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## **The Ottoman Turkish and its sphere of Influence in Ottoman Algeria**

### **Abstract**

*This study highlights that Algeria was connected to the Ottoman Empire for more than three centuries and was considered one of the most important Maghreb provinces due to its significant location and historical reference. It was the most targeted Mediterranean point on the southern shore, particularly by the Spaniards. Thanks to its inclusion, the Ottomans later managed to annex the provinces of Tripoli and Tunisia. It is no wonder that its capital, Algiers, was characterized by attributes such as "House of Jihad" and "Little Istanbul," among others. This study will likely employ a multidisciplinary approach combining historical and sociolinguistic methodologies. The Ottoman presence had a clear impact on the political, economic, social, and cultural fabric of Algerian civil society, and the direct interaction between the two parties resulted in the generation of hybrid linguistic expressions. This was due not only to direct linguistic contact but also to the accumulation of terms and expressions in political, administrative, and economic contexts that the Algerians were not accustomed to hearing prior to the arrival of the Barbarossa brothers and the establishment of political dependency over the Zayyanid Algeria at the beginning of the 16th century. In addition, the study aims to show the significant impact of Ottoman Turkish on Algerian society during the long period of Ottoman rule. This language spread widely in various aspects of daily life, supported by Ottoman language policies and the cultural interaction between the two peoples. This dissemination left a deep impact on the Algerian language and culture, and even after the end of Ottoman rule, there are still clear traces of this language in the collective memory of the Algerians.*

**Keywords:** Ottoman Language, Algeria, Ottoman Rule, Linguistic Influence, Cultural Exchange

### **Introduction**



<https://dergipark.org.tr/tr/pub/atdd>

The Ottoman Turkish language has been become accustomed by the Algerian ears, for more than three centuries (1518–1830). Where it became a cultural and social component in the Ottoman eyalet of Algeria, due to the relatively long period of time and the acceptance of Algerians of the cultural and social particularities brought by the Turks and others, including their offspring. They were originally comfortable with and embraced the Turkish presence, and these Turks were keen for their language to be a balanced part of the linguistic fabric emerging in Algeria. Consequently, this language flowed spontaneously into the details of daily social life, in the mechanisms of official administrative transactions, and in maritime commercial exchanges, mingling with the indigenous and other foreign languages of that time. The Turkish script continued to be written in Arabic script for a significant period. This study aims to shed light on a crucial aspect of Algerian identity by exploring the significant impact of the Ottoman period on the linguistic and cultural landscape of the country. Investigating the impact of Ottoman Turkish on Algerian society provides valuable insights into the historical and cultural interactions between these two civilizations. Furthermore, by examining the influence of Ottoman Turkish, this research contributes to a deeper understanding of the evolution of the Algerian language and its unique characteristics. The study possesses interdisciplinary value, connecting linguistics, history, sociology, and cultural studies. Finally, understanding the historical influences on the Algerian language can have important implications for contemporary language policies and cultural preservation efforts. This study aims to comprehensively investigate the multifaceted impact of Ottoman Turkish on Algerian society. Specifically, it will examine the extent and nature of the spread of Ottoman Turkish within Algerian society during the Ottoman period, analyzing the role of Ottoman language policies in facilitating its dissemination and adoption. Furthermore, the study will delve into the specific linguistic influences of Ottoman Turkish on the Algerian language, including its impact on vocabulary, grammar, and pronunciation. Moreover, it will explore the broader cultural and social implications of the presence of Ottoman Turkish in Algerian society. Finally, the study will investigate the enduring legacy of Ottoman Turkish in contemporary Algerian society, examining its continued presence in language, culture, and collective memory. This study will investigate several key hypotheses. Firstly, it is hypothesized that Ottoman Turkish exerted a significant and lasting influence on the vocabulary and grammar of the Algerian language. Secondly, the study posits that the cultural exchange between the Ottomans and the Algerians facilitated the rapid spread and integration of the Ottoman language into Algerian society. Thirdly, it is hypothesized that the Ottoman language played a crucial role in shaping the

administrative, legal, and commercial systems of Algerian society during the Ottoman period. Furthermore, the study will explore the hypothesis that the influence of Ottoman Turkish extended beyond the linguistic domain, impacting social customs, traditions, and cultural practices in Algeria. Finally, this research will investigate the hypothesis that traces of the Ottoman language and culture can still be observed in contemporary Algerian society. This study investigates the significant impact of Ottoman Turkish on Algerian society during the period of Ottoman rule. Specifically, it aims to address the following research question: How did the interaction between the Ottoman and Algerian cultures, facilitated by Ottoman language policies, shape the linguistic and cultural landscape of Algeria, and to what extent does the influence of Ottoman Turkish persist in the components of Algerian society? This study will likely employ a multidisciplinary approach combining historical and sociolinguistic methodologies. The research will involve an in-depth analysis of primary sources, including Ottoman archives, official documents, legal texts, and literary works written in Ottoman Turkish, alongside a critical review of relevant secondary literature. Sociolinguistic analysis will be central to the study, encompassing lexical and grammatical analysis of Ottoman Turkish loanwords in Algerian Arabic, investigation of sociolinguistic variation in language use, and the application of historical linguistics methods to trace the evolution of the Algerian language under the influence of Ottoman Turkish. Furthermore, the study will utilize both qualitative and quantitative methods, including the analysis of historical texts, documents, and ethnographic data, alongside the application of corpus linguistics to analyze the frequency and distribution of Ottoman Turkish loanwords.

### **1. The terminological linguistic intersection between Ottoman Turkish and Arabic**

It seems that the commonalities between the Ottoman Turkish and Arabic languages are clear and evident, contrary to what many may think. In reality, each of us possesses a wealth of Turkish vocabulary and terms without realizing they are of Turkish origin. The direct reason for this is primarily historical, as the two languages together formed what has been referred to as the Ottoman Turkish language until recently. The language of the caliphate and the Ottoman Islamic state, which is a language that combined an immense amount of Arabic and Turkish vocabulary in addition to Persian, and was written in Arabic script with some modifications to the shapes of certain letters, along with some rules governing the pronunciation of those letters in various cases and multiple contexts. The letters of the Turkish alphabet consist of thirty-three letters, eight of which are similar to the Arabic letters, and the remaining five are Persian and Turkish letters that do not exist in Arabic.

They are: the letters B(الباء), J(الجيم), Z(الزاي), the Persian K(الكاف), in addition to the Turkish K(الكاف).The Persian letter ب (beh) is pronounced more forcefully than the Arabic ب (baa) with a tightening of the lips during pronunciation, and the Persian ج (jeem) is similar to a doubled ت (taa) mixed with ش (sheen) with a dot (چ). The Persian ز is pronounced slightly softer than the Arabic ج, and three dots are placed above it to distinguish it from the Arabic (ز). The Persian ک is called "YaeKaf" due to its pronunciation, and it is written by adding a parallel line from the top (گ). The Turkish ک is pronounced like ن, and it is specific to Turkish words, called "SaghirKaf," with three dots above it. Despite the passage of time and the Succession of states and nations, the common linguistic features between Arabic and Turkish have remained resilient, preserving the nuances of meaning and not being affected by the changes in structure. This can be illustrated through the exemplary examples included in the following table:

ActualTurkish	Prinunciation	العربيةArabic
Maden	مَادَنْ	معدن
Ama	أَمَا	أعمى
Ulum	أُلُوم	علوم
Vicdan	وُجدان	وجدان
Çorap	جُوراب	جورب
Ufuk	أُفُك	أفق
Kamil	كَامِلْ	كامل
Hakim	حَكِيم	حكيم
Hukumet	حُكْمَتْ	حكومة
Siyasi	سِيَّاسِي	سياسي
Kitabim	كِتَابِي	كتابي
Sabah	صَبَاح	صباح

*“Some prominent names in the capital of Algeria (Algiers) indicate Turkish dominance. Names such as Ibrahim Day, Mourad Reis, Deli Ibrahim, Baba Arouj, Arouj Reis, Baba Hassan, Hassan Day, Hussein Day, Mustapha Day, Chief Surgeons, Chief Tailors, and Stawli can be mentioned as notable neighborhood and street names. When looking at these names, it generally becomes clear that they consist of personal names. It is believed these names were used as place names to commemorate esteemed and beloved individuals. Thus, it can be said*

*that the Turkish influences and heritage in the region are a result of the interaction between the local population and the administrators who were sent there ”(Özkan, 2024, p. 147).*

When visiting “ the capital Algiers, there are a number of names that stand out at first as indicators of Turkish dominance. BrahimDey (Uncle Ibrahim), BirMouradRais (Murat Reis), DelyBrahim (Deli Ibrahim), Baba Oruj (Baba Oruç), OrujRais (Oruç Reis), Baba Hassan (Baba Hasan), Hassan Dey (Uncle Hasan), HüseyinDey (Uncle Hüseyin), Mustafa Dey (Uncle Mustafa), Chief Surgeon, Chief Tailor, Staoueli (UstaVeli). When we look at these toponyms, it is seen that they are generally established with the names of people. It is thought that these names are used as toponyms with the idea of keeping the names of valued and beloved people alive “ (Özkan, 2024, p. 152).As well as, “ It is claimed that toponymy studies not only provide information about the past of the geography. It is also stated that valuable information on language, settlement history and the ethnic structure of the geography can also be obtained”. (Özkan, 2024, p. 152).

## **2. The Linguistic Policy Adopted by the Ottoman Turks in Algeria**

The linguistic aspect cannot be separated from the political, administrative, and social developments that various Ottoman provinces in the East and West have undergone. It is clear that the political and cultural interaction between Arabs and the Ottoman Turkish state, which lasted for centuries, contributed to the activation of the Turkish linguistic tide. This took two divergent paths between the Arab East and West. While the intent and direction were clear in the East through a systematic Turkification policy. The linguistic and cultural environment in North Africa, particularly in Algeria, was marked by a sense of spontaneity and naturalness during the Ottoman period. The Ottoman Turks adopted a policy of linguistic coexistence, allowing both Arabic and Turkish to flourish in parallel. This is evidenced by the fact that official correspondence in Algeria continued to be conducted in Arabic until the reign of Sultan Selim I (d. 1519), reflecting the Ottomans' respect for the region's established linguistic traditions (Özkan, 2024, p. 148). Furthermore, the Ottoman commitment to intellectual and cultural exchange is illustrated by the efforts of Sultan Mehmed II (d. 1481), who ordered the translation of scientific works from Latin and Persian into Arabic, thereby enriching the Arabic scholarly tradition and fostering a climate of intellectual openness (Özkan, 2024, p. 150). This approach not only reinforced the status of Arabic as a language of administration and learning but also demonstrated the Ottomans' ability to integrate and adapt to the cultural dynamics of the regions they governed. The result was a unique blend of linguistic and intellectual traditions that left a lasting impact on North Africa's cultural landscape.

Moreover, the famous Mehmed II (d. 1481) ordered the translation of Latin and Persian scientific books into Arabic and requested that teachers in the eight schools combine the six foundational books in linguistics such as Al-Sihah, Al-Takmilah, Al-Qamus, and others (Al-Sallabi, 2001, p. 142). During the Ottoman era, the province of Algeria exemplified a unique linguistic and cultural harmony, where both Turkish and Arabic were officially recognized and coexisted without conflict. This period was marked by a remarkable openness to multilingualism, allowing for mutual understanding and integration among the diverse languages spoken in the region. The linguistic environment was so enriched that even European captives noted its educational value. One such captive famously remarked, "There is no better university than the prison of Algiers; there you learn medicine, geography, experimental sciences, and languages such as Spanish, French, Canadian, and Eastern. for slavery is necessary for Christians as it teaches them openness." This observation underscores the extent to which the Algerian context under Ottoman rule fostered a climate of intellectual and cultural exchange, where linguistic diversity was not a source of division but rather a means of broadening horizons and facilitating dialogue among different communities (Hala, 2012-2013, p. 135). If this was true in prison—a narrow and limited environment—what about in the vast expanse of Ottoman Algeria with its diverse social and cultural currents?

As a modern ideology, nationalism stands out as a phenomenon (Ebinç, 2024) that has been on the agenda for more than two centuries. In this context Furthermore, the Turks avoided divisive rhetoric based on narrow nationalism or ethnicity. In their relations with Arab regions under their control, they were keen to adopt a broad and inclusive religious discourse. This is evident, for example, in the honorary titles held by their sultans such as (Barakat, 2000, p. 18): "Sultan of the Two Lands and Khakan of the Two Seas," or "The Great Sultan and The Greatest Khagan, Commander of the Faithful and Caliph of Muslims," or "The Sultan Son of The Conquering Sultan may God exalt his sovereignty and preserve his joy," or "Sultan of Conquerors and Mujahideen," or "Eradicator of Infidelity and Tyranny," or "Servant of the Two Holy Shrines," or "Essence of God's Graces" ... among other soothing titles that attract unity.

The situation also appears in the Ottoman Turks' assistance to their Muslim subjects when it comes to maritime jihad against the Europeans harassing Algeria. This is evident in the *firaman* (The term "*firarman*" is a Persian loanword in Turkish meaning an order or decree signed by the king; it was used by the Turks in the Ottoman era to mean sultanic orders, and it corresponds to royal decrees in our time) (Al-Khatib, 1996, p. 338). The commandment- issued by the Ottoman Sultan Mehmed IV in 1680 AD / 1091 AH, to the authorities of Anatolia,

princes, judges, governors, officials of the treasury, and heads of the Janissaries. Among what was stated in it: "The inhabitants of the land of jihad in Algeria were originally Arabs; however, currently, a large part of them are from Anatolia and Rumelia, who preferred to settle in Algeria and still consider themselves subjects of the Sublime Porte. They continue the holy war against the infidels. Their ships have come to us on several occasions to recruit soldiers and participate in our battles. They deserve all our compassion and we open our doors to them forever"(Houtia, 2009-2010, p. 31). It is clear that linguistic inclusion was not a priority of Ottoman policy in Algeria, due to the voluntary connection to the Ottoman state and the persistent major risks that continued to threaten that connection and Turkish presence.

What was well-known about the Turks during the Ottoman era was their strong connection to the province and prioritizing the supreme sultanic interest over personal interests. You find many of them deliberately not marrying so they could leave their wealth to the treasury for the prosperity of the country (Khouja, 2006, p. 97). Thanks to their policy of moderation, fairness, and flexibility, they won the hearts of Algerians and shared with them a love for the homeland in which they held high positions. It is reported that leaders of the garrisons told their soldiers: "We did not subjugate this people by the sword's edge, nor did we possess the land by force; rather, we became masters through justice and kindness. In our lands, we were not leaders; rather, we obtained our positions in this region. Therefore, it is our homeland, and it is our duty to strive for contributing to the happiness of its inhabitants as if we were working for ourselves"(Al-Zubairi, 1972, p. 35). This indicates the special perspective held by Ottoman Turks towards the Algerian province.

One manifestation of the Ottoman Turks' care for openness towards Algerian Arabs was their reliance on them for some sensitive positions, including State Secretary (Khawja) and custodian of charitable institutions belonging to Mecca and Medina. Additionally, there was the position of interpreter, considered as court translator or custodian of foreign languages; all were chosen from among Arabs (Khouja, 2006, p. 117). However, Ottoman presence was not exclusive to Turks alone—despite them being the majority—since alongside them in Algeria were Kurds, Arnauts, Bosnians, Greeks, Bulgarians, Moldavians, Czechs, Armenians, and even *Tatars*. (Mehrez, 2007/2008, p. 85). There is no doubt that this diversity of races and ethnicities contributed to enriching the linguistic formation in Ottoman Algeria.

### **3. The Nature and Factors of Turkish Linguistic Presence in Algeria**

The linguistic policy of leniency adopted by the Turks towards the inhabitants of the Algerian province contributed to the acceptance of the Turkish language, which was considered

a consequence of the Ottoman administrative political apparatus in Algeria and a requirement of the new phase in Algeria's history. This is particularly true given the ease of learning and mastering it, which is evident from its strong integration with Arabic—as previously mentioned—on one hand, and the success of the Ottoman Turkish state in extending its control over large parts of the Arab world on the other hand. The following are some direct factors that led to the spread of Ottoman Turkish in Ottoman Algeria:

The noticeable increase in the number of Turks during the first two centuries of Ottoman presence, where the initial nucleus of Turks was formed from soldiers of the Janissary army (The Janissaries originally called "Yenikeri" or "Yekijirler," is a Turkish term meaning new soldiers; they were originally a division of the Ottoman army whose members were chosen from young Christian boys sent by Christian cities under Turkish control—most being orphans and war captives—who were raised to be loyal to the Ottoman Sultan. The first to order their formation was Sultan Orhan in 1330 AD / 730 AH; their number reached about half a million soldiers during Sultan Suleimant the Magnificent's era. They were divided into units known as "Ocaqs") (Al-Khatib, p. 50). Following the incorporation of Algeria under Ottoman rule, Sultan Selim I (d. 1520) sent volunteers to support Commander Khair al-Din Barbarossa, reinforcing the region's ties to the Ottoman Empire. Among these were Europeans who converted to Islam and joined the Turks, referred to as "al-A'laj" These individuals played a significant role in the socio-political and military structures of Ottoman Algeria. However, by the 18th century, the Turkish population in Algeria began to decline due to a halt in immigration from other Ottoman provinces, influenced by various administrative and geopolitical factors. Despite this reduction, Valliere's report from the period estimated that approximately ten thousand individuals of Turkish origin remained in Algeria, highlighting their enduring presence and influence in the region. This demographic shift underscores the dynamic nature of Ottoman Algeria, where diverse groups, including Turks, local Algerians, and European converts, coexisted and contributed to the province's unique cultural and political landscape (Houtia, 2009-2010, p. 42). A significant number that points to a large influx of Turks into Algeria during the years of leadership and attraction in the 17th (11 AH) and 16th (10 AH) centuries.

The marriage of a large number of Turks to Algerian women, as Janissary soldiers in Algeria, known as "Yoldashiya," did not bring women from their homeland with them. They lived in Algeria, settled there, and became heads of families with homes and palaces, leading to a doubling of the number of mixed-race children historically known as "Karaghlis." If we consider that the average number of Janissaries was around fifteen thousand, and given their



intermarriage over three hundred years, we can imagine the quantity of Turkish blood flowing in Algerians' veins (Al-Tir, 1989, p. 656). The continuous recruitment policy from outside the province, from Izmir and Qerman, as Turks did not even trust their own *Karaghlis* children, whom they considered more Algerian than Turkish. This resulted in a renewal of the ruling military class with each generation, contributing to the establishment of Turkish language presence in Algeria (Al-Mili, 1964, p. 302).

The Ottoman administration in Algeria maintained a deliberate policy of recruiting soldiers and administrators from outside the province, particularly from regions such as Izmir and Qerman (Özkan, 2024, p. 149). This practice was driven by a lack of trust in the *Karaghlis*—the children of Turkish fathers and Algerian mothers—who were perceived as more aligned with local Algerian identity than with their Turkish heritage. As a result, the ruling military class was continuously renewed with each generation, ensuring a steady influx of Turkish-speaking individuals who reinforced the Ottoman presence in the region (Özkan, 2024, p. 150).

This recruitment strategy not only sustained the Turkish demographic in Algeria but also contributed to the establishment and preservation of the Turkish language within the administrative and military spheres. Turkish became the language of governance, military command, and official correspondence, creating a distinct linguistic layer in the multicultural fabric of Algiers (Özkan, 2024, p. 151). Over time, this policy fostered a unique cultural duality, where Turkish identity and language coexisted with local Algerian traditions, leaving a lasting imprint on the region's social and political structures (Özkan, 2024, p. 152).

The legacy of this recruitment policy is evident in the traces of Turkish language and culture that persisted in Algeria long after the decline of Ottoman rule. Place names, architectural styles, and linguistic borrowings in Algerian Arabic serve as enduring reminders of the Turkish influence that shaped the region's history (Özkan, 2024, p. 154). The high importance given by Turkish sultans to Algeria, considering it as the primary land of jihad and an advanced stronghold for Muslims against European threats to Islamic Maghreb coasts. On their part, Algerians took significant steps on various occasions to affirm their loyalty to the empire as a heartland for Islamic countries; thus, coins were minted, Friday sermons were delivered, and prayers in mosques were made in the name of the Sultan, invoking health and prosperity for him as a Caliph (Spencer, 2006, p. 197). The significant diplomatic and commercial activity that Algeria experienced during Ottoman rule; it served as a western capital for the Sublime Porte, receiving delegations from both East and Europe. In its palaces, markets,

and prisons, firman and decisions were recited, and deals and agreements were made in its cities.

The high rate of education among Algerians—especially urban dwellers—and their innate abilities to interact with newcomers and understand their purposes and languages. This was noted by HamdanKhawja when he characterized Algerians by saying: *"As for intellectual capacities, Algerians have fertile imaginations and organized ideas. They perceive matters remarkably well, and no manual or mechanical work is difficult for them or related to genius"* (Khouja, 2006, p. 36).

The long duration of Ottoman presence in Algeria; three centuries or more is sufficient to imprint Algerian society with Turkish cultural characteristics, especially given these Turks' efforts to win over provincial inhabitants' goodwill and the flexibility that characterized official political and administrative apparatuses in Algeria. Additionally, there was an expansion by princes who succeeded Khair al-Din Barbarossa towards inland and southern regions where Ottoman garrisons penetrated until they reached the borders of Biskra city in the south(Shakir, 2000, p. 520).

*"It is likely that Sultan YavuzSelim sought to support his brothers Barbarossa in Algeria while planning a campaign against Rhodes after his campaign in Egypt. In this context, there is a letter dated between October 25 and November 3, 1519, sent by the judges, orators, scholars, merchants, and residents of Algeria to the Sultan. The letter was presented by the famous Algerian scholar Abu Abbas Ahmed ibn Ali ibn Ahmad, referring to Spain's invasion of Andalusia and its arrival in Oran, with a warning that Algeria might be the next target after the fall of Bejaia and Tripoli. The Algerians clarified that they were forced to make an agreement to protect themselves from the Spanish threat, praising the role of Oruç Reis in their protection and his previous recapture of Bejaia, before he was martyred in the Battle of Tlemcen and his brother Hayreddin took over the defense. They also mentioned that Hayreddin began moving towards Istanbul at the invitation of Sultan Selim, but they begged him to stay in Algeria due to their fears of the enemy"*(Bostan, 2024, p. 18).

The Ottoman Turks followed the same customs in the areas where they settled, especially in the capital, Algiers, where they densely populated a region known as Casa (Kasbah). The houses, baths, and agencies there were similar to those found in Anatolia, and the Casa area still bears a clear Anatolian Turkish character today, resembling neighborhoods like Tire in Izmir, reflecting the cultural closeness between the regions despite the geographical distance(Özkan, 2024, p. 150).In the Casa area, there is the Ketchoufa Mosque, which was restored by "TIKA"

to reflect its historical origin. The name of the mosque is associated with a popular etymology suggesting that it was built in a place where goats were sold, leading to its naming as "the House of Goats," which then evolved into "Ketchoufa" over time. However, these interpretations may contain errors. It is noted that the mosque dates back to the 17th century and is located in the heart of the Casa area, near the "Dey" Palace and its facilities, making it an important part of the Ottoman heritage in Algeria.(Özkan, 2024, p. 150).

#### **4. The Spread of the Turkish Language and Areas of Reception and Employment**

The fields in which the Ottoman Turkish language managed to penetrate during the Ottoman era varied, aligning with the general trend of Turkish administrative and demographic presence. It is well-known that the majority of the population in Algeria lived in rural areas (Rural inhabitants represented 90% of Algeria's total population during the Ottoman period; they are—as confirmed by HamdanKhawja—the foundation of the country's wealth; however cities remained centers attracting rural people who practiced various professions there) (Al-Zubairi, 1972, p. 47) while Turks and Karaghliis represented the most important urban social classes. They were distributed across cities such as Algiers, Blida, Qal'at, Bejaia, Jijel, Annaba, Mostaganem, Mazouna, Mascara, Miliana, Médéa, Tlemcen, Constantine, Biskra, and Mjanah, among others. However, this did not prevent a linguistic connection with rural areas due to the presence of many rural tribes cooperating with Ottoman authorities and due to seasonal trade journeys organized by the Ottomans towards the interior. Some Karaghliis managed to establish their own neighborhoods and tribes separate from the military camps. Among these tribes is the Zamoura tribe that settled in the southern region of Kabylie and Turkish tribes that settled in WadiZaytoun in southern Algeria and its adjacent areas; some tribes were also found in WadiAsr (Yasr), and it is believed that the Zouatna tribes are also descendants of Turks (Al-Tir, 1989, p. 655). This explains why Ottoman Turkish was adopted as the official language of the province; it is a mixture of Arabic, Persian, and Turkish words and was written in Arabic script. Meanwhile, the influx of officials from Anatolia brought a more complex form of Turkish to Algeria(Spencer, 2006, p. 102). Turkish competed with Arabic in government offices, official councils, trade, and diplomatic correspondence. It also aligned with some European languages spoken by certain Pashas as their mother tongue (Saadallah, 1998, p. 172). Given that the dominant characteristic of the Algerian province was maritime military orientation, Turkish military terminology spread widely; there are seventy-two (72) military words among six hundred thirty-four (634) Turkish-origin words commonly used in Algeria

(Spencer, 2006, p. 102). Below are the main areas where Ottoman Turkish vocabulary and terminology were employed in Algeria and similar Ottoman Arab provinces:

#### **4.1. Military Aspect**

Turkish terms and titles were used as they are in both Turkish and Arabic pronunciations. Some may have roots in Arabic; examples include (Spencer, 2006, p. 102).

- Agha- Qaim Maqam- Pasha- Arsenal (Terskhana)- Gunpowder (Barut) -Yuzbashi
- Cartridge (Khartouj) - Governor of the House (Hakmdar) –Column – Firman – Artilleryman - Naval Officers –Rais –Khawja –Otaq -Port Commander.

#### **4.2. Professions and Crafts**

Most of their vocabulary shares the relative root (جي)(ji), and these names have multiplied due to the significant diversity of crafts within Algerian cities, especially Algiers, where the Mizabites, the Bascaras, various tribes, the Jijilians, and the inhabitants of Al-aghwat have migrated there intermittently.

Each group specialized in specific tasks and professions, and they were collectively referred to as "al-Baraniyya" (Mehrez, 2007/2008, p. 92). (out-comings). Among the common occupational terms are the following: Khadamji (servant). Bostanji (gardener). Bostaji (postal worker). Tarzi (tailor). Jawharji (jeweler). Halunji (confectioner) Dukaji (shopkeeper). Kababji (kebab vendor). Simsar (broker). Jumruk (customs). Qahwaji (coffee vendor). Khaznaji (treasurer). Qiyumji (goldsmith). Batmalji...etc.

The segment "باش" is added to refer to the leader of the labor category or its chief, such as: باش جراح (chief of surgeons), باش ترزي (chief of tailors), باش عدل (chief of lawyers), باش ترجمان (chief of translators), باش حانبة (leader of a group), باش طبّاخ (head of the cooks), باش شاولش (chief of police), باش خزنّاجي (head of the state treasury custodians), باش آغا (leader of the aghas)... and others.

#### **4.3. Food and Drink Terms and Related Terms**

The following terms are used (Atiq, p. 17). The basin (basin), the cup (cups), Zlabia (Zlubeh), Tahina (Tahini), Thrid (Thridh), soups (jorbeh), Kofta (Kofta), Baklava (Baklava)... etc.

#### **4.4. Household and Furnishing Terms**

Among them are: Qiftan (Qftan), the sleeve (al-Batw), the arkila (Narkela), Lokanda (Lokantah), Shfra (Jafra), Abala (the older sister), Titeh (Jadda), Haramlek (the women's residence)... etc.

#### **4.5. Terms for Various Behaviors And Traits**

Including the following: SaqSaliim (correct and sound), Tougri (direct), Afarem (a phrase of encouragement), Arista (organized and decorated), Sharif, Al-ArifBillah, Akaber... etc.

#### **4.6.Names of Currencies in Circulation**

Resulting from the significant commercial activity that Algeria experienced during the Ottoman period (Al-Tir, 1989, p. 129)the emergence of national currencies with Algerian Turkish terms appeared, used alongside foreign currencies that were widely used at that time. Here are the names of the most important of those currencies and their exchange value. Thus, we conclude that the Turkish linguistic heritage was characterized by comprehensiveness, extensiveness, and diversity in various aspects of life.

### **5.Reflections of the Ottoman Linguistic Presence On Ottoman Algeria**

Since the interaction of languages is a historical necessity, and their interaction inevitably leads to their overlap (Al-Zubairi, 1972, p. 71)the simultaneous vertical usage of Turkish, Arabic, and Latin resulted in the generation of a common horizontal base of hybrid dialects, dictated by intertwining commercial interests and the necessities of integration and social coexistence among the ethnicities and nationalities present in Algiers in particular. As a result, certain dialects emerged, the most important of which are:

#### **5.1. Franco or Sabir dialects**

A language of trade and business, derived from the Spanish verb for acquaintance. It is a mixture of Arabic, Spanish, Turkish, Italian, and Provençal expressions. It served as a means of communication between European traders and others in the city of Algiers (Atiq, p. 15).

#### **5.2. Dialects of European Captives**

European captives used hybrid languages composed of Turkish, Arabic, and some local European languages. The number of captives in the city of Algiers between the years 1621 and 1627 reached twenty thousand, including Portuguese, Scots, English, Danes, Hungarians, Spaniards, French, Italians, Irish, Slavs, as well as Ethiopians, Japanese, Chinese, and South Americans. This attests to the linguistic blending present in Algeria during those days (Spencer, 2006, p. 102). In reality, Turkish has become a constant element in the daily lives of these European prisoners. One of the prisoners recounts his memories with this language and how he was able to understand and grasp its words, saying: "...At first, when we were not good at Turkish, we were punished with sticks, which forced us to learn it. It was very difficult for me at first, but I was able to learn it more easily with the rest of my comrades. I only learned its words by asking about things and pointing to them, and I would write them on the wall with a nail or a splinter. Despite this, I acquired a lot" (Spencer, 2006, p. 172). However, the

competition between Turkish and other dialects emerging for Arabic in its own home has had a negative impact on the movement of writing and teaching in Arabic, especially since most Turkish governors did not understand Arabic and did not appreciate its literature (Halah, 2012/2013, p. 135). But we must take into account the Ottoman cultural content as a whole; it does not only include the Turkish language on its own, but encompasses the religious dimension, administrative organization, culture, judicial system, social, and intellectual relations, among others. The result is that the inhabitants of Algeria, according to Rosy, have become more cultured than the inhabitants of France, as almost everyone knows how to read and do arithmetic (Saadallah, 1998, p. 171).

## **6. The Effects of Turkish Linguistic Memory in Algeria after the Decline of Political Support**

Despite the growing multifaceted colonial policy of France following the occupation in 1830, which targeted the manifestations of civilizational closeness between Algerians and Ottoman Turks (Al-Mili, 1964, p. 317). This did not succeed in erasing a memory that had lasted for over three centuries. This Turkish linguistic memory persists to this day in the following ways:

### **6.1. Common Turkish Words and Vocabulary in Current Algerian Dialect**

Especially in cities where Turks settled or where the Karagöz lived. These vocabulary items include. Bailik (government of the bay), Afairim (good), Afendi (gentleman or master), Aman (for hope and pleading), Bay (mister), Aman Allah (please, my Lord), Bazaar (covered market), Pipo (water pipe), Bisklet (bicycle), Shamsi (umbrella), Marmar (marble), Qirmiz (red), Kebab (grilled meat), Dolma (stuffed), Jorba (soup), Taqim (suit), Jakat (jacket), Tabanca (pistol), Chauffeur (driver), Mushtashar (consultant), Kaghd (paper), Dogri (straight), Lazim (necessary), Dukkan (shop), Shanta (bag), Fihrist (index), Mukafat (reward), Tabashir (chalk), Atlas (atlas)... etc.

### **6.2. Surnames and Names of Some Algerian Families of Turkish Origin**

That preferred to retain those that remind and link them to their roots, despite the bitter conflict during the colonial period, including, for example (Iskander, p. 35), Iskander, Pasha, Ben Dali, Ben Zemirli, Turkmen, Khaznaji, Khoja, Damarji, Stambuli, Chawish, Ruiz, Sari, Tobal, Alji, Ali Agha, Qara, Qahwaji, Sabunji, Bash Terzi, etc

## **Conclusion**

In conclusion, the linguistic contrast between the Turks and Algerians did not pose a barrier to achieving the desired rapprochement, thanks to the historical circumstances that accompanied Algeria's accession to the Ottoman Empire, in addition to the shared religious references that

united the two parties. This rapprochement contributed to enhancing stability and calming tensions, especially in the face of emerging political challenges, as the blending of the local linguistic field with the incoming linguistic data created a positive interactive environment. The relatively long Ottoman presence in Algeria demonstrated new patterns of communication between the local majority of the population and the incoming minority of Turks and other non-Arab minorities. Historical inevitability compelled both parties to find common linguistic spaces, which were not only a means of daily communication but also a tool for organizing the administrative and legal frameworks brought by the Ottomans to Algerian territories. The long period that Algeria spent under the vast Ottoman Empire contributed to the acquisition of many new forms of communication and coexistence, foremost among them the linguistic influx represented by thousands of Turkish Ottoman words that blended with their Arabic counterparts in Algeria, becoming a social phenomenon that accompanies Algerians in their daily lives. After this brief overview of the features and areas of Ottoman Turkish linguistic employment in Algeria during the Ottoman era, we can understand the socio-cultural dimensions it took throughout that period, and we can conclude the depth of the civilizational communication between Algeria and Turkey thanks to that influence. It is right for us to aspire finally to renew the bond of closeness and solidarity, starting from the shared historical heritage, in order to establish exemplary economic relations between the two countries.

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