CHARACTERISTICS OF THE COLONIAL CITY OF TLEMCEN

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Abstract:
The colonial city of Tlemcen was built by the French around the middle of the 19th century. At that time many cities were built in North Africa on the European model more exactly Haussmannian. In this research we analyzed the urban fabrics of this city to see if the configuration is identical to those built in the French colonies. For this, a typo-morphological and functional study was applied to answer the questioning. The studied elements are the spatial organization, the undeveloped spaces (urban roads, squares and gardens) and built (walls, bridges, tunnels, houses and public buildings). This analysis allowed us to confirm our hypothesis and authenticate the colonial city of Tlemcen compared to others.

Key words: colonial city, architecture, urbanism, Tlemcen.

Introduction
The historic city is a human settlement with heritage values and wealth historical events, its stratification was made as and when the civilization as confirmed by Lacaze, the historic city is "... one of the most beautiful productions of great civilizations testifying through the centuries of the wealth of their inspiration " (Lacaze, 1979). This urban area also reflects the identity and culture of the population resident. It is directly related to the evolution of society and the natural context that goes to build his legacy. As a result, the historic city goes beyond the notion of historical landscape. But these last two concepts are strongly linked to what will create social wealth, landscape and cultural.

The notion of historic city was invented by Ruskin in England who denounced Haussmann and Balzac. The first "provides that the old cities, condemned by history, will be preserved only in literary iconography " (Choay, 1992). Baron addressed himself to the romantics by denouncing vandalism in order to justify his actions and to defend himself " But [...] quote at least, an old monument worthy of interest, a precious building for art [...] , which my administration destroyed, or which it took care of, if not to free it and to put it in as great value, in as good a perspective as possible " . This urbanism has causes the city of Paris to lose many heritage buildings in the name of aesthetics, hygiene and circulation. In 1987, the Washington Charter for Safeguarding historic cities came formalized in a definitive way this concept which is definiteas "resulting from a more or less spontaneous development or a deliberate project all the cities of the world are the material expressions of the diversity of societies to through history and are therefore all historical".
The colonial City is an urban entity whose organization and morphology obey the precepts of urban planning of the occupant by reflecting its culture. These cities generally have an orthogonal frame with European styles. They can be either new cities or an encroachment on an existing city which is the majority of cases to erase the identity of the indigenous population. Like the historic cities of North Africa, Tlemcen has a colonial part. Our goal of this research is to confirm that this city conforms to the cities of the time.

**Problematic and hypothesis**:

The colonial city of Tlemcen in one part is an overlay on the existing city and in the other part it is a new extension. We then wondered about respect for the urban planning principles of European colonial cities. The hypothesis is that the configuration and consistency of this city meet the standards of the cities of the time.

**Methodology**

To answer the question and verify the hypothesis we have adopted a typo-morphological and functional approach that consists in analyzing the colonial urban tissues. This analysis will affect the urban fabric, the spatial organization, the undeveloped spaces (urban roads, squares and gardens) and built (walls, bridges, tunnels, houses and public buildings).

**Characteristics of the colonial city**

**Urban frame and spatial organization**

Many actions have rocked the urban fabric of the medina of Tlemcen towards half of the 19th century. The French indeed pierced the latter, created many common spaces (square and plot ...), lined up several streets originally were winding and built many style buildings Colonial. These actions had a great impact not only on the urban configuration but also on the organization of the city in general.

The results of these urban projections appeared towards the beginning of the 20th century when the city metamorphosed because its frame was radioconcentric initially became hybrid (orthogonal and organic), resulting in a morphological duel with a line of urban rupture that we can see at the level of the line of contact between the old medina and the new French city, but still keeping its first center. Parallel to this last French planners have created a second center that has come compete with the first. These two urban cores were different from a configuration point of view urban and organizational (contradictory) but complementary and united given their situation within the city (intramural). This organization is the result of the extension of the European city to the detriment of the city Muslim.

The other direct impact of this development is social segregation (poor and rich), ethnic (European, Kouloughlis, hodors and Israelites) and religious (Christians, Muslims and Jews), which has caused the destruction of the population and the establishment of impunity and hatred internal conflicts. Other activities appeared that rocked the city as the function has become dominant because European urbanism is based on profitability. Other hand, the will...
of the French administration to control the city and its occupants, which materialized in through the creation of military quarters that occupy very large areas inside the city of Tlemcen.

The map below (Fig.1) shows us the importance of the modifications and remodelingsthat the city underwent where we clearly distinguish the break, the implantation of the imposing equipments, the different configuration and structuring of the two urban fabrics. (traditional and modern) with a different spatial organization system. This hygienist vision to civilize, saying that the city and its population had rear thoughts of eradicating and exterminating progressively the identity of the local population, which leads to the erasure of traces of old buildings, their culture and religion. Thus to establish the European model in the medium term.

The map also shows the first center (blue circle) which is represented by the squares of Algiers and the town hall which is the core of Tagrart, but it remains the most important space because at the level of this area s' articulate the two fabrics, but it is also where the two entities repel each other by their architectural style and size. The second center (red circle) is represented by Place Cavaignac surrounded by many facilities such as the post office, the Catholic and Protestant churches but also by the national boulevard which is the backbone of the city, which gives us a center linear type. These two centers are vital spaces for the city but with two different organizational systems.

![Fig.1. Organization of the city](image-url)
To conclude, the original Islamic city with its traditional urbanism reflecting culture of a conservative society has been greatly affected by the interventions of the colonial administration with its western vision of the urban which caused a sudden formal and structural breakup, a duality, a multipolarity and a civilizational shock of two types of society to the way of thinking different.

**Urban roads**

At that time in Europe was practiced a hygienic urbanism which consisted in demolishing the old unhealthy buildings, to drill and widen the tracks. What happened in the medina of Tlemcen where the French military genius from his arrival began to open ways, to destroy high-value buildings and to plant plots in the heart of the old city, because for the colonizer the Muslim city had narrow streets (not allowing a circulation of carts of the time) and unsanitary and did not meet the new requirements and standards of urbanism of the 19th century. But those motives were the tree that was hiding the forest, because they had other purposes that were to control the population and the city in general and erase all traces of the existing to build a European city on the Muslim city. These acts were imperative for the administration because the mastery of the inhabitants of the city was extended by widening large crossroads, which was in contradiction with the urban layout of the old town whose design was based on the human scale.

French planners had an organizational logic in their development approach of the road. First of all their first concern is to widen the streets that lead to the urban gates so improve accessibility to the city. Among these last we have as an example the street of Sidi Bel Abbès and that of Lamoricière. Subsequently, the planners proceeded to reinforce links between the main highways by secondary routes which sometimes places that constitute landmarks at the urban scale. Among this type of street, we have the street Germain Sabatier, Sikkak Street, Theater Street and General Clausel Street. Some ways of the medina were pierced and others underwent alignments (from a sinuous path to a straight path) in destroying existing buildings on both sides to gain control of the ground. These acts Improved traffic but destroys a rich heritage forever. They also strengthened the relationship between the three poles, military, economic and administrative. Among the streets that have been affected by these works, we can mention those of Sidi Bel Abbes, the abatorium, Clauzel, Ximenes, Ghourmalah, from France, victories, peace and Paris.

After finishing with the openings, extensions and alignments of the tracks by the engineers French military. The stewardship of the city is passed to the civil administration which has made a plan extension of the Tlemcenian city to the North-West where a European city is planned with a Orthogonal urban grid at the western level at the Tafraïta site. This new entity had as a spine a large and long boulevard which was called national boulevard. This last not only commanded all the traffic of the city since all the ways poured the circulation towards this generating axis, but also assured the connection of the city with the rest of the territory. he was starting from Place Bugeaud the current place des martyres which is located in the East of
the city and debouched at the gate of Oran to the west. On this vital axis, the French have implanted public facilities such as the post office, the sub-prefecture, the bank, the Catholic church and the Protestant temple. A centrality has also been created and which is materialized by a large place called Saint Michel (currently May 1st place) is the center of gravity of the new city for compete with the place of Algiers.

In parallel with this main line, the competent authorities have decided to create five secondary that linked the old city with its periphery. These are Commandant Street Djaber Tedeachi, rue Benabdellmalek Ramdane, rue Augustin, rue Eugene Etienne and the rue de la paix. Perpendicular to these streets, seven other roads have been developed by the initiators of this plan, such as that the streets of France and Paris that are currently called Independence Street and Tidjani Damerdji. These routes start first from the old Islamic city to cross thereafter the generating axis of the European city and finally to finish at the level of the ring road which is adjoining the ramparts. This new development causes some breaks in the tracks where their geometric layout started right to finish sinuous and vis-versa. Or to have just one form. On these streets there were places to strengthen the notion of landmark. These two elements urban areas are structuring and vital for the development of the city and have been treated with particularly by the French administration.

The streets were hierarchical by the French according to their function and importance, that is to say the type of exchange exercised at the level of the latter whether cultural or economic. This we can be seen in the width of these streets that reflects the importance and value of these last, because the geometry and the architectural form of the city have a direct influence on this type planning and the very symbolism of these places that organized communication and reports link the city with the rest of its geographical territory, see even the animation and attractiveness of the latter. The street also plays the role of expansion of the city because its destiny is linked to the paths of liaison and exchange. That's why the colonialists planned main, secondary routes and tertiary by giving them administrative, economic and cultural functions.

These developments necessitated grafting to link the two parts, namely the existing medina and the new European city, which gave irregular islands of formal or dimensional point of view at the level of the junctions, that is to say the points of intersection between the traditional radioconcentric frame and the western orthogonal grid. This urbanistic project came to develop in good part on an existing fabric and the rest on a virgin site. Instead of integrating harmoniously, he has come to shake up and distort what is there, hence the irregularities. This has resulted in the projection of new streets that were indeed an extension of the old roads existing at the level of the old town. Wanting to orthogonalize the city, the islands were found near their regularity on one or more sides at the meeting points of the two urban fabrics. Even the sinuous lines cut in a perpendicular way the borders of the islands as well as those of the old ramparts of the Islamic city which cut the continuity of these last ones.
What gave to the plane of the triangular forms where the islands were with acute corners especially next to the walls.

The French have also emphasized the urban streetscape, which is very important in the development of the street, as it is made up of buildings and parcels that are fundamental elements and permanence, which influence the imaginability of the street. In their urban planning design, the French managers have opted for constructions contiguous along the alignments with a continuity of the urban facade. In the streets with economic function, the ground floor is reserved for commercial premises such as the rue des orfèvres. We also find buildings set back to make room for a free space, it can be a garden or a plot.

**Places**

The traditional urban fabric of the medina despite being dense but we find several places and plazas called in Arabic tahtahas. These were cramped spaces on a human scale not like the squares of Algiers and the town hall which offered large open spaces, which take position at the from the center of the city. On the other hand, the colonialist places are often designed on tahtahas that already existed or on virgin sites in the other case. But sometimes places are arranged after destruction of some Moorish buildings. This type of development is usually done after alignment, drilling or widening of one or more lanes and of course after expropriation of the buildings for so-called public utility reason which increased the surface of these places.

France has also enlarged, developed and regularized the existing places of caravans and fondouk (not given compared to the traditional hotel, which took place at the level of the latter, more precisely on the South side subsequently transformed into a grain deposit) to which it will change the names for become respectively place of Algiers and the town hall that was nominated in relation to the building that was built in this location. These two places were separated from the 14th century by a Koranic school which bore the name of the tachfiniya compared to the zianid king Abu Tashfne that he has edified. The French have developed other existing places such as those of butchers (nearby djamae Sidi Elbena), El Beylik and the mosque of El Kissaria.

Other non-existent places with the screen were created like that of the pleasure of El Mechouar which has was leveled in 1843 and embanked by the French military genius, because had a ditch before his development in esplanade that accommodates commercial activities. It was a real lung modern economy where L’Abbé Bargès describes this work: “We isolated the citadel of the city in slaughtering all around the ramparts to the north and east, more than two hundred houses belonging to the Jews and making disappear all the narrow and winding streets which masked the Mechouar’s surroundings and could, if necessary, protect the enemy. It is on the location of these houses and streets that today extends the beautiful place known as the Mechouar. Two rows of young aspens make a large alley where the
European population walks in the evening, especially on days when the garrison from the city comes to hear warlike fanfares.

After having begun to expand the city of Tlemcen, French planners have laid out a new place on an old Arab market called El Medresse that we give him the name of Bugeaud by report to the French general. The latter is the birth of the national boulevard on the east side that passes by the Tafrata website. Another place called the victory took place on a district it was that of Mazouz (later became a military zone after sequestration and expropriation of houses Moorish). After the development of the latter, many Europeans came to settle and animate the eastern area of the medina. But fortunately other places planned by the administration French people inside the Islamic city did not come into being because it could have been a disaster for the built heritage of the medina such as the Almohads and Agadir.

At the end of the works Tlemcen, there were nine places which are the squares of Algiers, the Town Hall, the mosque, El Mechouar, Bugeaud, victories, hunters, Cavaignac and Saint Michel. None of these places are ranked when they have values monumental, symbolic, playful, aesthetic, age, history, art, use, culture, benchmark, and sociology. Except for the places of the mosque and El Mechouar that do not have monumental and symbolic values.

**Fountains, steles, gardens and cemeteries**

In colonial times Tlemcen had four cemeteries two Jews who were at the level of neighborhood of Kbassa where resided a part of the Jewish community of Tlemcen. In one of the two is buried Rabbi Ephraim Alan Kawa. This place has become a place of pilgrimage for the Jewish sect. The other two cemeteries are Muslim and Christian, the first is located in Sidi Snoussi, south-east of the medina and the second is located in the European district of El Hartoune south of the old city. In As far as gardens are concerned, the services of colonial town planning have laid out two. Those of the Grand Basin near the gate of Fez and El Hartoune called garden of the nursery and which was irrigated by the Metchkana Wadi. For the fountains, the French built "in 1843 on the place of the caravans a stone fountain and two fountains. The first to the establishment of the bust of captain Cavaignac, was transported to the place of bylik. In Arab neighborhoods, around 1845 repaired the fountain of the Bab Zir gate and also the installation of others like located between the place of the caravans and the place of fondouk. In 1849, there were 21 fountains, two wash houses and six watering troughs "(Boukerche, 1989).

The French have also arranged many steles and sculptures decorative and commemorative items, most of which were removed after independence and, above all, during the dark decade because they are judged contradictory with the precepts of Islam. From a standpoint, there is only the garden of El Hartoun which is not classified and this despite has fun values, aesthetics, age, history, use, culture, benchmark and ecology.
The ramparts and gates

Upon the arrival of the French at Tlemcen, they began to strengthen the walls and rebuild parts destroyed during the war. These many improvements were made by the French military engineers in order to strengthen the defense against the enemy especially the troops of the Emir Abdelkader. As for the citadel of El Mechouar, has also known works where his platform and his parapets were redone and masonry openings were constructed by piercing its fortifications. At first the colonialists built a temporary masonry enclosure on the fortifications muslims after the events of 1842 and later a new stone enclosure was built by the French military services to resist possible attacks from outside. This new wall has five meters high and one hundred centimeters thick. We see these traces currently at the level of the old town. At that time, this wall was pierced by seven gates that are, the north gate, the slaughterhouse (Sidi Boumèdienne) and Bâb Djiad to the East, the South Gate and the quarries (Bâb El Hadid) to the South, the Oran gate and Fès to the West. Currently all colonial ramparts remained intact except the eastern part and the side of bab wahrane which were destroyed.

Regarding the ranking, the remaining six fragments of ramparts are unclassified and even though they present values of monumentality, archeology, antiquity, history, of art, culture and symbolism.

Public buildings

In terms of public buildings the medina had these own constructions that met the needs traditional local population. These were the first necessities baths, crafts, silverware clothing. But France has brought back with her other types of equipment that responded to the Western way of life. The first equipment implanted was administrative and finally civil. Most of these buildings took position at the site level from the town hall and that of Algiers as well as their alignment on both sides of the national boulevard. From when it arrived, France occupied old palaces and built barracks such as those of El Mechouar (1842), Ksar El Bali, Mazouz, Mustapha, Tunis, Gourmalah (1850), the district of El Beylek, El Kissaria, Isly or the riders' quarter (1854) and of Begeau (1903). Other building facilities were subsequently built which are the gendarmerie, the police station, (1952), the prison and the military subdivision. Barracks detention center Zouaves, quarters of the hunters, barracks of the republican mobile guard.

With regard to administrative and financial buildings, they built the sub-prefecture (1860), the court (1861), the city hall (1872), the bank of Algeria (1875), the credit Lyons (1878), the post and telegraph (1928), the savings bank (1938), the electricity and gas of Algeria (1947), the B.N.C.I (1919) and the Casoran mutuality. The French administration has also built many facilities such as the SLANE college (1889), the DUFFEAU 1902 school, the Franco-Muslim high school (1905), School of Heaven (1931), Jules FERRY School (1932), Girls' Elementary School (1936), the school Pierre CURIE (1937), the Indian elementary school boys station (1937), the school girls of Metchekana (1938), the center of vocational education (1952),
Jules BOUTY school (1955), the boys' high school (1958), the Henry ADES school (1961) and the Bel Air school. Other new religious, tourist, economic leisure and did not exist during the precolonial period were integrated into the city, it is the church Saintmichel (1863), the Protestant temple (1875), the Hebra synagogue (1955), the Hotel de France (1849), the hotel Maghred (1938) the hotel Majestic (1938), the hotel Moderne (1938), the hotel Agadir, the market covered (1904), the S.I.P.A (1940), the lux theater cinema (1925), the municipal stadium (1939), the hospital and the train station.

Bridges and tunnels
France has built many bridges, we can mention among them that still exist at level of the historic city, El Ourit Bridge which is located at the level of waterfalls and which was built by the famous engineer Effel, the bridge of Agadir and the bridge of sidi El Haloui. But the first remains the most beautiful and impressive. As for the tunnel, there is one at the waterfalls of El Ourit.

Habitations:
France has built two types of habitat, the first is the collective housing that was introduced by the latter to Tlemcen because the old medina did not have this kind of building. This type in turn divides into two subtypes. These are the large ensembles built as part of the Constantine plan to integrate the indigenous population. We find this type of city in several places in Tlemcen such as Metchkana, Sidi Said, Sidi Chaker, Pine Alley, Rhiba, cherry trees, Sidi Lahcen, Bel Air and Riat El Hammar. In this kind of city, we find the buildings scattered (not organized in islands), their size is from 4 levels to 5 levels, with a modern architecture. The stairwell is common in these buildings with a long balcony that connects the dwellings. The co-owners are obliged to pass must windows of their neighbors' apartment, which does respond to the way of life of the population because intimacy is broken.

The other sub-type is the urban collective housing built in Haussmann (organized in islands), which presents a template that goes from 2 levels to 5 levels and several styles of neo Moorish, modern, neoclassical, art deco and eclecticism. The stairwell is common with one, two or three apartments at each level. The integration of balconies and driers is essential in this kind of building what makes their beauty through the use of ironwork and moldings.

The second type is the individual habitat which is divided into two sub-types. The first subtype it is the houses with private gardens at the entrance and behind the latter, which we find at level of the classy residential neighborhoods of the extra-muros European bourgeoisie (we find few houses in the city center like Tafrata) such as the train station, Riat El Hammar, Bel Air, Beautiful stay, Bab Ouahrane, El Hartoun, Bel Horizon, Agadir and El Kalâa.

The second sub type is represented by residences with R.D.C. commercial that focuses on downtown (intramuros) in the commercial districts. These dwellings from an urban point of view are well aligned and integrated in islands with a regular frame and have a template that
goes from the ground floor at 1 level, their roof is either flat or sloping (with two, four or more sides) with a roof in tile or slate. These buildings have a wall structure made of stone or brick, their floor is mixed (metal joists and brick vaults) with a wooden frame for the blanket. The facades have the same styles as the first type of habitat with integration of balconies, fireplaces (brick) and skylights. Their windows are longer than they are wide. In spatial distribution, we find halls but especially the long corridors for the horizontal circulation and baluster stairs for vertical circulation, rooms, sanitary, a garage, an attic (roof space), a living room, a storeroom, the height under floor of these spaces is tall.

Architectural styles

Based on our research on the types of architectural styles used by French at the historic city of Tlemcen. Colonialist architects opted for six styles that are first, the neoclassical also called the style of the winner and this from the 19th century, it is either loaded with decor such as printing or diminished (military neoclassical) such as the travelers' hotel. Then we have the eclectic style that is characterized by the mix of styles. Neoclassical is always present and he is married either to the Baroque as the mayor or the style of the rebirth such as the bank of Algeria. By the way, the neo-roman style where we find it only at the Saint Michelle Church level. In addition, the neo-Moorish style that was introduced by the Algerian governor Jonnart Charles Celestien from the beginning of the 20th century. This architectural hidden is inspired by the architectural elements of local buildings. Among these works, we quote the medersa, Dar El Hadit, the railway station, the barracks Bedeaux as well as many villas. From 1920, Tlemcen experienced the appearance of a new style that is art deco where we find unfortunately only a few buildings built in this style such as the savings bank and some private villas. Finally, the modern style that came to take place very late in the late fifties widespread especially in collective housing such as that of Sidi Chaker.

Conclusion

After analyzing the colonial city of Tlemcen, we confirm that it meets the standards of colonial urban planning in all of its parts that are the spatial organization, the undeveloped spaces (urban roads, squares and gardens) and built (walls, bridges, tunnels, houses and public buildings).

Références