

The Genocide of Laghouat

Dr. Amina Djazouli¹; Dr. Kefif Kadhi Fatima Zohra²; Dr. Tayeb Youcefi³;
Dr. Taibi Miloud⁴; Dr. Bendouba Charif Dine⁵

^{1,5} University of Saida Dr Moulay Tahar

² University of Oran 2 Mohamed Ben Ahmed

^{3,4} Ziane Achour University of Djelfa

Email : ¹amina.djazouli@univ-saida.dz; ²fatimakefif80@gmail.com;

³tayeb.youcefi@univ-djelfa.dz; ⁴m.taibi@univ-djelfa.dz;

⁵charif.bendouba@univ-saida.dz

Received: 25/12/2025 Accepted: 22/02/2026 Published: 15/05/2026

Abstract

Primary military correspondence from the mid-nineteenth century offers valuable insight into the operational dynamics and strategic perceptions that shaped colonial campaigns in North Africa. In this context, the present document attributed to General Yusuf and addressed to General Pélissier relates to the preparatory phase of the French military campaign against Laghouat. The letter details early engagements with Algerian resistance forces, providing accounts of battlefield conditions, casualty figures, and tactical evaluations. As such, it constitutes a significant archival source for understanding colonial military planning and resistance dynamics in southern Algeria during the 1850s.

Keywords: Laghouat, Holocaust, French colonial army; Algerian resistance, Sahara History.

Preface:

The Holocaust or genocides constitute a cultural tradition that reflects the colonizer's disposition to embody a sense of preponderance over humanity. Hence, the claim to supremacy and the treatment of the Other as a mere instrument beings deemed to exist solely to serve that arrogant and tyrannical group commonly referred to as the colonial West that are central to this disposition. Although the background of this designation is geographically indicative and relatively construed, it manifests everywhere according to the relativity of place: every point in space is considered its property; wherever "here" exists or comes to exist, that "here" belongs to it., and the colonial phenomenon, in its essence, is an expression of this expansionist and exploitative tendency toward resources and peoples. Subsequently, the cultural and

intellectual manifestations of the West are nothing but a whitening and embellishment of the malice ingrained in the colonial mentality.

Engaging with peoples through the language of burning, torture, and brutalization in Western history cannot be justified in any way, even if the colonizer later acknowledges and admits its crimes. Further, responsibility for them cannot be absolved, even if we assume that descendants have forgotten or accepted acknowledgment, how can the forgiveness of the victims ever be obtained?

Among the colonial models experienced by Arab peoples is the French invasion and occupation, which was marked by its malice and baseness in dealing with the peoples it colonized. Although the term “colonialism” is debated in terms of its meaning deriving linguistically from construction and development, the methods employed by the colonial West bear no relation to development. What the colonizer left behind in terms of building and urbanization was not intended to develop regions of the weak; rather, it was settlement and domination over land that had been seized.

French colonialism in Algeria did not refrain from using any means to assert ownership and control over the territories it colonized, and among the most dangerous of these means was the falsification of Algeria’s historical facts. To this day, Algeria lives with an identity debate bequeathed by the colonizer, who left it to be manipulated to tear apart the social fabric of Algerian society. In addition to historical erasure, dispossession, and the theft of intellectual and scientific heritage manifested in the looting of libraries and manuscripts with which Algeria abounded the Algerian land was used as a field for chemical and nuclear experiments, where many Algerians became human guinea pigs to study the effects of those weapons on human beings.

In this paper, we present a French conflagration and holocaust perpetrated against one of the Algerian regions—Laghouat—where two-thirds of the city’s inhabitants were exterminated to realize colonial and expansionist ambitions, foremost among them preparing for the exploitation of energy resources in the environs of Laghouat, Hassi R’Mel, and other lands rich in vast energy reserves. It was a battle in which the brutal colonial power lost key leaders in its army, including Bouscareen, during which chloroform gas was used to paralyze the limbs and joints of civilians; they were then burned and thrown into wells. Ergo, this conflagration constitutes a war crime and an act of genocide, acknowledged by France through the Mayor of Paris, Anne Hidalgo, who inaugurated a commemorative plaque marking this incident affirming the malice of French colonialism on Laghouat Street in the 18th arrondissement of Paris.

Laghouat:

Laghouat is an oasis city in southern Algeria, located in the north-central part of the country. It is bordered to the north by Tiaret Province, to the west by El Bayadh Province, to the south by Ghardaïa, and to the east by Djelfa Province. Thus, it lies in the heart of the Saharan Atlas region and consequently within the steppe zone. It is famous for its palm trees and is known for livestock breeding due to its pastoral and steppe character. It is also renowned for its orchards spread along the banks of the valley, which led Europeans to refer to it as “the garden city” or “the city of orchards.” (Melia, 1923, p. 22)

It is currently considered one of the most important provinces in Algeria contributing to the country’s economy, with exports exceeding 20 billion dollars annually and contributing nearly 50 billion dollars to Algeria’s gross domestic product. Most of this income comes from hydrocarbons—especially natural gas—in addition to power plants and the livestock sector, with more than three million sheep. The purpose of this introduction is to highlight the strategic importance of the city of Laghouat, as it is a major source of energy (Hassi R'Mel) and livestock wealth. As some researchers describe it: “a gateway to the desert... and a strategic point equidistant from Algiers, Koléa, and Ouargla, close to El Bayadh and Ouled Sidi Cheikh, allowing access to the Amour Mountains from the rear, it is the closest strategic Saharan point to the city of Algiers, a supply and shelter center for armies, a water station, a monitoring point for Mزاب trade toward the Tell region, a base for caravan protection, a military base, and an ideal location for all movements. Furthermore, the military position of Laghouat allows observation and monitoring of population movements toward sub-Saharan Africa. Together with El Bayadh, Biskra, and Bou Saâda, it forms a security belt for northern Algeria.” (Issa, 2020, p. 89)

Laghouat is also distinguished by diverse terrain marked by contrasts, where: “the contradictions of the geographical location imposed a unique state of adaptation on the people of Laghouat. For, there are mountains, desert, valleys, plains, oases, and barren lands. These opposing dualities created in the people of Laghouat a strong motivation for movement and interaction throughout history in order to preserve their existence and protect the gateway to the Sahara, which became a target of French colonial plans. Moreover, there were its many tribes concentrated around its villages, hamlets, nomadic Bedouins, strict mentalities, and the fervor of rebels against any foreign presence in the region.” (Lyas, 2020, p. 130)

Due to this strategic importance of the city of Laghouat, France sent exploratory campaigns to the region under the leadership of General Marey Monge, commander

of the military division of Médéa, in March 1844 with a column of one thousand five hundred soldiers. At that time: “Ahmed Ben Salem hastened to send his brother to the French commander to pledge allegiance to him and request that he be granted the position of khalifa over Laghouat as a representative of French authority in the region with its five ksour.” (Ibrahim, 2009, p. 101)

This observation was considered by the campaign commander as a major and sensitive discovery, namely the existence of a faction in the region that declared its disassociation from Emir Abdelkader and openly pledged allegiance to France, which was a devastating blow to the Emir. As a result, the commander quickly moved to: “inform his superiors, and thus sent Yahia Ben Maamar to Algiers carrying his report to the Governor-General Marshal Bugeaud, who in turn wrote to the Minister of War in Paris, Marshal Soult, reminding him of the political, economic, and even strategic benefits of the Sahara as a link to the interior of Africa, he stressed the need to quickly extend French influence over it and compete with Emir Abdelkader there in order to deprive him of its resources.” (Ibrahim, 2009, p. 101)

Zawiyas in Laghouat and the culture of resistance:

Among the landmarks that distinguish Laghouat is the large number of zawiyas found there, which reflect the intellectual and scholarly level of the region, considering that zawiyas at that time were scientific institutions independent in managing their administrative and educational affairs. In view of the fact the Tijaniyya Zawiya, considered one of the oldest zawiyas to this day, is located in the land of Laghouat, specifically in the city of Aïn Madhi.

In the city of Laghouat, we also find the Qadiriyya Zawiya, the Tayyibiyya Zawiya, the Habibiyya Zawiya, the Nasiriyya Zawiya, the Shadhiliyya Zawiya, the Senusiyya Zawiya, and the Azzouziyya Zawiya, and in the city of Hassi Delaa, there is the Zawiya of Sheikh Bashir Rmailat, while the Zawiya of Sidi Bouzid is located in the municipality of Sidi Bouzid. In Tadjemout, there is the Zawiya of Sidi Attallah, and in Sidi Makhoul, there is the Zawiya of Sidi Makhoul, which bears his name.

What is striking is that the distinction of Laghouat through these numerous zawiyas reflects a scientific and cultural prosperity that enabled it to become a school for popular resistance movements in Algeria. For, Zawiyas were the primary and original cradle of revolutions and resistance movements, in juxtaposition to the portrayal promoted by Salafi thought, which distorted the image of zawiyas by using expressions such as “turuqiyya” (sectarianism), implying fragmentation, and by inserting many unethical and uncivilized practices into the literature of some Sufi

schools. Further, the scholars known in Laghouat and the heroes of the resistance are evidence of the sound national and civilizational path of the zawiyas.

Nonetheless, some researchers argue that certain zawiyas in the city of Laghouat supported the French, such as some figures within the Tijaniyya Zawiya. Considering that their opposition to Emir Abdelkader and his representatives in the region was seen as evidence of their loyalty to the French, such as Ahmed Ben Salem. This, according to such interpretations, was due to attachment to worldly interests. Besides, it is acknowledged that the gifts and donations reaching the Tijaniyya Zawiya from all over the world generated wealth for its sheikhs, and as the traditional saying goes: “Love of worldly life is the root of every sin.”

French historians report that Ahmed Ben Salem, ruler of Laghouat since 1828, managed on two consecutive occasions to fend attacks by the army of Emir Abdelkader against Laghouat. Nevertheless, the exact dates of these attacks are unknown, though it is believed that the Emir attacked the city after taking control of Aïn Madhi, that is, during the period between 1839 and 1844. In 1844, Ahmed Ben Salem, ruler of Laghouat, sought protection from France and requested from the Governor-General of Algeria that he be granted the title of “Khalifa of Laghouat,” writing in his letter: “...Until this day, all the Muslim sultans whose secrets were revealed to me deceived me, whereas I found, as I believe, comfort in the justice of the French Sultan.” (Ben Attou, 2012, p. 43)

On that account, this faction became a burden on the society of Laghouat, as it pushed honorable resistance fighters such as Ibn Chahra and other righteous men to think about overthrowing this agent loyal to France, whom France itself eventually removed him because of his reckless policies and incompetent administration, as he exploited the region’s wealth for his personal interests, although the citizens’ resentment originally stemmed from his loyalty to his French masters. Additionally, some argue that the cooperation of his brother, Yahia Ben Maamar Ben Salem, with the Sharif of Ouargla was behind his dismissal from the position of Khalifa of Laghouat. The events that took place in Laghouat, particularly the emergence of resistance there, are considered sufficient evidence of this.

Laghouat and the culture of resistance:

At the head of the military campaign directed toward the conquest of Laghouat was General Paul de Ladmirault in May 1851. On June 3 of the same year, this campaign entered the city of Djelfa.

After meeting with the leaders of the local tribes, among them the Khalifa of Laghouat, Agha Cherif Belharache, the commander of the French campaign

considered appointing Ibn Nasser Ben Chahra as Khalifa of Laghouat in place of Ahmed Ben Salem. Nonetheless, Ibn Nasser Ben Chahra always regarded the French as nothing more than greedy invaders and refused to join them and instead preferred to rally under the banner of Sharif Muhammad bin Abdullah in resistance against the French occupation.

For his part, the Governor-General of Algeria, Randon, ordered General Ladmiraault to march on Laghouat at the head of a campaign force numbering more than 1,500 soldiers. Hence began the first clashes between these advancing forces and the resistance led by Sharif Muhammad bin Abdullah alongside his companions Ibn Nasser Ben Chahra and Sharif Bushusha bin Al-Toumi.

At that point, the occupation forces realized the firmness of the resistance and began to fear its reaction, they were compelled to call for and bring additional troops from their armies stationed in Tiaret under the command of General Deligny.

After studying the plans and movements of General Ladmiraault, Sharif Muhammad bin Abdullah quickly moved toward Tajerouna near Oued Zergoun in order to prepare appropriately and mobilize as many men as possible from the neighboring tribes. Thence, he joined the forces of Ibn Nasser Ben Chahra, and all these mobilized forces resisting the French consisted of members from the tribes of Ouled Sidi Attallah, Saïd Atba, the Makhadma, the Chaanba of Ouargla, the Chaanba of Metlili, the Ouled Amer of Temacine, the Ouled Djellab, and other Arabs of the Sahara.

This massive gathering spread fear among the French ranks. Therefore, the French officer Colonieu was tasked with mobilizing military regiments in preparation for confrontation. simultaneously, Sharif Muhammad bin Abdullah continued visiting Laghouat in order to raise awareness and mobilize the population.

After General Yusuf discovered the movements and appeals of Sharif Muhammad bin Abdullah, he endeavored by every possible means to entice the inhabitants into eliminating him. On November 21, 1852, General Yusuf sent a letter to General Pélissier reflecting the extent of fear gripping the French corps due to the growing strength of Sharif Muhammad bin Abdullah, and the text of the document is included in the appendix.

Following the failure of these attempts and intrigues, the Governor-General of Algeria decided to strike Laghouat forcefully so as to subject it to French control. Hence he mobilized and assembled for this war five military formations under the command of General Pélissier. Thus, war began on the outskirts of the city of Laghouat on December 3, 1852, across several fronts.

After Pélissier reached the region of El Houita on December 1, 1852, he approved a military plan for attacking the city whereby: “General Yusuf was positioned in the north, Colonel Trumlet in the northwest, General Pélissier in the west, General Bouscaren in the southwest, and Major Morand in the east.” (Boumediene, 2019, p. 161)

In spite of the enormous force besieging the region, the resistance did not weaken and never ceased its hit-and-run attacks against the French military corps. The French themselves acknowledged the ferocity of the resistance on several occasions, and the final battle began on the morning of December 3, 1852, with the occupation of the hills surrounding the city.

Conversely, on the following day, December 4, 1852, Pélissier intensified his attack on the resistance fighters using artillery. Besides, general Yusuf attempted to seize Kef Ed-Dalaa, but he retreated because of the intensity of the resistance, and French attacks under the leadership of Bouscaren continued until he was struck by a bullet wound that later caused his death (Trumelet, 1892, pp. 561-562).

The fall of Laghouat:

The French forces succeeded in breaching the advanced defensive positions of the resistance after the French General Bouscaren fell during the confrontations. Additionally, Colonel Clair replaced him in coordination with General Yusuf with the objective of seizing the city, where fierce battles were taking place even inside the alleys and homes. These confrontations inflicted heavy losses on the French forces, while artillery continuously bombarded the city’s fortifications in order to create breaches large enough for greater numbers of soldiers to enter.

Resultantly of the imbalance of power, the French forces managed to occupy the city of Laghouat on December 4, 1852, after committing horrific massacres in which more than 2,500 martyrs from the ranks of the resistance fell, in addition to thousands of wounded and imprisoned.

The impact of the fall on Algerians was so severe that the inhabitants of the Sahara reportedly said: “France has occupied or won a second Algeria in the South.” (Mangin, 1893, p. 87)

Yahya Bouaziz, quoting Garrot, states: “After occupying Laghouat, the French committed atrocities. They allowed the soldiers free rein for three days, killing people indiscriminately and throwing their bodies into wells and water pits. For eight days they continued killing those who surrendered. Swords became blunt from use, while soldiers engaged in looting, stealing women’s jewelry, and violating their honor.” (Bouaziz, 2009, p. 220)

As for the massacre or “holocaust,” it is described as the use by the French invaders of chemical weapons to paralyze the nervous systems of the inhabitants, specifically through the use of chloroform gas. According to some researchers, the massacre of Laghouat constitutes the first holocaust in human history. One account states: “In Algeria, at the hands of the invading French colonial forces, after the armies besieged Laghouat from November 22 to December 2, 1852, the first chemical holocaust in history was carried out for the extermination of unarmed civilians.” (Abdul-Kadhim, 2011, p. 404)

According to the researcher Al-Aboudi, the term “holocaust” was first used in the literature and reports of French war commanders and officers sent from Algeria during the 1850s. It appeared in the work of Marcel Melia, *Laghouat ou les maisons entourées de jardins* (“Laghouat or the Houses Surrounded by Gardens”), where he referred to a military report sent by the French commander Pélissier to Randon, the commander-in-chief of the French forces in Algeria, informing him that he had carried out the orders of extermination, using in his report the term “holocaust.” Pélissier was quoted as saying: “Had I not obtained those results of extermination, I would have burned the country with its palm trees and deported its inhabitants to a place where there was not even air.” (Abdul-Kadhim, 2011, p. 404)

Despite all of that, the French did not feel shame for their crimes against defenseless children and women through killing and burning them. Rather, accounts describe them as boasting about and taking pleasure in these events, which the author portrays as reflecting the barbarity and malice of the West. The text further argues that contemporary reality confirms this, claiming that notions such as freedom and tolerance are merely intellectual posturing, and that the West’s position regarding the recent events in Gaza demonstrates what the author views as Western hypocrisy and narrow-mindedness in considering only themselves fully human, while regarding other peoples as inferior. The text attributes this mentality to Talmudic heritage and the remnants of the Crusades, asserting that the true enemy of the West is the Muslim.

French accounts reportedly describe “scenes of girls lying on the ground everywhere in the city and in their homes, on staircases and doorsteps.” They also mention the sight of dogs fleeing toward the mountain later called “Dog Mountain” by the French, which was interpreted as evidence that these animals, possessing a strong sense of smell, were escaping the suffocating gases with which the city had been bombarded. One officer reportedly stated that he buried nearly 250 corpses in a single well (Abdul-Kadhim, 2011, p. 405).

Among the texts cited as evidence for the use of chemical weapons in the massacre of Laghouat is a study by Mongin entitled Notes and Observations on the History of Laghouat, which states: “It took a very long time to clear the city of its victims, and this was a repugnant task carried out in rotation by several battalions each day. After the attack, General Pélissier inspected the massacre sites and found that the work was not progressing as he wished, so he summoned Officer Charbon and reproached him for the slowness shown in disposing of the bodies. The officer replied: ‘Patience, General, for we cannot bury the dead as quickly as we kill them.’” (Abdul-Kadhim, 2011, p. 407)

The memoirs of some participants in the crime, or the “Holocaust of Laghouat,” also reportedly included references to the use of chemical weapons. This appeared in what became known as the “Rayer Report,” (J, 1923, p. 50) which stated: “Mr. Rayer places on the desk a note sent from Algiers by Doctor Hocinel to Marshal Vaillant, requesting precise information concerning the circumstances surrounding the use of chloroform in the military operations at Laghouat. The note was then forwarded for analysis by the committee charged with examining the memoirs of Mr. Jobert, Mr. Lamballe, and Mr. Baudens.”

The objectives sought by colonialism through these actions, according to the text, were to terrorize the Algerian people by instilling fear and a spirit of defeatism among the population, while portraying the event as a great conquest and a new occupation of Algeria, thereby revealing what the author describes as the cruelty and deceitfulness of colonialism.

Despite the pain left in personal and collective memory, the incident of Laghouat or the first chemical holocaust that, according to the text, revealed the savage nature of the French remains part of the national memory, where popular memory still recalls “the Year of the Sacks,” referring to the bags in which the notables and elite of Laghouat were reportedly placed. These bags were said to have been airtight and saturated with chloroform vapors in order to paralyze and suffocate them before death. The people of Laghouat also referred to that year as (“the Year of Emptiness”), meaning the year in which Laghouat became empty of its inhabitants and resembled only a ghost city.

Conclusion:

In conclusion, it should be noted that there are differing perspectives in dealing with this historical event, and this is natural considering that history belongs to the past and that reports by their nature are susceptible to falsehood, as Ibn Khaldun stated. History is written by the victor, while the defeated possess no power in its writing.

Therefore, France was both the adversary and the source of evidence at the same time, which is indeed a matter that invites astonishment. The documents relied upon in understanding the event are primarily French documents, including *La Revue Africaine* and certain memoirs that have reached us and portray only fragments of the event, while what remains hidden is even greater. Hence, the historical event requires the researcher to scrutinize everything that reaches him and to employ comparison and analysis in order to disentangle the threads of the event and reconstruct it, as closely as possible, in a relative manner.

What is also striking is that the studies devoted to this “holocaust” are very few and can almost be counted on one hand, including nearly all the studies upon which this research relied. Further, much credit is attributed to the late Dr. Abdul Kadhim Al-Aboudi, the Iraqi-Algerian researcher who worked extensively on French crimes in Algeria, especially those related to the nuclear experiments conducted in Reggane and the greater Sahara. In the studies he presented, particularly in his second doctoral dissertation in philosophy despite the fact that his first doctorate was in experimental natural sciences, his original specialization, he strove to demonstrate the occurrence of the massacre in Laghouat and in Algeria more generally.

What can be concluded from this paper is that colonialism represents first and foremost the “stupefaction” of society and its elites, alongside the exploitation of wealth and the destruction of both land and people. “The end justifies the means” is portrayed as a principal doctrine in Western political practice. The colonial movement is therefore not seen as an accidental or pathological phenomenon in human history, but rather as an expression of the second face of human nature itself: selfishness and egocentrism. According to this perspective, every human being conceals within himself a “Pharaoh,” for the “Pharaoh complex” exists within every individual and collective self alike.

List of References

1. Abdul-Kadhim, A.-A. (2011). *Ethics of Scientific Research: Biology and Weapons of Mass Destruction as Two Models*. Algeria: Unpublished Doctoral Dissertation, University of Oran.
2. Ben Attou, B. (2012). The French Occupation of Laghouat in 1852 and its Crimes. *New Eras Magazine*(6).
3. Bouaziz, Y. (2009). *The Revolutions of the Nineteenth Century in Algeria*. Algeria: Dar Al-Basair.
4. Boumediene, B. (2019). *The Cultural Reality in the Laghouat Region under French Occupation, PhD Thesis in History*, . Algiers: University of Algiers.

5. Ibrahim, M. (2009). *The French Occupation of the Algerian Sahara 1837-1934*. Algeria: Dar Houma.
6. Issa, B. (2020). The French Holocaust in Laghouat. *Historical Issues Journal*, 5(1).
7. J, M. (1923). *Laghouat or The House Surrounded by Gardens*. Paris: Plan Nourrit et Cie.
8. Lyas, N. K. (2020). A Reading of the French Colonial Strategy for the Occupation of Laghouat 1852. *Algerian Historical Journal*, 4(2).
9. Mangin, E. (1893). Note on the history of Laghouat. *African Review*(37).
10. Melia, J. (1923). *Laghouat or The House Surrounded by Gardens*. (P. N. Cie, Éd.) Paris.
11. Mustafa, O. a. (2017). The Campaign on Laghouat through General Youssef's Letter to General Pélissier. *Algerian Historical Journal*, 1(1).
12. Trumelet. (1892). *Legendary Algeria*. Paris : Adolphe Jordan, bookseller.

Appendix

The Document:

Letter from General Yusuf to General Pélissier before the Campaign against Laghouat

“Today, near Laghouat and under gunfire, I received the men of the Sharif horsemen, fantasia fighters, and a very large number of citizens. We have won a battle of the utmost importance, which lasted more than an hour in order to gain access to the city’s oases. Our cavalry achieved a great victory, leaving the enemy (the Algerians) with more than one hundred dead (martyrs), many of whom were identified.

My battalions conducted the battle with great calm and cold blood, though it cost us five dead and twelve wounded, all in critical condition. Captain de Stail, one of the marksmen of the Army of Africa, was among the wounded, struck by a bullet that shattered his shoulder, in addition to two dead and three wounded among our cavalymen.

The resistance has entrenched and positioned itself inside the city of Laghouat, where the Sharif and his men have fortified themselves, while the livestock and women were sent southward. Since the people of Laghouat are skilled in fantasia, they responded to the discourse of peace and security with a desire for martyrdom in order to secure Paradise.

The situation is serious. Laghouat has become the center of resistance and will grow even stronger and fiercer. I do not believe it would be wise to attack the city with the

forces currently at my disposal. I am not afraid of defeat, but it would cost us many human losses, and the victory might perhaps remain incomplete.

Do not forget, General, in the name of Your Excellency, to summon reinforcements in order to avoid another Zaatcha. You must act quickly and not leave time for the enemy to organize its very considerable capabilities. Let me tell you that the enemy is in a stage of mobilization under the leadership of Si Ennâimi.

As for the issue of barley supplies, it is not a concern for now, as they are sufficient for the next ten days.

I am stationed 1,800 meters from the city headquarters of Rafed El Ayoun, where calm prevails and no fighting occurs at night. I do not think the men of the Sharif will attempt to advance toward the mountains; rather, we must force them into resistance inside the city itself. The battalions of Major Pein must understand that the city of Laghouat is our objective, and that we are facing an available opportunity. If we succeed, only one more step will remain for us to control the South.

I await your effective response to these developments, and it would be best if you came personally to lead these operations. Please accept, General, my sincerest greetings.” National Overseas Archives in Aix-en-Provence, Marseille – France Collection: General Government of Algeria (GGA) Box: 8X417 (Mustafa, 2017, pp. 72-73-74)