

Title: The modern and contemporary history of Algeria in the German Orientalists writings.

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Abstract:

This article aims to investigate the importance of German orientalists in writing the history of Algeria. First, we presented a brief overview of the German orientalism roots and the most important German orientalists who contributed to write the Arab and Islamic history in general and Algerian history in particular. Then we discussed the most important German travellers who visited Algeria and wrote about it through the book "Algeria in the Writings of German Travellers (1830 - 1855)" by Abu al-Eid Dodo. We also tried to highlight the

importance of these trips in embodying the image of the other and the extent to which this image meets the Algerian reality or not.

Keywords:

Orientalism. German travellers. German Orientalism.

Introduction:

Arabs and Muslims knew a Western intellectual movement against them, and this is what was called Orientalism, as the latter was considered directly responsible for the process of the ongoing intellectual, cultural and political invasion of Arab and Islamic culture. There is no any area of life that is free from the influence of Orientalist thought. Through Orientalism, the West is trying hard to preserve its gains that have extended to most of the areas of life that it has reaped during the colonial period, as well as its attempt to expand the circle of its influence and direct Eastern life in general and basic life in particular in a Western direction.

There is no doubt that Orientalist thought began searching for itself as a result of the convergence of two civilizations that were destined to arise and flourish in a close geographical area, and each of them has its own religion.

The Orientalism phenomenon is considered as a very important phenomenon that played an important role in changing and influencing

the thinking of other nations. It also had a crucial role in the colonial movement launched by Western countries against the Arab and Islamic states.

- **Definition of Orientalism:**
- **Linguistic definition:** The word "Orientalism" means “Making researches and studying the sciences of the East”.

In European languages, what is meant by the East is not the geographical East. In other hand, the East associated with the meaning of sunrise, light, illumination, and guidance. Some believe that the word Orientalism is not only related to the geographical East, but also means that the East is the sunrise, and this has a moral connotation in the sense of sunrise, light, and illumination, unlike sunset, which means setting and ending.).

The term ORIENT in European studies refers to the East region intended by Oriental studies. It has a moral character, which is: Morgenland, meaning the land of the morning, and it is known that the sun rises in the morning, and this word indicates a shift from the astronomical geographical meaning to focusing on the meaning of the morning, which includes the meaning of light and awakening. In

contrast, we use the word Abendland in the language, meaning the land of the evening, to indicate darkness and rest.

In Latin, the word “Orient” means: to learn or search for something. In French, the word “Orienter” means to direct, guide, or instruct. In English, Orientation, and orientate means “directing the senses toward a direction or relationship in the field of ethics, society, thought, or literature toward personal interests in the intellectual or spiritual field.” (Thus, it becomes clear that the term Orientalism is not derived from the linguistic meaning, but from the moral meaning of the rising of the sun, which is the source of knowledge.

- **Terminological definition:**

The concept of Orientalism means: “The science of the East or the science of the Eastern world.” Some have also defined Orientalism as: “that intellectual trend represented in the various studies of the Islamic East, which included its civilization, religions, literature, languages, and culture.” It is also “a way of thinking based on the cognitive, ethnic, and ideological distinction between the East and the West.” We can say that it is “the science that studied and analysed Eastern societies by Western scholars.”

Al-Tayeb Bin Ibrahim believes that Orientalism is not only considered history or geography, nor only humanity or culture, but rather it is the sum of all of that, as it is a place, a time, a person, and a culture. Talking about Orientalism is organically and integratively linked to these four basic elements, as it must have a time distance, a spatial area, a human type, a cultural and intellectual production.)

In general, Orientalism can be defined as: “A style of thought based on an existential and cognitive distinction between the East and the West, and uses academic studies conducted by Western scholars of Islam and Muslims from various fields: faith, law, culture, civilization, history, systems, wealth, and potential, whether these peoples live East of the Mediterranean or South of it, and whether the language of these peoples is Arab or non-Arab, such as Turkish, Persian, Urdu, and other languages, for various goals and different purposes.”

Although the term Orientalism appeared in the West two centuries ago, with slight differences in the different European dictionaries. It is certain that research in the languages and religions of the East, especially Islam, appeared much earlier. Perhaps the word Orientalist appeared before the term Orientalism. We find Arberry in his research on this subject saying, “The original meaning of the term

(Orientalist) was in the year 1638. In the year 1691, Anthony Wood described Samuel Clarke as a (Brilliant Orientalist), meaning that he knew some Eastern languages. Byron, in his comments on (Child Harold's Pilgrimage), talks about Mr. Thornton and his many hints indicating a deep Orientalism.”

As for the thinker Edward Said, he defines Orientalism as: “A pattern of Western projection onto the East and the will to control it”. Dr. Radwan Al-Sayed believes that “Orientalism is scattered and enters into different specializations such as history, sociology, anthropology, economics, and politics. There is no longer one world called Orientalism, but rather there are different worlds, each of that bears the title of the field in which it is interested. If the concepts of the East, the Third World, and the Middle East are different and unscientific, the concept of Orientalism has become the same today. As for the Orientalist, he is: “A scholar who is well-versed in the knowledge of the East, its languages, and its literature.

The Orientalist Rodinson mentions that the word Orientalist appeared in the English language around 1779, and the word Orientalism entered the dictionary of the French Academy in 1838, in which the idea of a special system dedicated to the study of the East was embodied.). (The English Orientalist Arberry relies on the New

Oxford Dictionary to define the Orientalist as "one who is well versed in the languages and literature of the East."). (The "Larousse" Encyclopaedia defines the Orientalist in the article "Orientaliste." "As a scholar well versed in the knowledge of the East, its culture and literature."). (As for Albert Dietrich, he defines the Orientalist as "that researcher who tries to study and understand the East, and he will not be able to reach sound results in this field unless he masters the languages of the East."

- **The Roots of German Orientalism:**

It is highly known that Germany was interested in studying the East, similar to other Western countries. The first roots of Germany's connection with the East, the Arabs and the Muslims go back to the days of the "Second Crusades (1147, 1149), as the Germans were then among the participants in the pilgrimage to the Holy Land, where they provided a description of those countries and transferred some of their civilization after their return home, and they also participated with the monks in translating from Arabic in Andalusia". From here it became natural for the Germans to turn to studying the heritage of the East starting from the study of Eastern languages. After these studies began to receive the attention of scholars in France and England. In this era,

the signs of German Orientalism had not yet appeared compared to French and English Orientalism, which started early, and from here German Orientalism in this period compared to its French or English counterpart was still young before them or in other words had not yet been born. "In the fourteenth and fifteenth centuries, the intention was made to establish chairs for the study of Eastern languages in Germany. So those were the intention coincides with the establishment of German universities, which were established later in Germany than in the rest of the European countries".

This delay made the reality of German Orientalist studies in the sixteenth century a modest field, but this situation did not remain so, as these studies began to develop little by little until they became an independent branch of theoretical sciences and rooted in the horizon of German culture.

We can consider this century as the beginning of the crystallization of German Orientalism, because Oriental studies at that time received clear attention during this period. This is due to the scientific objectives undertaken by German figures that had a founding role in those studies. These figures were known as: "Professors of Oriental Languages."

These professors specialized in teaching Eastern dialects, in addition to Arabic, Syriac, and other Semitic languages. They also cared about the heritage of the East from its farthest its lowest reaches.

Many believe that the first steps of German Orientalism in the sixteenth century were limited to collecting oriental manuscripts and allocating chairs to teach oriental languages in universities. Some believe that the religious reform at the hands of Martin Luther in 1521 had an impact on changing those trends, which were determined by leaving the religious and cultural world to Catholicism. This means that the scientific position in Germany began to be somewhat liberated from the control of the church and its men. In this century, sources agree that the reliance of German Orientalists on studying the East was based primarily on the manuscripts of the Postel Library (1501 - 1581) in the city of Valens. Here we point out that German Orientalism still lacks the simplest mechanisms, but this did not prevent the emergence of a number of Orientalists who contributed to the establishment of the Orientalist movement there, including: Jacob Christmann (1554- 1613), who "worked to establish a chair for Arabic at the University of Heidelberg. He was able to realize the extent of the close connection

between Arabic as a language and other sciences such as medicine and astrology, so he translated the book of astronomy by Al-Farghani.

It is concluded from the above that despite some German Orientalist efforts (establishing Orientalist centres in Germany to study Oriental languages) during this period of time, German Orientalism has not yet become established and has not yet taken off in its actual form; this is because Germany has not yet established the mechanisms on which its Orientalists rely.

1 – German Orientalism in the Seventeenth Century:

Contrary to what was mentioned above, studies have shown that the beginning of the German relationship with the Eastern world was in the seventeenth century, when Duke Frederick III (1415 - 1493) sent a group of thirty-four men to Persia and Russia during the Thirty Years' War to ally with the Persian Emperor against the Turks. The journey lasted five years, but it did not achieve the desired military purpose, but it achieved cultural communication.). (Some German Orientalists who were interested in Arab studies also appeared, including: the theologian: "Johann Hottinger." He worked on an index of Eastern manuscripts, and published it in 1658 (in Heidelberg). Some German Orientalists visited Holland to pursue their studies there, as Holland, along with France, had made great strides in Eastern studies, and in the same century the

first printing press for the Holy Qur'an in Arabic letters was established, and the person in charge of that translation was: Abraham Hinckleman, from the city of Hamburg, and it was printed in the SCHULTZIO SHILLERLLRIAN press in the year (1106 AH / 1694 AD). Despite the efforts made by both Hinckleman and Hottinger, in this century there were no studies with clear features that date the actual beginning of German Orientalism.

2- German Orientalism in the Eighteenth Century:

After we got to know the reality of German Orientalism in the seventeenth century, we will try to get to know the most important developments that took place in the eighteenth century, highlighting the works of some German Orientalists who were interested in studying the East. The eighteenth century witnessed two major cultural trends that were independent and continuous at the same time: the Romanticism trend and the Academic Historicism trend. The great German poet Wolfgang von Goethe (1749-1832) was one of the great Romantics, in addition to what Friedrich Rickert (1788-1866) did, who "translated Al-Hariri's Maqamat, which is considered one of the most important literary works that received the attention of German Orientalists.

The real beginning of German Orientalism was in the early eighteenth century, when some German Orientalists went to Holland, where they learned the Eastern languages, taking them out of the framework of the church that had prevailed there for a long time, into the field of general culture. The most famous of them was: Reiske at the University of Leipzig, who is considered an important example in this century, "as he toured Holland to treat the Arabic manuscripts at the University of Leiden (1738). He had a desire to study Arabic poetry, so he made the study of the Arabic language independent, contrary to what some Orientalists saw. He was particularly interested in the famous Arab poems in the pre-Islamic era, and in the Mu'allaqat. The studies conducted by Reiske are considered the first attempts to study the literature of the East without a theological purpose; as they were motivated by knowledge of the literature and sciences of the East.)

3- German Orientalism in the Nineteenth Century:

France was an Orientalist pole thanks to the scholar De Sacy, a professor of Arabic and Persian at the School of Oriental Languages in Paris. Many German Orientalists visited it during the nineteenth century, the most famous of whom were Fleischer (1801-1888) and Heinrich Ewald (1875). They were considered the founders of Arabic studies in Germany, with their contributions to expanding the horizons

of the history of the East by studying its language and deciphering its extinct languages. They also contributed to evaluating the Arab-Islamic heritage and defining it on a global scale.). (These efforts made German Orientalism during this period full of diversity and progress in its Oriental studies, "from studying languages to collecting and verifying texts, then studying the geography of Eastern countries, and paying attention to their history, political and social reality. The role of religions in them, to paying attention to the ancient and focusing on the Arab heritage, in addition to creating more chairs for Oriental languages in German universities and institutes concerned with Oriental studies.

It is noted from what was mentioned above that German Orientalism is considered the offspring of French Orientalism; that is, it carried its orientations, character, methodological framework and positions, albeit with slight differences and variations in objectives, and that is due to the control of the Church over German Orientalism for long periods despite the efforts made by some German Orientalists to make it an independent science in its own right. However, unfortunately, most German Orientalist studies in this period were built on foundations whose results were ruled from the beginning by the men of the religious movement, and the best evidence of that is the

deprivation of Reiske from practicing his Orientalist studies; that is because he refused to respond to the demands of the clergy.

German Orientalist studies in the twentieth century AD had a share of specialization and modernity

4- German Orientalism in the twentieth century:

Given the nature of the topics they addressed compared to past centuries, some of them specialized in studying experimental sciences among Muslims, some of them specialized in the history of the Islamic state and its systems. Some of them were interested in the field of Islamic sects, and some of them devoted their efforts to studying Islamic history. In this regard, "the German Orientalist) Udo Steinbach UDO, (STEINBACH) refers in "A Study on Research and Information Institutions on the Orient Related to the Present Age in Federal Germany and West Berlin" to a new beginning in the science of the Orient related to the present after 1945, especially at the Free University in West Berlin."

However, World War I had a negative impact on Orientalism in general and on German Orientalism in particular, as it affected the Orientalists as it affected them, and Germany's loss of its colonies in Africa led to the obstruction of its progress and direction. Bart says:

“The Germans’ distancing themselves from all forms of political control over the colonies cleared the atmosphere between the Germans and the Orientals and led to the transformation of Orientalist studies in Germany into a science completely bereft of purpose. Thus, interest in the world of Islam and all aspects of activity in it continued strongly after the end of the war, and even increased in strength with the new incentive it was given.”

We conclude from what Rudi Bart said that Germany had colonial endeavours similar to France and England, but their defeat in the World War cut off those endeavours and gave German Orientalism new goals; goals that only give objectivity to some. Bart adds, saying: "... when World War II came, the ordeal reached another, higher peak, as death kidnapped a number of Orientalists," which weakened German Orientalism, especially in the period shortly after World War II.

The reality of German Orientalism has changed from what it was previously as a result of the development and specialization in the subjects. We can say that the current German Orientalist, Taghryot Mulla Muhammad, is reporting his ignorance from studying the classics of the past to studying the current policies of the East. This progress was reflected in the interests of the new generation of German

Orientalists; as they began to follow the political, economic and social developments in the Arab countries. In addition to that, there was the emergence of the comparative method among them, and the increasing interest in modern literature and contemporary linguistic studies, unlike the studies of the old generation who focused mainly on traditional research and ancient history.

Bobitzin said that Germany currently has "more than twenty-five institutes specializing in Arab and Islamic studies, and he believes that the linguistic character dominates their trends at the University of Erlmann, Tobin, Cologne, Leipzig, and some institutes specialize in the political trend, focusing their attention primarily on the policies of the Islamic world at the present time. So these developments in the study of the Eastern world have made the West in general more dominant over the East, and have transformed the invasion from a warlike invasion to an intellectual invasion.

5- Among the figures of German Orientalism:

1- Johann Jakob Reiske (1716-1774):

Many critical Arab studies have acquitted Johann Jakob Reiske of the circle of injustice and slander, and consider him a fundamental teacher in German Orientalist studies as he is "the founder of Arab studies in Germany. Reiske began teaching himself Arabic without anyone's help, then studied at the University of Leipzig and moved to the University of Leiden to study Arabic manuscripts there. He was also interested in studying the Arabic language and Islamic civilization, although he has a merit in this field", as he categorically refused to link Arab-Islamic studies with theological studies, as in his era these studies were controlled by the Western Church, and this is an excellent position that is credited to him as we have previously mentioned

He was able to master Arabic grammar and then continued his interest in Arabic manuscripts. When he had absorbed all the Arabic publications, he turned to researching manuscripts. He asked Johann Christoff (1700-1766), the author of the Hebrew Library, to lend him the manuscript of Al-Hariri's Maqamat, which was among his collection of manuscripts. He granted his request, and in 1737 he published the twenty-sixth Maqamat in its Arabic text with a Latin translation. He also travelled to Holland after learning that the Leiden Library was rich in Arabic manuscripts. The more he loved Arabic

literature, the more his passion for it increased and his desire to delve into it intensified. Despite his difficult financial circumstances, he traveled and worked as a proofreader in one of the printing presses in exchange for housing. At the same time, he worked as a Latin language teacher for Dutch students at Leiden University. In 1738, he reviewed the Arabic manuscripts and copied for himself the poems of Jarir and Lamiyat al-Arab. For Shanfara and in the following year he copied the manuscript of Al-Hamasah by Al-Buhturi, then the Mu'allaqat, especially the Mu'allaqat of Tarafa bin Al-Abd. In 1747, he also translated the introduction to the book (Taqwim Al-Tarikh) by Haji Khalifa.

2- Julius Wellhausen) - 1844 AD – 1918:

He specialized in the study of Islamic history and Islamic sects. Among his most prominent works is the investigation of Al-Tabari's history. He wrote a book entitled: The Arab Empire and its fall. Among his interests in Islamic sects is his writing of two books: The Opposition Parties in Islam and the book: The Khawarij and the Shiites.

3- (Carl Heinrch Becker) 1876 – 1933 :

Similar to what we have discussed from the flags of German Orientalists, we continue with another flag that is no less important than

his predecessors, due to the studies he presented, even if they are considered a black spot in German Orientalism. As for his formation and education, he studied at the University of Lausanne, the University of Heidelberg, and the University of Berlin, and he had a great interest in studying religions. From here, he turned to studying the Islamic religion, and he is considered one of the most famous Orientalists who wrote about Islamic history and who were interested in Eastern studies in order to achieve political goals. He was also interested in studying economic and administrative history in the early days of Islam. It is worth noting that the Orientalist Baker made many scientific trips throughout Europe. He worked for a period in the Escorial Library in Madrid (Spain), and reviewed the Arabic manuscripts there. He visited Egypt and studied the Arabic language deeply there. He also assumed the position of professor at the Hamburg Colonial Institute, which was established by the German government to help it deal with the Arab and African peoples in particular.).

6- Carl Brockelmann 1868 – 1956

One of the most famous orientalist ever, and one of the most capable and greatest in delving into the folds of the Arab and Islamic heritage; This is the German orientalist encyclopaedist Carl Brockelmann, born on September 17, 1868 to a simple family in the city of Rostock. His talent for learning languages quickly appeared in high school. In 1888, he went to Strasbourg to study and became a student of Nöldeke. In the winter of 1889, the scholar Nöldeke set a test to study the relationship between the books (Al-Ta'mul) by Ibn al-Athir and (Akhbar al-Rusul wal-Muluk) by al-Tabari. Brockelmann was able to pass this test and obtained a doctorate in philosophy in 1890. We should not forget to mention that Brockelmann was distinguished by the abundance of his production, which was characterized by comprehensiveness and diversity, which made him an important reference in Islamic history and Arabic literature. He has many books, translations, and manuscript verification in the literary field. His massive book (History of Arabic Literature) in its five parts was considered an indispensable reference for any researcher. Among his works: a translation of the book of Ibn al-Muqaffa In rhetoric and eloquence and the book "Uyun al-Akhbar" by Ibn Qutaybah in four parts, and a summary of the history of Arabic literature, and similar languages in the Semitic languages".

Brockelmann commented on the books published about Islam, and he wrote the fifth chapter on the history of Islam in the book *History of the World*, which was supervised by Julius von Pflock. In it, he presented a quick overview of the history of Islam from the beginning to the present era. Twenty-five years later, he returned to this chapter and rewrote it, expanded on it, and added a long chapter on the new situations of the Islamic countries after World War I. He continued to present it until the beginning of 1939, and published all of this in a large volume entitled: *Geschichte der völker und Staten*. This book gives a comprehensive picture of the history of all Islamic peoples from the beginning of Islam until 1939 AD. In general, these efforts made by Brockelmann during his orientalist studies made him the first encyclopaedic man in German orientalism.

7- German Orientalists and their writings about Algeria:

The Germans were first interested in translating what foreign authors wrote about Algeria, such as the book "A Journey in the State of Algeria" by the English traveller Thomas Shaw in 1765, the book "A Journey to the Coasts of the Barbarians" by the Italian poet Filippo Benanti in 1824, and Renaudot's book in 1830. They were interested in writing about the issue of prisoners, which Europe used as a pretext for

repeated attacks on the shores of North Africa. Most of what the Germans wrote was a guide for European settlers to the Algerian colony under French occupation. They mostly wanted to immigrate to it. Below we will mention the most important things that German travellers mentioned about Algeria in their writings.

1- Wilhelm Schimper 1804 – 1878 :

A German botanist, traveller and researcher, he is the brother of the famous botanist Karl Friedrich. He published a book entitled “Wilhelm Schimper’s Journey to Algeria in the Years 1831 and 1832”, which was printed in Stuttgart in 1834, following Schimper’s trip to Algeria to collect plants on behalf of the Botanical Society. The first thing that caught his attention was the Algerian porters in the port of Algiers and the good way they dealt with each other. He compared them to the porters in the ports of Europe, describing them as greedy, treacherous and lazy.

He also said that the capital was named Algiers because the Mitidja plain is flooded in the winter and turns into a large lake. As for its population, he said that it is one hundred thousand people, in addition to the fact that the urbanites are the most important element in the city, according to his opinion, and their number is between thirty and forty thousand, and its buildings are fifteen thousand. - - Then he mentioned

that Arabic, Spanish, French, Italian, German, English and Dutch are the languages spoken in it, in addition to other languages. Schimber used to assign his Spanish neighbour to go inside the homes of the Algerians to prepare reports for him about the lives of the families and describe to him what was happening inside the homes. He praised the Algerian family and described it as happy, although he criticized the custom that made the woman a prisoner, he claimed.

As for education, Schember pointed out that parents send their children to school at the age of six to memorize the Quran and learn arithmetic and science, then they continue their studies with scholars or jurists, or they travel to Egypt or Tunisia either to complete their studies and learn crafts and the arts of commerce, or to Europe to study medicine. He added that Algerians speak French fluently and there is hardly a single Arab in Algeria who does not know how to read and write. They are cultured and religious, unlike the peoples of southern Europe where travellers rarely find anyone who knows how to read and write.

Schimber touched on mosques; saying that the most beautiful mosque in Algeria had been demolished to make way for a meeting place, and that many mosques had become hay stores or military

buildings. The French also demolished many shrines dear to the hearts of Algerians, and he called for respecting Algerian laws and beliefs so that Europeans could gain their trust. Schimber did not forget to talk about the baths in Algeria and the role that urbanites attribute to them in treating many diseases. Schimber describes European settlers as mercenaries, greedy villains, and morally depraved. European merchants have no morals, and the most despicable of them are the Jewish merchants, whose shops he describes as dirty, unlike the clean and organized shops of the Arabs. The author concludes that Schember spoke about the conditions of the Algerians after the occupation from a humanitarian perspective, and exposed the crimes of the invaders, but he did not explicitly object to the occupation of Algeria, despite his warning to his countrymen against immigrating to it so that they would not share the Europeans' atrocities and become enemies of a people who had never harmed them.

2 - Hermann Hauff:

In 1835, Hermann Hauff, in collaboration with Eduard Federmann, published a small book in Stuttgart, entitled "Algeria as it is." The book includes general information, and the author focused his study of this text on the introduction to the book. In this introduction, the traveller does not express his admiration for France's invasion of

Algeria, a country that terrified the trading peoples in the Mediterranean, but France was able to occupy this region, which the traveller describes as beautiful. The traveller doubts France's colonial intentions, saying that the goal of its campaign in Algeria was not only to put an end to piracy, but that this campaign appeared on the surface to be a "humanitarian and civilized act," while in reality it was a feeding of purely personal ambitions. The traveller says that the Algerians thought that by expelling the Turks, they would be able to raise their heads, but France soon asked them to submit to it as well. The Algerians returned to the Turkish era, which was the most suitable for them, and this is why their longing pushed them to migrate to the East to join the Turks there. However, the author says that the traveller Hauff was wrong in this opinion, as the migration of the Algerians to the East was due to their lack of experience and the French desecration of their land, not because of longing for the Turks. For the author, the importance of this book is that the traveller is almost the only one who discussed the issue of the reasons that France presented to justify its occupation of Algeria.

His book "History of the French Occupation of Algeria in 1830" was published in 1832 in the city of Ilmenau. The traveller

Winckelmann talked about the history of Algeria before its occupation by France, and its history during the occupation, relying on what Pfeiffer wrote. Unlike Schimper, who warned his compatriots against traveling to Algeria, the author notes that Winckelmann urged his compatriots to travel to Algeria, which fascinated him with its nature and geographical location, because it was a wonderful colony for the Germans. His project was supported by his colleague Max Maria Freiherr von Weber, who published a book in 1854 explaining the routes of immigration to Algeria. Winckelmann focused on researching the fertility of the Algerian soil and the diversity of its agricultural products. He explains to the German reader, in order to increase the suspense, the existence of neglected fertile areas in Constantine, Annaba and Algiers. He draws a comparison between America and Brazil, where the German immigrant finds himself a stranger and an outcast, while in Algeria, the Germans are under the care of the French, who do not allow the Algerian to rise above the colonizers. The author concludes that Winckelmann is primarily concerned with his fellow citizens living in a country that grants land as a gift.

4- Ludwig Boveri:

He wrote a book entitled “The Future of Algeria under French Sovereignty” which he published in 1855 in Berlin. He dedicated it to

Napoleon III “in admiration of the new civilization that entered Africa thanks to the powerful thought that came from France... and replaced the old civilization...” he claimed. He describes Emir Abdelkader exactly like his predecessor Jugurtha, describing him as a hero and saying: “The Eastern mind, which is distinguished by its imagination and poetry, leads the Easterners, especially the Arabs, to immortalize the deeds of their heroes and extract them from the past,” and that this is sufficient to immortalize his heroism, as long as the Arabic language remains alive and immortal and as long as the Arabs continue to occupy their place among the nations of the globe. He confirms that folk poetry is not in fact strange to the citizens, as every one of them is a poet by nature, and their poems are improvised, but they also memorize poems about their ancestors. Women hum songs while doing housework, which are passages that shed light on the character of Arab women. The traveller says that some of their songs have a satirical tone that exposes the faults of the people they hold in high esteem in a weak way. He cites some of these poems, which he sees as important in that they shed light on the family and women’s lives of Arabs. He says: “When one looks at the conditions in which Algeria lives..., one thinks that its inhabitants are the furthest removed from poetry, but the reality is otherwise.” He

suggests collecting this poetic output and disseminating it among the people, given its importance and significance.

5- Algerian solar photo books:

Published by Adolf Stral in Vienna in 1842 AD, the Austrian traveler published stories and tales about Algeria, and his style was characterized by the romantic trend that appeared at that time, and he also portrayed some Algerian and foreign characters. His book is divided into four sections; the first section contains the following stories: The Revenge of the urbanist, which tells the story of the jealousy of the Eastern man for his women and the results of the imaginary perceptions of Westerners who know the world of One Thousand and One Nights. The story of the deceived old man, who was exposed to fraud and deception, and the story of a dangerous adventure. The second section includes a group of stories, such as the story of the magician and the story of hunting hyenas in the regions of Algeria, stories of hospitality, and the story of the Jews in Africa, which depicts the relations of the Jews with the authority of the Bey in Tunisia, the Dey in Algeria, and the Beys of Oran, especially their commercial dealings. The third section of this book also includes a brief history of Algeria, then moves on to the subject of plants in Algeria, which he describes as the kingdom of plants. In this article, the author glorifies

the fertility of Algeria and what it offers its people in terms of goodness, blessings and generosity. The author then attempts to give an image of the local services and industries and the transformations it has witnessed as a result of the country's contact with foreign invaders, including that "no one surpasses the Algerian in his consumption of wine, as he does not stop drinking wine except when he loses the last spark of his consciousness." He paints a picture of the buildings of new Algeria and its streets that "make a person feel that he is living in a European city and its achievements after eight years of occupation." Strahl describes an urban bath, some aspects of Algerian women, their going out to attend religious ceremonies on Wednesdays, or to visit the graves of saints, and other aspects of the Arab woman's personality. Strahl returns to glorifying Algerian nature, depicting the Mitidja Plain as a luxurious belt and a green carpet flourishing with construction. The traveller describes the tomb of the Roman, a shrine with a well-known legend in the country. In the fourth and final section, the author describes some Algerian cities, and mentions their history and monuments. The author says that the traveller presented his opinions about Algeria in general, but he presented wrong ideas like others, and this may be due to his being influenced by the stereotypical ideas that

were spread by colonial propaganda, or to the superficiality of some of his observations about the country and the psychology of its inhabitants.)

6- Moritz Wagner :

A naturalist who visited Algeria for a short period in 1835, then returned to it again in October 1835 as an observer and collector of natural elements, he wrote a book about Algeria called "Travels in the State of Algeria in the Years 1831, 1837 and 1838", his book consists of three parts, in the first part he described the city of Algiers and the other cities he visited, and in the second part he talked about the history of the occupation and the battles he attended, and devoted the third part to talking about the Algerian animal group, and his brother Rudolf helped him write the third part.

He began by describing the port of Algiers, and mentioned that the arrival of ships to the port is a holiday for the people.

He says that the capital consists of a European neighbourhood and an Arab neighbourhood, and it has a school where students learn French and Arabic, and a library containing about 600 books, and the city consists of urbanites, Jews and other races different from the people of the country. Wagner confirms what Schimper said that the French demolished many mosques, and turned others into hay stores, military

barracks, or theatres. Wagner says: "This is how France violated the sanctity of Muslims, and this is what the Algerians will never forgive them for and will never forget." Wagner also protested that France hurt Muslims' feelings by opening beautiful graves and shrines in search of treasures and beautiful antiquities and to further humiliate the Algerian people. Wagner wonders how these people were able to violate the sanctity of ancient antiquities, such as the marble columns of temples, and remove their inscriptions. The traveller Wagner moved on to describe the war, and Wagner also showed great humanity towards the precious books that the French had stolen, and this reminded him of what the French did to Schiller's books in Germany, and books in Algeria are rare, and therefore precious, and you rarely find more than one book in a family. In the introduction to his book, Wagner criticizes the traveller Campbell, who he says is a successful poet and a failed traveller, and describes his letters as ordinary tourist impressions. He also describes Prince Pöckler Muskau as having a keen eye for observation and a charming joke, but he did not succeed in understanding the lives of Algerians, and his book is superficial. Wagner is right, as Pöckler Muskau's book "Sammelso in Africa" does not contain any interesting information. The prince was more interested

in the natural diversity in Algeria, and he also transmitted some letters, including a letter from Prince Abdelkader to the French general threatening him with war, as Prince Abdelkader warns him that the Bedouin "has no profession other than war and that he is waiting for his mercenaries at any time." The German soldier Karl Decker defends Wagner, who dedicated his book to the Crown Prince of France, and describes his book as the best German book written about Algeria until the year his book was published, which was 1844. At the end of his book, he included a brief biography of Algerian figures such as Ahmed Bey, Farhat bin Said, and Miloud bin Arash. The longest of these biographies is that of the prince. Wagner admits that the recommendations of officials do not work with the Arabs who see all foreigners as spies for France, and they do not trust anyone. He himself felt afraid of one of his companions just because he performed the prayer. Wagner quotes in his book an interview between General Bugeaud and Emir Abdelkader, which the traveller transmitted from the Swiss captain von Muralt. The author says that reading this interview from other sources saves the reader from the fallacies that the French version of the story of the meeting fell into. The German orientalist and traveller Maltzan visited the prince many times, and quoted him as

saying that he loved Napoleon: “Sultan Napoleon is a man, the other French are dogs.” Wagner

Here provides a long translation of Emir Abdelkader, whom he described as strong, chivalrous, courageous, religious and pious. He had responded to a threatening letter from Marshal Clauzel after the capture of Tlemcen, saying: “...If the fish are the masters of the sea, the Arab will remain the masters of the desert.”

In his three books, Wagner conveyed images of Algerian society, where the traveller spoke about the judiciary, the French military court and then the Islamic Sharia court, which consisted of a Maliki judge and a Hanafi judge.

Wagner describes the deep and strong human feeling of France, which tried to prevent the punishment of flogging, which Algerians prefer to prison. This is an image that shows the extent of France’s culture, but the Algerian feels shame if he enters prison, but the flogging does not make him feel it.

Wagner compares the small and poor markets of Algeria to the large markets of Baghdad, Constantine and Tehran. The foreign merchant, Algerian or Jewish, rents a shop in the market to display his trade, but trade has never been profitable or prosperous in Algeria. The

shops of the local merchants are more miserable. Their goods are generally hand-made and local products. The French destroyed the beautiful markets and established European shops and warehouses in their place. In addition to scents, perfumes and cotton products, which are products that do not compare to the beauty of European goods. The Arabs' goods consist of wallets, perfumes and hand-made silk products. Wagner says that the number of mosques in the capital is 39, and they are crowded with worshippers. Wagner used to attend prayers, justifying his behaviour with "curiosity, that special desire of ours, we Germans, to see mysterious sights", and the congregational prayer in which he participated was mysterious to him. Contrary to what most travellers have said, Wagner says that Muslims do not prevent anyone from entering their mosques.

7- Clemence Loveping:

Clemens Loveping was an officer in the army of the German Principality of Oldenburg. He joined the Foreign Legion in Algeria in 1839. Before returning to his homeland, he wrote a book entitled "Memories of Algeria" which he published in 1844 AD in the city of Oldenburg. The traveller was interested in his relations with the citizens, as he was keen to sit in the Arab cafes in El Qalaa and described its inhabitants as authentic Arabs. He did not find anyone

kinder or more humane than them in Algeria and Oran. He mentions that the mixing of the indigenous people with the French destroyed some of their good natures. He also mentions that Spanish is widely spread. He describes the Arabs as having a contradictory nature, combining severity and patience, cruelty and chivalry, greed and generosity. Therefore, these natures should not be subjected to European standards. He also said that they love poetry and music, and not a single cafe is without a singer and a storyteller. He describes the courage of the Arab when he compares Emir Abdelkader in his courage, victories and danger to the French with Jugurtha, who is considered in the memory of the Algerian people a symbol of the fight against colonialism, and he expresses his fear that the Emir will be exposed to what Jugurtha was exposed to in terms of betrayal by his followers.

Conclusion:

Travel texts and writings represent an important historical material, as they document events and facts from a different angle from historical narratives, so their importance is evident in that they reconstruct facts in which narratives are absent or are a material through

which the historian knows the conditions of a region or a person from a different perspective. Travel texts are also a fertile field for embodying the image of peoples with their various civilizational and historical components... for what they provide of diverse visions of representations of the other, as they presented a comprehensive, multi-contextual image of Algeria in an important period of its history; so that this period was characterized by Algerian dominance over the Mediterranean. Through the above, we see that German travellers did not hide their admiration for the Algerian morals that they derived from the Islamic religion, and they also expressed their astonishment at some customs and traditions, such as the good treatment of prisoners and the absence of Algerian women from public life. These trips embodied the Algerian social, economic, political and cultural reality.

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