

History of Algeria (1518 - 1871) by French historians view

Case of Charles André Julien



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ABSTRACT

It should be recognized that on Algeria at the time of entry; Algeria was the coveted and conquered for three years by a Christian France and it was during this period that we studied the privileges of the people and religion. The research of the history of modern and contemporary Algeria began with military historians that are based on the experience, written and oral tradition to finalize and formalize their writings by historians. Among French historians Charles André Julien, who worked on the colonization. His goal was to showcase the analysis and criticism of the documents sought to better understand the Algerian people and to dominate it. In conclusion the history of the colonial empire has sought to explain, define, understand the modern and contemporary history of Algeria but in the manner of French historians.

Keywords:

French historian Charles André Julien, Colonial Empire, Algeria, North Africa, Emir Abdelkader, HamdanKhodja.

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Introduction

It has often written that the modern and contemporary history of Algeria were made from French sources and we thought, that of Algeria from the sixteenth to the nineteenth century, to be studied mainly through French observers relationships and how to archive documents.

In the early sixteenth century, Algeria has entered a new phase in its history. For over three centuries, the country was an Ottoman regency, after the Spanish conquest of the main coastal cities of Mers el Kebir in Jijel, The Muslim Algeria became the major enemy of Christian Spain, as the intervention of Oruch and Kheir-Eddine brothers prevented the Algerians to undergo under Spanish rule. The country has therefore a central administration called for Dar Essultan Djazair capital, a regional administration within three Beylik:

Constantine, Oran and Titteri, borders with the Hafsids east and west Saadian, a marine in the western Mediterranean basin and finally a weight in the regional reports. Conflicts with European naval powers are becoming more numerous until the French conquest of Algiers in 1830.

1- Field of the French history of modern and contemporary Algeria

The ottoman period in Algeria intrigue France and the French awakens growing interest. She is among those that have spilled much ink in France.

Indeed, wars, trade, espionage, diplomacy, the redemption of captives and the taste for adventure gave the French, countless opportunities to know or write on modern and contemporary history Algeria. This is why books on literature and social science are numerous.

Besides the descriptive sources, geography, travel stories, Navigation narrative descriptions of the cities visited, manners and customs of the people, we must add work history, monographs, biographies, stand, fraternities and tribes of Jews Algeria and finally the relations with the European naval powers.

2- Literature Value of French writings on Algeria

The French writings, despite numerous and serious gaps prejudged, that may fall, remains indispensable in modern history and contemporaine of Algeria, as the Arabic manuscripts are that rare time.¹

Ottoman documents that may help the historian only date back to the seventeenth century. Part of the Ottoman archive documents in North Africa was published in Istanbul.² They consist essentially in accounting records. Their exploration would bring little new light on the events and lives of Algerians because the Janissaries careless or illiterate have little concern to devote the memory of events.

The story is nonexistent in Algeria at that time. Indeed, this kind flourished in the shadow of dynasties. However, Ziyonids were tottering from the early sixteenth century. By cons, it still flourishes in Tunis and Fez,³ which sometimes informs, especially indirectly, on some events in Algeria. Historical monographs are read with caution as they are written mostly for household or sovereign Hafsids Saadian, naturally hostile to the Ottomans in Algeria. The principal of voyages that of the late sixteenth century to the eighteenth century are rich in biographies of saints, are very poor in information about the state of Algeria, and in any case very posterior to the first half of the sixteenth century.

Overall, the work done by French historians is huge, the research is patient, conscientious work and net divisions. These remarks are the main qualities of Mercier works, Grammont or Masson which were the basis of recent history books in Arabic. Several authors have stayed in Algiers, or across the country, or served in the entourage of Deys.⁴ Their observations are direct and the information they provide are invaluable. Some researchers, after 1830, had the merit of translating official reports and

exploit original documents of numbers and importance.⁵ However these qualities can not forget the negative aspect of most of these works. The importance of these French sources, for the modern period, is far from unanimous researchers. According to Rinn: "For the Turkish period, there is shortage of good documents, and if we find those are sometimes sincere, curious and instructive, they say almost nothing of the history of Algerians who lived outside of the Turkish oligarchy".⁶

When one examines the writings of French eighteenth and nineteenth centuries, we see that in the Barbary cycle, the largest square is reserved, in fact, in the race, piracy, slavery to the Christian, stay captive Europeans in Algiers, their misery, their suffering, their torment, redemption of captives and redemption orders,⁷ the life of traders, missionaries, in their precarious security, the role of fathers precursors of Cardinal Lavignerie.⁸

The title chosen by the father Dan is material to his book, "History and its Barbary corsairs, the kingdom and the cities of Algiers, Tunis and Tripoli Salé", or it is treated their government, their manners, their cruelty, their robberies, their spells and several other remarkable features by Father Dan, bachelor of theology and superior of the Holy Trinity monastery for the redemption of captives.⁹ The author who visited Algiers between 1634 and 1635, devotes most of his book to the way of arming race, the peculiarities of renegades, penalties and misery that Turks are barbarians and Christians endure they hold slaves, and finally to the order of the Holy Trinity.

Objectivity is not the quality of these works mistress. The interpretations are often biased, omissions volunteers and misinformation. These authors belonging to different religious orders,¹⁰ is written, in fact propaganda works. The French consuls¹¹ like others who were stationed in Algiers have recorded their memories of facts noted, reported certain events affecting Algeria. Some were even witnesses. They were therefore generally well informed about some problems. Their correspondences and reports are a wealth of information. But they are generally unfavorable in the Regency. On the other hand, several consuls were confined to the cities of their residence, were not traveling, or very little, and were not wearing special attention to the inner

life of the country. In the capital itself, Muslim society remained their secret. They were ignorant of rural and urban life and shared the prejudices of their countrymen. In their eyes, the Algerians were the source of all the misfortunes they were deceitful, lazy, greedy, ungrateful.

Books published after 1830 have a different trend and are of unequal value. If for the Roman period, the authors have used authoritative sources, they looked for the same texts of ancient Greek and Latin authors, if for the colonial period they exploited the reports, official reports and other documents, to the Muslim period they struggled to study Arabic texts of history or geography they almost always considered "never precise and leaving a large part in the event ...". Surnames appeared to them repulsive, and the events of constant turnovers a story that made and unmade constantly, "wrote G. Marçais. Few historians who read fluent Arabic. The modern age¹² is sketched in order to quickly reach the conquest of 1830.

Travel the book of L. Galibert: "Ancient and Modern Algeria, Paris 1844, approximately 639 pages». The description of the country and its history from antiquity until 1830 stop on page 249. The rest is devoted to French rule; the romantic and the wonderful taste mingle in history proper.¹³ It is a kind of history of Algiers by narration of the facts considered key since the sixteenth century and the story of a few anecdotes. Deys of encroachments on the power of Pachas, representatives of the Sultan, and parallel decline of the authority of the Sublime Porte in Algiers extraordinary fortune of a poor miserable first captive and covered with vermin that denies becomes privateer and Pasha Tripoli and Algiers attacks and major European nations in Algiers.

This richness and variety of topics are explained by the fact that France since the sixteenth century discovered in Algeria in favor of a turbulent era that favors larger designs. A spirit of universal, military, commercial and intellectual animates the French conquest. Faraway trips, discoveries of new lands and unknown peoples were to lead to a widening of the historical research.

Apart from the taste of wonderful and extraordinary, the major themes of modern history of Algeria, before 1830, are the dramas

of captivity - that of Muslims caught at sea and sold at Livorno in particular, are not listed - and the anti-Ottoman campaign.

Many French historians are obsessed with the power of Algiers and the desire to shave "the cave of thieves" and dreaming of a decisive operation against Algiers.

Intolerance is in their eyes a force of faith. They see Islam with wisdom. This is an erroneous religion ... Those who came from Europe to be Muslims are traitors. Denial is unforgivable and even the temptations of interest can not excuse it, "for the most serious offense that a Christian can commit is to renounce his religion."

In the nineteenth century, critical rules of the historical method are defined in France. Some experts are beginning to gather Algeria; materials, to confront the sources and present, with more or less success, the work of synthesis which, despite data gaps or directions and we noted above, remain a substantial contribution to the knowledge of our past. We must not reject or accept it, but use it carefully this work some - unfortunately few - deserve to be translated into Arabic for the general benefit of researchers.

3- Presentation of the historian Charles André Julien

3.1 Biography of Charles André Julien:

Charles André Julien (1891-1991): was a French historian of North Africa. After receiving his bachelor's degree, he worked as a director in Oran. It ranks left and met intellectuals and politicians opposed to the colonial system.¹⁴

In 1931, he became editorial secretary of the Historical Review and wrote his first book, "History of North Africa", in this book, it contradicts the colonialist arguments that Algeria's history starts from 1830.¹⁵

Professor, member of the Socialist Party, advised the French Union, then it denounces the abuses of French policy in North Africa, and unworthy of the excesses of the Fourth Republic. The year 1945 marks the outbreak of revolts in the four corners of the French colonial empire, first in Algeria and Indochina, and Madagascar. It was after these revolts, harshly put down, he decided to engage in journalistic means.¹⁶

He participated in the creation of the newspaper Le Monde, which allows him to gain the friendship of its founder, Hubert Beuve-

Mery.¹⁷ He will assume the professorship at the Sorbonne. After leaving his academic duties, he continues to work on North Africa by directing a collection of biographies. He died in 1991.¹⁸

3.2 His book presentation:

History of contemporary Algeria.

Author: Julian, Charles Andrew.

Publisher: Presses Universitaires de France.

Volume 1: The conquest and early colonization (1827-1871).

First edition, Paris, 1964.

Number of pages: 632.

This work of Charles André Julien, has lost none of its interest almost four decades after its release in France for the first time in 1964, it remains a staple on the first forty years of the French conquest of Algeria.

The book opens with a general introduction, a brief economic and sociological picture of the Regency of Algiers, then ruled by the Ottomans, whose domination, essentially military, could not be extended to the entire territory current Algerian.

The first chapter analyzes the global climate in which the French landing in Algiers in July 1830, was prepared and executed. Relying on extensive documentation - from deliberations of French parliament to epistolary exchanges between officers in the field and their families - the author reproduces the energetic debates between colonisâtes and anticolonistes on whether to conquer and highlights political interests and career ambitions that clashed during the debates.

The following chapters are in the form of events that marked the conquest (first settlers of installation, expropriations, multiplication revolts ...) and echoes - often distorted - it has had in France. The detailed description of confrontations between supporters of the limited occupation and the total occupation of defenders can trace the patient construction of settlement colonization project that will distinguish the fate of Algeria that of its North African neighbors. An entire chapter is devoted to the African army; it reconstitutes its specific route spans legendary indiscipline and brutality as well as the occupied place within indigenous body (Spahis¹⁹ and Zouaves²⁰).

4- Study and review of the book: History of contemporary Algeria

One can study and criticize the chapters written by historian Charles André Julien concerning the history of contemporary Algeria as follows:

4.1. During the 1830-1962 colonial, colonial historians have drawn a geographical and not a sociological study. They described the geographical territory and civilizations that have marked this country and had thought that the country was open to colonial penetration. For this, they have written and studied Phoenicians, Romans, Vandals, Byzantines, Turks and French, without considering the Algerians. It is recognized that the study of the history of Algeria during the colonial period was an integral part of the history of France since Algeria was French territory. Charles André Julien, this historian leaned much on imperialist force by studying French personalities and political systems where the title of his book "History of France in Algeria".

4.2. Charles André Julien, this historian has enhanced the power of the Ottomans in Algeria he characterizes as Turkish imperialism: "The imperialist power that the Turks imposed with all the force, left the Algerians no possibility of uniting".²¹ But the Ottomans established their dynasty as the Habsburgs in Austria, the Romanovs in Russia, the Hohenzollern in Prussia and the Bourbons in France. Admittedly, these families were the forerunners of colonies, but in truth the Ottomans wanted a union of Muslims in their own way.

Note that Algerians have called the Ottomans to sign a Turkish power agreement. This was done, the deal was signed and established with the Beylerbey Kheir-Eddine²² and Sultan Salim representative first²³ since 1518. The primary objective was to expel the Spanish conquerors who occupied the coast and the Algerian coast.

4.3. French historian Charles André Julien had refused to admit that there was a French Algerian nation before penetration and thought like most imperialist historians of this period that the Algerian nation did not exist, there were tribes dotted here and there in the country.

Charles André Julien said in his book: "The Algerian tribes did not know the borders of

their country, but he thought much more to their union".²⁴ For Julien, the French historian Algerian consciousness did not exist during the Ottoman period. The opinion of the historian was to fight against Algerian nationalism why France has imposed its penetration.

But the administrative relationship between the Algerians and the Ottomans to unify geographically Algeria, political, military insurrection chained 1830.

Charles André Julien acknowledged that mistakes made by most of the abuses, "the deys who governed part of the country were not approved by the Ottoman power".²⁵ Algerians having no stability already had a national consciousness before and during the French penetration.

4.4. Algeria, Charles André Julien, had only name and imperialist power was intended to achieve these objectives, thus in 1518 the Algerian state was formed as a state for Algerians. But this state was in its infancy and historians were unaware that he had an inter-relationship and each Dey received his orders from Istanbul.

Algeria approved the Ottoman power as it required a referendum upset the other Maghreb countries. Charles André Julien joined Gautier, Bousquet and other French historians thinking that Algeria was colonized by the Turks themselves were imperialists.

4.5. Charles André Julien highlighted the personality of Hamdan Khoja²⁶ while criticizing him: "As it was in the pay of French soldiers",²⁷ having played a key role before the French penetration. The historian Charles André Julien disguised the truth forgetting to report the pact established between the Hussein Dey²⁸ Bourmont²⁹ with France on behalf of the July 5, 1830 which stated that: all freedoms would be respected, respect for mosques, respect for women, respect for property, and that France would not intervene in religious affairs, cultural and economic.

This approach was intended to liberate Algerians from Turkish yoke. France had promised that she would leave the country once the Turkish parties. The historian Charles André Julien told Hamdan Khoja who held high office in representing his people did not trust the French since they did not respect the signed pact. We then realized that the colonial period

began, the historian was disappointed and victim of French politics.

4.6. Charles André Julien did not criticize the Emir Abdelkader,³⁰ but has proven to be a friend to France: "Since it signed a pact like what he would not take up arms against France, then the Algerians rose up under the banner of Mohamed El Mokrani".³¹ But Charles André Julien failed to tell the Emir Abdelkader had been a state and a nation based on Algerian politics, diplomacy and exemplary military force. Finally Charles André Julien was no longer occupied the Emir Abdelkader as the latter was imprisoned in France.

4.7. Charles André Julien failed to highlight the political movement, the revolutionary movement, cultural associations and the political system but described the French colonial period, such as elections, the referendum of Napoleon III³² reserved for French. He spoke about the civilizing power since 1848-1870 a saying itself. Did not pray his role. He admitted that it could create an Arab kingdom in Algeria, but he did not think it as *Senatus consultum*³³ 1865 who considered that Algerians were French subjects and were not entitled to French nationality unless they gave up their status Muslim. Charles André Julien asked that we should "build churches, learn Arabic and Islam".³⁴

4.8. Charles André Julien felt that the rebellions were the work of bandits and not of nationalists. Algerians who rebelled in the name of honor and the nation because for Charles André Julien and for Algerians religion was not the pillar of popular uprising. The question was this a good omen?

4.9. The historian Charles André Julien concluded his thesis: "The Algerians refused to be colonized because they were wronged in their freedom".³⁵ But Bugeaud, Pelissier, Randon, Gautier, Bousquet and others fought the Algerian nation but have falsified, disguised the truth of the contemporary history of Algeria; that is why the historian Charles André Julien collaborated in his research much more to the French invasion has research truths.

Conclusion:

We can summarize aspects of french writings on Algeria as follows:

- Collection of sources and results, their preservation in museums and libraries and profit.
- Publication of many chief of Arab-Islamic works in their language and both the original texts, this conservation has given researchers the opportunity to enjoy it.
- The use of modern technology in research as the classification of materials, depending on the specialty, tables of contents, alphabetical order and periodic symbol of time.
- The use of means of research and encouragement of researchers through the publication of periodicals, books, meetings, the disposal of the material essential to collect data and publish them.
- The source criticism, suspicion and reserve, this positive quality that is applied on Arab-Islamic sources, which lacks its goal of any scientific value.
- In their writings, Algeria is a geographical part, which undergoes various settlements starting from the Phoenicians to the French. For them the idea of the people, nation, state, does not exist, but the idea of scattered tribes into permanent disputes predominates. Tribes who obey only the strength, the strength of the Roman colonizers, Turkish and French. This is the philosophy of the French in their writings on the history of Algeria. But this theory is not applied to their colonial period beginning in 1830, they apply it to other historical periods of Algeria to justify their presence.
- Military historians and specialists of the Ministry of War were the spokesmen of the colonial regime which prevented them from seeing the truth and made their work devoid of any scientific purpose and characterized by a very limited analysis.
- Also this attitude led them to focus on the industrial, administrative and military history in search of information on the movements of the army and its generals. The treatment of tribal and religious conflicts that has the objective of submission and domination concerned. As is the case with the Sophists Novo methods, he neglected the cultural and social political history of Algeria.
- The French were interested in colonial times, they have written about these men, on their policies, on changes in French, their impact on Algeria and emigration to Europe, on the one hand, and secondly, the French were interested in the history of the Roman, Byzantine and Christianity in Algeria. As against the history of the Arab-Islamic era, or the Algerians have freed foreign constraints and began to manage their own affairs by themselves, according to Gautier remained obscure, even for the Ottoman era or 'Algeria became united geographically and politically and administratively had stabilized.

Notes:

- [01] Montran (R), *Les données de l'histoire moderne et contemporaine de l'Algérie et de la Tunisie*, *Annales de l'Afrique de Nord*, (Data from the modern and contemporary history of Algeria and Tunisia, *North Africa Annals*), Paris 1962, pp 243-248. See as well: Tailliart, Ch-E, *L'Algérie dans la littérature française, essai de bibliographie méthodique et raisonné jusqu'en 1924*, (The Algeria in French literature, methodical and reasoned bibliography trial until 1924), E. Champion, Paris 1925, pp, 79-160.
- [02] Aziz Samih Itler, *Les Turcs en Afrique du Nord*, (The Turks in North Africa), Istanbul 1937, 75.
- [03] Provençal (L), *Les historiens des Chorfas*, (Historians of Chorfas), Paris 1922, 52.
- [04] Shaw, *Voyage dans la régence d'Alger*, édité en 1948, 85.
- [05] Berbrugger, *La prise de Mers El-Kébir par les Espagnols en 1505*. (Taking Mers El Kebir by the Spaniards in 1505), Paris 1931, 123.
- [06] Rinn (L), *Bulletin de la société de géographie d'Alger*, (Bulletin of the Geographical Society of Algiers), 1903, Paris, 96.
- [07] Aranda (Emmanuel d'), *Relation de la captivité*, (Relationship of captivity), 2 parties, Paris 1657,45.
- [08] Blavin, *La condition de la vie des français dans la Régence d'Alger*, (The condition of the lives of French in the Regency of Algiers), Alger 1899, 56.
- [09] Dan, *Histoire de Barbarie et de ses corsaires, le royaume et les villes d'Alger, de Tunis et de Salé de Tripoli*, (History Barbary corsairs and its the Kingdom and the cities of Algiers, Tunis and Tripoli Salé), Paris 1637, 102.
- [10] Godard (l'Abbé) : (ancien curé de Laghouat), *Les soirées algériennes. Corsaires esclaves et martyrs de Barbarie*, (former pastor of Laghouat), (Algerian evenings. Corsairs Barbary slaves and martyrs), Tours 1857, 78.
- [11] Grammont (H.de), *Correspondance des consuls d'Alger (1600-1742)*, (Correspondence consuls Algiers), Paris 1890, 92.
- [12] Vinchon (Le Baron de), *Histoire générale de l'Algérie et des autres Etats barbaresques jusqu'à nos jours*, (General of Algeria and other Barbary states until today), Alger 1910, 52.
- [13] Farine (Ch.), *Deux pirates au XVIe siècle, histoire de Barberousse*, (Two pirates in the sixteenth century, history of Barbarossa), Paris 1869, 19.
- [14] Jean-François Sirinelli, *Dictionnaire de la vie politique française au XXe siècle*, (Dictionary of French politics in the twentieth century), Quadrige, PUF, Paris 1995, 496.
- [15] Ibidem.
- [16] Jean-François Sirinelli, *op.cit*, 510.
- [17] Hubert Beuve-Méry (1902-1989) was a French journalist and newspaper editor. Before the Second World War, he was associated with right-wing causes and collaborated with the Vichy regime until December 1942, when he joined the Resistance. In 1944, he founded *Le Monde* at the behest of Charles. Following the liberation of France Beuve-Méry, built *Le Monde* from the ruins of *Le Temps* using its offices, printing presses, masthead and those staff members who had not collaborated with the Germans.
- [18] Jean-François Sirinelli, *op.cit*, 548.
- [19] The Spahis were soldiers of cavalry units belonging to the Army of Africa who depended on the French army.
- [20] The Zouaves are French light infantry units belonging to the Army of Africa. Often associated with the image of the battles of the Second and known for their singular uniform, these units have existed since 1830. The body of Zouaves is created during the conquest of Algeria by incorporating soldiers from the Regency of Algiers
- [21] Charles André Julien, *Histoire de l'Algérie contemporaine, tome1 :1827-1871*, (History of contemporary Algeria, tome1: 1827-1871), PUF, Paris 1964, 19.
- [22] Khayr ad-dīn, dit Barberousse(1478-1546), fut un grand marin de l'Empire ottoman, ayant occupé les postes de beylerbey (gouverneur-général) de la régence et de kapudan pacha (grand amiral), il était le frère cadet d'un autre célèbre marin, Arudj Reïs.
- [23] Sultan SelimI (1466-1520), was the Sultan of the Ottoman from 1512 to 1520. His reign is notable for the enormous expansion of the Empire, particularly his conquest between 1516 and 1517 of the entire Mamluk Sultanate of Egypt, which included all of Sham, Hejaz, Tihamah, and Egypt itself. He was also granted the title of "Khâdim ül Haramain ish Sharifain" (Servant of the Holy Cities of Mecca and Medina) by the Sharif in 1517. Selim's expansion into the Middle East represented a sudden change in the expansion policy of the empire, which, before his reign, had mostly been within the Balkans (Southeast Europe).
- [24] Charles André Julien, *op.cit*, 2.
- [25] Ibidem, 5.
- [26] Hamdan Khodja Ben Othman (1773-1842) was a notable Algiers and savant. He wrote *The Mirror* in which he denounced the abuses of the French soldiers in Algiers shortly after the conquest of Algeria by France. See as well: Chentouf Tayeb, *Une légitimation de l'état en Algérie (16(e)-19(e) siècle)*, *le Miroir de Hamdan khodja*, (Legitimization of the state in Algeria (16th-19th century), the Mirror Hamdan Khodja), Université d'Oran 1996.
- [27] Charles André Julien, *op.cit*, 74.
- [28] Hussein Dey Hussein or Pasha (1765-1838), born in 1765 in Smyrna (Turkey), is the last Algiers. He replaces Ali Khodja in March 1818. On April 30 1827 he blow with his fly swatter the consul of France Pierre Deval. Charles X demands an apology and the incident involves the severance of diplomatic relations. In reality, the

تاريخ الجزائر (١٥١٨-١٨٧١) من منظور المؤرخين الفرنسيين: حالة شارل أندري جوليان

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الشلف - الجمهورية الجزائرية

ملخص

يتناول هذا المقال نظرة الفرنسيين إلى تاريخ الجزائر (١٥١٨-١٨٧١): المؤرخ شارل أندري جوليان أنموذجاً، فعلى الرغم من جهل الفرنسيين بواقع الجزائر وتاريخها، في بداية الاحتلال، فإنهم اتجهوا في البحث في مجالات الجمع والتعريف بالمصادر التاريخية الجزائرية ونشرها. أما عن دوافع البحث في تاريخ الجزائر، فقد انطلق الفرنسيون في كتابتهم بدافع الرغبة في التعرف على شعب وقع في قبضة الحضارة الفرنسية، وبدافع السيطرة والاحتلال، وبدافع الفضول العلمي، وأخيراً بدافع الدين، فقد احتلت الجزائر بعد حرب الثلاثمائة سنة مع أوروبا المسيحية. وهذه الدوافع هي التي حددت منهج الفرنسيين في الكتابة عن التاريخ الجزائري، وإذا كان البحث في تاريخ الجزائر قد بدأ مع المؤرخين العسكريين الذين اعتمدوا على المصادر المحلية المخطوطة والشفوية في غالب الأحيان، فإنه قد انتهى بكتابات المؤرخين الجامعيين الذين اهتموا بتاريخ الجزائر خاصةً وماضي شمال أفريقيا عامة، ولقد استفاد هؤلاء المؤرخون الاختصاصيون من دعم سلطات الاحتلال الفرنسي لأن هذه الكتابات كانت تهدف إلى خدمة الإدارة الاستعمارية، ومن المؤرخين الفرنسيين البارزين: جورج إيفير الذي اهتم بتاريخ الاحتلال، وستيفان غزال الذي تخصص في تاريخ شمال أفريقيا القديمة، وإيميل غوتي الذي كتب عن القرون الغامضة، ومارسيل إيمريت الذي اهتم بالتاريخ الاقتصادي والاجتماعي للأهالي في العهد الفرنسي، وياكونو الذي تناول قضايا الاستعمار والمكاتب العربية، وشارل أندري جوليان الذي اهتم بتاريخ شمال أفريقيا، وكتب تاريخ الجزائر المعاصرة (١٨٢٧-١٨٧١)، موضوع الدراسة النقدية في هذا المقال. وإذا كان المؤرخون الفرنسيون قد كتبوا الكثير عن الجزائر، واستعملوا طريقة النقد الحديثة للمصادر، وتوصلوا إلى جمع آثار ومخطوطات ووثائق كثيرة عن الجزائر وحفظوها، فإن الكثير من الفرنسيين كان هدفهم الوصول إلى فهم السكان الذين يحكمونهم وليس هدفاً علمياً، ومساعدة الإدارة الاستعمارية الفرنسية في الجزائر، لكي تسيطر على الجزائريين والدعاية للثقافة والوجود الفرنسي بينهم.

grievances were many sides: barrier to trade and fishing; old financial dispute due to unfulfilled French debt. After an attempted blockade of the port of Algiers (1827-1829), Charles X decides to land an intervention force in Algeria which marks the beginning of the conquest of the country.

After the capture of Algiers, Hussein Dey, who surrendered, was forced into exile. There is escorted with his family and his personal fortune, the Joan of Arc July 15, 1830, which took him to Naples, where he chose to installer. He lived for three years in Italy. He died in Alexandria (Piemonte) in 1838.

[29] Louis Auguste Victor Ghaisne, count of Bourmont (1773-1846), Marshal of France, French expedition's commander in 1830, governor of Algiers July 5, August 12, 1830.

[30] Abd el-Kader Ben Muhieddine, better known as Emir Abdelkader, was born in 1808 in El Guetna (near Mascara) in Algeria, and died May 26, 1883 in Damascus (Syria) is an Algerian politician and military leader, writer and poet. Best known for resisting of 1832-1847 to the conquest of Algeria by France in Algeria is considered as a symbol of the struggle against colonialism and against French rule and as being at the origin of the Algerian State modern.

[31] Charles Louis Napoleon Bonaparte, said Napoleon III (1808-1873). He is the first President of the French Republic, elected on 10 December 1848 universal male suffrage before being proclaimed Emperor of the French December 2, 1852 under the name of Napoleon III. The end of his regime is sealed at the end of the trap of Ems Dispatch and the Battle of Sedan, September 2, 1870, during the Franco-Prussian War. On September 4, 1870, the Republic is proclaimed. Napoleon III went into exile in England, where he died in January 1873.

[32] Charles André Julien, op.cit, 209.

[33] The decree of the Senate of 14 July 1865 on the status of persons naturalized in Algeria is a law in five articles inspired by the Saint-Simonian Ishmael Urban relating firstly to personal status and naturalization of "indigenous Muslim "and the" native Jew ", and secondly to naturalization of "the stranger who is credited with three years of residence in Algeria "(later called the "European of Algeria "). Article 5 announces the decree implementing the Act of 14 July 1865, which was promulgated by the emperor Napoleon III, 21 April 1866.

[34] Charles André Julien, op.cit, 436.

[35] Ibid, 517.