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**The Cultural Aspects of the Turkish Heritage in  
Algeria: The Origin and the Struggle for Survival  
(1517- 21<sup>st</sup> century)**

**Case Study: City of Medea**

**A dissertation submitted in partial fulfillment of the requirements for the master degree  
in Literature and Interdisciplinary Approaches**

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# ***Dedication***

*I dedicate this dissertation to my precious family; sisters and brothers for their support in my journey of knowledge and success.*

*To my dearest mother the sunshine of my life and the source of my determination to succeed.*

*To the soul of my father, the one and the only person to whom I am thankful to be what I am today.*

*To my companions of knowledge, Samia and Hafida whom were real source of support and encouragement during two years of studying.*

*To the friend of my life Baya*

## ***Acknowledgement***

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*Finally, I would like to thank Dr. Dali Yacine, the only person who encouraged me to continue my studies after ten years from bachelor degree graduation.*

## **Abstract**

This research paper deals with the Turkish cultural heritage which was erased and fought by French colonialism in Algeria. The ethnic group of Turks were oppressed and melted in the Algerian-Arab society due to the repression policies of the French authorities that were applied on the Algerians in general and Turks in particular. The French prime objective was to destroy the social unity of the Algerian society that was constructed during the Ottoman era, then reconstructing French one. France sought to destroy the infrastructure of Algeria and started with mosques, because they were the main component of the Ottoman civilization in Algeria at that time. Therefore, this research aims to highlight the origins of the Ottoman heritage in Algeria and the struggle for its survival. This research will find out to what extent French colonialism erased the Turkish identity from the Algerian society during the colonial period, by using the analytical and descriptive methods. During the 21<sup>st</sup> century there are families of Turkish origins who are still clutching in their ancestors' heritage and reviving it among the Algerian society. The city of Medea is considered as an expressive example of the Ottoman presence in Algeria since it contained a large community of Turks at that time. Medea is still preserving its Turkish cultural heritage which is clearly visible in the corners of the city mainly in the old regions, in addition to the Turks descendants' traditions which refer back to the Turkish traditions.

Keywords:

Turkish - Cultural heritage - French colonialism - Erasing identity - Ottoman era - Turks descendants - Medea

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# **General Introduction**

### General Introduction

National heritage is a cultural continuity on a large scale in the domains of time and place; including a certain long period to become an identity for different peoples. Culture occupies an important area in human life due to the function it holds; which mostly includes all the human activities. It is an expression of social process related to communication and interaction between members of society to create a cultural mixture that survived for many centuries and where its concept overlapped with different others such as civilization, religion, education and heritage. Old cultures need special organizations to protect them from being spoiled and to be preserve for the next generations. UNESCO is considered the most effective organization all around the world in preserving and classifying heritage depending on specific measures. Algeria the continent country, inherited a huge cultural diversity from the different civilizations that successively settled there from ancient centuries due to its strategic location in Africa which represented the gate towards the interior of the continent. The Ottoman Empire presence in the North of Africa in general and Algeria in particular was considered as a protection from the repeated attacks of the Spanish Catholic Reconquista against Muslims. As a consequence of this backdrop, Algeria entered under the protection of the Ottoman Empire after the succession of the Barbarossa brothers in retaking the main important parts of the country.

Khayreddin Barbarossa managed in taking Algeria from a multi-dynasty control to united regency with an organized administration and strong military force. Thus, the alliance with a great empire such as the Ottoman one shifted the balance of power between Algeria and the European one, especially Spain which was threatened by reopening Andalusia again. The Ottoman culture entered Algeria with the coming of the Turks, mainly from Anatolia which is deeply rooted and integrated with the local one. The Ottoman traces are still visible all around Algeria, especially in the regions where the Turks established their communities; these regions were constructed on the Ottoman Islamic architecture mixed with the Andalusian one due to the huge immigration from Andalusia to Algeria, especially after the fall of Granada. The cultural mixture in Algeria resulted in variety of ethnic groups living in a peaceful society gathered by the Islamic religion. The intermarriage between the Turks and local women had significance on the Algerian society in a long term; where they became an integral part of the country and where they had their traditions and culture. However, after three centuries of success and military power, the regency of Algeria fell under the military control of France which the latter worked hard to erase its traces. From exiling the Turks to

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destroying and converting their administration and institutions, the French decided to further their masterplan to Turkish eviction from Algeria, and confiscation of their properties. The French colonizer oppressed the Turks ethnicity as well as their descendants. The French prime objective was to destroy the social unity of the Algerian society that was constructed during the Ottoman era to weaken them.

As asserted, the Turkish culture was deeply rooted in the Algerian society and melted into the local culture, this created difficulty for France in erasing this culture totally from the Algerian society even though the strict policies were adopted against them. During the 21<sup>st</sup> century, there are still Turks' descendants living in Algeria and still clutching on their ancestors' heritage and reviving it through practising different traditions and protecting the historical monuments that survived the colonial damage. To fully understand the historical background of the Turkish culture in Algeria, one must go back through history and set light on the first origins of the Turks' presence in Algeria. Furthermore, light must be shed on the French memory crimes that were practised on the Algerian society as a whole and the Turkish one as a part.

This dissertation will tackle the Ottoman presence in Algeria culturally since the majority of research and studies are around the military and political sides. To accomplish the research objective, one should highlight the history of Algeria; more precisely how Algeria was founded and became an important region in the Ottoman Empire. In addition, explaining the military conditions in Algeria which are an essential part of this study because indirectly it is considered the main reason for the Turk's presence in the country. The importance of this research lies on: firstly; the Turks presence in Algeria was not a planned agenda from the Ottoman Empire, this is an essential point have to clarify to the reader since their presence led the country to prosperity, unlike the French colonizer who destroyed the unity on the society and impoverished the local people. Secondly, presenting and explaining the French crimes on the Algerian society is an obligatory fact that highlights to what extent the latter loses its identity precisely the Turkish minority due to these crimes. Last and not least, introducing the Ottoman archaeological heritage is an effective way to preserve it through set light on families of Turkish origins who are seeking to revive their ancestor's heritage. In the 21<sup>st</sup> century, the young generation is ignoring the real history of some historical monuments and cultural traditions dating back to the Ottoman era, especially in the less famous cities. Thus, this research aims to present some cultural aspects of the city of Medea and highlight the

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Turkish one that is still visible in the region. Furthermore, the reader must be clarified about who are the Turks descendants those still living in Algeria.

To accomplish this dissertation, I raised a few questions to aid me in the research process which are represented in the following:

- What are the reasons behind the Ottoman presence in Algeria? And how did they integrate with the Algerian society?
- To what extent did French colonialism erase the Turkish identity from the Algerian society during the colonial period? And what were the policies that had been adopted?
- Are Turk's descendants still clutching to their ancestor's heritage? If so, how are they reviving it?

For that, the following hypotheses are suggested:

- The Ottoman Empire was waging wars against the Crusades from the European countries in which the latter was attacking the Islamic nations in North Africa. This may be considered as one of the reasons that pushed the empire to take most of the Northern countries under its protection.
- France occupied Algeria militarily for 130 years, where it aimed to erase the national identity of the Algerian people generally and the Turkish one particularly. The erasing policy of identity that applied on the Algerian society and its consequences may deeply affect Algerians' national identity mainly Turks.
- Through centuries, the Turks' descendants may be still reviving their ancestor's heritage and clutching in its culture by preserving historical monuments from demolition, as well as traditional culture.

This research paper is based on a qualitative method of collecting data from different sources mostly books and journals Articles to find out the aim of this dissertation. Because of the lack of cultural studies about the Ottoman era in Algeria, there were some difficulties in data collection, especially since most of the document found was written in the Arabic language, so translation was an essential method in this research paper. Furthermore, to study a certain city is obligatory to visit it or at least to get in touch with its local inhabitants. This presented a real challenge in collecting data about traditional culture in the city of Medea. The current dissertation is constructed from three main chapters; the first will highlight the historical background of the Ottoman presence in Algeria (1519-1830), while the second

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chapter will present the erasing process of the Ottoman traces in Algeria by the French colonialism between 1830- the 1870s. The third and last chapter will shed light on the city of Medea in Algeria and how the Turks descendants are still clutching and reviving their ancestor's heritage during the 21<sup>st</sup> century.

**Chapter I:**  
**A Historical Background of  
the Ottoman Presence in  
Algeria (1519-1830)**

### **Chapter I: A Historical Background of the Ottoman Presence in Algeria (1519-1830)**

#### **Introduction**

After the success of the corsairs Barbarossa brothers in freeing most of the coastal areas of the Maghreb from the Spanish invasion and establishing their bases there, Barbarossa reinforced their power by being a part of the Ottoman navy and sailing under the Sultan protection in which they reached the Andalusian regions. Thus, the central Maghreb; which is in present days Algeria, was one of the regions that Oruç and Khayreddin freed from the Spaniards and settled in its cities. In 1519 Algeria entered under the Ottoman rule and become regency, governed by the Beylerbey Kayreddin. Moreover, the Empire reinforced the regency by janissaries who had become the first rulers in the government. Therefore, this chapter will be highlighting the creation of the regency of Algiers and the position of janissaries in the Algerian society. In addition, it will also discuss the social mixture that resulted from the variety of ethnic groups in the regency.

#### **1 Turkish Involvement in the Mediterranean Sea “the Barbarossa Brothers” (early 16<sup>th</sup> century)**

Barbarossa brothers, they were four sons for an Ottoman Sipahi father Yakup Aga and Greek mother Katerina from Mytilene. Ishak, Oruç, Khizr and Ilyas, all the four brothers became seamen engaged in marine affairs and international sea trade. Later, by obtaining their own ships, they turned to privateers in the Mediterranean to stop the European privateers. Oruç and Ilyas were active in Levant around Anatolia, Syria and Egypt, Khizr was active in the Aegean Sea, while the eldest Ishak remained on Mytilene controlling the financial affairs of the family.

Through the years, the four brothers became super powerful corsairs<sup>1</sup> in the Mediterranean and Aegean Sea under the protection of the Ottoman Navy, joined by other Muslim Turkish corsairs such as Kemal Rise and Kurtoglu. Both Oruç and Khizr managed to grant the right to settle in the strategic port of Djerba in Tunisia on the condition of giving one-third of their spoils to the Sultan. From Djerba, Oruç had a successful operation against

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<sup>1</sup> The term corsair is tied to the Mediterranean Sea, where, from roughly the late 14<sup>th</sup> century to the early 19<sup>th</sup> century, the Ottoman Empire duelled with the Christian states of Europe for maritime supremacy. On both sides, the struggle was waged with both conventional navies and state-sanctioned sea bandits called corsairs. Corsairs were essentially privateers, although the term corsair carried religious connection because the conflict was between Muslims and Christians.

the Spanish invasion on the Northern coast of Africa, more; he transported Muslim Mudejars<sup>2</sup> from Christian Spain to safer land as it is explained in Khayreddin's Dairy when he stated that "our aim was to go to Ceuta Channel which is located at the end of the Mediterranean, in addition we pass from there to Andalusia in order to rescue those we are able to among our brothers in religion"<sup>3</sup> (Derradj, 67). This heroic action gave him the honorific name "**Baba Oruç**" (father Oruç) which later turned in the Spanish, French and Italian languages to "Barbarossa" (red beard in Italian). Thus, it became the surname of the four brothers.

In this moment a delegation had been arrived from the Algerian city of Bejaia holding a letter saying that: "If there is a helper, let him be from you heroes soldiers. We become not able to pray or teach our children Quran because of what we face of injustice from the Spanish. Here we are putting destiny between your hands. May Allah (God) make you reason for our surviving us to you. Please honor our country and hurry to free au from those infidels"<sup>4</sup> (Derradj, 67). That was the content of a letter sent to Oruç from the leaders of the city of Bejaia to help them against the Spanish invasion. Oruç and his navy welcomed the appeal of the city due to religious wars between Muslims and Christians as well the duty of religion. After several attempt to retake the city of Bejaia from the Spanish (starting from 1514), Oruç succeeded to open the castle of Bejaia from his base in Jijel. Oruç and his brother Kizre<sup>5</sup> were named the heroes of Islam ad their reputation reached over the other cities of central Maghreb. The whole population of the city of Algiers under the head of its leader Salem et-Toumi in 1516 who sent a request to Oruç for the same purpose of saving the city from the Spaniard invasion; as well as Bejai. Thus, the Turks came Muslim brother saviours and not as conquerors (Maamri, 39).

After consolidating his power by retaking the city of Algiers and declaring himself its governor, Oruç's desire to expand his territory inland grew rapidly by subjecting Meliana, Medea and Tenes. According to James Mc Dougall 'this was not straightforwardly civilization war, with clear and simple battle lines between Muslims and Christians. Local struggles were more complex...' (Mc Dougall, 11). Even thouth he controlled the city of

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<sup>2</sup> Mudejar, Spanish Mudéjar,(from Arabic *mudajjan* مدجن) it means "permitted to remain", the term refers on any of the Muslims who remained in Spain after the Reconquista (Christian reconquest)

<sup>3</sup> Original text: كان هدفنا

<sup>4</sup> The original text:

"إن كان ثمة مغيث فليكن منكم أيها المجاهدون الأبطال . لقد صرنا لا نستطيع أداء الصلاة أو تعليم أطفالنا القرآن الكريم لما نلقاه من ظلم الإسبان .  
فها نحن نضع أمرنا بين أيديكم . جعلكم الله سببا لخلاصنا بتسليمه إيانا إليكم ، ففضلوا بتشريف بلدنا وعجلوا بتخليصنا من هؤلاء الكفار"

<sup>5</sup> Khizre : known in the Arabic world by (khayreddin)

Algiers, he could not destroy the Penon<sup>6</sup> which represent powerful location to the Spaniard. However, he was representing a real threat to Salem el-Toumi; the ruler of Algiers, who want to remove the Ottoman out of the city by sough the assistance of the Spanish that led Oruç to murder him in his bed. Furthermore, in the western part of Central Maghrib, the ruler of Tlemcen Abu Hammu opposed the inviting of Oruç by an anti-Spanish group to evict the Spaniard from the city. Abou Hammu's allies with the Spanish laid a siege to Oruç in Tlemcen. While Oruç oppressed most of suspected opponents and murdered some seventy Zayyanid princes of the city, unfortunately in 1518, he was killed by Spanish in his return to Algiers; as well as his brother Ishak four (4) months before. Therefore, khayreddin the only brother still alive was determined to continue in the same path of his brothers and fighting Christians in Africa and the Mediterranean Sea.

Even though Oruç was killed; his kingdom could survive under the leadership of khayreddin who hardly continued the work on consolidation and gave Algiers lasting institution. However, he faced serious problems because the rulers of the kingdom of El-jaza-ir made it unfavourably due to their allegiance to Spain against him which made his rule hardly accepted by the local population. Moreover, he was squeezed between two powerful kingdoms, the Hafsid in the east and the Ziyamid in the west. Thus, khayreddin was resisting both the local forces and the ongoing Spanish invasion to the Algerian ports which were strategic points in the city. Plus, the Christian were still attacking on his kingdom. Khayreddin sought and rapidly got protection from the Ottoman Empire. Consequently, in Fetihname<sup>7</sup> sultan Selim I<sup>8</sup> declared El-jara-ir as one of his lands in 1519. On the other hand, khayreddin paid him allegiance which was a starting point of the official Ottoman rule in Algeria (Maamri, 42).

### **2. Algiers: the Ottoman Regency (1519 – 1830)**

At the time he became a leader of an important region such central Maghreb and had some ability to control it, Khayredin Barbarossa took the decision of the alignment with the

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<sup>6</sup> Pénon ,a Spanish term means the Rock, it is related to certain offshore island fort established on rocky island in the middle of the sea in Algeria located around 300 meters away from Algiers.

<sup>7</sup> Fetihname : (a victory letter) was an official letter announcing a military victory, originally immediately after the event, on the order of the sultan, to inform neighboring rulers, potential allies, important vassals and/or senior officials within the state.

<sup>8</sup> Selim I, by name Yavuz, was born on 1470 in Amasya, Ottoman Empire and died on September 22, 1520 in çorlu. He was an Ottoman Sultan between 1512 -1520 and extended the Empire to Syria, Egypt, Palestine and the Hejaz.

Ottoman sultan in 1519. As asserted above, Khayreddin realized that he could not resist Spanish invasion and local forces alone because the Turkish corsairs were mere soldiers whose services were needed to overthrow the Spanish invasion, but they had no political legitimacy for the local population especially the previous leaders. Equally important, was Khayreddin's need for a strong ally in his fight against assaulting Christian forces. Thus, the alignment with the most powerful ruler in the Islamic world would bring Khayreddin prestige and legitimacy. In addition, the Ottoman sultan was waging wars in the eastern Mediterranean against the Habsburgs<sup>9</sup>, and Algiers could serve as an advanced strategic post from which he could control the Christian powers in the western part of the Mediterranean (Shuval, 326.).

Consequently, sultan Selim I answered the request that was sent to him by declaring control over central Maghreb regions ruled by Khayreddin as regency and named him Beylerbey<sup>10</sup> (regency governor) to the newly-created Beylerbeylik of Algiers granting him the title of "Pasha"<sup>11</sup>. Thus, Algiers became the capital and the administrative centre of the Ottoman authority in Maghrib which extend from Tlemcen in the west to Derna on the boundary of Egypt in the east. More, the sultan reinforced the regency with 2000 janissaries<sup>12</sup>, accompanied by about 4000 volunteers mostly from Anatolia; those were the basis and the nucleus of the Algiers janissary's army (Shuval, 325). The recruitment of the army was exclusively from Turkey the janissaries and did not include native Algerians<sup>13</sup>. According to Tal Shuval the highest number of janissaries located in the city of Algiers and greatly affected the lifestyle of the city, as well as the rest of the regency. The number of soldiers was not truly fixed during the 18<sup>th</sup> century until the French occupation as the same author stated that "the number of soldiers gradually increased .... During the first half of the of the 18<sup>th</sup> century was about 12000... this number declined during the second half of the 18<sup>th</sup> century to the beginning of the 19<sup>th</sup> century, falling to 4000 in 1830 when Algeria conquered by the French" (Shuval 325).

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<sup>9</sup> Habsburg were the last to emerge of a series of royal houses that fought for possession of the thrones governing the medieval states of Central-Eastern and North-eastern Europe during the 14<sup>th</sup> through 16<sup>th</sup> centuries.

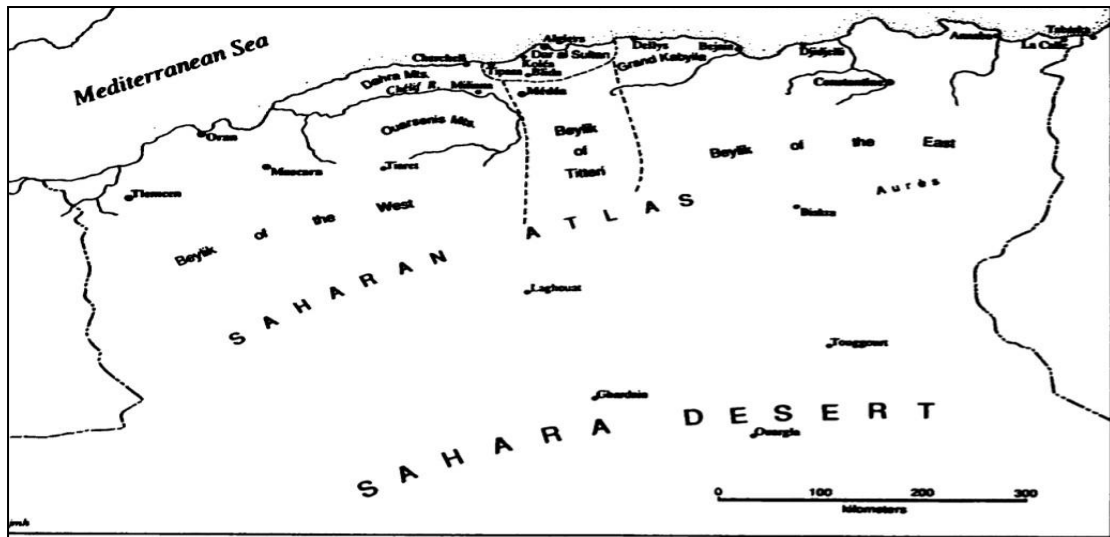
<sup>10</sup> Beylerbey (Ottoman Turkish: بکربکي, Romanized: Beylerbey "bey of beys", meaning "the commander of commanders") was a high rank in the western Islamic world, from the Anatolian Seljuks to the Ottoman Empire.

<sup>11</sup> Pasha is a title of a man of high rank or office in the Ottoman Empire and North Africa, it usually used with a proper name.

<sup>12</sup> Janissary (means "new soldier or new troop), is member of an elite corps in the standing army of the Ottoman Empire from the late 14<sup>th</sup> century to 1826.

<sup>13</sup> To read more about the recruitment in the Algerian Oçak see Tall Shuval, The Ottoman Algerian Elite and its Ideology, p 328

Map 01: Ottoman Algeria (1519 – 1830)



**Source:** Ruedy, John. *Modern Algeria, the Origins and Development of a Nation*,

In general, the army reinforcement made the regency of Algiers have a strong and efficient army, disciplined and trained in the modern forms of warfare added to the already available navy of corsairs which had been arrived before. As a result, Algiers constructed a good military power that pushed it to emerge as a modern state. The combination between the force of janissaries and corsairs turned out to be the undisputable pillar of the regency of Algiers. From that, Khayreddin set out to lay the foundations of a state<sup>14</sup> that would last for over 300 years.

The better advantage of the Algerian regency was its strategic location to the Ottoman Empire in which it considered as one of the frontiers between the later one and the Hapsburgs. More, the Algerian regency played a major role to shift the attention of Spain toward it in order to avoid its participation in the European wars against the Ottoman Empire (Shuval, 326). In fact, Spain had great fears from the annexation of Maghreb to a powerful empire such as the Ottoman one because Khayreddin Pasha attempted to rescue the Andalusian Muslims after the fall of Granada, as well as gradually took the control from it in the coastal areas in North Africa especially in central Maghreb (the regency of Algiers). In addition to the regular attack against Andalusia which considered a real threat to the Spanish presence in the area. The Ottomans were still Obsessing to retake Andalusia under the cover of Islamic conquest. The unity of the regency was maintained during the 16<sup>th</sup> century; however, in 1587 it was

<sup>14</sup> State /steit/: 1. The particular condition that someone or something is in a specific time.  
2. a nation or territory considered as an organized political community under one government.

divided into three sub-provinces which are in the present days Libya, Tunisia and Algeria. Each province had a pasha sent from central Istanbul for a three-year term to administrate and control the area. After the division of the regency the importance of the three provinces decreased according to the imperial centre (the Ottoman Empire). As well they would face the threat of wars again especially the Algerian province which had an important and strategic location in North Africa. The decline of the importance to the imperial centre pushed the Algerian's Ottoman elite to find a solution to regain its position. Tal Shuval set the light on the method that the elite followed through "emphasize its Turkish identity and nurture its Turkish character" (Shuval, 326) in which that emphasize turned to an ideology practiced only in the Algerian regency. Thus, the emergence of the Ottoman Algerian elite gave birth to the idea of Turkishness with the aim to limit the progress of the privilege Algerian groups and keep their loyalty to the sultan by giving him the right to recruit the janissaries' members (the Oçak)<sup>15</sup>.

When speaking about the term 'Turkishness', one should detailed the cultural features underlying this term. Lifestyle, language, religion and the area of origins of the elite's members, all these features are connected to each other to distinguish between the indigenous people and the Ottoman Algerian elite. For example in religion one can see that the later one follow the Hanafi School<sup>16</sup> while the indigenous population follow the Maliki School<sup>17</sup>. Moreover, the other difference represented in the language; the elite's members were mostly speaking Turkish language the local population speaking Arabic. Not only the language was a remarkable difference between the two groups, but also the way of dressing was completely different. The janissaries had a superior position in society of the regency because they had more privilege than the rest of the indigenous inhabitants; they were not subjected to the same law ((Shuval, 327). The term "Turks" was always connected with the elite's members names to give them honour and distinguished them from the new ethnic creation that was the result of the intermarriage between those Turks and local women, whom were called 'Kuloglus' (Ibn-el-Turki). As well this term was added to the names of those ethnic members. The

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<sup>15</sup> The Oçak : is an Arabic and Ottoman term used for hearth or fireplace, it originally designated a platoon sized unit of men who ate, live, and manoeuvred together, it was subsequently applied to the whole body of janissaries.

<sup>16</sup> Hanafi School, also called Madhhab Hanifah, in Islam, is one of the four Sunni schools of religious law, incorporating the legal opinions of the ancient Iraqi schools of Kufa and it refers to its imam Abu Hanifah al-Numan.

<sup>17</sup> Maliki School, also called Madhhab Maliki, it is one of the four Sunni schools of religious law, formerly the ancient school of Medina. It founded in the 18<sup>th</sup> century based on the teaching of the imam Malik ibn Anas.

Kuloglus were considered as a real danger to the Ottoman Algerian elite which pushed them to take several policies to limit that ethnic group from growth.

### 3. Janissaries Recruitment and Marriage

After the janissaries' reinforcement from the imperial centre Khayreddin established different military garrisons not only along the coastal areas but also in the interior area his aim was to control the whole regency easily and oppress any kind of rebellion from the local chiefs. In the era of the Beylerbey Hassan ben Khayreddin (1544-1567) the Ottoman administration had adopted an administrative organization known by the Beylik, in which he divided the regency into three (3) subdivisions (beylik) highlighted in the following points:

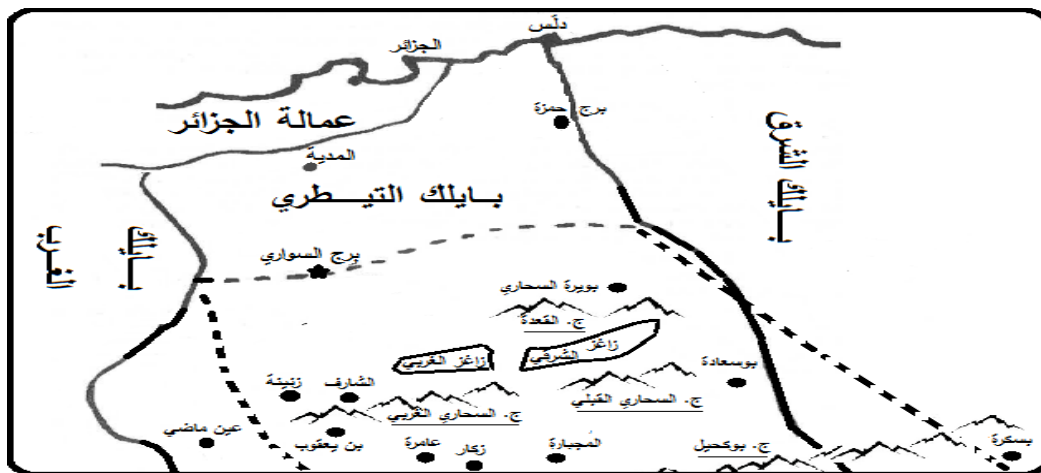
- **Beylik of the east** with its capital Constantine which was considered the largest beylik and the richest one in comparison to the two others.
- **Beylik of the west** with its capital first was Mascara then after 1791, it was removed to Oran when retaking it from the Spaniards
- **Beylik of Titteri** in the central region, with the capital Medea which is the case study of this research. Even though this beylik had less importance than the others from the outcome of taxes, it had a strategic location because it was the closest one to the central government known by '**Dar Sultan**'. The capital of Titteri Medea was considered the most important population centre in the region at that time which was dominated mostly by janissaries. In 1775 Pasha Muhammad bin Ottoman reorganized the administration of the Titteri and reduced its borders were reached the Mediterranean sea through the region of '**Sebaou**'. The aim from this reorganization was to make Dar Sultan related geographically to all the three beyliks to secure its military power as well as the separation of the region of Sebaou<sup>18</sup> was to control the rebellion movement in this region and some of the near tribes to it. John Ruedy stated that "the Beylik of Titteri, smallest of the province, was the most consistently subordinate to the Dey and Divan and more corresponded more the authentic provincial status than its tow larger neighbors. This dependency related not only to Titteri's geographic proximity to Algiers but also to the fact that a number of its tribes and lands fell under direct authority of the Khujat al-Khil or other officials of the

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<sup>18</sup> Sebaou River or Oued Sebaou is the main river of the western Kabylie region of Algeria, which flows into the Mediterranean near the coastal town of Dellys in Boumerdes province. Sebaou is also the name given to the valley crossed by this river that goes from boubhir to Dellys, during the Ottoman era was called Bordj Sebaou.

central government” (Rudy, p 33). The final form of the Titteri Beylik after the reorganization in 1775 was from the north-west the Atlas series of Blida, from the north-east its borders ended between the mountain of Deira and Nogha, the western side was limited by the Chlef River, and from the south it was limited by the Sahrawi Atlas. Thus, based on Dr. Shaw’s description to the Titteri when he visited it during his journey in Algeria (1720-1732), the beylik’s geography was mountainous areas interspersed with plains that were between the two series the Tell Atlas and the Sahrawi Atlas. From this description one can notice that the beylik was rich of sub-vallies and natural springs which made it depend mainly on agriculture in the parts located in the north, while the southern part which was open to desert areas usually depended on establishing oasis and grazing (. (Shaw, p 316)

**Map 02: Beylik of Titteri during the Ottoman Era (1946-1830)**



Source: [www.djelfa.info/fr/mobile/historique/214.html](http://www.djelfa.info/fr/mobile/historique/214.html)

Each beylike was governed by a Bey who was chosen from one of the region’s families and appointed by the dey in which the latter one is the governor of Dar Sultan which is the central government in the regency that control the three beylike. It was located in the centre of the regency, and included the city of Algiers and its environs as well the fertile Metija Plain (Matz, 20). The governing system consisted of the general governor called the Dey<sup>19</sup> representing the highest authority in the regency controlling both the military and civil authorities, and appointed by the Ottoman Sultan, Privet Divan consist from the Khaznaji

<sup>19</sup> The title Dey was used earlier in Tunisia where it originally denoted a Turkish officer commanding a unit of about 100 troops. The title acquired political significance after 1591 when deys supplanted the Ottoman appointed Pasha at Tunis.

(treasures), the Agha of the Arab who commended and controlled the indigenous cavalry; the Khuja el-Khil who controlled taxes, the Vakil Khariji who was a combination of naval and foreign minister, and the Atji-Bashi (the head of horses) who managed the dey's household, and public Divan which consisted of the members of the Privet Divan plus the janissary officers; two judges and muftis (Rudy, 20).

In 1519 when central government in Constantinople first started reinforcing the regency of Algiers by janissaries, Khayreddin established garrisons all over the regency territories. The janissaries created new communities for them who at the beginning mainly came from Anatolia then Denizli, Ezmir, and deferent parts of the Ottoman Empire. As asserted before, the corsairs were the first who settled in the regency of Algiers and then came janissaries. Several differences started to occur between the two sides; importantly the one that related to recruitment among them. For example, the corsairs (ta'ifat al-raïs) allowed the Europeans who converted to Islam and even Algerians to join into its ranks, while the janissaries did not accept that. As a result, these factors led to the formation of the military-administrative elite. This set several rules to preserve its Turkish identity. Among these rules the janissaries' recruitment policy, the restrictive marriage policy the janissaries corps, and the policy regarding the Kuloglus recruitment into the militia (Shuval, 328). The Ottoman Algerian elite sought to protect their Turkish identity in the regency, the military-administrative elite came later to apply this ideology through the rules that are mentioned above. The elite received volunteers from non-Arab regions of the Ottoman Empire even from some islands of the Aegean Sea. According to Tall Shuval the recruitment was irregular and each time the number of janissaries decreased, they made a new enlisted. During the last 30 years of the militia existence in the regency (1800-1830) the number of janissaries amounted to 8533 (Shuval, 329). Thus, the elite practiced that recruitment policy until the fall of the regency in 1830. Even though when the janissaries were in need to full their corps urgently, they were not recruited from the native people of Algeria and preserved exclusively the recruitment from the Anatolian regions. The Algerian regency was the only Arab province under the rule of the Ottoman Empire which adopted that policy of recruitment unlike the neighbouring province of Tunisia and Tripoli or even the Levant of Cairo which were all allowed local recruitment in janissaries corps, according to what Tal Shuval transferred from André Raymond who emphasize the importance of the local recruitment in the Arab provinces stating that "the military from local origins dominated the Oçak" (Shuval, 329).

As a result, the recruitment policy served greatly in the protection of the Turkishness of the Ottoman Algerian elite despite the high cost of that policy. By keeping the key recruitment in the hand of the Ottoman Empire, the loyalty of the province was secured. Moreover, the recruitment policy played a major role to balance the relation between the Ottoman Algerian elite and the Sublime port in which Shuval pointed out through Venture de Paradis who observed that due to the elites dependence on its consent to the recruitment, “[t]he sublime port is much more the master at Algiers than it is in Tunis and Tripoli... all recruitment is done on the Ottoman Empire’s territory, and the Turks hold the Sultan in the highest respect” (Shuval, 329).

Besides the recruitment policy that was practised on the Oçak, the military-administrative elite controlled the janissaries’ marriage through imposing a restrictive policy, especially in the case of the marriage with local women. The government discouraged the marriage among the Oçak because it represented the only heir of all Turks who died or taken by the enemy and had no relative. Some janissaries were much loyal to the Empire to the point that they were making sure not to marry in order to leave their wealth to the government. This was confirmed by the Algerian Kuloglu *Sidi Hamdan ben-Ottman Khodja* in the light of what Shuval quote in his discussion that “there are some Turks who are so devoted to the regency, that many of them do not marry intentionally in order to leave their rich to the treasury of the *beit-el-mal*” (Shuval, 330). 80% of janissaries were simple soldiers and benefited from some privileges that were offered by the government granted by their celibacy in which they lost directly once they got married. For example, the married soldier would lose the right of free residence in the barracks, losing the privilege of preferential price of product as well as the daily ration of bread, more; he would be prohibited from working as “*Khodja*” or “*Bit-el-maldji*” which considered as highest positions in the government. Thus the policy of marriage would be an effective means used by the Ottoman Algerian elite to perpetuate its Turkishness (Shuval, 330)<sup>20</sup>.

Indeed, not all the janissaries did not marry; there were some exceptions for the government officials as well as some simple soldiers. From the earlier of the Ottoman presence in the regency, senior officials married women from famous families in the country in order to consolidate the Ottoman rule and gain the support of the local population. As an example, Dey Hassan ben Khayreddin married a woman from the family of Ibn el-Kadi

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<sup>20</sup> To read more about janissaries’ recruitment and marriage refers to Tal Shuval, *The Ottoman Algerian Elite and Its Ideology*, P 329-330

(1544-1552) in order to consolidate his authority. Despite the decline in the political marriage, it continued for a long period, in 1818 the Dey Ali Khodja married the daughter of the Maliki mufti which played a great role in the acceptance of people to him (Hellali, 134). A new ethnic group had been created in the regency society; Kuloglus were the result of the intermarriage between the Turks and local women. With the creation of this ethnic group the Ottoman Algerian elite reinforced its efforts to control this group and set strict rules to identify their position in the society and restrict them. This will be highlighted in the following discussion among the ethnic groups that were composed the society of the regency of Algiers.

### **4. The Ethnic Groups in the Regency of Algiers during the Ottoman Era (1519-1830)**

Different immigrations were from several countries into North Africa generally and the regency of Algiers particularly which created a cultural mixture in the area. Before becoming regency, the region witnessed a remarkable change in the demographic structure starting from the Andalusian immigration in 1492 to the Moriscos immigration<sup>21</sup> in 1494. Then in 1519, Algiers became a part of the Ottoman Empire which was reinforced by Turkish soldiers (Ghattas, 03). According to several studies, the social organization was taking hierarchical form during the Ottoman era which upset the balance of the society and created social classes. Thus, scholars recognized five main ethnic groups in the Algerian regency: the Arabs, the Kabylis, the Turks, the Kuloglus, and the Jews. Each group will be briefly explained in the following order.

#### **4-1. The Arabs**

The Arab presence in North Africa refers back to the invasion of Egypt and Numidia by the successors of Prophet Muhammad (peace be upon him) which was followed by Arab tribes who established themselves in North Africa countries (Tocqueville, p 08). Alexis de Tocqueville in his first letter in Algeria (23 June 1837) portrayed the Algerian society and divided the inhabitants into different races. He described the Arab by “herdsmen” and “pictured them spending their lives driving large herds” (Tocqueville, 07) in the Atlas pastures belonging to the tribes’ property. Other studies divided the Arabs into different sub-

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<sup>21</sup> Moriscos immigration: Moriscos were an Islamic community from the Iberian Peninsula where they forcibly converted to Christianity during the 16<sup>th</sup> century after the fall of Andalusia. They migrated to North Africa after the edict of King Phillip III of Spain to expel them in 1609.

categories according to their living places or origins. Two main categories will be presented which are the Urban (El-hadar) and the Rural (El-baraniya).

### 4-1-1. The Urban (El-hadar)

The term urban is the appropriate translation for the Arabic term el-hadar (الحضر). It is difficult to identify precisely the concept of El-hadar, however one can say that they were the first element that were born in the cities and the oldest inhabitants. This category occupied the third class in the social hierarchy. Most of them were traders, active merchants, skilled craftsmen...ect. Due to their secondary role in the political domain and the lack of resources one does not know much about the names of families that belong to this category during the 16<sup>th</sup> century, except those ruler families such as the family of Sidi Abd el-Rahman al-Thaalibi, Salem el-Toumi, and Sidi Muhammad el-Sharif (Ghattas, 05). Moreover, the letter that was sent in 1519 to sultan Silim I did not contain any precise names as Aisha Ghattas stated that: "...but it came in collective format: the letter of the judge, the preacher, the imams, the merchants and all the inhabitants of the city of Algiers... and the text of the letter included nothing but the phrase -the researgents of the city-"<sup>22</sup>.

Among the El-hadar scholars distinguished two sub-categories; the first one were **El-ashraf**, this category was distinguished by its small number, high position, and authority. Because their noble lineage and ancient origins are goes back to the lineage of Prophet Muhammad (peace be upon him). They were known by their respect and piety which earned them the appreciation and respect among the rulers and people of the city. While the second one were **the Andalusian**, they formed a special group in the El-hadar category in which they settled in the Algerian cities fleeing the Spanish persecution after the fall of Granada; the last stronghold of Muslims in Andalusia in the year 1492. Waves of immigration continued after the Ottoman presence in Algeria and their number increased dramatically (Boualak, Bouabdellah, 18). The Andalusian presence in Algeria was a factor of economic and cultural prosperity. By using their good skills they acquired in Andalusia that contributed to urban development. More, the Andalusian communities in Algeria was characterized as being more cultured and developed lifestyle in which they added to the coastal Algerian cities new

<sup>22</sup> The original text : " رسالة القاضي والخطيب والفقهاء والائمة والتجار والأمناء وكافة سكان مدينة الجزائر " بل جاءت بصيغة جماعية : " ولم ترد في نص الرسالة سوى عبارة " عرفاء البلدة " العامرة ... "

features by flourishing architecture, music, and civilized translations that they inherited from their homeland, such as financial transactions and commercial exchanges. Furthermore, their positive role in the population growth and the urban development led to establishing some new cities like Annaba, Arzew, Mostaganem, and Tlemcen in which they established several garrisons<sup>23</sup>. In general words, the Andalusians added to the urban life a distinguished and upscale character that is still alive to present days which is called “the Andalusian artistic heritage”.

### **4-1-2. The Rural (El-baranya)**

The components of this category were the population groups that entered the cities coming from the rural regions for the purpose of finding jobs and residing in big cities, such as Algiers, Constantine, Tlemcen, and Mostaganem. The social situation and economic activity in the cities categorized them according to their origins, for instance one can find Bassakra, Jijilians, Aghouatis, Mizabian...ect, More; each of Barani community was specialized by a certain works. Thus, they were Bedouins who lived in tents and known by the name of their tribe which each tribe had a representative ruling over its people with his assistances (Boualak, Bouabdellah, 20).

### **4-2. The Kabyls**

It is a quite hard to exactly identify the origins of the Kabyls and from where they came. According to Alexis de Tocqueville they had some similarities between their language and Garison, as well as thinking that they were Arabs from the frontiers of Judea<sup>24</sup>. However, what he was sure of was that no one could know about their origins (Tocqueville, 06). The Kabyls used to live in tribes in the Algerian Atlas, mostly stable in their lives in which they built their houses in the mountains and working on agriculture, as well as several kinds of weapons and gun’s powder because most of the Kabyls tribes were in war between each others. The Kabyls tribes had no social ties among them and each tribe had its own small government and sovereignty, thus; the Kabyls tribes did not only differ from the Arabs in norms and language, but even their tribes were different. However; the only element that was

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<sup>23</sup> It is important to note that the Andalusian immigrants were allowed to join janissary corps but with an exceptional permission from the Agha, that refers to their consolidation of the Turkish presence in Algeria which made the later one use the Andalusian garrisons as military basis in the cities they subjected for the first time. Taking as an example the city of Medea in which the Turks established garrisons of Andalusian soldiers with Turkish janissaries

<sup>24</sup> Judea, also spelled Judah (in Hebrew: Yehudah), it is the southernmost of the three traditional divisions of ancient Palestine; the other two were Galilee in the north and Samaria in the centre.

common among all the Kabylia tribes and the Arabs was religion. Tocqueville described the Kabylia as free men who enjoyed their independence as well as their isolation in the woods. Also he stated that the Kabylia were “men who are neither rich nor poor, neither servants nor masters, who name their own leader, and hardly notice that they have leader, who are content with their state and preserve it” (Tocqueville, 06).

### 4-3. The Turks

The Turks<sup>25</sup> were at the top of the social hierarchy, and they represented the highest ladder as they were the governors of the country such as the beys, pasha, agha and members of the court. More, they were the janissaries of the regency. During the first century of the Ottoman presence in Algeria, the Turks were mainly coming from Anatolia precisely from Azmir, Borssa, Denezli and Diar Baker, after that the regency received volunteers from the rest of the Empire territories, such as the region of Bosnia, Edirne, Aegean sea Islands, Istanbul and Cyprus (Ghattas, 07). As asserted, most of Turks were janissaries who were residing in garrisons and barracks in different cities of the regency; Medea was one of the most important cities that resided in it. Even so they were from different regions and races, speaking different languages; howbeit they share the same alliance to Islam and the sultan. The Turks enriched the Algerian society by spreading their customs and traditions, especially food and clothing as well as architecture and music. In addition, they introduced the Hanafi School and Sufi<sup>26</sup> methods which linked the Algerian society with the eastern one.

The Turks established their closed communities isolated from the Algerian society, adhering their Turkish language and Hanfi School. They were characterized by strength of body, roughness, and love of soldiers. Plus they were known by their corruption and ego. However, this did not prevent them from integrating with the local people and intermarriage with local women which result a new category in the society known as Kuloglus.

### 4-4. The Kuloglus

The Kuloglus<sup>27</sup> were the second class of the social hierarchy; they were the result of the marriage between the Turks and the local women. This category appeared for the first time in

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<sup>25</sup> I have to clarify that the term “Turks” not only refers to what is in present days Turkey, but includes all the countries that were under the Ottoman rule.

<sup>26</sup> Sufi (In Arabic: Tasawwuf التصوف) literally “to dress in wool”. It is mystical Islamic belief and practice in which Muslims seek to find the Truth of divine love and knowledge through direct personal experience.

<sup>27</sup> Important to note that: “the term itself designates male offspring of members of the Ottoman -Algerian elite and local women. In the case of an offspring of a janissary and non-local woman... the child was regarded as a

the cities in which the Turkish garrisons were located mainly in Algiers, Tlemcen, Mascara, Mostaganem, Qual'at bani Rashed, Mazouna, Miliana, Medea, Qleia, Biskra, Constonine, and Annaba (Ghattas, 15). The Kuloglus were seeking to birth, language and family affiliation to the first class of the society, however; the Turkish rulers prevented them from assuming high position in the administrative as well as the Oçak. More; they were not allowed to be engaged in the Divan, and they were allowed to enjoy the naval invasion (Khodja, 117). Not only did the Turks hate the Kuloglus, but also the later one were planning to drive the Turks out of the country and were regarded as their worst enemies (Shuval, 331). This unstable relationship led to several clashes between the two groups in the years 1626, 1628 and 1633, as a result the situation of Kuloglus turned to better. Starting from the 30<sup>s</sup> of the 18<sup>th</sup> century the Turks have been offered some jobs for them mostly in the local administration to the point that some of them assumed position of Bey such as in the Beylike of Titteri which was ruled by the Kuloglu Muhammad al-Dabbah 1768-1771, while those who were expelled from the cities during their rebellion were lived in rural areas and practiced different jobs like trade (Ghattas, 15).

### 4-5. The Jews

The Jews migration to the Maghreb regions dates back to ancient centuries. They came mainly from European regions such as Italy in 1342, Netherlands in 1350, France in 1403 and England in 1422. More, the great migration of the Jews was from Iberian Peninsula and the Balearic Island which resulted from the Reconquista<sup>28</sup>. Furthermore, the Jews immigration towards the Maghreb became more intense after the fall of Granada starting from 1391 which witnessed several ethnic campaigns. During the era of Khayreddin they were allowed to settle in the regency of Algiers by conditional paying of taxes and were limited in opening crafts shops. Their impact on the political life was passive during the 16<sup>th</sup> century. This category of Jews was called European Jews who were clearly distinguished from the local Jews (Algerian origins) due to the difference in language, traditions and customs (Ghattas, 37), while the later one were the most oppressed category by the Turks on which they imposed strict rules. They were living in camps outside the city and practising simple professions and trade. Plus, they

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fully blooded Turk. The Kuloglu, however; was linked to the local population via his maternal family... the term refers only to first-generation male offspring. A son of a Kuloglu was not a Kuloglu..." Tal Shuval, the Ottoman Algerian elite and its Ideology, P 331

To read more about Kuloglus refers to Tal Shuval, the Ottoman Algerian elite and its Ideology, P 331-33

<sup>28</sup> Reconquista, in English reconquest, it is a series of campaigns by Christian states to recapture territory from Muslims who had occupied most of the Iberian Peninsula in the early 18<sup>th</sup> century

## **Chapter I: A Historical Background of the Ottoman Presence in Algeria (1519-1830)**

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were not allowed to wear whatever clothes they want for men like the Europeans. Women were only obliged to reveal their face to distinguish them from the Muslim one, and they were hardly punished if they violated this rule. The Jews immigration continued through centuries in Algeria and their position changed through time to better especially after the fall of the regency and the French occupation in 1830.

### **Conclusion**

In light of what has been discussed above one can say that the creation of the regency of Algiers and the Ottoman presence in North Africa created a great disorder in the European agenda to conquest the region; at least for three centuries delay. The Ottoman Empire gave the Algerian regency the legitimacy of an organized country and the strength in the Mediterranean to be a strategic point in which the Empire could control its wars with the European countries under the notion of Islamic conquests. Due to the political changes in regency, the social organization had been changed too, to both sides positive and negative. In addition, The different migrations towards the regency of Algiers created a mixture of ethnic groups classified in a hierarchical form, the Turks on top where they were the governors of the country, while the indigenous people in the lower class with a passive rule in the administration and politics.

The regency could survive along 300 years under the Ottoman rule in which the regency went through different stages of governments; the most prosperous one was the Beylerbeys rule, while starting from the year 1671 when the Deys became the main leaders of the regency which was the last period of the Ottoman rule in Algeria before the French occupation to the city of Algiers in 1830 and the conquest of the whole country. This is will be tackled in the second chapter of this research.

**Chapter II:**  
**Erasing Ottoman Traces in**  
**Algeria by French**  
**Colonialism (1830-1870s)**

### **Chapter II: Erasing Ottoman Traces in Algeria by French Colonialism (1830-1870s)**

#### **Introduction**

The European scramble for Africa started with the great advance in technology of the Industrial Revolution which facilitated the exploration as well as the occupation of the African countries increasingly during the 19<sup>th</sup> century. By 1830, when France attacked Algeria, it was not too difficult to defeat it militarily and politically due to the Industrial progress. However, the Algerians fought bitterly against the French domination especially when they attacked their national and Islamic identity. Although France signed an instrument of surrender with Dey Husseyn granting the respect of local properties and the traditional customs of the country especially the Mohammedan religion, it violated the instrument by looting the exiled Turks' properties and confiscated the Islamic endowments. By setting different decrees, the French authorities reorganized the Algerian society according to European norms through erasing the national Islamic identity. Therefore, this chapter will highlight the important policies imposed by the French colonizer and the brutal crimes against the Algerians, both people and landmarks.

#### **1. French Changes Imposed on the Algerian Society (1830- 1870s)**

The French occupation of Algeria refers back to several reasons not only the famous incident of the consul Pierre Deval with the dey Hussayn<sup>1</sup>. After the fall of the French Empire in 1815, France managed in restoring its power again and took its position in the scramble for Africa. Unlike the regency of Algiers which started to lose its military and economic power especially its navy's sovereignty over the Mediterranean. The features of French colonization go back to the 1790s, when the regency's treasury and a group of Jewish merchants; who furnished the French armies during the European blockade on France, entered as creditors in a conflict with the latter one because of the refusal of paying the debts which lasted as a subject of litigation along the 1820s (McDougal, p 50). In 1827, Hussayn Dey slapped the French consul Pierre Deval with his fly-whisk over the disrespectful behavior from the later one. France considered this incident as an insult to its consul. Consequently, after three years from the incident of the "Coup d'eventail"; on 12 June 1830 the French army stepped foot in the Algerian port of Sidi-fradj after a weak resistance from the janissary corps. After three weeks of campaign the city of Algiers had fallen into the French control which resulted in a great

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<sup>1</sup> Hussayn dey (real name Huseyin bin Huseyin; 1765, Smyrna – 1838, Alexandria) (Arabic: حسين داي) was the last dey of the Algerian regency.

disorder among the inhabitants of the city that pushed Dey Hussayn to sign the Instrument of Surrender. Immediately, Dey and his entourage went into exile as well as shortly later the rest of the Ottoman officials and janissaries of the city deported to Izmir (McDougal, 52).

Traditionally, when a European nation conquered any country, it was justified with the pretext of the civilizing and enlightening missions which God gave them the right and the duty to accomplish. France followed the philosophy of invading ideology which was justified by a set of concepts spread among the indigenous people as well the settlers to believe and adopt the three following ideas that explained by Lycops in his book “silent aggression or cultural genocide in Africa”. Firstly, describing the indigenous people as religiously guilty in order to survive them in Christian way. Secondly, describing the indigenous people as savages and uncivilized in order to offer them the French civilization by changing their language, religion and history. Last but not the least, they were describing the indigenous people as underdeveloped and poor people in order to develop them (Delliou).

After the occupation of Algeria, the marshal De Bormont published a statement announcing that the French came for the sake of rescuing the Algerian people from the Ottoman despotism and replace it by civilization and enlightenment. In the early presence in the region, France attempted to erase the Ottoman traces in the Algeria in order to establish their foundations quickly in the region. This policy considered as a cultural genocide to the Algerian civilization. Thus, the French occupation was not only military, but also cultural and social, starting from the fundamental components of the Algerian identity which are Islam and Arabic language and focusing on the institutions that were built by the Turks. Even though this policy contrasted with the fifth clause of the Instrument of Surrender which clearly granted that “ the practice of the Mohammedan religion will remain free; the freedom of all the inhabitants of all classes, their religion, their trade, their industry will not be affected; their wives will be respected” (Delliou). The French soldiers destroyed the religious institutions and demolished them as well exiling and imprisoning the rulers of these institutions; they even looted some of them.

Immediately, after the occupation France rushed to destroy and burn the Ottoman administrative, the written documents, administrative records and every single trace that would represent the Turkish presence in the city. That is why it is quite difficult in present days to find documentation and resources indicating the Ottoman era in Algeria except few archives that could survive, they even destroyed roads and Turkish institutions and replaced

them by European ones preparing the land for the European settlers. Alexis de Tocqueville explained how France entered Algeria without any previous exploration neither of the nature of the geographical land nor the nature of its inhabitants. So when the French controlled Algeria, they faced a serious problems integrating with the indigenous people or even communicating with them. More, they even had no previous information on how the Algerian people waged wars and considered the great defeat of Algerian soldiers and their failure in protecting the city as a sign of weakness and they would easily governed them, as Tocqueville state that “But after a combat it did not take us long to see that to have conquered a nation in not enough to be capable to governing it” (Tocqueville, p 15). After destroying the Turkish administration, France attempted to impose its administrative dominance over the Algerian territories to stretch its roots in the region and avoid the European conflict in the neighbouring nations.

As asserted, the ignorance of the Algerian society pushed the French to impose some new policies to facilitate in understanding the social components of the Algerian society. The two decades of 1830s and 1840s were crucial years in the future presence of France in Algeria. Since if we compared the Turkish administrative and its relation with the indigenous people in the first years of rule; in the soft way that it easily governed them and collect taxes peacefully, by the French one in which it had no idea about the organization of the tribal system and even the ethnicities are exit in the country (Tocqueville, 16). France adopted the policy of naturalization of the Arabs and Jews (1843) which encourage them to have the French citizenship on condition to abandon their rights in Quran and Torah religious books’ law in civil affairs (Barclay, Chopin, Evens). During 1840s France declared officially the annexation of Algeria to its territories and created for the first time a military institution that represented in “Les Bureaux d’Arabs” which was the first colonial institution in Algeria; during the rule of General Bugeaud<sup>2</sup>. The aim from this institution was to create a link between the colonizer and the indigenous people of Algeria, trying to learn more about their language, religion, and traditions. This policy was somehow an effective one since it created nearly 50 bureaux which it included an Arab secretary (khodja), a French secretary (colonel), interpreter, officers and a doctor. Plus, to realize this task, France received help from the leaders of the tribes (sheikh) (Ramdane, 16). If one goes deeper in the nature of this institution, they can realize that it was not as effective as it could be because the name of the institution itself did not suit all the

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<sup>2</sup> Thomas-Robert Bugeaud, (born on October 15, 1784, Limoges, France - died June 10, 1849, Paris). He was marshal of France and governor-general of Algeria 1841-1847.

inhabitants of the country, since not all tribesmen were Arabs or all the Arabs were tribesmen. Howbeit, it was against the people who had Turkish origins and was meant to erase their identity, language and maternal existence in the country.

From the early presence in the region, France worked hard to erase the existences of the Turkish traces from the administration to the last Turk. France followed the policy of exiling Turks from Algeria to other Ottoman regions and returned them back to Anatolia, starting by Dey Hussayn and his family exiled directly after the fall of Algiers. They were followed them by the janissaries and the official members of the administration as stated by Tocqueville in his second letter in Algeria "...to gather up every single Turk, from the dey to last soldier of his militia" (Tocqueville, 15). However, the ordinary Turkish families that were living in Algeria and the Kuloglus were treated badly before they preferred to migrate to neighbouring countries or the Anatolia too, while some of them preferred to stay in Algeria and fought with the Arabs against the conquerors. The French administration worked hard to dismember those families and destroy their tribal communities because they were considered as a real threat to it since the local people were gathering around them due to their military experience in order to resist together the occupation. France oppressed hard the Turks to the point that the grandfathers of Turkish families were burning their family tree to hide their Turkish affiliation as well as they no longer spoke Turkish language in public which was a great cause in the decline of this language in the Algerian society in the early 20<sup>th</sup> century. Tocqueville's point of view opposed the policy of exiling mainly the leaders who were "incapable of governing by themselves and fearing the resentment of their former subjects" because he think that if they keep them and find a peaceful way to gain their alignment they "would quickly have become our most useful intermediaries and most zealous friends" (Tocqueville, 19).

The attempts of the colonial policy, since the early years of the invasion, were aimed to destroy the social structure of the Algerians. By doing so, France could impose its control over the civil society and thus eliminate the elements of Arab and Islamic national identity. That is why it divided the Algerian people into three ethnic groups; the Arabs, Jews and Berbers. However, France mentioned the Arabs and the Jews in the major of its acts that was epmosed; some cases Muslims, and ignoring the Turkish ethnic which worked hard to erase it from the country. The French occupation of Algeria was a colonial one considered as the worst and most dangerous occupation, and focus on encouraging immigration from the European countries to the controlled nation to consolidate its presence and eliminate the

indigenous people such as in the case of the Jews and Palestine or Europe and the New World. France set several procedures and laws to achieve its colonial project. After the establishment of the third republic in France, it changed its administration occupation from military to civil administrative, in which it imposed several decrees on the Algerian people. The most important one that affected the Algerian Arabs negatively was the Indigenous People law 1871, which seized the agricultural lands of the local people and gave them to the settlers without judicial acts and considered them as workers in their lands only for one-fifth of the production. Plus, they were not allowed to move from one city to another without permission from the colonial authority. According to Ammer Ben Toumi, the lawyer of the Algerian National Liberation who said in testimony on Oct 30, 2012 that the aim from Indigenous People Law was to shackle the Algerians and allow settlers to exploit and plunder the country's wealth (Jibril).

Furthermore, the Crémieux Decree of 1870, which was a changing point to Jews - including the local Jews and both the French and European - in Algeria which granted them French citizenship collectively without abandoning their religion or civil right; unlike in the years of 1830s. Thus, the law separated the Jews from the Algerian population which this later decreased and became subjected in the lower class, unlike the Jews who benefited from the French privileges and became more powerful in the country (Jibril). As a result to these decrees imposed by the colonial authority, the Algerian indigenous population became divided officially into ethnic groups; Arabs and Berber. From here, the Turkish element melted into the Arab one and slowly abandoned their Turkish language where the last generation of Turkish origins and speaking Turkish language died in the early 20<sup>th</sup> century.

### **2. The French Policy of Looting Algeria's Properties**

Dey Husseyn before surrendering to the French army in 1830 signed a treaty of surrender which granting some rights to local people. The fifth clause of this treaty granted to the local people the right of freedom of religion as well as the protection of Islamic institutions, because the Dey knew the spiritual value of this institution to the Algerian people who represented a communicational system among all the ethnic groups that shared one religion Islam; in both Hanafi or Maliki schools. On the other hand, the French generals and soldiers did not respect this clause and badly violated the Mosques and educational institutions, even domes and cemeteries (Delliou), moreover, they even occupied the private properties of the exiled Turks and took their wealth. During the fall of Algiers, Marshal De

Bormont and his soldiers acted in the city as the owners of the land and conquered the regency properties known by El-baylike properties estimated to five thousand properties which amounted by forty thousand Francs and included all the garrisons and barracks of janissaries ; Bit el-mal properties which included all the outcome of the treasury from taxes and the properties of non-heir persons; the private properties of the people that fled from war; and the endowment properties (waquef) which were considered as the biggest properties that France had looted. It include seven different endowments in which it remained in the hands of Muslims until the coming of general Cluazel<sup>3</sup> who set several decrees to confiscate and annex it to Doman (Algeria's properties confiscated by France in 1830)

The Islamic endowment was considered as an important economic charitable foundation created by the Islamic Shariaa, it takes many forms and names according to regions, such as in Maghreb region where it is called "El-Hbus". According to Islamic Shariaa, the Waquef is "withholding the origin of a property for the sake of benefit, for instance; withholding money or institution and spending its benefits for the sake of God for poor people"<sup>4</sup>. In Algeria, one can find different kinds of endowments like Al-Haramain Foundation, the Oçak foundation, Sobol el-Khayrat foundation and others especially during the Ottoman era. However, after the French occupation of Algeria and the fall of the Ottoman rule, the colonizer's authority shifted its attention toward the Islamic endowments institutions. During the period of 1830-1842 General Clauzel issued a group of acts to seize the properties of Turks who left the country (Khodja, 275). The most important one and the first was the decree of September 8, 1830 which stated that "all the houses, shops, stores, lands, institutions, whatever they are occupied by the dey (pasha), the dey and Turks left the province of Algiers... or that are now occupied by people in their name in addition to the institutions affiliated to Mecca and Medina ... all of this is included in the property of Doman and it must be invested for its account"<sup>5</sup>. Increasingly, the unjust decisions continued to appear during the years 1837, 1839 and 1842, the aim from the confiscation of endowments; the essential institution of helping poor people as well as feeding the educational institutions, was primary to make it easier for

<sup>3</sup> Bertrand, Count Cluazel, also spelled Clausei, (born December 12, 1772, Mirepoxi, France – died April 21, 1842, Secourrieu, Haute Garonne). He was marshal of France and governor-general of Algeria 1835-1837

<sup>4</sup> Original text : "هو حبس الأصل على سبيل المنفعة، أي حبس المال و صرف منافعه في سبيل الله، وهو أيضا حبس العين على ملك الواقف عن طريق التملك أو التصديق بالمنفعة على الفقرا"

<sup>5</sup> Original text: إن كل الدور والدكاكين والمخازن والحدائق والأراضي والمحلات والمؤسسات مهما كانت التي يشغلها الداى (الباشا) والبايات والأتراك الذين خرجوا من أبالة الجزائر أو التي يشغلها الآن الناس باسمهم بالإضافة إلى المؤسسات التابعة لمكة والمدينة كل ذلك يدخل في أملاك (الدومان) ويجب أن تستثمر لحسابها.

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the European settlers to obtain properties and gave them guaranties to settle in Algeria. Plus, it was also to impoverish the Algerian people and push them to immigrate. Thus, the city of Algiers was the most one that had been looted by the French, and these decrees were not only limited to that city, but also to the other ones which gradually fell into the French control like Tlemcen, Oran, Media, Constantine and all the rest of territories of the country (Algeria's properties confiscated by France in 1830)

Despite the ethnic mixture of the Algerian society, it was correlated by the Islamic spirit which connected them together under the Islamic Shariaa. Mosques are the most important components in the Islamic religion in which Muslims practise their religious worshipping and create a communicational network among the society as they perform the function of education, worship and judiciary. During the Ottoman era, Algeria enriched its account of mosques to which the Turks gave a great attention to architecture art in general in the country and precisely building mosques in the Hanafi style. Most of these mosques were considered as endowment of the government. According to the French Ministry of War, the city of Algiers had 150 religious institutions including 106 mosque and Zaouaias, in Constantine there were 75 high schools and mosques according to its governor Salah Bey; schools and educational institutions were mostly attached to mosques, while in Tlemcen and Annaba were about 50 to 37 mosques and schools (Delliou). After the French occupation of Algeria, the attention shifted toward the Islamic endowments particularly mosques and its educational foundations, the aim from this was to erase the Islamic identity of the Algerian society and cut the supplies of the endowments charities for a great part of the people, in addition to preparing the atmosphere for Christian missionaries by limiting the mosques' activities. The confiscation of the endowments by the French authority resulted in the Algerian society witnessing a great wave of illiteracy due to the closing of the educational foundations which was affiliated to waquef and its management was dependent on the endowment's income. Thus, the educational situation became catastrophic; if not non-existent, due to the French attacks against the endowments properties. That attacks resulted inhuman crimes against the Algerian society that its consequences are still prevailing in the present days, represented in the loss of large endowment properties.

The French authority rushed to demolish and convert the Islamic endowment into colonial foundations such as military barracks, hospitals, weapons stores, churches, commercial bazaars, theatres and even horse stables. According to the Turkish researcher Mehemet Tutuncu; the leader of Foundation for Research on the Turkish and Arabic Word,

about 212 Ottoman artworks survived French colonial rule intact, he declared to the daily Zaman magazine that “unfortunately, few Ottoman works were left in the country. The French colonialists demolished Ottoman cities and replaced them with French Algeria, which they called Alger Blanc” (Al-Arabiya News). Since the beginning of the invasion in 1830, the French colonization focused on the most architectural valuable mosques in the country mostly those built in the Ottoman era. The Mosque of Al-sayyida, is one of the oldest mosques in the city of Algiers which was located in Martyrs’ square today. It was demolished by the French soldiers in 1830 for the reason of expansion to built military foundations (Delliou). However, the main reason was the fear from Muslims to take the mosque as a point of gathering and demonstration which indicates the importance of the mosque in the city. The French colonizer continued his crimes against the most significant Algerian mosques not only by destroying them, but also converting them and even selling some of them to the European settlers in order to facilitate their settlement in the country.

Ketchaoua Mosque, it is eyewitness on France memoricides in Algeria which could survive from the barbaric policy of colonialism. The Ketchaoua Mosque was built during the Ottoman rule in Algeria by Khayreddin Barbarossa in 1520 near the Casbah in Algiers, it is considered as an iconic building in the Ottoman architecture. After the fall of Algeria, in 1832 the French authorities converted the mosque into a church “Saint Philippe” after a heinous crime against about 400 Algerian worshipers inside the mosque who were protesting against demolishing it (Delliou). In a televised interview on the local media, the Algerian president Abdelmadjid Tebboune denied the French massacres stating that “France has colonized us for 132 years during which there were heinous crimes that cannot be erased by fine words... In Ketchaoua they killed 400 worshipers who were martyred after being surrounded by cannons and exterminated” (Bin Abdullah). In 1844, the Ketchaoua mosque turned to a cathedral “Dame d’Alger” which continued until the Algerian independence in 1962 where the building turned back to its function as a mosque after building a new Mehrab where it used to be (TIKA). The mosque become a symbol of independence in Algeria, however through the years and due to the natural effects, it closed in 2006 after the damage that caused by the earthquake of Algiers in 2003. As a result of the international relations between the two countries, the Turkish president Tayyip Rajab Erdogan achieved an agreement, after his visit to Algeria on June 4-5, 2013, to restore about 500 monuments built during the Ottoman rule in Algeria. Ketchaoua was one of these monuments in which the restoration started in 2014 by the Turkish Cooperation and Coordination Agency (TIKA), Dr. Nuran Kara Pilehvarian, one

of the restoration project members from Yildiz Technical University Faculty of Architecture, stated that "... the project has satisfied the international criteria in terms of restoration and it has become a point of pride for Turkey... UNISCO<sup>6</sup> world heritage experts thanked for the restoration" (TIKA). Thus, Ketchaoua Mosque is still proudly standing in the old centre of the city of Algiers to narrate the memorable crimes of the French colonialism against the Algerian heritage. (See appendix N° 01)

The policy of demolition and converting religious institutions was not only in the capital city of Algiers, but also it reached the other regions. The capital of Titteri Medea, had a remarkable affect from the colonial crimes against its landmarks precisely the Ottoman buildings. The Red Mosque Minaret, Minaret of the Ancient Mosque, El-Amir Abd-el-Kader's House, and the Bey House, all of these landmarks were attacked by the French authorities since the early controlling of the city of Medea. The history of these landmarks and the brutal crimes committed by the colonizer will be detailed in the third chapter of this work.

France did not only attack the Mosques and educational institutions, but even Zaouias<sup>7</sup>, domes and cemeteries affected by the demolition and militarization because they were considered as parts of the Islamic endowments. Zaouias were considered as an important element in the educational system of the indigenous people, that is why the colonizer sought to demolish them coinciding with mosques' demolition such as the Zaouia of Sidi Ammer al-Tenisi which was demolished in 1861. While domes and cemeteries, which were mostly attached with Zaouia; turned to squares, stables and educational institutions for European settlers such as the Zaouia of Sidi Abdel-Rahman al-Tha'alibi which was demolished with its mosque, dome and dormitories in 1848 (Delliou). As asserted before, the educational system in Algeria had lost its position due to the confiscation of endowments which were the main financial resources of the educational foundations. The colonizer attempted to erase the national Islamic identity of the indigenous people and by doing so, they worked hard to weaken the Arabic language by destroying schools such as khayreddin school, the M'sid internal school and the al-Rahba school in the capital Algiers (Delliou). To control and govern

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<sup>6</sup> UNESCO: Is the United Nations Educational, Scientific and Cultural Organization. It seeks to build peace through international cooperation in education, sciences and culture. UNESCO's programs contribute to the achievement of the Sustainable Development Goals defined in the 2030 Agenda, adopted by the UN General Assembly in 2015.

<sup>7</sup> Zaouias: is a building and institution with Sufis in the Islamic world, it serves a variety of functions such as education, religious education, worshipping place. More it is considered as a residence for the students of religious education.

the Algerian people France waged not only a military and political war, but also fought them psychologically and culturally by preventing different types of entertaining activities in Algerian society. Karagoz Puppetry<sup>8</sup> was the most popular entertaining activities which had been prevented by the French authorities after realizing its impact on the national pride of the Algerians. Karagoz Puppetry (known also by shadow theatre) spread and flourished all around the regions that were ruled by the Ottoman Empire such as Egypt and the Levant as well as the Maghreb region particularly Algeria which was popular at the beginning among the janissaries and the Turkish governors as a kind of entertainment. However, the Karagoz puppetry was not very favourable by the French authorities who considered it as an indirect way to motivate the local people against it and consolidate their national pride (Delliou). The colonial policies aimed to disconnect the unity of the Algerian society and reorder it according to European norms to fit with new settlers who increasingly invaded the country as a result of the huge temptations offered by France in order to turn Algeria into a French province located beyond the Mediterranean. (See appendix N° 02)

### Conclusion

The French invasion of Algeria was not a mere punishment to the Dey Hussayn for his insult to the French consul, but it was a planned agenda of a conquest which became clearer from the early military presence in Algeria. To enhance its presence in the region, France adopted several strategies to control the local people and govern them, starting by erasing the Ottoman traces from Algeria by destroying the government and exiling its officials, governors and janissaries, even the civil families. The French occupation of Algeria was a colonial one which was considered as the most dangerous and worst military control, since they encouraged the Europeans especially the French to settle in Algeria by offering different facilities and subject the indigenous people to them. In order to achieve its colonial project in Algeria, France set a group of injustice decrees and strict laws to take control of the land as well the people. From the burning of the Ottoman administrative archives and exiling the Turks, to the confiscation of endowments and Turkish properties under despotic decrees, the French authorities fought the Algerians culturally to weaken their national identity and

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<sup>8</sup> Karagoz Puppetry: Karagoz (black eye) is the name of the traditional Turkish Shadow Puppet theatre, the legend of Karagoz began in Bursa when two men who would perform impromptu comedy routine kin which they became famous by this art. The Puppet made from camel or donkey leather, oiled to make translucent then perforated and painted, then mounted perpendicularly at the end of sticks. In the background, a white sheet in hung as a screen with a strong light put behind it, and the puppet pressed gently to the light-source side of the sheet, are animated by means of the stick in the hands of a puppeteer.

To link this: [www.turkeytravelplanner.com/go/ThraceMarmara/bursa/sights/karagoz\\_play.html](http://www.turkeytravelplanner.com/go/ThraceMarmara/bursa/sights/karagoz_play.html)

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Islamic faith. Consequently, Algeria had lost a huge cultural heritage and landmarks mostly built in the Ottoman era due to the demolition attacks waged against it. Even though the French efforts to erase the Turks of Algeria both those who were originally Turks or their offspring, there are some rooted Turkish traditions which still exist in the Algerian society especially among the families that had Turkish descent. During the 21<sup>st</sup> century there is a great attention from the young generation to the revival of their ancestors' heritage culturally and linguistically. Therefore, the next and last chapter is meant to shed light on the Turkish families who are still preserving Turkish cultural heritage, both tangible and intangible.

# **Chapter III:**

## **Revival of the Turkish Heritage by the Algerian Turks' Descents in 21<sup>st</sup> Century in Medea**

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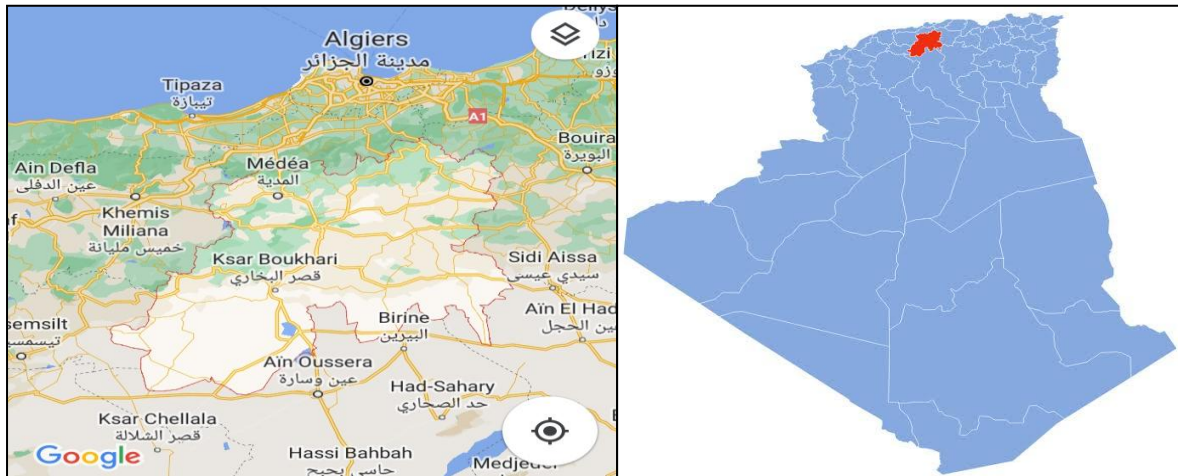
#### **Introduction**

Despite the several centuries from the Ottoman Empire presence in Algeria, its traces are still visible in the country. Medea was an important strategic point at that time and it became a great community of Turks where they established themselves there and constructed it using the Ottoman architectural style as well as enriching it with their cultural traditions. This chapter is set to shed light on the civilizations that existed successively on the city of Medea mainly the one that has a remarkable print on it. In addition, emphasis will be put on the effort of the local authorities in preserving both tangible and intangible cultural heritage in the city, particularly the Turkish heritage by families of Turkish origins.

#### **1. Geographical Location of Medea**

The City of Medea was the old capital of baylike of Titteri where the latter was the third baylike in the Algerian regency under the Ottoman rule which had been created by the dey Hassan ben Khayreddin in the mid-16<sup>th</sup> century. Medea still retains the traces of the Ottoman presence in the region, and the influence of the Ottoman culture, especially in architecture, is still in Central Medea where many buildings and worshiping places in the city, which survived from the French colonial brutalities, are still visible. The city is located in the northern part of Algeria, mediating between the east and the west, about 85 km away from the capital Algiers. It is bordered from the north by the city of Blida, Djelfa from the southern part, Bouira and Msila from the east and from the western part it ends in the borders of the cities of Tissemsilet and Ain Defla. This strategic geographical location characterized it by a distinct climate which is cold in winter and mild in summer. Due to its geographical location which made it a link between the coastal areas and the High Plateaus, the city is agricultural in the north areas by cultivating dry grains as well vegetables and fruit in which the agricultural lands are estimated to 341000 hectares in addition to a forest areas are estimated to 161885 hectares, plus to grazing and animals husbandry in the southern part (Karmizli,73 ). The administrative division of Medea includes 64 municipalities spread over 19 districts and 3 administrative districts which its area is estimated to 8700 km<sup>2</sup>, while the inhabitants of the city are estimated to 896458 according to the latest statistics in 2005.

Map 03: the geographical location of the city of Medea



Source: Google map

## 2. Medea through the Centuries

The city of Medea combined a different heritage presence through ancient centuries which enriched its civilization culturally and architecturally. First of all, one should shed light on the name of Medea which was hard to be defined as far as the origins of this name is concerned. Scholars assumed that the origins of “Medea” derived from the word “Lamddia” which refers to the Roman village that was located 9 km away from the city in present days based on the antiquities that were found there (Dris, 272). Furthermore, in another narrative it attributed that the people there used to make the range or knives which is in Arabic “مدية”, thus it attributed to the crafting that they were made. The name of Medea continued to use through the Islamic era in which the scholar Ibn Khaldun stated that: “Uthman bin Yaghmrasin raised up with his children from Tujen, and he came to it, and he invited him therein by tribes known as Lambdia and to whom it estimated”<sup>1</sup> (Abel-Rahman, 312). According to Ibn Khaldun, the name of Medea could be an Arabic one rather than a Roman believing that the Caliph Al-Mahdi built a fort and named it al-Mahdiya, and then it was shortened to what is Medea in present day (Dris, 272).

Medea, is one of the ancient cities and oldest metropolises of Algeria dominated by several civilizations through ages thanks to its strategic geographical location which enabled it to acquire a huge cultural heritage. As asserted, several heritages successively flourished in

<sup>1</sup> "نهض عمران بن ياعمراسن الى المدينة و بها اولاد عزيز من توجين... فنزلها و قام بدعوته فيها قبائل يعرفون بالمدينة : و اليهم تنسب"

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Medea which will be briefly presenting the most remarkable heritages that left their traces in the region till the present days, it will be chronologically ordered as follow:

### 2.1 The Roman Era (1<sup>st</sup> century-7<sup>th</sup> century)

Before the Roman presence in the region, Medea was an important part of the kingdom of Numidia which was controlled by the Berbers who rejected the Roman presence in the region. After the Roman domination during the first century AD, they established several cities besides Lambdia (Medea) such as Rusguniac (Algiers), Upassa (Tipaza), Auzia (Sour el-Ghezlan) and different other cities (Abdel-Rahman, 313). Lambidia was used as a settlement for the Roman soldiers with a combination with the local inhabitants. According to some French historians, archaeological pieces goes back to the Roman era were found during setting the foundation of building a military hospital, represented in a picture of a woman, pottery and bronze coins (Dris, 273,274). The most famous landmark considered as eyewitness of the Roman presence is the Arcades Doors (Bab el-Akouas). Its name refers back to a group of water aqueducts which serve as arteries that deliver the fresh water to various parts of the city. Due to its strategic construction, it was used as a military fort by all the civilizations and countries that followed, from the Almoravids who reconstructed it after the damage of repeated wars, the Ottoman, to the French colonialism, and then it serves as a military barrack in present days. According to historians, it was rebuilt through different centuries to give it the present appearance (Merbouche, 30). (See appendix N° 03)

### 2-2. The Islamic Era (7<sup>th</sup> century-1516)

During the Islamic expansions to the Maghreb region, several Islamic nations located successively over the region in general and Medea specifically in which each of them left tangible and intangible imprints on the architecture and culture around the city. The history was poor in mentioning the city of Medea in the early presence of the Islam in the Maghreb region until the Fatimid<sup>2</sup> state had been established all over the region with the assistance of the Sanhaja tribes against the Zenata tribes which had the sovereignty of all the Maghreb. That assistance would continue about forty years (Dris, 274). As a result, Sanhaja achieved a high position in the Fatimid state and as an appreciation to his efforts, the Caliph announced

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<sup>2</sup> Fatimid Caliphate (الخلافة الفاطمية) is a political and religious dynasty that dominated an empire in North Africa and subsequently in Middle East. It took its name from Fatima, the daughter of the prophet Muhammad from the Fatimids claimed descent. See Fatimid Daynasty, Britannica

To link article: [www.britannica.com/topic/Fatimid-dynasty](http://www.britannica.com/topic/Fatimid-dynasty)

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Al-ziri bin Munad governor of Tahert (Tiaret in present days) in the year 960 AD, in which his state lasted till the 10<sup>th</sup> century (Abdel-Rahman,314). In 1139 AD, Almohads entered the cities of Medea and Meliana after their successes in spreading their sovereignty over the Maghreb region and Andalusia in 1130 under the leadership of Abu Abdullah Muhammad Ibn Tumart, Almohads continued their spread over all Algeria to control its four regions around 1152 AD(Dris, 275). After the weakening of the Almohads state, Medea became a subject of conflict between Hafsid, Bani Marin and Ziyenids, but due to its strategic location the king of Tlemcen rushed to seize Medea and control it. However soon later, the weakness fell into Tlemcen too during the late of 15<sup>th</sup> century and was not able to defend itself. Consequently, Medea separated from Tlemcen to inter under the rule of Tennis thanks to the closest distance to it (Dris, 275). Thus, Medea witnessed huge political conflict and historical events since the early Islamic presence in the area until the emergence of the Barbarossa brothers to take control of Algeria under the rule of the Ottoman Empire.

#### **2-3. The Ottoman Era (1516-1830)**

After the weakness that reached the Maghreb in general and central Maghreb in particular (Algeria) during the 16<sup>th</sup> century, the Spaniards sought to fight the Muslims in their lands especially after their defeat in Andalusia and the fall of Granada in 1492. Thus the Spaniards conquered El-Marsa el-Kbir in 1505, Oran in 1509 and then Bejaia in 1510 to spread their control over the most strategic coastal areas (Dris, 276). Therefore, request was sent by the leader chiefs of the city of Algiers to the Barbarossa Brothers which Oruç welcomed and successfully managed to protect the region from the Spaniards invasion. Subsequently, Oruç set out to extend his sovereignty over the rest of the country which reached the city of Medea around 1517 after the defeat of Hammad bin Ubaid the prince of Tennis. To secure the region, Oruç established a garrison in Medea constructed by Turkish and Andalusian soldiers. Then, he went back to Algiers (Abdel-Rahman, 318). Starting from 1518, Algeria became a part of the Ottoman Empire, because of Khayreddin Barbarossa who continued the affairs after the death of his brother Oruç, and subjected to it under the rule of regional governors bearing the titles of Beylerbey, Pasha and Dey (Dris, 277).

Since the administrative division of 1567 by the Beylerbey Hassan ben Khayreddin, Medea became a capital to the beylike of Titteri, the third and the smallest one after the beylike of east and the one of west besides Dar el-Sultan. Between the years 1516-1775 eighteen (18) beys were appointed at the head of the beylike of Titteri mentioning the famous

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ones: bey Radjab 1548, bey Shaban 1633, bey Farhat 1663, bey Osman the second 1763, bey Janoise bey Seffta 1775 and bey Boumezzak 1819 the last bey of Titteri before the fall of Algeria under the control of France (Dris, 277). The city of Medea was under the rule of the bey of beylike of Titteri because the Turks linked it to the central government of Dar el-Sultan in Algiers which eliminated the importance of the beylike. However, all the beys of the beylike established military centers and forts to facilitate their mission (Dris, 278). The Ottoman presence provided to Medea rich heritage added to its existence one. Therefore, the city characterized by different civilizations appears mainly in architecture and cultural traditions, this heritage still visible in the corners of the city.

#### **2-4 Medea during the French Occupation (1830-1841)**

In 1830, the French military occupied the city of Algiers and sought to spread its control over the whole country's territories to consolidate the French occupation. Mustafa Boumezzak the bey of Medea, played a significant role at the battle of Staoueli as he participated in the resistance of the French invasion by a great army from different tribes of Medea. Thus France shifted their attention toward the city and considered Boumezzak as a rebellion against the occupation (Dris, 278). Under the rule of Cluazel, a campaign had been waged against Medea with 10000 soldiers on November 17, 1830 where they looted the properties of the city. Furthermore he seized Mozaya and re-entered Medea on November 22, 1830 to isolate Boumezzak and appointed Mustafa ben Haj Omar as a new bey to Medea (Abdel-Rahman, 324). Jun 29, 1831 was the second campaign against the city which was in fact a campaign of looting and burning the city's properties to weaken the resistance of local people and taking advantage for themselves (Dris, 279).

November 4, 1832, Emir Abd-el-Kader<sup>3</sup> announced himself the governor of Algeria and the leader of the resistance against the French occupation which obliged the French General de Michel to sign a peace treaty with him on January 24, 1835. Thanks to this treaty, Abd-el-Kader managed to extend his authorities and seized Miliana and Medea in April 1835 and appointed his brother Siddi Mustafa bin Mohi-el-Din as a governor on the region (Abdel-Rahman, 336). As soon as, France recognized that the treaty did not serve its interests and the war resumed again which led to signing another treaty. However it did not work since France

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<sup>3</sup> Abd-el-Kader also spelled Abdelkader or Abdul-Qadir, name in full "Abdel-elKader ibn Muhyi-al-Din ibn Mustafa al-Hassani al-Jazairi, (born Sept 06, 1808, Guenta near Mascara, Algeria – died May 26, 1883, Damascus, Syria). He was military and religious leader who founded the Algerian state and led the Algerians in their 19<sup>th</sup> century struggle against French occupation (1840-1846)

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violated it and started a several attack against the Abdel-el-Kader alliance to respond to the latter one and re-attack on November 20, 1839 in Metija. The French attack continued by the senior officials, as well as the resistance, all over the regions that ruled by Abdel-el-Kader. Medea was subjected in May 17, 1840 by Duvivier who appointed a ruler on it until the coming of General Peugeot on April 01, 1841(Dris, 280). After a decade of resistance, the settlers started to invade Medea in 1847 came under the French civil rule starting from 1850, in which the agricultural settlement started to invade the region of Medea like the settlement of Lodi and Damiette in 1853. Then it became a French municipality ruled by sheikh in 1854, howbeit; Medea continued its resistance against the French occupation (Abdel-Rahman, 337).

#### **3. Cultural Diversity in Medea through the Revival of Turkish Heritage**

There are different things in life that one should preserve and deliver safely to the future generations, these things may include buildings, songs, lifestyles, traditions or even handcrafts which they have a current economic value or in the future; they may give us a certain feeling which makes us feel we belong to a certain place or homeland. Whatever these things are, they are include into a heritage and should be preserved from vanishing. Cultural heritage included not only the historical monuments and archaeological artefacts, but it also includes living traditions or oral expressions inherited from our ancestors and passed through generations to reach us. The term “Cultural Heritage” has flexible content due to the instruments drawn by UNESCO. According the latter one cultural heritage is “the cultural legacy which we receive from the past, which we live in the present and we will pass o to future generations”. UNESCO is the only foundation of the USA foundations that had a specialized mandate in the field of culture. More, it announced that certain places around the world have “exceptional universal value” and belong to humanity’s common heritage by the 1972 Convention of Protection of the Cultural and Natural Heritage (cultural heritage, UNESCO). Generally, there is no specific definition to the cultural heritage which several scholars and heritage authors defined in different ways. As an example, archaeologists Wendell Phillips defined: “the heritage is a cultural continuity on a large scale in the domain of time and space determined on the basis of continuous formations in the total culture” (Aouadje, 46).

UNESCO divided the heritage into two main parts, tangible and intangible cultural heritage with the assistance on its nation’s members by setting up and applying certain measures to safeguard their heritage. Tangible heritage includes immutable and movable

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heritage. The first one represents the old historical buildings whether civil, military or religious, plus the historical cities and monuments, and archaeological places. The second one on the other hand refers to all the archaeological tools whatever their types or size, such as polished stones, currency of a particular era, doors of mosques or its pulpits, and others all which can be transferred from one place to another (Aouadje, 46). In the other hand, the intangible cultural heritage represents what is easy and quick to spoil through time and it includes customs and traditions such as oral traditions and ancient handcrafts (Aouadje, 47).

Despite its fragile nature, intangible cultural heritage is considered as an important factor in preserving cultural diversity in the face of globalization around the world. Intangible cultural heritage plays a major role in intercultural dialogue between local communities as well as global ones in order to encourage the mutual respect for the other way of life. Moreover, the importance of the intangible cultural heritage does not only lie in its cultural appearance, but also in the wealth of knowledge and skills transmitted from one generation to another. The social and economic value of this transmission related with the minority groups as well as with the effective social groups within a state to develop it (what is Intangible Heritage? UNESCO). To raise the awareness of the importance of this type of heritage and encourage cultural dialogue to guarantee the diversity of culture around the world, UNESCO recognized the intangible cultural heritage through the Convention of 2003<sup>4</sup> in the General Conference of UNESCO as the first administrative framework for the safeguarding this heritage (Aouadje, 47).

Medea is still retaining the traces of the Ottoman presence in the region, and the influence of the Ottoman culture especially in architecture where many building and worship places are still visible, as well as some traditions and lifestyles. As highlighted above, tangible and intangible cultural heritage need a special care to protect them from spoiling, therefore; the Ministry of Culture and Tourism is the authority concerned with preserving heritage and classify it on the “National Heritage” list. Medea has a rich cultural history in which the Directorate of Culture sought to protect the cultural heritage of the state for both tangible and intangible through launching different campaigns and festivals. The following discussion will set light on the efforts done by the city’s authorities to preserve the tangible and intangible cultural heritage.

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<sup>4</sup> Convention for the Safeguarding of the Intangible Culture, Paris, 17 October 2003  
[www.ich.unesco.org/en/convention](http://www.ich.unesco.org/en/convention)

### **3-1. Tangible Cultural Heritage of Medea**

Senior officials of the city of Medea generally and the Directorate of Culture particularly are working hard to safeguard the heritage of the city mainly the historical monuments such as worshipping places and buildings. The classification of historical monuments, especially the Ottoman one, among the “National Heritage” list is the first goal of the directorate because it gives legal framework for their restoration and protection. Within this context, there are some buildings classified in the “National Heritage” list one of them is House of Emir Abdel-el-Kader (Dar el-Bey), and recently the Directorate of Culture in Medea proposed to the National Committee of Cultural Properties the classification of four historical monuments dating back to the Ottoman era, according to Ahmed Merbouche, the head of “The Heritage Protection Department”. The classification of these monuments would provide legality to the cultural sector in the preservation of the local heritage of the city on one hand, and value it, on the other. The classification request concerns the minarets mosques “Al-Ahmar” and “Al-Atiq” mosques, the Guard Tower (the mill) and “Hosh Al-Bey” which are considered as a valuable inheritance from the Ottoman Empire.

The classified building nationally, the House of Emir Abdel-el-Kader or the Bey's house (Qasr El-Bey) of Beylike Titteri, is a unique architecture masterpiece constructed during the Ottoman era and it is located in the center of the city of Medea, exactly in the antique street of Kasbah of Medea (Rourabli). It is bordered from the north by two streets, Ouled Khawa Ali and AL-Ekhwa Fakhar streets. The latter one separated the house from the Maliki Mosque. From the south, it is bordered by Martyrs' Square. During the Ottoman era, the house was the winter residence of the Beys. It is built based on the Ottoman Islamic architecture style on an area estimated by 880 square meters. The internal construction is built in a form of dishes surrounded by wings consisting of rooms and corridors from the four sides, the construction of this house relied on the Chinese bricks mixed with stones and sand, in addition to wooden columns and marble. After the fall of Algeria in 1830, Emir Abdel-el-Kader used the house as a political headquarters when he annexed the city of Medea, however after the occupation of Medea by French colonialism in 1840, it took control of the house and used it as a military centre and a residence for French soldiers where some modifications were brought on the southern side of the house and changed it according to the European style, erasing the old Ottoman architecture. Moreover, due to its cultural and historical value, the house classified among the “National Heritage” list in 1993 according to Official Journal act

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N° 43 and resorted between 2004-2007 to return it into the Museum of Arts and Traditions of the city of Medea in 2008 (Merbouche, 31). (See appendix N° 04)

In the old city of Medea, many historical public buildings dating back to the Ottoman era are still standing in the face of changes of time as witnesses to that era and the most expressive examples are the two minarets. Atiq or Hanafi Mosque was constructed around 1583 by Bey Murad who was following the Hanafi school where only the minaret remains on its Ottoman architecture style. Several modifications entered on the mosque both on the French colonial period when it was converted to a church in 1840, then it was brought to its natural function as a mosque in 1883, and in post-colonial period where the last modifications were in the 2000s (Ben Zarkka, Sekkini, 252). Ahmed Merbouche stated that the mosque mainly is still in a good condition despite the irregular urban expansion of the city around it. The minaret of the Red Mosque is the only part that still remains from the damage caused by the French colonialism. The mosque was built around the end of the 16<sup>th</sup> century, and then it was converted to a church during French colonialism. In 2008 the Directorate of Culture in the city of Medea restored the Minaret and protected it from damage (Ben Zarkka, Sekkini, 250). In addition, the Guard Tower or the Mill is also date back to the Ottoman era which might have been built for the purpose of guarding the path between the two residences of the last bey of Titteri Mustafa Boumezrak. The building was considered as a mill before becoming a guard tower due to its shape architectural features. The building had been restored in 2007 by the Directorate of Culture of the city (Merbouche, 32). (See appendix N° 05, 06, 07)

Hosh El-Bey, the historical and archaeological landmark in the city of Medea, was the summer residence of several beys that successively ruled Beylike of Titteri from the end of 18<sup>th</sup> century until the beginning of the French conquest. The house was built around 1819 by the bey Boumezrak and located in the south-east of the old city of Medea nearly 2 Km away from the central house of bey (Qasr El-Bey) in the area known as El-Mussala. Hosh El-Bey was used as a meeting centre for the officials of the Beylike and the leader chiefs of tribes as well as it departure different delegations from the other regions (Ben Zarkka, Sekkini, 202). After the French, the house was converted into a stable for horses those architecture was mostly destroyed. In a conversation with the head of “the Heritage Protection Department” of Medea, he stated that the house was occupied by illegal residents for several decades which delayed the restoration of this monument. Additionally, he confirmed that recently the

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location was restored by the Cultural Directorate of the city. The latter one set up several maintenance operations in order to protect it from total damage, pending the legal registration of a restoration process for the archaeological monument. Moreover, during the month of Heritage in Medea which lasted from April 18, 2022 to May 18, 2022, Hosh El-Bey hosted many cultural events such as the closing event which witnessed a display for various traditional and handicrafts products. (See appendix N° 08, 09).

The Ottomans did not only construct military garrisons, forts, castles and worshiping places, but they also constructed public facilities. El-Hammam or public bath is a cultural heritage inherited from the Ottoman era and still exists till 21<sup>st</sup> century. Both the old one and the new one were built in modern styles. The Turkish public baths were characterized by ventilation and natural lighting; the water was heated by the fire woods. The hot water ran through the ally of the bath which was called “Al-Sura” to give the heat inside the bathroom. Hamman Ben Geiar or Hamman El-Mitro, one of the oldest Hammam in the city of Medea dating back to the Ottoman era, is decorated by marble around all the walls and a fountain in the middle of the floor. Despite its physical and healthy benefits, the Hammam had more social features where people used to meet for business deals and families getting to know each other for children marriage (EBILAD TV). Consequently, Medea is a source of tangible heritage that is still standing, hardly in the face of natural and human factors, which obliges the authorities and archaeologists in charge to preserve it for the next generations.

#### **3-2. Intangible Cultural Heritage of Medea**

As the Ottomans left their architectural traces in the city of Medea, they also left their traditions, customs, culture and handicrafts represented in the intangible cultural heritage. The Directorate of Culture of the city sought to protect this fragile type of heritage through several festivals and events, in addition to the efforts of the Chamber of Handicrafts and Crafts which provides support for artisans and organizes traditional events. The most effective event in Medea is “The Month of Heritage” set up each year from April 18<sup>th</sup> to May 18<sup>th</sup> where it exhibits various traditional products and cultural celebrations in order to present their heritage and preserve it to the following generations. Lately, the Month of Heritage which lasted from April 18, 2022 to May 18, 2022 under the title of “Our Intangible Heritage, Identity and Authenticity”. In light of the Algerian-Turkish national relations which witnessed a remarkable dynamism at all levels where the Friendship and Cooperation Agreement was signed between the two countries in 2006 and increasingly flourished since Abdelmadjid

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Tebboune had assumed the presidency of Algeria in 2019. The Algerians of Turkish origins in the city of Medea are reviving their ancestors' heritage through learning and practising traditional handicrafts such as engraving on wood, sewing traditional Turkish clothes, carpet hand weaving, embroidery, pottery, leather industry and many other traditional handicraft that are still being transferred from one generation to another.

Engraving on wood, is considered as an artistic and creative art that derives its characteristics from ancient civilizations especially the Ottoman one. The craftsman must have a great artistic sense and patience, as the craftsman treats wood with chisels and carving tools, in addition to electric materials in modern centuries according to precise designs that decorated the furniture and artefacts. Lokman Benzibak, a Turkish descent from the city of Medea, is an artisan in the field of arts, creativity and engraving on wood. He has been practising this craft for 15 years starting from his studying in Vocational Training and Apprenticeship Centre as well as in the atelier of "Technical Carpentry Atelier Bin Kortobi" for two years in Medea. After graduation he had a free job in his friend's atelier which was considered as the starting point toward creativity and success. According to Benzibak, this craft means a lot to him, it is the profession that he loves and his livelihood where it is considered as a private space where he expresses his art, abilities and ideas which derive from his creativity sense and nature. Moreover, he is engaged in an association in the city of Kilis in Turkey known by "Kilis Guzel Sanatlar Kulubu" (Fine Arts Forum of Kilis) where he presents his final works. Recently, Benzibak is practising his activities in the atelier of Art and Creativity inside the building of the "Chamber of Handicrafts and Crafts" after the acceptance of his request. In a conversation in social media with Benzibak, he stated that: "I often market my work pieces through social media mostly Facebook and Instagram, plus in a You Tube channel where I offer tutorials about this handicraft". Both in a national fair of handicrafts and on virtual fairs, Benzibak exhibit his works, and lately he participated in the closing event which took place in Hosh El-Bey during the Month of Heritage in Medea. (See appendix N° 10)

Medea is characterized by significant traditional and artistic industries that are practised in Vocational Training and Apprenticeship Centre and even in homes especially among women. Embroidery, weaving wool, El-Mejboud and other crafts are all still practiced by Turkish descendent families that are still living in the city. Weaving wool is a handicraft whose origins refer back to the Ottoman presence in Medea. The artisan converting pure wool

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into medium and long-sized yarns through a tool called El-Maghzel, and then it is painted with different colours to be place in a squared wooden machine where the carpet is formed. For example, Al-Hanbal and Kaf Al-Tir are two famous carpets in Medea considered as a valuable gift or to decorate walls. The most favourable handicraft for women may be embroidery known in Medea by Al-Gergaf. It is an artistic piece of work in which they picture wonderful designs on cloth. Al-Gerdaf is a double wooden circle, one inside the other; the exterior one is bigger than the inner one in which the first one is usually equipped with a screw to control its size. Between the two wooden circles they are fixing a piece of cloth for embroidery using a needle and yarn mostly from silk (See appendix N° 11, 12).

Heritage Month of medea was not only limited to the handicrafts, but it also included theatrical performances and art competitions held mainly for the primary school pupils. In the context of representing the Turkish heritage in the city of Medea, light will be shed on the manifestations of Calligraphy and Karagoz Puppetry that held during that event. Calligraphy is an ancient art that is still inherited in the Arab world generally and Algeria particularly, especially the Ottoman style which is still learned in private schools and associations. On 14<sup>th</sup> May 2022, the Association of Al-Qalam organized a competition day under the title of “Your Handwrite is the Best” for more than 60 pupils from primary schools. The aim of this competition was to improve the Arabic handwriting and preserve the cultural features of Calligraphy. Additionally, the sector of Culture and Arts organized with the association of El-Ouaffa of Medea an artistic and entertaining theatrical show for children. The show was represented by Khaled Mazouni a comedian of Karagoz Puppetry. The entertaining show dates back to the Ottoman era and is still alive to the 21<sup>st</sup> century.

Both, during the French colonial period and the black decade of terrorism 1990s in Algeria, the rural inhabitants of Medea displaced to the urban where they became the majority of its population while the Turkish families became a minority. Howbeit, the Turkish families preserved its traditions and customs especially in traditional foods. According to its cold weather, Medea is famous for its fatty dishes such as preparing chicken with onion and tomatoes, Osban prepared from lam intestines mixed with hot spices and some rice or Bourghol, Bouzelouf which is the head and the legs of lambs; grilled to remove the wool over

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it then boiled well with garlic and onion till it is cocked, as it is a good source of natural gelatine for the body. In summer Turkish families provided supplies for winter. Some of these supplies are Bourghol which is prepared from cocked and dried wheat then ground to different sizes. It added to some dishes or prepared in a hot soup as well as added to Osban. Not only are the salty dishes still prepared by the Turkish families, but also the sweet dishes and traditional cookies. Al-Rob, is an old tradition of the Turkish families in Medea which they prepare in summer to consume it along the year. It is the extract of grapes prepared from fresh grapes which they boil it more than 16 times on high fire temperature with no sugar to the mixture. It is called Al-Rob because its represents a quarter of the remaining grapes in the pot. (See appendix N° 13, 14, 15, 16)

#### **Conclusion**

This is Medea, a rooted city in the ancient civilizations that existed successively on it and left its traces all around the city. From the Roman era to the Islamic one, the city flourished under the Ottoman rule of the region particularly and Algeria generally and lasted over 3 centuries. The Turkish integration with the Algerian society started from 16<sup>th</sup> century and gave Algeria cultural diversity in all levels. The Ottoman heritage is still visible in the corners of the city of Medea facing the natural and human features which are being threatened by demise. The Directorate of Culture and The Heritage Protection Department sought to protect both the tangible and intangible cultural heritage of the city and sought for more classification of monuments among “National Heritage” list, such as the classified monument the House of Emir Abdel-el-Kader. Moreover, the Directorate’s efforts are also represented in the restoration of some Ottoman archaeological monuments and protect it from damage, mentioning as an example the two minarets of El-Ahmar and Al-Aliq mosques. In addition to the efforts that are done to preserve the fragile type of heritage, which is concerned with the traditions, handicrafts arts all entered under the intangible cultural heritage. Consequently, In light of what had been presented above, one can note that the Turkish families descendent are still connected to their origins through the Turkish heritage which are still visible in the city of Medea despite of the great integration of these families in the Arab Algerian society.

# **General Conclusion**

### General Conclusion

By presenting the historical background of the Turks' presence in Algeria one could understand the cultural mixture in this country. Since their early presence in the region, Turks established themselves and brought their cultural traditions and lifestyle with them where they constructed their communities in different parts of Algeria. Despite their strict policies to preserve their Turkish identity, Turks could integrate with the local inhabitants at all levels. That great integration was an effective aspect in the continuation of the Ottoman presence in Algeria for a long period estimated to 300 years. For three centuries under the Ottoman rule, one can notice that Algeria not only emerged as a military force in Mediterranean Basin but it also flourished culturally due to the ethnic mixture that was constructed in its society which the traces of this mixture are still visible in the corners of old cities in Algeria.

During the 19<sup>th</sup> century, with the fall of Algeria under French control, things shifted for the worst. Since the early military occupation of Algiers, one recognizes that the French colonizer aimed to destroy what the Ottoman Empire constructed, in both levels socially and militarily. Furthermore, the serious damage of the brutal crimes against the Algerian people in general and the Turks, in particular, is still negatively affecting the Algerian society. By oppressing the Turks and erasing their identity from the society during the colonial period, many Algerian families ignore much about their origins or even their ancestors. In general words, the French colonialism managed somehow in erasing the Turkish identity from the Algerian society, at least outwardly.

As a result of the brutal treatment from the French occupier, some of the Algerian Turks intentionally hid their identity to a point of burning the family tree to preserve secretly a small portion of their true identity for future generations. During the 21<sup>st</sup>, one could easily notice the Turkish heritage in Algeria owing the efforts of the government in the restoration and protection of the Ottoman monuments on the one hand. In addition to families that had Turkish origins those are reviving their ancestor's heritage through cultural events on the other hand. If one visits the city of Medea, he will certainly come across historical monuments mainly Ottoman ones which are still visible all around the city. Besides the traditional food and handmade clothes which are date back to the Ottoman era. Medea is the cradle of civilizations and the scent of authenticity, it is simply a mixture of ancient civilizations which are still visible in old buildings as well as the traditional handicrafts.

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# Appendices

**Appendix N° 01: Ketchaoua Mosque before and after restoration**



**Source:** Turkish Cooperation and Coordination Agency (TIKA)

**Appendix N° 02: Karagoz Puppetry**



**Source:** [www.turkeytravelplanner.com/go/ThraceMarmara/bursa/sights/karagoz\\_play.html](http://www.turkeytravelplanner.com/go/ThraceMarmara/bursa/sights/karagoz_play.html)

**Appendix N° 03:** Arcades Doors (Bab el-Akouas) in the city of Medea



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 04:** House of Emir Abdel-el-Kader (Qasr El-Bey) in the city of Medea before and after restoration



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 05:** Minaret of Hanafi Mosque (Atiq) in the city of Medea



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 06:** Minaret of Red Mosque (Al-ahmar) in the city of Medea



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 07: Guard Tower (the Mill) in the city of Medea**



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 08: Hosh El-Bey in the city of Medea**



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 09: Hosh El-Bey during the Month of Heritage in the city of Medea**



**Source:** Directorate of Culture in the city of Medea

**Appendix N° 10: Engraving on wood**



**Source:** Facebook page Lokman art

## Appendix N° 11: Weaving wool



Source: Directorate of Culture in the city of Medea

## Appendix N° 12: Embroidery (Al-Gergaf)



Source: Facebook page Dalya Medea

**Appendix N° 13:** Traditional dish of Osban in Medea



**Source:** pinterest

**Appendix N° 14:** Traditional dish of Bouzelouf in Medea



**Source:** Pinterest

**Appendix N° 15:** Traditional dish of Bourghol in Medea



**Source:** Pinterest

**Appendix N° 16:** Al-Rob (extract of grapes)



**Source:** Pinterest