

**A HISTORY OF VIOLENCE IN THE EARLY ALGERIAN
COLONY**

Cameron Patz

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What shame for France! This modern record was but one part of a temporal canopy stretched atop the Maghreb in ideologically driven histories, meshing, for instance, with 'Algeria': The Archaeology of Barbary 47 the logic of deep histories of North Africa which alleged that its Fall from the path of the telos had taken place at the end of the classical era, when barbaric Muslims had replaced the progressive rule of northern Mediterranean Romans and Greeks.

Isuspect, though, that you could not conceive of the immense difficulties. If violence was a conversation, a speech act, then the logic of killing was made as much in writing, before and after the event, as it was in minds and on the battlefield. Violence enacted upon Algerians could therefore be understood in textual ways and it could be seen to have been motivated by knowledge acquired from texts, especially the vast corpus of work on the horrific cultures of the Barbary Coast with which Europeans travelled

Although he proposes a complex thesis composed of "seven interlocking claims" the distinction between the French at home and abroad makes especial sense in this case for the army saw itself as creating a new and distinct culture in Algeria, while, in terms of its violent practices, the details of such work were not designed for popular consumption in France. Where earlier

generations had suggested that religious prejudice might have constituted an unfortunate lens through which to view Muslims and that such enmities had a complex history in which A History of Violence in the Early Algerian Colony could be imputed to Europeans as much as to Arabs. Nineteenth-century writers were essentially ahistorical much as they might claim to have a profound interest in the past in their certainty of the radical dissimilarity of the character of men in such distinctly different places.