

Summaries

Hassan REMAOUN

Establishment intervention and its impact on historiographic practice in Algeria. The policy : "writing and re-writing history". Tendency and counter trend.

Since Algeria's independence and especially since 1970 the State among its priorities puts the necessity of "Writing" and " Re-writing" national history, so that everything which had been produced on this subject during the colonial period could be reconsidered, because it was supposed to have been modified by an ideological venture to falsify.

Our purpose here is to give a general outline of this policy and what it presupposes, in so much as political trend and view point setting in motion establishment means to this end, to its impact on real historiographic out put (magazine articles, university research, school text-books, and other published work).

Key words : Colonial history – National Historiographic Establishment history – Writing and Re-writing – National constant (Thawabit) – Legitimate history.

Sami BERGAOUI

Between institution and historiography : local identity articulation in Sfax toward 1800.

Using a set of notarial documents relative to the Waqf foundation of the mujâhidûn of Sfax (late XVIIIth-first XIXth centuries) and a local history (written in the first XIXth century), the author tries to understand how a distinctive Sfaxian identity comes in, at this particular historical moment. The image has been constructed around a valorization of the jihâd, a long islamic past, an equal solidarity of the Sfaxians and the autonomy of the city. Some indications allow to suppose that this construction is parallel to a movement of much stronger integration of the city institutions into those of the beylical power of Tunis. Thus, it can be interpreted as an affirmation of the Sfaxian community and of its autonomy.

Key words : Course – Historiography – Identity – Institution – Local – Maqdish – Sfax – Waqf.

Hugh ROBERTS

From segmentarity to opacity.

On Gellner and Bourdieu, or why Algerian politics have evaded theoretical analysis and vice versa.

The singular opacity widely regarded as characteristic of Algerian politics is to be explained not only by particular features of the latter but also by the blindness which has afflicted academic perspectives on Algeria as a result of a general refusal to take account of Algeria's own political traditions, notably those of the countryside and the mountains above all, the principal base of the FLN-ALN which constituted the Algerian state. This refusal has long been encouraged by the segmentarity theory as developed in the Maghribi context by the late Ernest Gellner, but also by the late Pierre Bourdieu's early writings on Kabyle society, which attached primary importance to kinship ties and were unable to make sense of the role of traditional political institutions. However, a careful reading of Gellner's work reveals the logical weaknesses in his argument for his theory, while a review of Bourdieu's work but also that of certain Algerian anthropologists demonstrates the impossibility of sustaining a strictly Gellnerian vision of the political organisation of the hillsmen of Algeria, and thus the need to emancipate the political anthropology of Algeria - and so too all thought about the contemporary Algerian state - from the influence of the segmentarity theory.

Key words : Algeria – Political anthropology – Segmentarity – Gellner – Bourdieu – Kabylia – *Jema'a*

Isabelle GRANGAUD

A local point of view about the mid XIXth century. Concerning conquest historians.

This article is supported by literature produced by men of letters from Constantine, who at the same time, about fifteen years after the conquest of their town by the French army, became the historians of Constantine's past.

At first, we questioned the reasons of the slight interest concerning these texts, when they witness precise view points which would soon not be current ones, but which perhaps especially the historiographer was n't aware of. This insufficiency represents at the same time, a lack of research other than superficial and global, about the early period of the French conquest, especially from the Algerian view point (against the military and French), and more over at the individual life-scale.

In a second time, the first results of a study were outlined about one of the authors, Tahir B. Naggâd, a person completely forgotten in the reconstitution coverage (notably as interpreter in the African Army), enabling one to ask a group of questions on approach methods of such a subject, and to be aware of contexts and experiences which were little considered till then.

Key words : Historians – Conquest – “ Colonial Encounter” – XIXth Century – chronicles – Biography – Auto biography – Interpreter – African army – Historical sources – Tahir B. Naggâd.

Ouanassa SIARI-TENGOUR

From Dey’s palace to governmental palace : the place and non – place of memory.

In 1986, a polemic nourished Algerian daily papers, it brought Mouloud Kassim, Nait Belkacem and Mahfoud Kaddache into conflict concerning their interpretation of the Turkish presence. Historians are always attentive to this type of discourse where memory and history are confronted. Because, behind the facts of memory, is the strategy of a symbolic conquest where the relations of power represented by a group stand out. We have taken this pretext of disaccord between these two opinions, to question the building of national identity at work in “imagined communities” and the port of ambiguities and contradictions they conceal with regards to the material space where they are noted.

Key words : Place of memory – Non-Place of memory – National history – Identity – Turkish period – Colonial period.

Fatima Zohra GUECHI

The monuments and personalities of Constantine.

This article considers certain historical aspects relating to street names and town squares which were introduced during colonization. Certain names have been replaced by others, but some even older have kept their place in the collective memory.

Like other Algerian towns, Constantine preserved the memory of its saints and famous personalities by giving their names to certain mosques and zaouias.

To illustrate this subject and at last establish a classification of personality-names borrowed to designate Constantine space, the author refers to the habous register of Salah Bey, and to the 1840 – 1841 obituary notices.

Thus, the names are divided into categories, common names registered in geographical and functional glossaries, the names of saints, of inhabitants with whom streets were identified, names describing colour or attribute.

Key words : Constantine – Nominations colonization – Collective memory – Saints – Renowned personalities – Habous – Salah Bey.

Saddek BENKADA

A prehistorian in history : Gabriel Camps (1927-2002).

Gabriel Camps born in Algeria in 1927 was one of the last great representants of the Algiers school of prehistory and archaeology of North African Saharan Protohistory. He died in September 2002 at Aix-en-Provence; where he settled after leaving Algiers in 1969. His meeting at Algiers University, with the person who was going to become his master, Lionel Balout, decided Camp's inclination for prehistory. The branch in which his work would be reknown throughout the world : which designated him as one of the best experts on protohistory, and North African History. In Algiers, he succeeded Lionel Balout at the head of C.A.R..A.P.E. (Algerian Research Centre for Anthropology, Prehistory and Ethnography), and the Lybyca periodical. At Aix-en-Provence where he started his French career, he created the prestigious L.A.P.M.O (Anthropology and Prehistory Laboratory for the western Mediterranean).

Key words : Gabriel Camps – Algeria – North Africa (Maghreb) – Sahara – Prehistory – Anthropology.

Omar CARLIER

Braudel before Braudel ? The Algerian years (1923-1932).

Nobody could say in 1928, when Fernand Braudel published a first and very long article about Spanish people in Oran, in an African review, at 26 years old, that it was the start of a huge, troubling incongruous work, of a brilliant historian. No doubt, however that the inventiveness of the Mediterranean, "a historical character" without precedent, "a complexity of seas" but as "land between seas" owes a lot to the wealth of inseparable intellectual and existential experiences lived through during a deceny on the south bank.

Suddenly free to build his life, without father or mother, the young scholar learns a trade, explores a branch, develops his style. Better, the land man from Lorraine becomes a sea lover, thirsty for voyages, and fascinated by archives, taking some financial risks but a very hard

worker with a lot of imagination, prepares the basis of a truly great adventure without knowing it. Spending each summer at Simancas, he learns to understand “Philip the Wise’s” politics by an overall glance and from an Ottoman land, as geographer and strategist for economy, as for war. Flying over Sicily, travelling from Castille to the Adriatic, he sees Dubrovnik approaching, as in Raguse’s time, a large sea barge. The Mediterranean of Philip 2nd time is there. Space and time disclose themselves to each other. This intellectual catalysis stemming from another enriching itinerary, by Sao-Paulo, and the Atlantic is encouraged or hastened on by Fébvre, Braudel can become Braudel, and up set the terms of exchange between the emperor and the sea by a prodigious intellectual force.

Key words : Voyages – Archives – Chance – Adventure – Mediterranean – Braudel.

Omar BESSAOUD

Hippolyte Lecq (1856-1922) : a colonial agronomist or for a North African Agrology.

This article presents the French colonial agronomist Hippolyte Lecq’s itinerary. He was an important civil servant in Algerian agriculture at the start of the century. This article recalls mainly his ideas of economy, and rural colonial society. Lecq, through his numerous articles, shows through the Algerian example, a point of view relevant to North African agriculture, economy and rural society, at the beginning of the XXth C in North Africa. He questions firstly the remarks relative to rural conditions, agricultural potential and vocation of Algeria, underlining especially the duress which the arid or semi-arid climate represents for agriculture, to which he added fertile land in limited quantity. Lecq puts forward the importance of Native economy. This approach leads him to underline the limits of the colonial model and to promote a specific “agrology” for North Africa.

Key words : Engineer – Agrology – Northern Africa – Colonialism – Native Agriculture.

Abdelkader CHARCHAR

Emir Abdelkader's Personality reflected in the Other : translated from Emir Abdelkader's book by Gustave Dugat.

Thanks to his great mastery of military strategy, his skill as statesman, his national heroism in the Algerian resistance, and also to this deep thinking on intellectual questions, and his poetic output, Emir Abdelkader

was able to go beyond the borders and limits of local and national appreciation to positively reflected by the other.

This essay is a reading about the attention that the "Other" gives to Emir Abdelkader's personality, besides the representation that he makes through the translation of Abdelkader's book, which is in fact a translation of philosophical research written by Emir at Brousse in Turkey, between 1852 and 1855. As for the original title in Arabic "A call to intelligence and Judgement on Indifference"

The book is a sort of philosophical treatise, which is made up of, an introduction, 3 chapters and a conclusion.

Key words : The Other's regard – Abdelkader – Gustave Dugat – Statesman – The local view – Resistance – Western image.

Aïcha GHETTAS

Reconsidering Algiers society demographic structure : data springing from local archives.

From Mahkam and Beït El Mel Local Archives (Algiers) sources, mainly real estate development registers and property after death registers, and records of inheritance selling off, we have tried to make a set of statistical data about the demographic and socio-ethnic structure of Algiers society ; between 1799 and 1826.

On the socio-ethnic plan we were able to determine the native element predominance in the business of settling shares among heirs, as we could elsewhere call to attention the role played by newcomers in population renewal. The statistical treatment of a sample for succession acts spread over the period from 1817 –1826 enabled us to make a certain number of indicators concerning the Algiers family, such as its structure, its size, and the number of children.

In the light of this demographic – and socio-ethnic data we are justified in asking ourselves, if Algiers at that epoch had the seeds of a plural society ?

Key words : Algiers – XVIIIth century – Local archives – Succession registers – Mahkam demographic structure.

Abdelwahed EL MOKNI

New consumption practices in Maghreb society during colonisation "Tea and Takrouri" in a Tunisian town.

This histo-anthropological study is interested in an aspect of daily life in Maghrebin societies during the colonial period, and it concerns consumption. We chose two products for our study (in two parts) Tea

and Takrouiri, in order to analyse cultural and social changes in colonial Tunisian society. Studying the consummation of these two products allows a look at a consummation mode determined by material, environment and human productivity, it really reflects social cultural and intellectual evolution of all social categories. It expresses social culture in one way or another.

Consuming these two products became widespread after the First World War. Tea drinking is popular, since it is a social act for both sexes, to an extent where it has become a social evil, while drinking takrouiri was reserved to men only, from whence the polemic about its prohibition in Arab-moslem societies arose.

Consuming these two products has started several debates and approaches particularity between colonial power and autochthonal elite.

Key words : Daily life history – Consummation culture – Anthropological Historicity – Social structure – Mentalities and collective memory history.

Abdelkader KHELIFI

Water and rites in the Ksour.

Water has an important place in popular El K'Sour milieu in South west Algeria, with its Saharan steppic climate which is very dry.

It takes on a particular character in this regions imagination, revealed in popular tales, sayings, proverbs and in supplications.

All of this discourse calls on the necessity of its availability, the best way to use it, and utilize all means to obtain it, while praising the qualities of water.

As the society is Moslem, its beliefs are essentially religious only the question of religion remains popular in every aspect. Among the majority of the population, namely its references to interpretation of written texts. For this reason, water is used in religious purification rites in all its forms, and on various occasions, as for example in ablutions, ritual baths, and in clearing used water.

Therefore the lack of water in this region is the subject of this study, and the immensity of the Sahara and steppe land has made this liquid become a recurring topic in many miraculous and prodigious accounts.

To this end, we mention Cavalier who sunk a well in the ground mounted on his horse, water started flowing giving his companions and their mounts drink to quench their thirst, like a saint who allowed all his disciples to drink from one vessel.

Key words : Water – Patrimony – Thirst – Rites – People religion.

Mohamed BEN MAAMMAR

The question of Laraches « el Ara'iches » between political covetousness and scholarly influence (The year 1019 Hegira, Christian Year 1610).

Morocco knew great political events in the time of the Sâadites, especially the Larache (1019 Hegira or 1610 for the Christians), which were among the most serious disasters of XVIIth C Morocco.

The factors which brought an these events resulted from the political disorder owing to El Mansour Ed- Dahbi's death (1578 – 1603), the most famous sultan of the Sâadite state. The conflict which opposed his heirs concerned the contest of power, and the throne. What led one of his sons, El Ma'Moun to ask the king of Spain's help, by delivering the gate-way to the Larache in counter part, so that he could build his military base "St Michael of Oltramar" (Saint Miguel).

This decision irritated scholars, and made the people angry, from whence El Ma'Moun took the initiative to issue a legal law, a fetwa, justifying the odious act, with the participation of men of learning in Fez.

We can quote among them the great scholar and man of letters of Algeria at this time, Abou El-Abbes Ahmed Ben Mohamed El Maqqari Et-Tlemçani.

These scholars were divided in their evaluation of this fetwa, there were three tendencies : Those who legalized El Ma'Moun's action, those who disowned it and severely criticized it, and lastly those who preferred to wait for another sovereign to publish another fetwa.

The question of Larache was a blow for the Sâadite state, which didn't stop experiencing instability, from whence the Moroccan desire to be governed by a sultan of El-Mansour calibre, who was very respected..

The population in despair seeing the Sâadite sovereigns unable to keep back provocative Iberian crusades against Moroccan coasts, found itself in the brave position of scholars and Zaouia – Cheikhs as an alternative political ideology.

Key words : Morocco – Larache – Sâadites – El Ma'Moun Es-Sâadi – Spaniards – Scholars – Political disasters – XVIIth C.