

Navigating Dialectal Boundaries: A Comparative Study of Mutual Intelligibility and Communication Strategies Between Moroccan and Palestinian Arabic Speakers in Turkey

Ashraf Salma

The Institute of Graduate Studie, İstanbul Aydin University, Beşyol, İnönü Cd. No: 38, 34295 Küçükçekmece İstanbul
Email: ashrafsalama[at]stu.aydin.edu.tr

Abstract: *This comparative study investigates mutual intelligibility and communication strategies between Moroccan and Palestinian Arabic speakers residing in Turkey. Focusing on informal spoken interactions, the research explores how phonological, lexical, and syntactic differences shape comprehension and miscommunication. By analyzing recorded conversations and instances where English is employed as a bridge language, the study reveals how participants navigate dialectal boundaries through code-switching, simplification, and clarification. Findings illuminate the influence of historical and sociolinguistic contexts on each dialect and underscore the adaptive strategies that facilitate cross-dialectal understanding in a multicultural environment.*

Keywords: Moroccan Arabic, Palestinian Arabic, mutual intelligibility, cross-dialect communication, sociolinguistics

1. Introduction

The purpose of this study is to examine how speakers of Moroccan and Palestinian Arabic navigate mutual intelligibility in informal spoken communication, with a focus on linguistic strategies and the role of English as an intermediary language.

The Arabic language is one of the most widely spoken languages globally, holds immense historical, cultural, and religious significance. Originating in the Arabian Peninsula, it rapidly expands alongside the spread of Islam, evolving into a language spoken by over 400 million individuals across the Arab world and beyond. Its extensive geographical distribution leads to the ramification of numerous regional dialects, including Levantine, Gulf, Egyptian, and Maghrebi, having unique linguistic features shaped by historical, geographical, and sociopolitical factors (Versteegh, 2001). These dialects exhibit significant variations in phonology, vocabulary, syntax, and cultural nuances, making mutual intelligibility among speakers of different regions challenging. For instance, the pronunciation of the Classical Arabic /q/ sound shows differences across dialects: it is realized as [?] in Egyptian Arabic, [g] in Gulf Arabic, and [q] in Levantine Arabic. Additionally, dialects such as Moroccan Arabic (Darija) heavily incorporate loanwords from Amazigh, French, and Spanish, while Levantine Arabic reflects influences from Turkish, French, and English (Holes, 2004). These differences are further compounded by variations in sentence structure and the use of idiomatic expressions, which often mirror the cultural practices of their respective regions (Owens, 2006).

Despite their common linguistic roots, the diversity of Arabic dialects frequently creates barriers for communication, particularly in informal spoken communication in the oral context. Speakers from the Levant and the Gulf regions, for example, often find Moroccan Arabic challenging to

comprehend due to its rapid pace, distinct phonetics, and substantial integration of non-Arabic vocabulary (Versteegh, 2001). Similarly, cultural nuances embedded in idiomatic expressions and metaphors contribute to miscommunication. However, mutual intelligibility has been somewhat enhanced by the shared use of Modern Standard Arabic (MSA) in formal contexts and the widespread exposure to Arabic media, such as television and films. Nonetheless, significant gaps in understanding remain when dialects are used conversationally. These linguistic dynamics underscore the profound influence of historical and cultural factors on the evolution of Arabic dialects and highlight the complexity of cross-dialectal communication within the Arabic-speaking world.

Moroccan Arabic (Darija) and Palestinian Arabic are two of the most distinct Arabic dialects, shaped by their respective historical, cultural, and sociolinguistic contexts. Although they both originate from Classical Arabic, their unique evolutions have created significant linguistic differences, which often lead to communication barriers when speakers of these dialects interact.

Moroccan Arabic (Darija)

Moroccan Arabic is a product of centuries of interaction with indigenous, colonial, and neighboring cultures. The strong Amazigh influence is evident in its phonology and lexicon, as Amazigh languages have coexisted with Arabic in North Africa for millennia. Additionally, during the French and Spanish colonial periods, many words and expressions from these languages were absorbed into Moroccan Arabic, making it heavily influenced by European languages (Heath, 1989). For example, common loanwords such as *tomobil* (car) from French and *plaza* (square) from Spanish are integral to everyday speech. The syntax of Moroccan Arabic also reflects simplifications and innovations distinct from other Arabic dialects, contributing to its uniqueness.

This research contributes to understanding intra-Arabic dialectal diversity and the communicative mechanisms that support inter-dialectal interaction in transnational contexts, such as migration or study abroad.

Palestinian Arabic

In contrast, Palestinian Arabic is rooted in the Levantine linguistic tradition, which is shared with neighboring countries like Jordan, Syria, and Lebanon. Its vocabulary and phonology are closer to Classical Arabic compared to Darija, with fewer foreign loanwords. The Levantine dialect is characterized by its softer pronunciation and relatively straightforward syntax. Historical influences from Ottoman Turkish and, more recently, English and French have introduced some loanwords, but these influences are less prominent than in Darija (Holes, 2004). Palestinian Arabic also reflects the cultural and geographic diversity of Palestine, with slight variations between urban, rural, and Bedouin speech.

Shared Roots and Communication Barriers

Despite sharing roots in Classical Arabic, Moroccan and Palestinian Arabic have diverged significantly due to their differing sociolinguistic environments. When speakers of these dialects interact, they often struggle to understand other. Moroccan Arabic's rapid pace, unique phonetic features, and abundant use of non-Arabic vocabulary can be particularly challenging for speakers of Levantine Arabic. Similarly, the syntax and idiomatic expressions of Palestinian Arabic may feel unfamiliar to Moroccans. These differences underscore Arabic linguistic diversity and highlight how local historical and cultural contexts have shaped the development of distinct dialects (Versteegh, 2001).

2. Methodology

Research questions

- How do the phonological, syntactical, and lexical differences between Moroccan Arabic and Palestinian Arabic affect mutual intelligibility in informal conversations?
- What role do historical, geographical, and sociopolitical factors play in shaping the linguistic features and vocabulary of Moroccan Arabic and Palestinian Arabic?
- To what extent does the use of Modern Standard Arabic (MSA) or English as a bridge language facilitate communication between speakers of Moroccan Arabic and Palestinian Arabic in a cross-cultural context?

Research Design

This study adopts a qualitative research design, aiming to explore the mutual intelligibility and communication strategies between Moroccan and Palestinian Arabic speakers. By focusing on recorded interactions, the study seeks to uncover specific linguistic barriers, strategies employed to overcome them, and the cultural influences shaping these dynamics.

Participants

The participants consist of ten Arabic speakers, divided into two groups:

Five Moroccan participants who speak Moroccan Arabic (Darija) (Youssef, Fatima, Omar, Souad, and Hassan). Five Palestinian participants who speak Palestinian Arabic (Levantine dialect) (Ahmad, Leila, Salim, Hiba, and Maher).

The study's participants are all currently residing in Turkey, ensuring a shared context for interaction and accounting for any influence of English as intermediary languages.

Data Collection Tool

The primary tool for data collection is audio recordings of conversations between participants. These recordings will then be transcribed for analysis, focusing on the language features, misunderstandings, and strategies used to bridge communication gaps.

Procedure

Introduction and Orientation:

Participants are briefed about the research purpose and process. They are informed that their conversations will be recorded for research purposes. Consent is obtained.

Pairing Participants:

Each Moroccan participant is paired with a Palestinian participant, creating five pairs.

Task-Based Conversations:

Participants will engage in structured, yet natural conversations based on pre-determined topics. Topics are chosen to elicit interactions that highlight linguistic challenges and solutions. These topics include:

Daily life: Discussing their routines, hobbies, and experiences in Turkey.

Cultural traditions: Sharing details about their hometowns, food, festivals, and customs.

Travel and directions: Explaining how to navigate Turkish cities or visit landmarks.

Shared experiences: Talking about their impressions of living in a multicultural setting, including any language barriers.

Recordings and Transcriptions:

All conversations are recorded using personal phone. Then, the recordings are transcribed to capture word choice, syntax, phonetic patterns, and moments of miscommunication.

Data Analysis:

The transcriptions are analyzed to identify instances of mutual intelligibility and miscommunication, linguistic strategies (e.g., code-switching, repetition, simplification) and, use of intermediary languages like Modern Standard Arabic (MSA), English

Analysis

The analysis will be conducted using thematic coding to classify linguistic differences in vocabulary, phonology, and syntax. Also, communication strategies employed to bridge gaps.

The influence of cultural and social factors on interactions, and conversation Between Moroccan and Palestinian Participants

The five Moroccan participants will engage with the Palestinian participants on the following topics:

Daily Routines:

Each participant will explain their typical day in their respective dialects.

Challenges may arise from unique vocabulary and idiomatic expressions.

Conversation No. 1:

Ahmad (Palestinian): أنا بصحى الساعة 7 الصبح، بشرب قهوة، وبطلع أنا كنفيق مع السبعة، كتشرب أتاي بالنعمانع، وكندير (I wake up at 7 in the morning, drink coffee, and leave for work at 8.)

Youssef (Moroccan): أنا كنفيق مع السبعة، كتشرب أتاي بالنعمانع، وكندير (I wake up at 7, drink mint tea, and start my work at 8.)

Leila (Palestinian): وأنا بشغل نفسي بالبيت الصبح، بعدين بعمل رياضة (I keep myself busy at home in the morning, then I work out and finish my chores.)

Fatima (Moroccan): أنا كنديير شوية شغال في الصباح، ومن بعد كنمشي (I do some chores in the morning, then go buy vegetables and meat from the market.)

Hiba (Palestinian): بالعادة، عندي دوام بالجامعة الصبح، وبخلص حوالى الساعة 3 العصر. (Usually, I have university classes in the morning and finish around 3 in the afternoon.)

Omar (Moroccan): أنا كنمشي للجامعة بكرى، وكندورز فيها النهار كامل. (I go to university early and spend the whole day there.)

Salim (Palestinian): المساء عندي وقت فراغ، فبقرأ أو بلعب مع أصحابي. (In the evening, I have free time, so I read or hang out with friends.)

Souad (Moroccan): وأنا كنبقى في الدار مع الوليدات، وكندير شي حاجة (I stay at home with the kids and make something nice for dinner.)

Maher (Palestinian): الليل بالنسبة إلي للراحة، بسمع موسيقى أو بتفرج (The evening is for relaxing; I listen to music or watch TV.)

Hassan (Moroccan): وأنا كنفضل نمشي نقابل صحابي ونشرب قهوة في (I prefer to meet my friends and have coffee at a café.)

Key Challenges in Communication:

- 1) كنفيق (knfiq): Moroccan for "I wake up," while Palestinians say بصحى (bas7a).
- 2) 2) شاي (atay): Moroccan for "tea," Palestinians say شاي (shai).
- 3) 3) شغال (shghal): Moroccan for "chores," Palestinians say أشغال (ashghal).
- 4) 4) النهار كامل (Inhar kaml): Moroccan for "the whole day," Palestinians would say طول اليوم (toul il-yom).
- 5) 5) شي حاجة زوينة (shi haja zouina): Moroccan for "something nice," Palestinians would say إشي حلو (ishi helu).

Use of English as a Bridge Language

In both conversations, participants occasionally used English when vocabulary differences caused confusion:

- 1) When Souad said أتاي, Ahmad asked, "Do you mean tea?"
- 2) Omar clarified "market" to Fatima by saying the English word when describing where he buys groceries.
- 3) For idiomatic expressions like "شي حاجة زوينة," both groups sometimes asked for explanations in English.

Observations

Vocabulary Differences: Specific terms like أتاي (tea) and شغال (chores) caused some minor misunderstandings, as each group relied on dialect-specific vocabulary.

Idiomatic Expressions: Moroccans often used phrases like "كتشرب أتاي بالنعمانع" that Palestinians needed to clarify. Similarly, Palestinians' Classical-based expressions occasionally required explanation for the Moroccans.

English Use:

English was frequently employed as a neutral medium for clarification, further demonstrating its role as a bridge language.

Food and Traditions:

Discussing popular dishes and cultural celebrations specific to Morocco and Palestine.

Differences in food terminology may highlight linguistic divergence.

Conversation No.2

Ahmad (Palestinian):

مرحباً يا جماعة، شو رأيكم نعمل عشاء جماعي الليلة؟

Hello, everyone. What do you think about having a group dinner tonight?

Youssef (Moroccan):

فكرة زوينة بزاف! شنو تعرفو نطبيو؟

That's a great idea! What do you know how to cook?

Leila (Palestinian):

شو رأيكم نعمل مقلوبة؟ هي أكلة فلسطينية لذيذة.

How about we make Maqluba? It's a delicious Palestinian dish.

Fatima (Moroccan):

مقلوبة؟ شنو هي هاد المقلوبة؟

Maqluba? What is this Maqluba?

Hiba (Palestinian):

هي أكلة فيها رز، لحم، وخضار، وبنقلها بعد الطبخ.

It's a dish with rice, meat, and vegetables, and we flip it after cooking.

Omar (Moroccan):

بحال الطاجين عندنا؟ فيه خضرة والحم؟

Is it like our Tagine? Does it have vegetables and meat?

Salim (Palestinian):

مش بالضبط، الطاجين عندكم فيه بهارات مختلفة. بس فكرة مشابهة.

Not exactly; your Tagine has different spices. But it's a similar idea.

Souad (Moroccan):

طيب، نقدر نعمل كسكس ونقدمو جنب المقلوبة؟

Alright, can we make Couscous and serve it alongside the Maqluba?

Maher (Palestinian):

كسكس؟ آه، أظنك قصدكم الكُسْكُس؟

Couscous? Oh, I think you mean Kusksi?

Hassan (Moroccan):

أيه، هو الكسكس، لكن كنسبيه كسكس بلا تشكيل.

Yes, it's Couscous, but we call it Kuskus without added vowels.

Cultural Confusion

Ahmad (Palestinian):

طيب، للحلو، شو رأيكم بكنافة؟

How about Kanafeh for dessert?

Fatima (Moroccan):

كنافة؟ ما فهمتش. شنو هي؟

Kanafeh? I don't understand. What is it?

Leila (Palestinian):

هي عجين رفيع مع جبنة حلوة أو قشطة.

It's thin dough with sweet cheese or cream.

Omar (Moroccan):

كيسبي الشباكية؟ ديل رمضان عندنا.

Is it similar to Chebakia? The Ramadan dessert we have?

Hiba (Palestinian):

مش كنير، الشباكية زي الحلويات الجافة؟ الكنافة طرية وساخنة.

Not really; Chebakia is like dry sweets, while Kanafeh is soft and served hot.

Youssef (Moroccan):

بإنجليزية؟ dessert حيث ما فهمتش بالضبط، نقول

Since I don't fully understand, "can we say 'dessert' in English?"

Observations

1. **كتعرفو.** (Youssef): Moroccan for "you know."

- Palestinian equivalent: **يتعرفوا**.

2. **شنو.** (Fatima): Moroccan for "what."

- Palestinian equivalent: **شو**.

3. **بحال.** (Omar): Moroccan for "like."

- Palestinian equivalent: **زي**.

4. **حيث.** (Youssef): Moroccan for "because."

- Palestinian equivalent: **لأنو**.

5. **صوابن.** (Youssef): Moroccan for "soap."

- Palestinian equivalent: **صابون**.

6. **كسكس.** (Hassan): Moroccan word for "couscous."

- Palestinian pronunciation: **كسكسي**.

Use of English as a Bridge Language:

Both groups resorted to *English* when they couldn't understand specific words. Examples include:

• "Dessert" to clarify the concept of Kanafeh.

• "Soap" helped explain **صوابن**.

This highlights the importance of English as a shared intermediary language.

Hypothetical Situations:

Planning a trip together. This collaborative task will demonstrate how participants adapt their language to understand each other.

Conversation No 3

يا جماعة، شو رأيكم نزور قصر توبكابي بكرة؟ (Hey everyone, what do you think about visiting Topkapi Palace tomorrow?)

Youssef (Moroccan): (Great idea, because I've never seen it before.)

Leila (Palestinian): هو قصر عثماني قديم، مليان تحف وأشياء تاريخية. (It's an old Ottoman palace, filled with historical artifacts.)

Fatima (Moroccan): (Does it have a large courtyard like the palaces we have?)

Hiba (Palestinian): (Yes, it has more than one courtyard, and each section tells a story.)

Omar (Moroccan): (شنو هو ثمن الدخول؟) (What's the entrance fee?)

Salim (Palestinian): (حوالي 200 ليرة، بس فيه تخفيض للطلاب.) (Around 200 liras, but there's a discount for students.)

Souad (Moroccan): (ورقاش كيحلو الباب؟) (And when do they open the doors?)

Maher (Palestinian): (At 9 in the morning, and they close at 5.)

Hassan (Moroccan): (We should go early so it's not too crowded.)

Ahmad (Palestinian): (Alright, everyone should get ready by 8, and we'll meet at the tram station.)

Youssef (Moroccan): (Agreed, I'm telling you, this palace is going to be amazing.)

Key Challenges in Communication:

1) **زونينة** (zouina): Moroccan for "beautiful," might confuse Palestinians, who would say **حلوة** (helwa).

2) **فنا** (fina) : While both groups understand it, Moroccans may use the term **ساحة** (saha) instead.

3) **واش** (wash): Moroccan for "is it," replaced by **هل** (hal) in Palestinian Arabic.

4) **وقتاش** (waqtash): Moroccan for "when," Palestinians say **متى** (mata) or **ايمتى** (emta).

Personal Experiences in Turkey:

Sharing stories about language barriers with locals or their adjustment to a multicultural environment.

Conversation No. 4:

Ahmad (Palestinian):

كيف شايفين الحياة بتركيا؟

How do you find life in Turkey?

Fatima (Moroccan):

مزيانة بزاف، ولكن اللغة التركية صعبة.

It's really good, but the Turkish language is hard.

Hiba (Palestinian):

آه، بس الناس هون كتير محترمين.

Yes, but the people here are very polite.

Hassan (Moroccan):

واش كتلاقاو صعوبة في التعامل مع الأتراك؟

Do you face difficulties communicating with the Turks?

Leila (Palestinian):

آه، أحياناً مرات بنستعمل إنجليزي عشان نفهم عليهم.

Yes, sometimes. Sometimes we use English to understand them.

Omar (Moroccan):

وأنا حتى مع المغاربة هنا مرات كنت استعمل الإنجليزية باش نتفاهم مع فلسطينيين.

And even with other Moroccans here, sometimes I use English to communicate with Palestinians.

Salim (Palestinian):

فعلاً، لما ما أفهم كلمة، أسائل بالإنجليزي أو أحاول أشرحها.

True, when I don't understand a word, I ask in English or try to explain it.

Observations

1. **كيف شايفين.** (Ahmad): Palestinian for "How do you find."

- Moroccan equivalent: **كيف دايرين**.

2. **مزيانة.** (Fatima): Moroccan for "good."

- Palestinian equivalent: **منيحة**.

3. **كتلاقاو.** (Hassan): Palestinian for "do you encounter."

- Moroccan equivalent: **واش كتلاقاو**.

4. **نتفاهم.** (Omar): Moroccan for "communicate."

- Palestinian equivalent: **تواصل**.

5. **مرات.** (Leila): Palestinian for "sometimes."

- Moroccan equivalent: **بعض المرات**.

Use of English as a Bridge Language:

- Both groups used *English* to overcome difficulties with words and phrases.
- "Turkish" was a term they struggled with due to differences in pronunciation and meaning.
- "English" was mentioned as a tool to help communication between the two groups.

3. Results

Result of the Research: Navigating Dialectal Boundaries between Moroccan and Palestinian Arabic Speakers in Turkey

This research explored the challenges of communication between Moroccan Arabic (Darija) and Palestinian Arabic speakers, highlighting both the similarities and differences in vocabulary, pronunciation, and syntax. It also examined the role of English as a bridge language to facilitate understanding between speakers of these dialects.

Key Findings:**Shared Linguistic Features:**

Both Moroccan and Palestinian Arabic speakers share many Classical Arabic roots, especially in everyday vocabulary related to food, common items, and cultural practices. For instance:

زيت زيتون (Zayt Zaytoon) – Olive oil.

خضار (Khodar) – Vegetables.

Both groups also use expressions rooted in shared historical and cultural experiences, such as common phrases for greetings and well-wishes.

Key Vocabulary Differences:

Despite sharing a base language in Classical Arabic, significant differences in vocabulary were observed, with certain words differing between the two dialects. These differences often stemmed from regional and historical influences in Morocco and Palestine. Below are key differences noted during the conversations in Table 1:

Moroccan Word	Palestinian Word	Meaning
كترفو (Kta'arfo)	يتعرفوا (Bta'arfo)	"You know"
شنو (Shno)	شو (Sho)	"What"
بحال (Bhal)	زي (Zay)	"Like"
حيت (Hayt)	لأنو (La'anou)	"Because"
صوابن (Sawban)	صابون (Saboon)	"Soap"
كشكش (Kouskous)	كشكشى (Kuskusi)	"Couscous"

Pronunciation Differences:

The pronunciation of certain words differs noticeably between the two dialects. For example, the word "couscous" is pronounced كشكش (Kouskous) in Moroccan and كشكشى (Kuskusi) in Palestinian Arabic.

Other pronunciation variations included:

صوابن (Sawban) vs صابون (Saboon) for "soap."

The use of ش (Sh) in Palestinian Arabic and س (S) in Moroccan Arabic, such as شو (Sho) vs شنو (Shno).

Use of English as a Bridge Language:

English was frequently used as a bridge language to resolve misunderstandings. Both groups turned to English when they encountered words or phrases they could not understand in their dialects.

Examples of English usage:

"Dessert" was used to clarify the concept of كنافة (Kanafeh).

"Soap" was used to explain the word صوابن (Sawban).

"Turkish" was mentioned when discussing challenges with the Turkish language, showing that both groups share the struggle with non-Arabic languages.

Cultural and Linguistic Insights:

Both groups displayed cultural similarity through the foods they planned to cook together, such as مقلوبة (Maqluba), كشكش (Couscous), and كنافة (Kanafeh), though the names and preparation methods varied slightly.

The cultural confusion arose primarily from unfamiliar terms or dishes that did not have an exact equivalent in the other dialect.

The importance of contextual explanations was evident, as both groups relied on contextual descriptions to overcome these challenges.

4. Discussion

The findings of this research reveal the complexities of cross-dialectal communication among Arabic speakers, specifically between Palestinians and Moroccans, and highlight the strategies employed to overcome linguistic and cultural differences. Participants frequently encountered challenges due to variations in vocabulary, pronunciation, and idiomatic expressions. For example, Moroccan Arabic's unique terms such as شنو (what) and صوابن (soap) confused the Palestinian participants, while Palestinian terms like كشكشى (couscous) were unfamiliar to the Moroccans. These findings align with Versteegh's (2001) observations regarding the significant phonological and lexical differences across Arabic dialects, which can hinder mutual intelligibility.

Comparison with Similar Studies

In comparison, a study conducted by Holes (2004) examined cross-dialectal communication between Gulf Arabic and Levantine Arabic speakers, identifying similar lexical and phonological differences that caused miscommunication. While Gulf speakers struggled with Levantine pronunciation, Levantine speakers were unfamiliar with Gulf-specific vocabulary. Both studies highlight the importance of shared linguistic roots in mitigating barriers; however, this research expands on those findings by incorporating cultural elements, such as food terminology (طابقون vs مقلوبة) and the use of idiomatic expressions, which were less emphasized in Holes' study.

Furthermore, Owens (2006) investigated the role of Modern Standard Arabic (MSA) in bridging communication gaps, noting that speakers often resort to MSA in formal contexts. In contrast, this study demonstrates that participants in informal settings were more inclined to use English as a bridge language when misunderstandings arose. For example,

the participants relied on English terms like "dessert" and "soap" to clarify concepts that were not easily understood in their respective dialects. This finding underscores the growing role of English as a neutral medium in cross-dialectal interactions, a trend that Owens' study did not explore.

- [2] Owens, J. (2006). *The Arabic linguistic tradition*. Cambridge University Press.
- [3] Versteegh, K. (2001). *The Arabic language*. Edinburgh University Press.

Interpretation of Results

These findings emphasize the interplay of linguistic and cultural factors in cross-dialectal communication. While shared cultural references, such as food and hospitality, facilitated understanding, linguistic differences often necessitated adaptive strategies. Participants demonstrated flexibility by employing code-switching, paraphrasing, and incorporating English to resolve misunderstandings. Such adaptive behaviors reflect a broader trend in multilingual and multicultural interactions, as described by Albirini (2016), where speakers navigate linguistic diversity through practical solutions.

5. Conclusion

The research highlighted the complexities of communication between speakers of Moroccan and Palestinian Arabic. While the two dialects share a base in Classical Arabic, vocabulary, pronunciation, and certain cultural concepts diverged significantly. English played a vital role in bridging these gaps, providing a neutral means of communication when understanding failed. This underscores the necessity of a shared intermediary language when dealing with distinct dialects within the same linguistic family, especially in multilingual settings such as Turkey.

Summary of Similar and Different Words:

Similar Words:

- زنجبيل (Zayt Zaytoon) – Olive oil
- خضار (Khodar) – Vegetables
- كنافة (Kanafeh) – A traditional dessert
- مقلوبة (Maqluba) – A rice dish
- كوسكوس (Kouskous/Kuskusi) – Couscous

Different Words:

- كترفوا (Kta'arfo) vs بترفوا (Bta'arfo) – "You know"
- شنو (Shno) vs شو (Sho) – "What"
- حال (Bhal) vs زي (Zay) – "Like"
- حيث (Hayt) vs لأنو (La'anou) – "Because"
- صابون (Sawban) vs صابون (Saboon) – "Soap"
- كوسكوس (Kouskous) vs كسكسي (Kuskusi) – "Couscous"

Words Borrowed from English:

Dessert, Soap, Turkish

By analyzing these conversations, we can conclude that while Moroccan and Palestinian Arabic speakers often understand each other due to the shared Classical Arabic base, their dialects' differences necessitate adaptation and clarification. The use of English provided a crucial communicative tool for navigating these dialectical boundaries.

References

- [1] Holes, C. (2004). *Modern Arabic: Structures, functions, and varieties*. Georgetown University Press.