallet
/t̥qaɦi>r/	Socks	Socks
/zawali/	Poor, Needy	Poor, Needy

IV.1.2- Figurative or metaphorical meanings

IV.1.2.1-Figurative meaning

Figurative meaning is a change in meaning that is based on an analogy or likeness between things: “*When a semantically idiomatic phrasal lexeme⁷¹ can be put into correspondence with a non-idiomatic phrasal expression, it is traditional to say that the latter has a literal meaning, in contrast with the idiomatic, metaphorical or figurative meaning of the former.*”⁷²

Figurative language or speech contains images. The speaker describes something through the use of unusual comparisons, for effect, interest, and to make things clearer. The result of using this technique is the creation of interesting images. Figurative language is not intended to be interpreted in a literal sense. Appealing to the imagination, figurative language provides new ways of looking at the world. It always makes use of a comparison between different things. It compares two things that are different in enough ways so that their similarities, when pointed out, are interesting, unique and / or surprising.

Table 11: Example of the figurative meaning using some Turkish borrowings in the Algerian speech

The figurative expression	It meaning in Algerian speech
/lideh qerdeʃ/	His hand is rough.
/tgul ʃadi/	She / he is horrible like a monkey.
/tgul gewri/	He is handsome.
/tgul ʃir/	She is like a boy.

⁷¹Lexeme: “A lexeme is a unit of lexical meaning, which exists regardless of any inflectional ending it may have or the number of words it contain.” Cf. Crystal, David: *The Cambridge Encyclopaedia of English language*, Cambridge University Press, 1995, p. 11

⁷²Lyons, John: p. 145, op. cit. p.4

IV.1.2.2-Metaphorical meaning

If one listens carefully to the sentences of any fluent speaker he may find that they contain a steady stream of metaphors. Typically, however, the metaphors of ordinary discourse using borrowed words are transparent, so we pay little or no attention to the metaphorical character of ordinary discourse and the role that metaphor serves. However, while metaphor should be a central part of any inquiry which purports to provide a general explanation of language and communication, the important puzzles about language and meaning which metaphor raises are frequently treated as peripheral issues in semantic theory, if they are mentioned at all: *“The Greeks introduced number of principles to account for the extension of a word’s range of meaning beyond its ‘true’ or ‘original’, meaning; the most important of these principles was Metaphor.”*⁷³

Table 12: Example of the metaphorical meaning using some Turkish borrowings in the Algerian speech

The Turkish word	The metaphorical expression	It meaning in the Algerian speech
/breya/	/da breyteh flideh/	He got an answer.
/kefta/	/ken mkefet/	He was severely injured.
/hurda/	/nta hurda/	You are a low-level person.

IV.1.3- Derivation

It is the construction of a new lexical item from another lexical item, usually by adding suffixation: “New words are formed from existing words (or roots), adjectives from nouns [...], noun from verbs [...], adjectives from verbs [...] and so on.”⁷⁴

IV.1.3.1- Adjectives from verbs

The Algerian add the suffix ‘ek’ which is similar to that of the Turkish ‘ak’: “Languages may also differ in what meanings they

⁷³Lyons John: p. 406, op. cit. p.15

⁷⁴Ibid, p.195

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express through affixation [...] In Turkish; you derive a noun from a verb with the suffix –ak.”⁷⁵ (Fromkin, 2003:78)

Table 13: The adjectives derived from verbs in the Algerian speech

Adjective	verbs	Its meaning in Algerian speech
/remki/	/remek/	To eat very fast.

IV.1.3.2- Adjectives from nouns

Certain adjectives are derived from nouns like in the table below

Table14: The adjectives derived from nouns in the Algerian speech

The noun	The adjective
/qlaš/	/mqaleš/
/fenṭaziya/	/mfenṭez/
/tšeršir/	/mšeršer/
/dhan/	/medhun/
/giṭun/	/mgeyten/
/tšeršifa/	/mšeršef/
/zerda/	/mzered/
/ṭoz/	/ta>z/
/ṭniz/	/tena>z/
/šmaṭa/	/mešmut/

IV.1.3- Classification of the borrowings

The followings tables represent a logical classification of the words which constitute our corpus. We have classified them according to verbs, adjectives and nouns; among nouns we have proper nouns, name of things, names of animals and names of jobs, plus the meaning of each word in the Turkish language as well as in the Algerian speech.

IV.1.3.1- Verbs

Table 15: Verbs, interjection, and everyday expressions

⁷⁵Fromkin Victoria, Rodwan Robert, and Hyams Mina: p.78, op. cit. p.5

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The verb	Its meaning in Algeria	Its meaning in Turkish
/bale>k/	Perhaps	Perhaps
/bess/	That's enough, stop	That's enough
/beze>f/	In great quantity, a lot	In great quantity, a lot
/duhri/	Sooner, right now	Sooner, right now
/gedes̄/	How many	How many
/remek/	Eating very fast	To eat
/zreb/	Hurry up	Hurry up

IV.1.3.2- Adjectives

Table 16: Adjectives

The word	Its meaning in Algeria	Its meaning in Turkish
/ʼa>y/	Tired	Tired
/bleq/	Faire complexion	The mixture of the two colours
/qewri/	A person from Europe	/QYAVR/, a foreigner person
/qunda/	A horrible person	Kind of spider
/rzine/ (reçine)	Wise person	Resin

IV.1.3.3- Nouns

IV.1.3.3.1- Names of Things

Table 17: Names of Things

The word	Its meaning in Algeria	Its meaning in Turkish
/ʼeh/	Yes	Yes

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/’a hey/	To say Ah	From /HAY /to say Ah!
/barnus/	Kind of Clothes dressed in ceremonies (for both man and women)	Kind of Clothes of the Moors or high class people
/ba>ru>d/	A black powder used in a gun	A black powder used in a gun
/beš/	In order to	Customs tax
/beylek/	Land of the government	Government territory and wealth
/beklawa/	Cake drifted with Lents	A delicious cake filled with almonds or peanuts and drizzled with honey.
/bekrej/or /bukrej/	Coffee pot or tea pot	Cauldron
/bernu>š/	A sort of clothes	A long cloak of coarse woollen fabric with a pointed hood (burnous),Bathrobe
/bešmaq/	Shoes for the bride	Plastic sandal
/breya/	Letter	From /berawat/ diploma
/burek/	Kind of food a paste stuffed with chopped meat	Pastry
/busa/	Kiss	Kiss
/šorba/	A broad class of stews or rich soups	A kind of soup
/derbuz/	Landing	A space left in the house
/dhen/	Butter	Oil

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/dibara/	A special place in a house where we put non-utilisable tools	A special place in a house where we put non-utilisable tools
/diwena/	Customs	Administration
/duzen/	the bride clothes or any tools	The handicraft goods
/fentaziya/	Showing off	Showing off
/feg ^s a/	Distress	Word use to indicate very bad element
/felaga/	Terrorist	Soldier in Janissaries Army
/feškir/	A bath towel	A long common napkin placed on the knees of the guests.
/fuṭa/	A piece of nylon or silk cloth worn by women in the bath, a large bath towel	A piece of nylon or silk cloth worn by women in the bath
/gana/	Bad situation	Blood
/gumrug/	Taxation in the market	Customers from Turkish /gumrug/
/gitun/	Tent	Tent
/helwat'eturk/	Traditional Turkish sweets	Turkish sweets
/hwayej/	Things	Clothes
/hešya/	Magnificence	Magnificence
/kaġet/or /karet/	Sheet of paper	Receipt
/kasa/	Exfoliating washcloth used in the bath	Exfoliating washcloth used in the bath

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/karaku/	Bride clothes and traditional women's clothes	A special clothes for man
/kefta/	Chopped meat	Chopped meat
/ketan/	Cloth	Silk
/qleš/	capricious	Capricious
/krafaş/	Kind of expensive golden necklace	From /GURBATCH/, necklace
/lqaṭ/	Dress for a bride	A pretty dress
/meṭrag/	Stick	The handicraft stick
/mḥala/	District	District
/mukeḥla/	Rifle	Rifle
/qazal/	A metal container and a pot	A metal container
/qeṭṭan/	Bride dress	Dress for kings
/qerdeš/	A traditional tool to carding wool	Brother
/qṭifa/or /qaṭifa/	Velvet	Velvet
/qešba/	Jail or traditional musical instrument	Market town
/qlaba/	land	Multitude
/qṭayef/	Vermicelli	Pastry
/ʳrrayeš/	Cake drifted with Lents	Cake
/seti/	Old woman	Lady
/štermiya/ (estermek)	A small round puffy cushion	A small round puffy cushion
/šal/	Scarf	Scarf
/šašiya/	A hat	A hat

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/šašiya kalabuš/	A Turkish hat	A hat
/šerbet/	Any sweet drink	A sweet drink used in parties
/šeh/	What	Here / their
/šiš kebeb/	A variety of grilled / broiled meat	A variety of grilled / broiled meat
/ši>r/	Boy	Lion
/šašiya kelebuš/	A red hat	A red hat typically Turkish
/ṭawa/	Pan	Pan
/ṭniz/	Mockery	Mockery
/temla>r/	Joke	Joke
/rešta/	Kind of food	Vermicelli from /rešta/
/ṭebzi/	Plate	Plate
/tqašir/	Socks	Socks
/tšerek/	Cake	Crescent cake made at the end of Ramadhan
/tšeršifa/	The edge or periphery of cloth	The edge or periphery of cloth
/tšeršir/	The sound of water	A small lake of water
/tšenšana/	A kid play thing	A noisy person
/zerda/	Party	Kind of food, made by rice and honey for weddings

IV.1.3.3.2- Names of Animals

Table 18: Names of Animals

The word	Its meaning in Algeria	Its meaning in Turkish
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/šadi/	Monkey	Monkey
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IV.1.3.3.2- Names of Jobs and crafts

Table 19: Names of Jobs and crafts

Words	Its meaning in Algerian dialect	Its meaning in Turkish language
/bestandji/	Gardener	Gardener
/debeğ/	Tanner	Tanner
/derraz/	The person who fabricates traditional blanket	Dressmaker
/feḥarrdji/	A person who sells pottery	A person who sells and fabricates pottery
/gumiya/	French knights who have indigenous origin	A Soldier in Janissaries Army
/hekek/	Worker in the bath	Worker in the bath
/helwadji/	Who sells traditional cake	Who prepares and sells cakes
/hmamdji/	Who works in the bath	Master of the bath
/kehrwadji/	Waiter	Waiter, master and seller of coffee
/qlomdji/	Who fabricates traditional pens called /qlom/	Who fabricates pens
/qmerdji/	Card player	Card player
/sabundji/	Any person who sells soap.	Any person who fabricates and sell soap.
/sbayes/(old)	Light cavalry regiments of the French army recruited primarily from the Arab and Berber population of Algeria,	Ottoman cavalry corps

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	Tunisia and Morocco.	
/sel ^ʕ adji/	Tradesman, who brings his goods from other countries	Tradesman
/sfandji/	Who makes and sells kind of food called /sfenddj/	/isfenadje/ who makes and sells a kind of food called /sfenddj/
/sukerdji/	Drunkard	Drunkard
/su> ^ʕ adji/	Watchmaker	Watchmaker
/te>rzi/(old)	Who make traditional embroidery	Who make traditional embroidery
/tobdji/(old)	Artillerist	Artillerist
/turdjmen/	Translator	Translator
/šaweš/	Guardian or person in an orderly duty	Sergeant

IV.1.3.3.2- Anthroponyms

Table 20: Anthroponyms (Patronymes)

Word	Its meaning in Algerian dialect	Its meaning in Turkish language
/ʕafendi ^ʔ / or /lafendi/	Patronym	Prince / Minister of Religious Affairs / Sir / Master of school
/akli/	Patronym	The white colour or mottled with white
/ʔalayji/ ⁷⁶	Patronym	Instrumentalist
/ʕarlan/	Name of Boy	Lion
/baḥmed/	Father of Ahmed	Father of Ahmed
/baba/	Patronym + Dady	Father / Master / A person who works for the well-being of a

⁷⁶ This patronym, from the Turkish language (çalgıcı) is found in Tlemcen only.

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		group.
/baḥta/	Female name	Ripe and experiment women
/baraket/	Patronym	Stop! / Abandon / Give up
/barudi/	Patronym	Gunpowder colour or silver gray
/beḥši/	Patronym	The watchman/ The guardian/ The sentinel
/bekuš/	Patronym	Duff
/belahwan/	Patronym	Wrestler / Boxer
/belekbeš/	Patronym	Family name
/bendi/	Patronym	The slave/The creature
/ben ^o osma>/	Patronym	A five years period
/bentšuk/ ⁷⁷	Patronym	The half
/berber/	Patronym	The barber
/bey/ and /bey'omar/	Patronym	A social title for men
/bezzar/	Patronym	Merchant of cloth
/boršali/	Patronym	Belonging to Bursa (a Turkish town)
/budali/	Patronym	Imbecile / Idiot
/buḡazi/	Patronym	Narrow way, passage
/bujajji/	Patronym	Cutler
/bukli/	Patronym	The wor is composed of Bu (meaning that one) and Köle (meaning the slave)
/bulekbeš/	Patronym	Leader of a company of soldiers who ensured public safety. (bolukbaši) Captain
/bešlagem/	Patronym	Moustache
/šaweš/	Patronym	Sergeant

⁷⁷ This word can also come from the Turkish word (çük) meaning 'the tail'.

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/dali/	Patronym)	Crazy, mad
/dergal/	Patronym	High
/deruř	Patronym	Hallmark
/faradji/	Patronym	From (iftiradji) eliminator
/gana/	Patronym	Also
/‘ina>l/	Patronym	A man of confidence
/hasa>r/ ⁷⁸ or / ‘el hasa>r/	Patronym	The loss
/kahya/	Patronym	Assistant director, Colonel
/ħuja/	Patronym	Clerk or chief clerk
/kazi/	Patronym	The pit / Underground exploration
/kisi/ or /qisi/	Patronym	Woolen clothing
/kuluđli/	Patronym	The (kul ođları), sons of members of the ocak by native women. ⁷⁹
/qaħwaji/	Patronym	Coffee shop owner / Waiter in a café
/qara/	Patronym	Black colour / Sad
/qalafať/	Patronym	Lower statue under the master
/qalayji/	Patronym	Coppersmith
/qorřo/	Patronym	The throne
/lala/	Mistress	Kind of beautiful flower
/mehta>r/ ⁸⁰	Patronym	The person who runs the village affairs.
/meřli/	Patronym	The deal

⁷⁸It is possible that, due to the language contact between the Turkish and the Arabic language, this word has a origine the Arabic language (‘el hasra).

⁷⁹ Spencer, William: p. 22, op. cit. p. 10 (visited on December 23th 2022, at 13:36)

⁸⁰I have considered the Turkisk word (muhtar) and not (mehtar) which means ‘the Turkish military music. Cf. Spencer, William: p. 85, op. cit. p. 10 (visited on December 23th 2022, at 19:44)

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/şabunji/	Patronym	Soap maker
/sari/	Patronym	The yellow colour / The blonde
/sbayhi/	Patronym	Horseman
/seqa>ṭ/	Patronym	Crippled, invalid
/seqal/	Patronym	The beard
/senhadji/	Patronym	Belonging to Senhadja (a tribe)
/seradji/	Patronym	Seller of saddles /serdj/
/seti/	old women	Lady
/skender/	Patronym	sea sounding
/stambuli>/	Patronym	Belonging to Istanbul
/şaref ħuja/	Patronym	From /ħuja/ which means foreigner
/ṭubal/	Patronym	Lame
/teşwar/	Patronym	Belonging to the Persian city Chavar
/yadi/	Patronym	Someone who comes from another country? or someone you don't know.
/zendani/	Patronym	A type of music
/zidane/	Patronym	Arabic music mode
/zmirli/	Patronym	Belonging to Izmir (a Turkish town)
/zula/	Patronym	Name of women
/zbenṭu>ṭ/	Patronym	Bachelor

V. RESULTS

On the light of what had been said, It is now obvious that these borrowings have modified the linguistic variety in Algeria. Saâd Allah Abou El Kacem states that: “The Ottoman had influenced the social and economic life of Algeria, the first influence was the link of the Algerian society to the Eastern one. They brought new kinds of civilized instruments to Algeria among them food, clothes drinks, names, traditions...etc. On the other hand, they dominated in architecture and art, such as, mosques, graves, music, writing, the military buildings, navy language...etc.”⁸¹.

Such changes could not happen without an influence on the linguistic level by which “*the Ottoman presence during three centuries, without upsetting the linguistic landscape of the country, influenced the urban varieties primarily (Algiers, Bejaia, Médea and Tlemcen) which borrowed a considerable number of Turkish terms in the various fields of the everyday life (food, clothing, names of trades) of which some became patronyms*⁸².” Therefore,

- ✓ It should be noted that anthroponyms is the category that has resisted the most over time. This is probably due to the fact that it is the only category transmitted from generation to generation in a writing form and not orally (civil status).
- ✓ Speakers have appropriated these words and have hardly asked themselves the question of their origin.
- ✓ The borrowings have resisted to time to coexist with pre-existing local languages without limiting themselves to particular spheres
- ✓ Despite all the successive governments’ efforts for the success of Arabization, these words have remained frozen in time simply because they are not only historically established, but also socio-cultural markers that reveal a dynamic and a linguistic or ethnolinguistic creativity.

⁸¹Abou El Kacem, Saâdallah: *Tarikh Al Djazair Al Thaqafi*, Al Juz’ Al Thalith, Dar Al Gharb Al Islami, 1998, p. 149 (In Arabic)

⁸²Remaoun, Hassan: *L’Algérie Histoire, Culture et Société*, Casbah Édition, 2000, p. 45

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- ✓ Taken in their contexts, these linguistic borrowings take on new connotations, new uses and new meanings. For example, parallel to the etymological and motivational research, it appeared necessary to consider all the changes that have occurred in the words over the years or even at the time of their study through the attitudes of the speakers, these latter can, depending on the context, change a word into nickname or epithet adjective.
- ✓ Apart from their communicative specificity, these Turkish words refer more to an intangible cultural heritage (ethnolinguistic), as well as a knowledge transmitted from generation to generation, because when asked about the fact of adopting Arabic equivalents, the participants were unanimous that they prefer the existing words.
- ✓ It is therefore not surprising that these words of Turkish origin, which have a longer longevity behind them, are preserved as entirely local terms, as if the chronological thickness of their Maghrebian existence conferred on them a status and substance completely autochthonous.

Conclusion

The presence of Turkish words in the speech of western Algeria is very rich and very poorly preserved as a whole. Beyond the dialectological, ethnographic, and historical aspects of this study, the words that make up the corpus of this study are not just simple linguistic borrowings, but cultural and historical markers of the region. They reveal certain aspects of the history of the presence and integration of the Ottomans as well as the ethnicity of the population studied, because often the interview referred to mythical stories and was a pretext to talk about historical things.

The study also revealed that the Turkish words preserved in the spoken language are not linked to segments of the population as one might claim, but to the population as a whole. Moreover, despite all the efforts implemented by the Algerian authorities in their effort toward 'Arabization', the inhabitants of Algeria have remained very attached to this cultural heritage. Moreover, most of the Turkish words suggest affective notions with the object named. It is a form of continuity that pays homage to a cultural or even an identity

acquisition between the members of the group who often recognize each other by the use of these Turkish words to the point of making them an identity marker.

All in all, it is important to note that these words, so well preserved in the collective unconscious, because of their cultural richness, could not be reduced and confined to mere content words naming something, but they reveal the idiosyncrasy of the inhabitants of the west who injected and still instil new meanings.

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