

The Social and Cultural Roles of Algerian Women during the Ottoman Era through American Writings

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Abstract:

Foreign writers flocked to write the history of Algeria during the Ottoman era, after the latter was at the height of its power and international elevation, and it gained a great place in the western basin of the Mediterranean Sea up to the Atlantic Ocean. Algeria was considered the first country to recognize this entity after the Conclusion of the Treaty of Peace and Friendship between the two countries on September 5, 1795. These prisoners wrote their adventures in the form of personal reports and memoirs in which they described their suffering and diaries during the captivity stage. They also described the social life of the Algerians, including customs, traditions, economic activities, and even entertain men, like the politicians, from consuls to doctors, who described Algerian women, even if they were far from their sight and hidden in their hijab and niqab. Another neutral describes what he has seen and heard, linking it to the rules of the Islamic religion and the prevailing social custom in the state. Although American literature on Algeria and Algerian women in particular is very scarce in this period of time, it has given us features of American thought and outlook on the historical scene, despite the newness of the presence of this country in the historical political arena .

Keywords: Algerian Women, USA, Social Life, History of Algeria, Ottoman Era.

1. Introduction:

"War or Buying Peace" This was the option that Algeria offered to the United States of America after it delayed paying tribute to ensure its ships in the waters of the Mediterranean, especially since the latter was newly independent from the British Crown. In order to raise Algeria's international standing, the United States of America sought to buy this peace and friendship through diplomatic missions from European delegations to Algeria, which eventually culminated in the demarcation of Algerian-American relations, starting with the Treaty of Peace and Friendship between the two countries. **On September 5, 1796**, the latter paid Algeria a tax in exchange for allowing it freedom of movement and trade in the Mediterranean. This important historical event was reflected in the course of the relationship between the two countries, which included the official recognition of the State of the United States of America. Despite the realization of the goals of the transatlantic state, it did not maintain the friendship. It attacked the peace it had previously bought through a series of harassment and provocations by its ships in the Atlantic Ocean, where Algeria was practicing the maritime jihad process as usual. So the American ships were seized with their human crews, which consisted of merchants, doctors, and even women and children. etc. Those who were above it fell into captivity and practiced their lives under his authority. These writers and composers used personal novels and memoirs to narrate the details of their diaries, the facts they lived, and even the events they heard. There is a separation in social life from customs and traditions, the role of women, and their tasks in life. They also touched on the details of beauty and standards, the choice of a wife in Algerian society, as well as the education of children, their economic activity, and how to manage their lives away from the outside world. (Ahmida Amrawi, 2003, p. 25)

The narrative of social life and its economic and even cultural branches was not limited to the prisoners, but even politicians such as Consul William Schaller, who played the same role, despite their broad awareness of the difficulty of reaching Algerian women, who were practicing their lives normally within the framework of social custom and the controls of Islamic Sharia with their hijab from behind the curtain. The American writings have conflicted in some details, and this is due to the nature of the people who wrote about them and the circumstances that each writer went through, especially with regard to women and women in Algeria.

The subject of Algerian women in the Ottoman period has attracted the attention of many researchers, especially foreigners and orientalist, who received support even from the governments of their countries in order to continue narrating the facts and events that their memory retains, and this is why I raised the following problem, followed by sub-questions:

To what extent are the American and European writings identical in describing Algerian women?

What are the most prominent roles of Algerian women according to the American vision?

To what extent have the writings of politicians been objectively balanced with the writings of the various prisoners?

Were they personal novels and writings, or did they have a far-reaching political purpose?

To answer the following problem, I followed the descriptive historical approach with the analysis of some historical events. I followed the following plan from an introduction and presentation, which includes several topics such as dress, marriage ceremonies, rituals of sorrow, and some economic activities, as well as a comparison between the women of the desert and the city, and even Muslim and Jewish women in the Algerian society, and in Conclusion, I had some observations and results that I presented in the form of a conclusion.

The history of Algeria during the Ottoman era is rich in information and various historical knowledge, especially those related to the social and cultural aspects. Academic historical writings and foreign personal memoirs have given us a rough picture of the lives of Algerians in various fields at that time, especially after the emergence of American literature on the scene of personal accounts of various prisoners, including doctors, women, and even some statesmen, such as consuls. There is no doubt that it gave a glimpse into the status of Algerian women, their daily activities, and even their economic contribution, and the customs and traditions that they followed in the management of their family system which has had a profound impact on other fields of life.

1. Describing the structure and decoration of Algerian women through American literature:

Despite the enormous distance between Algerian women and

American eyes, they have taken a place in their pens and self-narratives. For example, Maria Marten Maria Martin American prisoner of British origin. She was born in 1779 and is the wife of Henry Marthen, the captain of a British East India Company. Moreover, she remained a prisoner in Algeria for six years 1 (Zoune, Mounya Bey, september2022), p. 215. In her novel, she talked about the physical structure of Algerian women. She saw that she was weak compared to Algerian men, as this did not help her from having many children despite the laziness she suffered; it seems that the writer made judgments due to the absence of direct contact with Algerian women, especially since she spent two years of her captivity in a cell. (Martin, Maria, 2006, p. 2)

However, U.S. Consul William Schaller William Schaller He is the American Consul in Algeria. Between 1816 and 1824, He served as U.S. Commissioner with Algeria at first and then as Consul General. (Mustafa ibn Haddah , p. 129)He is a writer, businessman, professional diplomat, and close to those in power, who was aware of the historical and social events and events in Algeria, who elaborated more on the subject of describing women and mentioning their beauty and standards through what he observed in Algerian society. (Mansour Boukhmis , p. 166)

He stated that the moderation of the Algerian woman's stature was among the measures of beauty that made her compete with other women of other sexes. I think he meant European women, and he also behaved in describing the beauty of her eyes, the density of her eyebrows, and the moderation of her teeth As Remind us that obesity was a

condition End In the Algerian beauty standards, he explained that the reason for the rapid withering of the woman's body is due to the changes she experiences from early marriage and then childbirth, so that some women in their thirties are grandmothers and not only mothers. He attributed the reason for the deterioration of her health to the frequent use of steam baths again periodically. (William Schaller , 1982, p. 85)

Schaller gave some subtle details regarding the Algerian woman's interest in her beauty, something that Maria Marten overlooked, and the reason for his creativity is his diplomatic status, which allowed him to come into contact with some women of the ruling class or others, as well as the descriptions he heard from foreign women about Algerian women and their beauty.

William Spencer, a professor of history at the University of Florida in the United States of America, has mentioned another symbol of beauty in his book *Algeria during the reign of the Chiefs of the Sea*, namely the eyes of the gazelle, an important symbol of beauty for Algerian women.

For example, walnuts are boiled and dried, then mashed to become floury and mixed with water to become a liquid paste that is applied to the sides by means of a comb to pigment the lower secretions of the labia by passing a silver comb to achieve the gazelle's eyes. The cosmetic process is completed by applying lipstick. It draws a small shape as a decorative point above the nostril, and the eyes are surrounded by black dye, which means eyeliner. (William Spencer, 2006, p. 38_42) (William Schaller , 1982, p. 85)

The reader who scrutinizes Schaller and Spencer's descriptions of the importance of beauty for women is only proof that Algerian women did not enjoy laziness as promoted by Mrs. Martin, but confirms her keenness to look in the best shape, especially since she deliberately lengthened her hair, often reaching her feet.

He shared Consul Schaller Schaller and the historian Spencer Spencer in the matter of fact that long hair is another symbol of beauty for Algerian women, especially when it is dyed with dyes, the smell of musk, and even blossom water. It is also trimmed by shiny metal threads that are tied around the hair in the form of a cone, topped with a transparent silk cloth decorated with colorful ribbons, and this is what is called the *Sarma* dress. This Arabized Turkish word means the clothes that are made of linen that are soft and thin, but it has several meanings in the Arabic language (Abdel Gawad Ibrahim Ragab, 2002, p. 285), where he likened it to what Queen Elizabeth used to wear in

England (William Spencer, 2006, p. 107).

William Spencer William Spencer Again, by mentioning the materials that women used to highlight their beauty, such as sulfur to whiten their bodies, and they also used to acquire scents, decorative patterns, and various aromatic compositions, and use them daily. Henna was even used to dye the palms, fingers, and even the soles of the feet, and eyeliner was also an essential element in cosmetics to surround the eyes and reach the nostrils (William Spencer, 2006, p. 108)

One of the American authors called "Chiled Thedare ", who in his book was interested in women's clothing in the world and their

hairstyles, went and summarized his most important observations and used some artistic paintings of each country.

(Chiled Thedare, 1895). In two pages of his book, he described the Algerian women from the Awlad Nile, which are tribes of Arab origin located in the interior of Algeria, and attached them to paintings that embody their beauty through the jewelry they wear and even the way they style their hair, and compared them with Jewish women, where in terms of similarity, he mentioned that they meet in long strands of hair that are intertwined with ribbons that fall downwards, and he also touched on the cowling, which is a round dress that is quilted from the inside that is placed on the head and made of cloth Or leather that was worn in a cone shape embroidered with gold and precious stones

(Roshdi, Sabiha Rashid, 1980, p. 40)

It is also mentioned in the mention of the robes It is the enormous wrap that women in the East wear from head to toe when they want

to leave their homes (Abdel Gawad Ibrahim Ragab, 2002, p. 114)who saw it as more highlighting the beauty of Algerian women's eyes, touched on the fashion of gemstones and jewelry in Europe taken from Algerian women. (Chiled Thedare, 1895)

2. The diary of the Algerian woman in her home:

Talking about the activity of Algerian women in their homes is difficult for American writers, especially since the house is private property.

No one enters it except her mahram from men, but this subject has been discussed in the form of sporadic phrases among these writers.

Writer Maria Marten Maria Martin Being a woman, but she condemned the Algerian woman to laziness and to the limited role of her because she stayed at home, seeing the light of the street except with her hijab and niqab, and suffering from isolation from the outside world, and that she had no effective and transparent social and economic contribution other than having children and raising her children. (Martin, Maria, 2006, p. 10_11)

(Martin, Maria, 2006, p. 11) It also made a simple comparison between women in the city and rural women, who saw that rural areas are a conservative society, in turn, and that women's exit is what it is.

Conclusion To change the atmosphere (Martin, Maria, 2006, p. 7)

I touched on an important topic that historians have mentioned a little bit, which is the illegal relations between the sexes outside the framework of marriage, and linking it to religion. Every Muslim woman who has proven her relationship with any Christian man is forced to marry her and change his religion to Islam, or she is destined to die, after being executed in a bag and drowning in the sea (Martin, Maria, 2006, p. 7)

This is the prevailing custom in Algerian society. However, the method of execution was deduced from the Ottomans, who executed women who had romantic relationships outside of marriage in this way. (Philip Mansell, 2015, p. 109)

It appears that Schaller .He talked about the difference between the women of the city and the desert, but his rulings were not identical to Marthen's. Martin He mentioned that the women of the upper class go out only a little. If they go out, they are blamed by their husbands, and this is due to their frequent extravagance with money and their extravagance, because their clothes were radically different from the clothes of ordinary women. In contrast, the women of the countryside were less fond of beauty and adornment, and their going out was in order to enjoy the purity of the air. However, they shared with the women of the city the habit of staying inside the house, because it is a social habit. (William Schaller , 1982, p. 86_89)

William Spencer also touched on the description of women in the desert and the city, relying mainly on Thomas Shaw (1692-1751), a pro-Orthodox clergyman who was appointed by the British Consulate as a chaplain.

In Algeria, he was fond of literature and history and wrote his memoirs when he lived in Algeria (Fabre, Vincent, p. 2)He made a series of maps from western Algeria, the Mitija plain and the southern Desert Atlas (Ali Tablet, 2022, p. 55)What attributed the reason for the elegance of the city's women is that the Constantinople style influenced them. I think he means the people of Istanbul. It is a large and heavily fortified city overlooking the Bosphorus Strait and was the most famous commercial center in the world (Abdul Hakim Al-Afifi, 2000, p. 46)From the Ottomans. Al , Wati About The way of the envoys who came into contact with the Ottoman court (William Spencer, 2006, p. 106)

In the same context, he introduced an approach between Muslim women and Jewish women, who were judged to be freer than others, as they used to appear directly to the public when the threshold of the house was laid on mats, or went to the bathroom and public parks, and

celebrated public holidays, as well as visiting charlatans and did not give importance to the education of their children. (William Spencer, 2006, p. 103)

Spencer Knock Spencer Again, to the aspects that other writers did not talk about regarding the activities of Algerian women that

they practiced in terms of recreational games, acrobatics were very popular among women and citizens of Ayala, which is the largest administrative division in the Ottoman Empire, where they used to play games. (Suhail Saban, 2000, p. 45)

On various holidays and occasions, one of the games was played by dividing the skilled players who ranged in number from eight to ten into two groups. They cover their bodies with olive oil to make them shiny and smooth like fish, and they wear the oiled skin and act by completing the game until the end, and it was organized on Friday in Bab El Oued after the completion of the noon prayer. (William Spencer, 2006, p. 123)

Even writer James Wilson Stefani James Wilson. He is the author of the book *American Prisoners in Algeria*, in which he touched on the history of Algeria in detail, and about the beginning of the establishment of modern Algeria, Algerian-foreign relations, and the issue of Christian prisoners. He talked about how Algerian women used to enjoy some activities, such as sewing and embroidery, in order to entertain themselves. They did not do the hard work that was the specialty of enslaved people, and no matter what their social status, they did not work outside the home. (Belkacem Qarbash, 2016, p. 189_190) (James Wilson will die, 2007, p. 240)

Although Wilson Wilson In his book, he collected the testimonies of various American prisoners in Algeria. However, he issued some rulings, where he sentenced Algerian women not to be civilized and likened them to a moving axe, but what this word means to the Arabs is that money that is sent from the state to the nobles of the Hijaz, especially that when they go out of the house to hide their beauty completely, as for decorations, they use red powder and use a strange flashy painted on their face with a red pen that extends over the eyelids of their eyes. (Mahmoud Amer, 2012, p. 375) (James Wilson will die, 2007, p. 240)

3. Algerian women's dress during the Ottoman era:

Talk about the diversity of Algerian traditional dress takes up a lot of space in foreign writings due to its diversity and variation from

one region to another, and the latter's surprise about the various details in the dress of Algerian women between their home and what they wear outside the house. All American writers are unanimous that Algerian women go out of their homes in disguise, and that the eyes of passers-by do not see them, and those who see them up close are only her mahram, the men. The American physician "Abdike Underhill" was amazed. Updike Underbill He is one of the American prisoners who were taken to Algeria in 1788, where he spent six years as a prisoner. He worked as a doctor in the city and then made observations about the weakness of immunization in Algeria and accused the authorities of oppressing and harassing women captives, i.e., he made bad sentences based on his point of view. However, he was practicing medicine during his time in Algeria. However, he was surprised on one occasion when he was asked to treat a sick Algerian lady in her home, and this was the first time he saw the face of an Algerian woman. He mentioned in his memoirs that he prepared well for this event in order to obtain the most significant amount of information about the Algerian family system, which hints at the intentions of the American prisoners towards taking the most significant number of information about the Algerian society, even within their homes, and also mentioned that women do not meet with The Algerian man is in religious duties in front of the public.

He thinks he intends to perform prayers in mosques. He again called women's clothes and men's clothes, because they are long and cover the face with bandages and handkerchiefs made of silk or muslin that hide everything except their eyes, he also pointed out again that the dress of Algerian women abroad is similar to other women, so there is hardly any distinction between them, so that they do not even talk in the street and their voices are not heard (Belkacem Qarbash, 2016, p. 193) (Doctor Updike Underhil, 1816, p. 103) (Doctor Updike Underhil, 1816, p. 156) (Doctor Updike Underhil, 1816, p. 183)

Some other writers went into more detail on the subject of the veil and hijab, as Mrs. Martin referred to it.

In her novel she asserted that it was mandatory to be worn by the woman after her marriage, while Spencer was fired (Martin, Maria, 2006, p. 13) Spencer More on this topic when he based on the description of

Venturi Paradise who said "... **Women who wear hijab in their outward appearance like a group of Greek goddesses in their silky and flaxy foreheads ..**" (William Spencer, 2006, p. 109)

It was mentioned that the use of the veil in the Ayala began in 1780 AD and was of two types, the one that covers the face and is the mask, which is the niqab the Most likely, it is a face veil used by women. It is a piece of cloth with a length of an arm or more and a width less than that; a part of it is placed above the head under the buttons.

Its belt falls from the front to the middle, and it covers the face, and there is also a lacy piece of clothing that is sewn and is attached to the weave, which is a cloth cover for the square-shaped jacket with a length of about four meters. As for its color white to reflect the sun's rays, the same opinion is James Wilson (Roshdi, Sabiha Rashid, 1980, p. 44) (Sulaf Thani Drissi, 2018, p. 201) James Wilson Who pointed out that when she walks in the street she wears a veil and takes care and covers her face in front of foreigners, especially Christian prisoners, and does not show her body because this is considered a sacred thing and one of the very famous women's clothes is the caftan (James Wilson will die, 2007, p. 240) It is a garment made in the form of a dress, open from the front and decorated with buttons on the chest and reaches the middle of the leg and sometimes does not exceed the knee and carries several colors of luxurious fabrics of satin and tanned fabrics (muler, 1845) This is what Maria Marten mentioned. Martin said that it is often made of cloth, wool, and cotton, and it is very rarely silky. She also described them as long and wide and tied around the waist with a belt, and they also wear a long cotton shirt with long and wide sleeves and have wide drawers, a linen cloth, and a head-to-toe covering. She said that the style of dress and the quality of the fabric vary according to the social status of the woman.

Schaller has distinguished Schaller Between the single woman and the married woman through dress, the single woman wears pants and multicolored dresses and resembles the robes of the daughters of the kings in addition to the **Hayek**, in addition to a regular and embroidered skullcap. In contrast, the married woman wears her clothes with various types of gold and silver ornaments in addition to the **Sarma**, which is a cone-shaped head dress made of gold or silver according to the social class to which the woman belongs, and a thick and light transparent veil is thrown over it, which is also embroidered. (William Schaller , 1982, p. 85) (William Schaller , 1982, p. 85)

Spencer Description Spencer Another type of women's clothing, where it was mentioned that they used to wear the brakes, which is a dress with an open belt at the chest and with a coat with short sleeves,

next to the underwear that hangs with the pants, when they go out of the house to the street, they put on a three-layer lace dress that reaches the knee and is belted with a wide lacy gauze, then come the wide pants, and above all comes the white Hayek. (William Spencer, 2006, p. 107)

James Wilson spoke in his book also on another form of traditional women's clothing; he said that the woman wore a hat made of intertwined gold threads that resembled a net with a thin silk handkerchief. Her hair hung in a small pouch in her chest, and her hands were bare, while the rest of her body was covered with a large silk robe, which reached her knees and was tied in the middle with a kind of scarf and covered her hands with jewelry (James Wilson will die, 2007, p. 240).

4. Marriage ceremonies:

By browsing through the books I have dealt with, I found that most American writers were surprised by the customs and traditions of the Algerians in the ceremonies of engagement and then marriage. What struck them the most was that men and women did not know each other until they were legally married.

Ms. Marthen stated that Martin The choice of the wife is by the groom's family, and usually a reliable and older woman is the one who chooses the bride based on the specifications he specifies, and he cannot tie the knot before he prepares a house for her, and the bride is given gifts of honey, dates, and cloth, and she moves with him to the marital house on horseback with songs and songs, and she fixes a stick on the ground as a symbol of loyalty and steadfastness to marriage, and the wife cannot leave her husband's house until a month after Marriage (Martin, Maria, 2006, p. 11) (Martin, Maria, 2006, p. 76)

The writer William Spencer agreed with it, William Spencer, who mentioned the exact details as Marthen. Martin Regarding the issue of choosing a bride, he added that the engagement and marriage arrangements are made in complete secrecy They used to go from house to house of families whose children are of marriageable age in order to offer girls who are receptive to the idea of marriage, and they provide the fathers of the girls with economic information for their future in-laws The method of celebration varies from one family to another according to the material and social conditions, and the virginity of women was also an important measure of marriage as the Algerian society is a conservative society against the behavior of adultery in whole and in detail This is what the Islamic Shari'ah

forbids, based on verses from the Holy Qur'an because the Almighty says: (William Spencer, 2006, p. 118) This is what William Spencer said. William Spencer. Also, through what the Consul of the United States of America, Barlow, wrote in his letter to his wife in 1796, where he said:

".. If a woman commits the act of adultery, the law condemns her, so she is put in a bag with a stone and then thrown into the sea. Sometimes the husband is asked to do so, and he is allowed to carry out the legal procedure with his own hands

(William Spencer, 2006, p. 119) (William Spencer, 2006, p. 119) (William Spencer, 2006, p. 119), which is the same punishment mentioned by Marthen. Martin, regarding the method of punishment followed if a woman proves to have an illegitimate relationship, she is also prevented from having an illegitimate relationship with any Christian; otherwise, she is destined to die. James Wilson also mentioned this in his book when he mentioned some details about marriage and style Celebration for Algerians.

He also pointed out that some Dayat, and its singular Dey, which is a Turkish word meaning uncle and is used to denote a job in Algeria and Tunisia, i.e., the rulers of Algeria at that time, made efforts to integrate the prisoners with the citizens by allowing them to marry. However, the Almoravids, who are the clerics and Sufi parties in Algeria, refused to do so for fear of desecrating the purity of the Muslim's blood, as he described it. They strongly objected to the law, denouncing the seriousness of the move and that relations between enslaved people, Christians, and Muslim women were considered a crime worthy of death. (Hanifi Halaili, 2008, p. 146) (James Wilson will die, 2007, p. 239)

Islam has allowed polygamy, and this was the practice in Algerian society, where a man is legally and legally allowed to marry four women, and this is what Allah Almighty said

However, they used to settle for at least two or three, Marthen said. Martin Schaller mentioned that most men are content with one woman and pointed out that a man can have an imam, which is the king of the right. Islam has allowed this right for men to enjoy what their faith possesses from certain enslaved people, and this is due to their social status and material wealth. (Ismail Al-Hafiz Ibn Kathir, p. 575) (William Schaller , 1982, p. 87) Cardamom Updike Under pili. The same idea regarding the issue of engagement and marriage, and that a man does not see his wife until the wedding day. He also dealt with the issue of divorce, that the husband can annul the marriage

contract within a specific period of time, and the bride returns all her tools, even though the woman has a great love and attachment to her husband (Doctor Updike Underhil, 1816, p. 183)

The issue of marriage and its arrangements remains of similar details between the different regions of Algeria, and this is what the American writings on this social phenomenon have highlighted in the narration of some details, and most of them match from one book to another

5. Funeral rituals among Algerian women during the Ottoman era:

The celebrations also took part in the American writings in the same way as for sorrows, as the grief embodied in funerals and death was also characterized by special rituals for Algerian women. Marthen Mentioned Martin When the Algerian woman takes her husband's last breath, she puts her head at the door and starts screaming as an expression of grief and the pain of loss until everyone in the village hears it, which raises sadness, as for William Spencer (Martin, Maria, 2006, p. 16) William Spencer He has somewhat separated the subject, in case of illness women help each other and the same is true for men. If the person dies, the women wash the body with hot soap and water, then dress it and carry it for burial, and if the death is on Friday, it should be kept on Friday in the mosque during the time of prayer. The inhabitants of the house cannot light a fire in the house until after three days have passed, and the women wear black during a specific period, so they take off their rings and ornaments and wear old clothes, and the waiting period is four months and ten days. Then they break this habit and go to the sea carrying small bags with uncooked eggs, and he gives them the eggs to the first person who passes by them and who cannot refuse, and this will relieve them of their plight, and they can get married again (William Spencer, 2006, p. 126 _127)

As for funerals, women do not go to the cemetery on the day of the funeral, the doctor said. Updike. She goes to visit graves with wreaths of wreaths, as William Spencer (Doctor Updike Underhil, 1816, p. 184). Spencer, it was reported that the graves of men were marked by the reservation of women's graves with bouquets, and the morning period was reserved for women who were required to take an oath

From the next eight days around the grave, they sing and remember the good qualities of the deceased, and they used to go on Friday as a duty of gathering Islamic (William Spencer, 2006, p. 127)

6. Characteristics of Algerian women in the Ottoman era in American writings:

Behaviors and recipes for Algerian women have been attributed by American writers, beginning with Mrs. Marthen. Martin accused her of being lazy and having a lot of children, and that she does not have the right to eat with her husband, but she should be isolated from him in an atmosphere of complete silence and calm. She also mentioned the limited role of them in public life due to their constant stay at home (Martin, Maria, 2006, p. 10_78)

The stay of the Algerian Muslim woman at home did not prevent her from practicing some activities and learning; the exception occurred in some cases where Algeria had a free educational system that depended on paying money. Hence, girls learn in schools supervised by women, and the only inspiration is those meetings that used to take place in public baths or even mutual visits and meetings on the occasions of marriage, birth, and circumcision. etc. Arab schools were not interested in teaching music but used music on their occasions when they met on Algerian rooftops with an ample space where women gather every evening, and men are forbidden to attend, it was an atmosphere of amusement and chatter (William Schaller , 1982, p. 88 _96)

It is a place for entertainment, learning, and various gatherings. Hammam also played an important social role for Algerian women, who used to go there once a week to show off their fashion and family wealth. The women of the bourgeois class in the city of Algiers display various jewelry, earrings, and precious stones, and it is famous to use a piece of jewelry in the form of a large diamond or a gold ball at the end of the gold chain as a sign of the woman's dependence on her husband. They were creating an atmosphere of joy where they lit the gambling stick, which is a type of incense with a musical atmosphere to motivate girls to dance, and fruits, walnuts, and other sweets, such as sweet throat and sweet fingers of the bride, so it was a place of entertainment and meeting women for marriage arrangements, learning, and enjoyment. (William Spencer, 2006, p. 109) (William Spencer, 2006, p. 115)

The Dey Palace also played an important role, where the Dey's wives and about 300 secretaries met in the Haram, guarded by the eunuchs of the Negroes. Most of them originated in Sudan, where the thinner merchants used to get them by bartering, such as livestock, shoes, and silk fabrics, so that the Algerian could not share the dining table with his wives. However, they allowed them to sit after finishing

eating, which is a typical Turkish custom. (Abdul Karim Chebab, 2012/2013, p. 21)

As James Wilson said James this is shown through the expressions he used, for example, that the wedding dowry, which is represented in sums of money paid to the father and wife by her husband, is an indication that the woman is a commercial commodity. However, it soon retracts in its ruling and wraps it in a good character. James Wilson, based on the testimonies that he heard and wrote down, said that a woman is a soulless being. If she has a soul, she is like animals, and he means animals, and that is the reason why she does not go to Hajj or attend prayers in the mosques is because of her status, and that her inevitable fate is the fire of Hell. He then retracts and cites Quranic verses and cites that the Prophet Muhammad (peace and blessings of Allah be upon him) had great respect for women, because women are like men in the matter of punishment and punishment, in which the Islamic religion does not discriminate between the sexes, as he referred to the women prisoners who become illegitimate wives of the day or are sold to perform domestic work and can be freed through ransom. This is what Marthen pointed out earlier (James Wilson will die, 2007, p. 249) (James Wilson will die, 2007, p. 262) Martin. In her book about the marriage of the day to various captives, while Dr. Epidic was accused of the Rays al-Bahr sect, he raped women captives in order to satisfy their own desires (Doctor Updike Underhil, 1816, p. 103)

The talk about the diaries of Algerian women continues to take place in the writings of foreigners, especially Americans, which did not give us the real picture of Algerian society and the role of women in it, all their writings were descriptions that they witnessed or transmitted, but what caught my attention is that the modern American writings on the historical scene are identical primarily to other foreign writings, especially European ones, and the noticeable difference is that the treatment of politicians like consuls in conveying historical information was more professional compared to other prisoners They did not leave a gap that makes us judge them for not being objective in their presentation, As for the support that the prisoners received from the government of the United States of America in writing and documenting their memoirs, it was for political purposes that were used to convict Algeria on charges including tribute, slavery, piracy of the sea, and later prisoner violence.

7. CONCLUSION:

The reports of prisoners and politicians in the United States of America differ due to the time difference in residence and the status of each party, as the stay of diplomats and consuls was extended and official, so they interacted with almost all spectrums of society, unlike prisoners, whose captivity was short and limited to dealings with the inhabitants of Algerian regions.

The reports that described Algeria were contradictory, especially those related to the social status and women, specifically. The American writings were unanimous on women's covering, hijab, and not being visible to the public. Still, there were conflicting opinions about whether she was applying the texts of Islamic law by wearing the hijab and even the niqab. Another opinion interpreted this as a symbol of slavery and the domination of men over women.

Some reports have also been written about the issue of polygamy. Other reports have likened the process of guardianship and education carried out by women to the same role as animals. Some reports reveal the prisoners' ignorance of the teachings of the true Islamic religion because they are from other religions that radically differ from Islam in its dealings and obligations, and even portray that Algerian women suffer misery in this world and Hell in the hereafter. They inferred that they do not perform some of the duties with men, especially in public places.

Despite the isolation of women of all classes from the outside world, predominantly Christian prisoners, they wrote about the lives of women inside their homes, from the way they served food, dress, and decorative items, to marriage arrangements and funeral rituals.

The government of the United States of America encouraged the prisoners to write their personal memoirs after the process of their liberation from captivity, this was for political purposes rather than for academic historical purposes, in order to put pressure on Algeria in the matter of maritime jihad, as the latter was accused in international conferences of practicing piracy, the slave trade, and taking tribute from ships passing in the Mediterranean Sea, to get rid of the payment of royalties and controlling the western basin of the Mediterranean Sea, because Algeria It was standing as an obstacle to the U.S. economy.

Foreign writings were by various citizens of the United States, and this confirms the keenness of foreign countries to document events and write them in an academic or even personal nature, in order to achieve that whoever writes history is the strongest.

It can be said that Algerian women in the Ottoman era were the ones who gave birth to their compatriots and worked on raising them according to what they learned.

Alternatively, what she inherited from the teachings of the Islamic religion and the prevailing social norms in the region, and that her lack of extensive contact with the outside world does not indicate control, as some foreigners understood, but it is a life she grew up in. She considered the institution of establishing a family the most important thing in her life, and her effective contribution did not continue there. However, she participated in economic and social activities. She used the endowment as a means to prove this important role, in addition to her activities inside the home of education, cooking, and entertainment. What refutes the proposition that accused women of laziness, inactivity, and lack of organization of their lives and the lives of their families (Ismail Al-Hafiz Ibn Kathir)

Foreign writings remain an important scientific subject from which we draw inspiration regarding the history of Algeria in the modern and even contemporary periods. However, we must deal with them objectively and professionally, especially those related to sensitive topics such as the subject of Algerian women in the Ottoman era, which received significant attention from foreign orientalists and still constitutes an exceptional study in academic history to this day.

European writings have coincided with the American in the accuracy of description, thought, and interpretation of some historical events about women, especially those related to the hijab, polygamy, and dress, which confirms the trend of the Western trend regarding women in the light of the Islamic world.

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