Turkish Elements In Arabic Dialects (Colloquial Arabic)

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ABSTRACT

The Turkish-Arab relations have over one thousand years of history. This relationship, which continued for centuries, has found its reflection in the languages of these two nations as a result of intercultural communication. Thus interaction of languages is a manifestation of cultural relations. It is well known that Arabic has had a great influence on Turkish. However, this effect was not unidirectional. It is also possible to talk about the influence of Turkish on Arabic dialects and accents, though it is not as much as the influence of Arabic on Turkish. This effect can be clearly seen in some words in Arabic dialects, borrowed from Turkish. All languages borrow words from other languages. However, if the influence of one language affects the structure of another language, it means that there is a deep interaction between these languages. The emphasis in this paper will be on some specific morphological changes that have occurred as a result of Turkish influence on some morphological processes that have affected large groups of Arabic words in some Arabic dialects, rather than words borrowed from Turkish. The paper will focus on the use of the Turkish question tag (mou:) in some Arabic dialects.

Keywords: Arabic dialects and accents (Colloquial Arabic); Turkish; cultural communication and interaction; morphological changes; morphological processes; Turkish question tag.

1. Introduction

What does *intercultural communication* mean*?* There are different definitions of "*intercultural communication*". But "*from a linguistic perspective, 'intercultural communication' may be defined as 'situated communication between individuals or groups of different linguistic and cultural origins'*" (Lanqua Report).

It is obvious that *culture* is a fundamental part of the term *intercultural communication.* According to Byram and others *"The concept of 'culture' has changed over time from emphasis on literature, the arts and philosophy to culture as a shared way of life"* (2002: 9), whereas Hofstede and Robatjazi see *culture* and *communication* intertwined, defining them in the following way: *"Culture is communication, communication is culture."* (Hofstede, 1997) or *"Communication in its deep conceptualization in the real and given situations is never out of context- even if it might seem as fatigue communication- and because culture is a part of context, communication is seldom culture-free"*.(Robatjazi, 2008: 247)

In other words, *intercultural communication* is a crossing of cultures. Crossing of cultures is unavoidable especially in our days of globalization. Robatjazi (2008: 245) was right, when he mentioned that *"Life in this contemporary globalized world commands respective challenges in communication and brings nearly everyone into contact with people of other languages and cultures."* There are a lot of examples of intercultural communications as we have witnessed throughout human history.

However, cross-cultural communicative competence in intercultural communication is very important, which is defined as *"the ability to interact with 'others', to accept other perspectives, to be conscious of their evaluations of difference"* by Byram and others (Yano, 2006:1). From this point of view, it is possible to say that communication of two cultures like Arabs and Turks, whose relationship, continued for centuries and based *"on the religion, culture, art*

and on the relationship between "rulers and who are being ruled"" according to Gunay Karaagac (2004: 10), has created a positive impact on all aspects. Because there were no "me" and "others" but there were "we", since Arabs and Turks have shared the common culture and religion.

In this paper, we will try to focus on the reflections of this intercultural communication on the languages of these two nations, since languages are manifestation of the relationship or intercultural communication, which in its term is established through languages, as it was mentioned above.

2. Method of the Study and Data Collection

Since the subject we are examining is studied in the light of intercultural communication, studies on intercultural communication are reviewed first. After that, the studies related to the effect of Turkish on Arabic dialects, which is the main subject of our study, are analyzed. Most of the bibliography consists of the sources in Turkish and English. It should be noted that resources in Arabic on the subject matter are quite scarce.

The examples used here mainly consist of natural utterances as used by Arab speakers, since they are mainly based on Colloquial Arabic. Although the use of the question tag /mu:/ in other Arabic dialects is also given, the examples provided here are mainly based on the Jordanian Dialect.

The examples were selected from the short sentences that were noted down whenever and wherever (in private or public places) we heard someone use the question tag /mu:/ in their speech. It was noted in various topics of spontaneous speech from young and adult Jordanian speakers, both educated and uneducated.

3. Influence of Turkish Language on Arabic Dialects

Throughout the human history all languages of the world have influenced each other and at the same time have been influenced by others. Being one of the oldest languages in history, Turkish is not an exception. Turkish has affected other languages[*] of the world like "*Chinese, Persian, Urdu, Russian, Ukrainian, Armenian, Hungarian, Finnish, Romanian, Bulgarian, Serbo-Croatian, Czech, Italian, Albanian, Greek, Polish, French, Deutsch and English*" (Karaagac, 2004).

It is well known that Turkish has borrowed a considerable volume of vocabulary from Arabic. But we will try to emphasize in this paper the influence of Turkish language on Arabic dialects, since Arabic literary language is the language of the Qur'an, where it is believed to be beyond any influence from other languages. Furthermore, it is difficult to influence written language more than spoken language. However, there are some researches about the

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[*] Abidin KARASU, "Boşnakça'daki Türkçe Yapım Ekleri ve Kullanılışları", Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic Volume 8/13 Fall 2013, p. 1145-1156, ANKARA-TURKEY; Aydın GÜLER, "Türkçenin Dünya Dillerine Etkisi", http://edebiyatcesnisi.blogcu.com/turkcenin-dunya-dillerine-etkisi-aydin-guler/7802034; Fatma Sibel BAYRAKTAR, "Arnavutçaya ve Diğer Balkan Dillerine Geçen Türkçe Kelimelerin Karşılaştırılması", Turkish Studies - International Periodical For the Languages, Literature and History of Turkish or Turkic Volume 4/4 Summer 2009; Günay KARAAĞAÇ, Türkçenin Dünya Dillerine Etkisi, Akçağ Yay., Ankara, 2004, -//-, Türkçe Verintiler Sözlüğü, Türk Dil Kurumu Yayınları, Ankara, 2008; Mir Ali Rezai, "Türkçenin Farsçaya Etkisi: Atasözleri Bağlamında", V. Uuluslararası Türkoloji Kongresi, 19-20 Nisan 2013, Türkistan (Bildiri kitabı, s. 69-73); Han-Woo Choi, "Eski Korece'de Türkçe Ödünç Kelimeler", Bilig Dergisi, Yaz/2004, S:30, s.85; Irek Bikkinin, "Тюркизмы в английском языке", Tatarskaya Gazeta, 13, 25.12.1998 (http://tatarica.narod.ru/world/language/tat_eng.htm); Osman Karatay, Hırvat Ulusunun Oluşumu: Erken Ortaçağ'da Türk-Hırvat İlişkileri, Avrasya Stratejik Araştırmalar Merkezi Yayınları, Ankara, 2000;-//-, İran ile Turan (Eskiçağ'da Avrasya ve Ortadoğu'yu Hayal Etmek), Ötüken Neşriyat, İstanbul, 2012, 2.basım (p.196-207); Tuncer Gülensoy, Yaşayan Farsça ve Arapçadaki Türkçe Kelimeler Üzerine Notlar, İstanbul Ünüversitesi yayınları, İstanbul, 1975; Vlasicheva V.V., Тюркизмы в современном английском языке", Вестн. Волгогр. гос. ун-та. Сер. 2, Языкозн. 2010. № 2 (12); Yusuf GEDIKLI, "Türkçenin Yabancı Dillerdeki On Binlerce Kelimesi" (http://www.ufukotesi.com/yazdir.asp?yazi_no=20040223);

influence of Turkish on the Arabic literary language[**]. Aydin Guler (http://edebiyatcesnisi.blogcu.com/turkcenin-dunya-dillerine-etkisi-aydin-guler/7802034), basing his opinion on the famous Arabic linguists and literary historians like Ibn Qutayba and Al Jawaliki, asserts that there are some words even in Qur'an**,** which are originally from Turkish like "ghassa:q" from Turkish "qusuq" ("vomiting") ("kusığ" DLT (Dīwān Lughāt al-Turk): I, 376) , "ghula:m" from Turkish "qulun" ("colt", "baby horse") ("kulun" DTL: I, 215, 404; II, 90; III, 92) and "ṭala:q" from "tuluq" in Chuvash dialect of Turkish or "tulayaq" from Altaic Turkish ("tul" DTL: I, 468; III, 133), which means "divorce". On the other hand Yusuf Gedikli (http://www.ufukotesi.com/yazdir.asp?yazi_no=20040223) refers to Ahmed Ates, who detected 539 Turkish words in Arabic literary language.

Despite weak influence of Turkish on literary Arabic it is possible to say that Arabic dialects, in other words, colloquial Arabic, were affected heavily. There are a lot of researches about influence of Turkish language on the different Arabic dialects[***].

Gunay Karaagac (2004: 11-12) refers to Muhammad bin Cheneb, who mentions 634 Turkish words in Algerian

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[**] Ahmed Ateş, "Arapça Yazı Dilinde Türkçe Kelimeler (X.Yüzyıla Kadar)", Reşit Rahmeti Arat İçin, TKAE Yay., Ankara 1966, ss. 26-31; -//- , "Arapça Yazı Dilinde Türkçe Kelimeler Üzerine Bir Deneme II, (XI. Yüzyıldan Bugüne Kadar)" Türk Kültürü Arastırmaları, Yıl II. , Sayı 1-2, Ankara 1965, ss. 5-25; Aydın GÜLER, "Türkçenin Dünya Dillerine Etkisi", http://edebiyatcesnisi.blogcu.com/turkcenin-dunya-dillerine-etkisi-aydin-guler/7802034; Abd el monsef Magdi BAKR, "Arapçada Türkçe Söz Varlığının Etkileri", s. 25-37

[***] Abdulkerim ABUŞVEREB, "El-KelimâtüT-'Osmaniyye fi'l-LehçetiT-Lîbiyye", *Studies on Turkish-Arab Relations Annual*, İstanbul, 1986, s. 6-12; Ali AKAR, Türkçe - Arapça Arasındaki Sözcük İlişkileri (Relations Between Turkish and Arabic Words) http://www.karalahana.com/makaleler/tarih/turkce-arapca-sozcuk-iliskileri.html; Ali MAHFUZ, *El-Elfazü't-Türkiyyefi'l-Lehceti'l-Irakiyya*, Bağdat, 1964; Ahmet Fuat Mütevelli, "Arap Halk Dilinde Türkçe Kelimeler", *Türk Halk Edebiyatında ve Folklorunda Yeni Görüsler II,* Konya Kültür ve Turizm Dernegi Yayınları, Konya, 1985; Bedrettin AYTAÇ, *Arap Lehçelerindeki Türkçe Kelimeler*, Türk Dünyası Araştırmaları Vakfı Yayınları, İstanbul, 1984; Enno LITTMAN, "Türkisches Sprachgut im Ägyptisch-Arabischen, Westostliche Abhandlungen Wiesbaden, 1954, s. 107-127; Erdoğan MERÇİL, "Gazneliler", *Türkiye Diyanet Vakfı İslam Ansiklopedisi,* C. XIII, Türkiye Diyanet Vakfı Yayınları, İstanbul, 1996; Erich PROKOSCH, Osmanisches Wortgut im Agyptisch-Arabischen, Klaus Schwarz Verlag, Berlin, 1983; Erich PROKOSCH, Osmanisches Wortgut in Sudan-Arabischen, Klaus Schwarz Verlag, Berlin, 1983; Erkan TÜRKMEN, "Turkish Words in the Libyan Dialect of Arabic", Erdem, *Atatürk Kültür Merkezi Dergisi* IV, Türk Tarih Kurumu Basımevi, Ankara, 1988, s. 227-243; Fuad KÖPRÜLÜ, *Türk Edebiyatı Tarihi*, Ötüken Yaymlan, İstanbul, 1981 (3. Baskı); Gordlevskiy V.A., *К вопросу о влиянии турецкого языка на арабский: лексический материал,* Академии Наук СССР, Leningrad, 1930; Günay KARAAĞAÇ, *Türkçenin Dünya Dillerine Etkisi*, Akçağ Yay., Ankara, 2004, -//-, *Dil, Tarih ve İnsan*, Akçağ Yay. , Ankara 2005, -//-, *Türkçe Verintiler Sözlüğü*, Türk Dil Kurumu Yayınları, Ankara, 2008; HALASI-KUN T., "The Ottoman Elements in The Syrian Dialects", Archivum Ottomanicum, Mouton, 1969; HALASI-KUN T., "The Ottoman Elements in The Syrian Dialects II", Archivum Ottomanicum, Tomus V.15, 1973; İsmail bin 'Ali Ekû, "Kelimât Türkiyye Musta'male fi'l-Yemen", el-Eklîl, 1985, s. 49-58; Kemal YAVUZ -vd., *Dînî Terimler Sözlüğü* /-//, Türkiye Gazetesi Yayınları, İstanbul, 1992; Mehmet Yavuz, "Mu'arreb Kelimelere Dâir Yazılan Eserler Sözlükler", *Nüsha Şarkiyat Araştırmaları Dergisi* (*A Journal of Oriental Studies*), sayı 2, Yaz 2001; Mohammed Ben CHENEB, "Cezayir Konuşma Dilinde Muhafaza Edilen Türkçe ve [Türkçe Aracılığı ile Gelen] Farsça Kelimeler", (Çeviren: Ahmed Ateş), *Türk Dili Araştırmaları Yıllığı-Belleten* 1966, s. 158-213, 1967; Nihad M. ÇETİN, "Arap / Dil", *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, C. III, Türkiye Diyanet Vakfı Yayınları, İstanbul, 1991; Oğuz DÜZGÜN, "Türkçe'nin Arapça'ya Etkisi-Arapça'daki Türkçe Kelimeler", http://www.izedebiyat.com/yazi.asp?id=36942, 23 Mayıs 2005; Ujinin E.E., Турецкие заимствования в языках восточно-средиземноморского ареала :языковые контакты на территории Османской империи, (the third chapter of the dissertation: Turkish Borrowings in Syrian Dialect of Arabic), Moscow, 2008; Zeki Velidi TOGAN, "Londra ve Tahran'daki İslâm Yazmalarından Bazılarına Dair", *İslam Tetkikleri Enstitüsü Dergisi*, İstanbul, 1960.

السامرائي، إبراهيم. (1405/1985). في التعريب و المعرب، مؤسسة الرسالة، بيروت

بيضون، محمد علي. (1419/ 1998). المعرب من الكلام الأعجمي على حروف المعجم، منشورات دار الكتب العلمية، بيروت لبنان.

Arabic dialect; to Samil Fahri Yahya, who studies 1981 words in the different Arabic dialects; to Aytac Bedrettin who represents 941 words in the Arabic dialects. According to Karaagac (2004: 11) significant portion of the words in Arabic dialects, that have been loaned from Turkish, is related to the terms of military, which strengthens his opinion about relationship between *"rulers and who are being ruled",* mentioned above.

Although they can point to the relationship between languages, borrowed words cannot be a real sign of deepness of this relationship, since all languages of the world borrow words from each other. For this reason, morphological or structural influence of one language on another is important. If any morphological change occurs in a language as result of interaction with another language, it means that the relationship between these languages does not consist only of borrowing of the words. If there is any syntactic influence of one language on another, it means that the interaction between these languages has been continued for a long time. It is possible to say that interaction of Arabic and Turkish languages is more than *lexical influence*, since there are some morphological changes in both languages as a result of intercultural communication between Arabs and Turks.

Zeki Kaymaz (2007: 404-409) studies plural form of Turkish words in Arabic, which are, according to him, new morphological words and gives more than hundred examples: *"ba:sha:wa:t"(heads, chiefs, chairmen)* plural form of Turkish *"bash"* from historical period of Arabic and in modern Arabic dialects like Egyptian, Syrian, Algerian, Lebanese and Jordanian Arabic; *"aghawa:t"* plural form of Turkish *"agha" ("mister"or "sir")* in Egyptian and Algerian Arabic; *"awa:di" ("rooms")* plural form of Turkish *"oda"* in Palestinian and Syrian Arabic*, "baya:t"* in Tunisian and *"beka:t"* in Iraqi Arabic, plural form of Turkish *"bay"* and *"beg(y)" ("sir")*, *"kaba:ri:"* plural form of Turkish *"köprü" ("bridge")* in Sudanese Arabic. Zeki Kaymaz in another research (2011: 69-73) mentions remarkable borrowed words in Arabic dialects from Turkish. Except Turkish forms of personal names like *Ḥikmat, Nuṣrat, Fikri:, Nu:ri:* which are originally Arabic and used especially in Egypt; place names like *Aqsaray* (in Tunisia)*, Ba:sha:lik* (in Morocco), *Bu:la:q* (in Egypt) and family names like *Chadirji* (in Iraq), *Chichekli* (in Syria), *Sabu:nji* (in Morocco), *Ṭoya:n* (in Saudi Arabia), *Shurbaji* (in Egypt and Syria), which are originally Turkish. This research includes also Turkish verbs, used in Arabic dialects, like *basama* (بصم) from Turkish verb *bas- ("print", "step on"), belleshe* (بلش)from Turkish verb *bashla- ("began", "start"), bersheme ( )*برشمfrom Turkish verb *perchinle- ("clinch"), qandara* ( )قندرfrom Turkish verb *kandir- ("cheat", "deceive"), shayyasha* (شيش) from Turkish *shishle- ("skewer"), tanbala* (تنبل) from Turkish *tembel ol- ("be lazy")* and formulaic expressions such as *'aql yokhtir* (يوختر عقل) in Iraqi dialect from Turkish *akıl yoktur ("mindless"), besh dort* (بش دورت) in Syrian dialect from Turkish *beş dört ("five four"), etc.* On the other hand, Kaymaz referring to Mütevelli (1985:262-263) gives other expressions, used especially in Egyptian dialect, such as *ishte (*اشته*) "işte"; ossun (*اسون*) "olsun"; hatırchin(*خاطرشن*) "hatır için"; şok gozel (*شوق جوزل*)"çok güzel"; hishmassa (*هش مصه*) "hiç olmazsa".*

Bahri Kus and Soner Akdag in their research (2012: 1567-1582) touch upon four common suffixes that have entered the Arabic language, like *–ji, -li, -lik, -siz* giving examples from Iraqi and Egyptian Arabic.

<p align="center">**Table 1. Examples**</p>

Translation	Transliteration	Arabic original
"who sells or mends watches"	(sa:tʃ**ji**)	ساعتچی
"administrator"	(idar**ji**)	ادرجی
"who is from Baghdad"	(baghda:d**li**)	بغذادلی
"with sugar"	(sheker**li**)	شكرلی
"laziness"	(tembel**lik**)	تمبللگ
"errantry", "hooliganism"	(serser**lik**)	سرسرلگ
"rude" (literally "without kindness")	(edeb**siz**)	ادبسز
"without fire"	(nar**siz**)	نارسز

Kus and Akdag as a conclusion of their research assert that these Turkish suffixes, entered as an individual structure, are used not only in colloquial Arabic but also in written language, proverbs and idioms.

Tuncer Gulensoy (1975: 1-31) adds to these four suffixes other suffixes like *–cha* in *"buqcha"* (بقجة) (*"package"*) from Turkish *"bohcha"*, *-ghi* in *"burghi"* (برغى) (*"auger"*) from Turkish *"burgu"*, *- mish* in *"ya:mi:sh"* (ياميش) (*"fruit"*, *"dried fruit'*) from Turkish *"yemish"*, *-ma* in *"basma"* (بصمة) from Turkish *"basma"*(*"print"*, *"printed cloth"*), *-maq* in *"bashmaq"* (بشمق) (*"slipper"*, *"shoes"*).

There are noteworthy examples like compounds *"asla:n gibi"* (p.13) (*"like a lion"*), *"bash tarzi"* (p.16) (*"master tailor"*) and *"iki bir"* (p.14) (*"two one"*), words *"aghaliq"*(p.13) (*"administration"*, *"administration of Agha"*) from Turkish *"agha"* with Turkish suffix *–liq*, *"birinji"* (p.20) (*"first"*, *"superior"*, *"excellent"*) with suffix *–(i)nji*, *"taberna:ji"* (p.29) (*"tavernier"*, *"taverner"*) with suffix *-ji* in Mohammed Ben Cheneb's book (1922).

F. Abdurrahim in his researches, which were translated by Nevin Karabela (2004: 141-157) gives approximately 200 Turkish words in Arabic dialects, especially in Egyptian Arabic. Among these examples there are some notable expressions such as *"askere khaber"* (أشكره خبر) (p.143) (*"openly"*, *"clearly"*, *"avowedly"*) which consists of *ashkere* originally Persian and *khaber* originally Arabic and as author mentioned, no longer used in Egyptian dialect but still used in Jordanian Arabic; *bakhshivanji* (بخشونجى) (p.144) from Turkish *"bahçıvan"* (*"gardener"*), which attracted our attention to that originally Persian noun *bagche* (*"garden"*) with Persian suffix *–ban (-er)* taking the another Turkish suffix *–ji* of the same meaning, becomes in Arabic dialects *"garden-er-er"*. There are another example like *mestul (p.156)* (*"drunk"*), origin of which, according to the author, is Turkish *"mastur"*. In fact it consists of Persian noun *mest* (*"drunk"*) and Tukish auxiliary verb *ol-* (*"be"*) and thus means *"to be drunk"* or *"to become drunk"*. Furthermore, F. Abdurrahim mentions conjunction *ya...ya (p.157) (either...or)*, used in Arabic dialects.

4. Further Influence: Our Contribution

After considering all researches about influence of Turkish on Arabic dialects generally, we will look into further influence of Turkish especially on Jordanian dialect. Our contribution to the researches on morphological and syntactic effects will be demonstrated at a small scale. For example, family names *Khanji, Yaghi, Yaghmu:r,* used in Jordan, are originally Turkish. However it does not mean that ansectors of Arabs, whose family name is *Yaghmu:r,* are Turks. İt is very interesting, considering that Arabs get their family names from their ancestors unlike Turks, who do not get their family names from their ansectors, but choose a family name for themselves.

As it is mentioned before *–ji* is the most commonly used suffix in Arabic dialects. We would like to point out that words such as *khudarji* and *mushkelji* were missing in the researches presented above. İt is well known that in Turkish the suffix *–ji*, attached to nouns, means *names of proffesions, habits and temperaments, belief and ideology, ownership, etc...*(Kus and Akdag, 2012: 1569-1570). However, the majority of the Arabic words with this suffix are names of professions. For example *chayji* means both the person *"who makes tea"* or *"who sells tea"* and the place *"where tea is sold"*; *kundarji* means *"a person who sells shoes"* or *"who mends shoes"*; *bostanji* means *"a person who cares of garden and waters it"*; *khudarji* means both of the person *"who sells fruit and vegetables"* and the place *"where fruit and vegetables are sold"*. However, on the other hand, *mushkelji* does not mean a name of proffesion, it means *"someone who causes problems"*. Other examples which fit in this category are words such as *baltaji* which does not mean *"someone who makes or sells axes, axman or chopper"* but means *"a common criminal, who treats others violently and roughly"* unlike the Turkish origin and *sekerji* or *khumarji* which do not mean *"drink seller"* but mean habits or quality of *"someone who drinks a lot of alcohol"*.

The words such as *khudarji, mushkelji, sekerji* or *khumarji,* which are originally Arabic and which do not exist in Turkish, show that this suffix has been used in Arabic individually. There should be a reason *"Why is the suffix –ji widely used in colloquial Arabic?"*. Suffix *–ji,* attached to nouns, is used to simplify terms or expressions. İt is easier to say *khudarji* instead of *"*الشخص الذي يعمل المشاكل*"* (بائع الخضروات)(*seller of vegetables)* or *mushkelji* instead of *"* الشخص الذي يعمل المشاكل

(someone who causes problems) or *khumarji* instead of *"كثيرا الخمر يشرب الذي الشخص"* *(someone who drinks alcohol very much).*

It should be emphasized that a group of phrases such as *sagh salim (safe and sound, safe, unharmed)* and *bir buchuq selam (selam and half),* used in Jordanian dialect; *khosh fikreh (good idea)* and compound *tana:bi:l assulṭa:n (lazy of Sultan),* used in Iraqian dialect and *sheesh kebab* **(**110 :2009 سواعي**)** or *sheesh ṯawuq,* used in Jordanian dialect, show that Turkish has affected at the same time the syntax of Arabic dialects although it is not as common as lexical and morphological borrowings. This shows that in these phrases such as *khosh fikreh* and *sheesh kebab* or *sheesh ṯawuq* there is strong evidence that not only components of the phrases are borrowed, but also the syntactic structure, which is specific to Turkish; since adjectives in Arabic always follow the nouns they describe or identify, unlike Turkish, where they always precede nouns.

This study focused on two widely used grammatical structures in Arabic dialects. The first one is conjunction *ya ... ya (either ... or)* which is originally Persian but came into Arabic through Turkish. Correlative conjunction *ya… ya* coordinates words as it is shown in the example يا الاحمر يا الاسود (Either red or black); or it joins phrases يا بتبعتي مسج (Either send a message or ring me (my phone))*;* or connects sentences يا بروح عالجامعة يا بضل بالبيت يا بترني(I either go to the university or stay at home). However it should be noted that there is no difference in meaning and usage of the conjunction in colloquial Arabic. Other examples are given below:

Table 2. Examples

I am going either this week or the next.	انا رايحة **يا** هادا الاسبوع **يا** الاسبوع الجاي.
In the next lecture, we will either read the text or watch a video.	الدرس الجاي **يا** رح نقرأ المادة **يا** رح نحضر فيلم.
I do not know what to cook: either meat or chicken?	مش عارفة شو أطبخ **يا** لحمة **يا** جاج.
You either come shopping with me or stay at home.	**يا** بتيجي معي ع السوق **يا** بتضلي بالبيت.
We have beefsteak either with potato fries or mashed potato.	عنا الستيك بيجي معو **يا** بطاطا مقلية **يا** مهروسة.
Study either engineering or medicine.	**يا** بتدرس هندسة **يا** بتدرس طب.
Either study or sleep.	**يا** بتدرسي **يا** بتروحي تنامي
I will either buy a new telephone or a new camera.	**يا** بشتري تلفون جديد **يا** كميرا جديدة
We will either watch a film or we will go to a restaurant.	**يا** بنحضر فلم **يا** بنروح عمطعم
You have two choices: either the dress or the skirt.	معك خيارين **يا** الفستان **يا** التنورة

The second grammatical structure that is widely used in colloquial Arabic is question tag *mou:* and its negative form *moush.* Although both forms have the same meaning, the negative form *moush* is rarely used.

The question tag /mu:/ was investigated in previous studies. Murphy (2014) touches upon the use of the negative phrase /ma://mu he:k/ as question tag "is that not so", when the negative particle /ma:/ combines with the demonstrative /he:k/ (so) to form a highly productive question tag and the meaning of which is context-dependent, but it always takes the opposite polarity of the main clause (2014: 83, 89). Holes (2004) gives similar examples on the use of /ma: he:k/ (Damascus), /mu: hi:č/ (Baghdad), the negative particle to make tag questions 'is that not so' (2004: 193). Holes (2016) describes the question particle or the tag /mu čidi/ 'isn't that so' used in all Bahraini dialects as an attention-maintaining device (2016: 10).

Moussadek (2012-2013) gives the examples on the use of negative particle /ma/ from the Spoken Arabic of Mascara, which is regarded as a Bedouin dialect. For example, /koul ma/, the negative particle /ma/ occurring after imperatives, is used when the imperative word is repeated for the second time (p. 67) or to claim obedience or sometimes to focus on the information (pp. 72-74); after a negative particle /la/, when it is the contraction of the question or sometimes equivalent to the expression 'no, no way' or 'really' to show a surprised reaction (pp. 74-75).

Moussadek also reminds that Syrians still use the negative particle /ma/ sometimes /mou/ as a question tag in their dialects (pp. 71-72).

Sumikazu gives the variant /muš/ as particle making a tag question (2005: 332).

In the "Al-Abuthiya Poetry" by Mohammad Sadiq Al-Karbassy /mu/ is mentioned as an equivalent of /ma/ (1/314) and /mush/ as an equivalent of "laisa" (ليس) (1/428**)**.

In these studies, the main use of the question tag /mu:/ as a negative particle was investigated, however; the etymology of /mu:/ has not been mentioned.

We believe that "mu:" which was initially used as a negative particle to make tag questions /mu: //ma he:k/, started to be used later with the influence of the Turkish language as a question tag only and not as a negative particle of the question tag. Furthermore, there is a high possibility that the origin of the question tag *mou:* comes from the Turkish question affix *mi,* used to make yes/no questions, since the question affix *mi* is also very practical (functional) like the affix *-ji.*

İn Turkish it has four variants according to the vowel harmony: *mı? mi? mu? mü?* In Jordanian Arabic, there is only *mou:?* It is used both in nominal and verbal sentences in Turkish, sometimes preceding personal affixes. For example:

*(1) Biz çalışkan **mı**-y-ız? (Are we hard-working?)*

*(2) Sen öğrenci **mi**-sin? (Are you a student?)*

*(3) Bu, vazo **mu**? (Is this a vase?)*

*(4) Onlar Türk **mü**? (Are they Turks?)*

*(5) Sence sözünü tutacak **mı**? (What do you think, will he keep his promise?)*

*(6) Kardeşin okula gider **mi**? (Does your brother go to the school?)*

*(7) Sinemaya gidiyor **mu**-y-uz? (Are we going to the sinema?)*

*(8) Onu gördün **mü**? (Did you see him?)*

On the other hand, in Turkish "*the question marker is quite mobile in the sentence, following the word which is being questioned*" (Rona, 1998: 36). The position of the question marker at the same time shows which word in the sentence is emphasized. Below are given variants of the same example, where the question marker has different positions:

*(9) Onlar her yaz tatilinde Türkiye'ye gidiyorlar **mı**? (**Do they go** to Turkey on summer vacation every year?)* (*Do they go or not* is emphasized.)

*(10) Onlar **mı** her yıl yaz tatilinde Türkiye'ye gidiyorlar? (Do **they** go to Turkey on summer vacation every year?)* (Which is emphasized is *they* not somebody else.)

*(11) Onlar her yıl **mı** yaz tatilinde Türkiye'ye gidiyorlar? (Do they go to Turkey on summer vacation **every year**?)* (*every year or not* is emphasized)

*(12) Onlar her yıl yaz tatilinde **mi** Türkiye'ye gidiyorlar? (Do they go to Turkey **on summer vacation** every year?)* (What is emphasized is *on summer vacation not winter vacation*)

*(13) Onlar her yıl yaz tatilinde Türkiye'ye **mi** gidiyorlar? (Do they go **to Turkey** on summer vacation every year?)* (What is emphasized is *Turkey* not somewhere else)

İn Turkish when the question involves a choice, then question marker is used twice (Rona, 1998: 36). For example:

*(14) Ne zaman dönecek, bugün **mü** yarın **mı**? (When will he be back, today or tomorrow?)*

*(15) Ne içmek istersiniz, çay **mı** kahve **mi**? (What would you like to drink, tea or coffe?)*

*(16) Gülü **mü** seversin lâleyi **mi**? (Whether you like roses or tulips?)*

Table 3. Examples of Arabic use of the question tag *mou*:

My hair is longer, isn't it?	شعري طولان **مو؟**
She is the teacher who taught us English literature, isn't she?	هاي الدكتورة اللي درستنا ادب انجليزي **مو؟**
Did you call me?	رنيتلي **مو؟**
Did you go home?	روحتي عالبيت **مو؟**
Did you send me photo?	بعتيلي الصورة **مو؟**
You know him, don't you?	تعرفه **مو؟**
You are the one, whom I have seen with Majd, aren't you?	انت اللي شفتك مع مجد **مو؟**
The weather is wonderful, isn't it?	الجو كتير حلو **مو؟**
Did you do homework?	حليتي الواجب **مو؟**
Did you apply for scholarship?	قدمتي للمنحة **مو؟**
Her outfit is beautiful, isn't it?	لبستها حلوة **موش؟**
Did you finish it?	خلصتيه **موش؟**

Unlike correlative conjunction *ya… ya* there is little difference in usage and meaning of the question tag *mou:/moush* in colloquial Arabic. Most of examlpes above show that *mou:* in colloquial Arabic is used as the equivalent of "*a laysa kadhalik?*" (أليس كذلك؟) in literary Arabic unlike Turkish original, where it makes just question forms, which require yes/no answers. On the other hand, there are some examples, that can be translated without question tag "*a laysa kadhalik?*" like in Turkish original. İt is very interesting, considering that question forms in Arabic can be formed without question words but with intonation only, like in this example: "رنيتلي؟". İt shows that Turkish question *mou:* in colloquial Arabic is used to strengthen the question.

5. Conclusion

Consequently it is possible to say that Arabic borrowings from Turkish are not restricted to lexical and morphological borrowings, but there also is a syntactic influence. Conjunctions, adjective phrases, compounds, question tags and some expressions, used in Arabic dialects, are evidence of deep interaction between Arabic and Turkish languages.

We have tried to focus on two structural borrowings (*ya...ya* and *mou:?*), which are commonly used in colloquial Arabic. It should be noted that conjunction *ya...ya,* used in colloquial Arabic, has the same meaning as it has in Turkish whereas there are some differences in usage and meaning of question tag *mou:?*

Firstly, *mou:?* in colloquial (Jordanian) Arabic has only one variant *mou:* and its negative form *moush* whereas in Turkish it has four variants according to the assimilation. Secondary, question marker in Turkish is quite mobile, unlike colloquial Arabic, where it is fixed, placed always at the end of a sentence. Thirdly, in colloquial Arabic, it does not make questions, which involve a choice. For this reason, it is not used twice in the same sentence, unlike Turkish. Finally, there are two types of meaning and usage of the question tag *mou:?* in colloquial Arabic: used both as a question tag and also used to strengthen the question but not as an essential part for forming a question.

This paper is a modest attempt to study use of question tag *mou:* in Jordanian dialect only. Considering that it is used in other Arabic dialects, further studies are needed to look into other Arabic dialects.

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عناصر تركية في اللهجات العربية (العربية العامية)

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ملخص

العلاقات التركية العربية لها أكثر من ألف عام من التاريخ، وهذه العلاقات التي استمرت لعدة قرون لها انعكاساتها في لغات هذين الشعبين كنتيجة للتواصل بين ثقافاتيهم، وبالتالي فإن تفاعل اللغات هو مظهر من مظاهر العلاقات الثقافية من المعروف أن اللغة العربية كان لها تأثير كبير على اللغة التركية، وهذا التأثير ليس أحادي الاتجاه .فمن الممكن أيضًا التحدث عن تأثير اللغة التركية على اللهجات العربية، بالرغم من أنها ليست بنفس تأثير اللغة العربية عليها .يمكن رؤية هذا التأثير بوضوح في بعض الكلمات المستعارة من التركية في اللهجات العربية، فجميع اللغات تستعير الكلمات من لغات أخرى.فإذا كانت هناك لغة ما تؤثر على بنية لغة أخرى، فهذا يعني أن هناك تفاعلًا عميقًا بين هتين اللغتين، سيكون التشديد في هذه الورقة على تغييرات مورفولوجية محددة أكثر من التشديد على الكلمات المستعارة من التركية التي حدثت نتيجة لتأثير اللغة التركية على بعض العمليات المورفولوجية التي بدورها أثرت على مجموعة كبيرة من الكلمات في بعض اللهجات العربية.وذلك من خلال التركيز على استخدام أدوات الاستفهام التركية (مو؟ (في بعض اللغات العربية العامية..

الكلمات الدالة: اللهجات العربية (العربية العامية)، التركية، التواصل والتفاعل الثقافي، التغيرات المورفولوجية، العمليات المورفولوجية، أدوات الاستفهام التركية.