

Representations of Algeria's Image in German Travel Literature:

J.O. Hebenstreit and Heinrich von Maltzan as Case Studies

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Abstract

In recent years, travel literature has garnered increasing scholarly attention due to the cultural and epistemic insights it offers into peoples' perceptions and their representations of the Other. This literary genre rests upon diverse methodological foundations, most notably those related to imagology, which is concerned with the study of stereotypes and the representations of societies as constructed by writers and travelers. Within this framework, the present paper examines the image of Algeria as portrayed by German travelers, drawing upon multiple textual samples in an attempt to uncover their underlying significations, assess the extent of their correspondence with Algerian reality, and identify the intellectual and cultural frameworks underpinning the German travelers' construction of the Algerian Other.

Among the most prominent German travelers who visited Algeria and recorded their observations are J.O. Hebenstreit and Heinrich von Maltzan, both of whom offered in their writings a composite image of Algeria oscillating between admiration and fascination. The central research question may thus be formulated as follows: How was the image of the Other represented in the writings of the German travelers Hebenstreit and Heinrich von Maltzan? What intellectual and cultural frameworks did they adopt in constructing the image of the Algerian Other? And to what extent did these representations correspond to the reality of Algerian society?

Keywords: German travelers; Algeria's image; representation; Hebenstreit; Heinrich von Maltzan.

First: Introduction

Travel literature constitutes one of the literary genres that form a major tributary of world literatures and comparative studies, owing to the scenes and images that travelers endeavor to convey through their journey, journeys that harbor within them multiple

dimensions and objectives grounded in the cultural and ideological reference systems of the self. The travel narrative thus remained attentive to various manifestations of cultural, social, and religious life, as well as to all that contributes to shaping the particularity of societies. Within this context, the East -both its Mashriq and Maghreb- received remarkable attention in travel writing, having long been regarded as the West's enduring antithesis across the centuries.

Numerous European travelers flocked to it, and their travel accounts achieved wide renown. Throughout past centuries, Algeria was a destination for many travelers, particularly Germans, who published letters and memoirs recounting their journeys to Algeria and their relations with its inhabitants. They addressed its religious, social, political, and cultural issues; described its landscapes and cities; and examined the customs of its people. They offered representations that varied in their historical and scholarly value, for *«their works have been considered primary sources whose importance -and at times essential, at other times complementary role in the construction of historical fact- no fair-minded researcher can deny»*¹.

Some limited themselves to presenting a descriptive image, while others sought to recount its historical past, since most German travelers did not compose their books on Algeria out of love for it or in defense of its rights; rather, most of them-especially in the early period-intended them to serve as guides for their compatriots who wished to emigrate to Algeria².

Among the Westerners who had an extensive engagement with travel to Algeria during the period of Ottoman rule was the German traveler Hebenstreit.³

Second: The Significance of Travel Literature in Representing the Image of the Other

Travel literature is intrinsically linked to the phenomenon of journeying and mobility. Its significance lies in the interaction between what the traveler observes and what the reader's imagination reconstructs. The axis of this genre is the personality of the author and the immediacy of his experience, his description of what he encounters in the course of his travels, and the emotions he experiences before the landscapes he traverses and the conditions of the countries he visits. In all this, *«he expresses himself, his emotions, and his point of view on every matter»*⁴.

Since the journey constitutes a comprehensive vision of the various issues addressed by the traveler during his visit to a given country, travel accounts thus become among the foremost sources for the formation of images. No journey is devoid of a conception of the Other, for *«migrants and traveling writers have had a great merit in shaping these ideas. They are the ones who convey to their nations, and describe in their literature, the images of what they have witnessed in other lands»*⁵.

From this perspective, imagology constitutes one of the fields of comparative literature, being the discipline devoted to the study of the literary image (imagologie). No comparative study is devoid of an examination of the image of the Other in various national literatures. According to Majda Hammoud, it is «*a literary expression derived from two cultural systems belonging to two different places: the place where the image originated -that is, the country of the observer- and the place represented by the image- that is, the country observed*»⁶.

Through this concept, it becomes evident that the travelers' movement to other countries enabled them to articulate their visions, observations, and positions toward the lands they visited. Hence emerged the pressing need to investigate the image of the self as perceived by the Other.

In this regard, Simon Jeune clarifies the relationship between the image of peoples and comparative literature, stating: «*The influence of which we shall speak is different, for it is not of the same kind; it is no longer a literary work that exerts influence, but an entire people, a whole country that produces the effect, and the writers of another people receive the image*»⁷.

The search for the Other, the unveiling of its image, or the attempt to become acquainted with its culture and thought, is an idea that touches the human being from within. Travel literature is among the richest literary productions in its material, contributing to an understanding of the Other and to assessing the extent of possible communication between the inquiring self and the Other situated within the realms of ambiguity. Journeys have constituted the gateway from which many perceptions, judgments, and representations of the Other have emerged. The aim is not merely to describe the Other or to delineate the features of its life, but to read the Other in the mirror of the self, for «*the study of the image of one people in the literature of another reflects an awareness of the self and the world, and contributes to enhancing understanding among peoples*»⁸. The relationship between the self and the Other is thus one of role exchange across periods of time, at times dominant, at times dominated.

Travel literature plays a significant role in delineating the contours of the image of the Other, even if that image is at times incomplete or imprecise. Since acknowledging the legitimacy of human difference constitutes one of the foundations for establishing relations with the Other on the basis of communication, dialogue, and mutual acquaintance, travel accounts «*contribute to shaping the image of one nation in the literature of another, thereby revealing the nature of the relationship prevailing among nations and peoples. Undoubtedly, a state of hostility generates a negative image of the Other, which nations strive to justify and to construct from various elements; in such cases, the enemy is reduced to a stereotypical image expressed with intensity and precision. Conversely, a state of admiration gives rise to a bright and positive image*»⁹.

It follows from this conception that the image the self draws of the Other may assume either a negative or a positive orientation, depending on the impression formed within the imaginary of the self regarding the Other. The careful observer who examines the image constructed by the self of the Other will discern that it is «*a strange and heterogeneous mixture of emotions and judgments*»¹⁰.

It thus becomes clear that the grounding of travel narratives in the minutiae and circumstances of the Other's life renders them among the most capable media for representing the Other.

Third: The Image of the Algerian Other in the Journey of J.E. Hebenstreit

The German traveler J.O. Hebenstreit (J.E. Hebenstreit) visited Algeria, Tunisia, and Tripoli in the first half of the eighteenth century. His journey took the form of letters addressed to the Polish king who had commissioned him to lead a scientific mission to North Africa, with the aim of identifying the plants and animals of that region and collecting specimens for the benefit of the royal court. He succeeded to a considerable extent in accomplishing this task, «*for the German scholar was able to win the confidence of the rulers of Algeria and their aides, thereby securing favorable conditions that enabled him to obtain what he sought in his exploratory scientific mission, particularly in Algeria*»¹¹.

He arrived in Algeria on 16 February 1732 by order of King Augustus II, with the objective of acquiring rare animals and plants. Hebenstreit proceeded to meet the Dey, Kurd Abdi Pasha, who promised him protection after learning of the purpose of his journey. J.E. Hebenstreit expressed his admiration for the inhabitants of the city of Algiers, whether Arabs or Turks, noting that they showed respect to all who practiced medicine or herbal healing.

In his account, the traveler points out that the inhabitants of the Regency of Algiers were not of a single origin. Government authority was in the hands of the pure Turks, while the Kouloughlis were, according to Ottoman custom, considered subjects of the Sultan; they were «*a group born of Turkish fathers and Algerian mothers*»¹² and were not permitted to occupy the highest ranks in the state. The Hadar (urban dwellers), as the original inhabitants of the city, had been subjected by the Turks to a condition of absolute dependency; their property was liable to confiscation for the slightest offense against the Turks. They worked as laborers and merchants. As for the tribal populations, they settled in the countryside, engaging in agriculture away from the city. There were also Arabs inhabiting the Atlas region who were not regarded as submissive subjects, for they resisted the soldiers of the mahalla.¹³

The city of Algiers was likewise populated by a considerable number of Jews. According to the translator of the journey, they constituted an important community due to their large numbers and their control over commercial activity. «*Jewish families in Algeria*

were not confined to trade alone; their influence extended into the sphere of politics»¹⁴. Each of them paid a tax estimated at two riyals per month.

Here, the traveler presents a general image of the various groups inhabiting the Regency of Algiers, indicating the status of each and the principal activities associated with them. The population of Algerian society thus consisted of diverse ethnic groups living in relative harmony under Turkish rule. Despite the Algerians' profound adherence to their religion, they respected those who professed other faiths or beliefs different from their own, such as Judaism and Christianity, an attitude that may be described as religious tolerance. As Laugier de Tassy observes, «*In the religious sphere, we find the finest and most admirable quality to be tolerance, and this tolerance exists in Algeria*»¹⁵.

Fourth: The Image of the Other and Social and Cultural Particularity

4.1 Customs, Traditions, and Belief

The social life of the inhabitants of the city of Algiers possessed its own distinctive character during the Ottoman period. This distinctiveness may be closely discerned in their customs, traditions, and patterns of living. Through his journey, Hebenstreit became acquainted with many of the Algerians' customs and traditions, forming an image of them while also consulting the writings of the majority of European travelers, consuls, and clergymen. He sought to correct that image whenever the opportunity allowed, stating: «*During this journey, I had the opportunity to acquaint myself with the conduct and customs of this country, which I shall present here in order to rectify the information of Marmol, d'Aubigné, and Tassy in what they wrote about the Regency of Algiers*»¹⁶.

Hebenstreit was known for his skill and prudence in dealing with the rulers of Algiers during his exploratory mission, which the translator Saadouni described as «*closer to balance and more inclined to objectivity in presenting a truthful image of Algeria politically, civilizationally, and socially*»¹⁷.

The German traveler portrays the morals of the Algerian Other in an objective manner that contradicts the stereotypical image long propagated in the West, confined to the notion of barbarous savages devoid of religion and ethics. He writes: «*This country, the Regency of Algiers, is commonly referred to by writers as Barbaria or the land of the savages; according to the meaning of this term, it would signify that it is inhabited by fierce and brutal people, which we consider contrary to the truth. The majority of the inhabitants of this country must be judged fairly, for they are far removed from savagery, they esteem foreigners, and they show an earnest desire to cooperate with them*»¹⁸.

It appears that the German traveler's contact with the Algerian Other revealed to him an image that refuted the characterization of savagery, contrary to the attributes of backwardness, primitivism, and brutality that had been disseminated in the writings of certain

European travelers who visited Algeria and contributed to shaping its image. That image, however, was not truthful, as it assumed a distorted colonial form.

Western centrism was grounded in a set of cultural perceptions that generated a dichotomy between West and East. Despite this positive image, free from racial prejudice, *«the West's intellectual openness toward the Other remains fragile and excessively recent; consequently, it can hardly nourish hope for the future, by which I mean the hope for a future in which the Other will be regarded as a respected person, equal to ourselves, or as a people endowed with all material and moral rights just like the peoples of the West»*¹⁹.

The traveler continues to convey images suggestive of the nobility and virtuous morals of the Algerians, rooted in Islam, which calls for good conduct among members of the same society and even toward Christian captives. *«The customs and traditions of Algeria are determined by the precepts of Islamic law... In this regard, I compared the state of misery endured by the Algerians in Marseille with the situation of Christian captives in North Africa: the former can scarcely drag their heavy chains, whereas the latter -the Christian captives in Algeria- spend their days free in exchange for paying a sum of money each month... In this atmosphere, all in Algeria enjoy freedom of belief»*²⁰.

A careful reading of the image transmitted by the traveler reveals a marked contrast between the two societies in terms of social relations, the treatment of captives, and the tolerance and generosity of the Algerian Other manifested in religious coexistence free from fanaticism. The traveler also recorded the celebration of the feast in accordance with Algerian customs and traditions: "At the end of the month of Ramadan and with the advent of 'Id al-Fitr, the Dey orders the firing of cannons to announce the arrival of the feast."

Turning to another dimension of social life, namely women, the traveler presents images of the Algerian woman in view of the role she plays in the construction of society, as she is an indispensable element. *«Most of the customs practiced by the Algerians are fundamentally based on laws, and there is nothing that would surprise the European, such as the absence of women from public life and their extreme modesty; they do not walk in the alleys without a veil»*²¹. In this passage, the Algerian woman appears as religious and committed to the teachings of Islamic law that call for chastity and modesty. The traveler is aware that women in Islamic societies are accorded particular care and are surrounded by a set of laws that guarantee their protection and preserve their dignity, something that women in his own society lack.

The traveler does not stop at this point, but continues to transmit images reflecting the moral elevation of the Algerian Other. The Algerians are described as *«zealous followers of the Messenger Muhammad, peace be upon him, who disapprove of those who incline toward 'Ali, and who generally perform the pilgrimage to Mecca... Pious Muslims abstain from drinking wine»*²². This reflects, from a positive perspective, the European self's awareness of

the religious specificity of the Algerian Other, noting their disapproval of certain sectarian tendencies and their commitment to abstaining from wine. Yet the traveler also refers to a group of non-pious individuals who do not refrain from drinking alcohol, stating: «*After abstaining from wine throughout the month of Ramadan, they resume drinking with the arrival of 'Id al-Adha*»²³.

The traveler thus presents an image that reflects a phenomenon that existed and continues to exist in Muslim societies. It would be unreasonable to assume that all members of society are pious; he did not intend to offer a distorted or negative portrayal of Muslim Algerian society, but rather conveyed the reality as he observed it.

Similarly, the German traveler Heinrich von Maltzan underscores the Algerian's attachment to his traditions, stating: «*The French despised the natives to the utmost degree, which led them to neglect any serious study of their customs and traditions... When one has dealings with people who cling to their customs and traditions to the point of fanaticism, as is the case with these tribes, one must remember that any infringement upon these sacred traditions may turn a friend into a sworn enemy; yet it is difficult for the French to concern themselves with the characteristics of the people they oppress*»²⁴. It is evident that the German traveler was attentive to these superficial perceptions and pointed them out on several occasions, seeing among the errors and arrogance of the invaders their inability to distinguish and discriminate properly, which led them into practices revealing their propensity toward violence against an unarmed people.

In other scenes, the traveler highlights the strong ties between human beings and their original environment, reflected in the diversity of architectural forms and daily modes of life that distinguish each society from another. Such differences may express a particular cultural identity or a refusal of external influences, whether originating from the West or resulting from interaction with colonizers, thereby producing practices and patterns that embody the specificity of place. This appears in his account: «*We spent the first night on our way to Mascara in the tents of the Ouled Mimoun tribe at Sidi Abdallah, and we lodged in the guest tent. However, we had-much to my discomfort- to sleep on the ground, which fortunately was dry, as there was neither carpet nor mat. A modest supper was served to us, consisting of kesra and milk, and the tribal chief sat with us...*»²⁵. This passage reflects the mode of life of the inhabitants at a particular historical moment.

4.2 Social and Cultural Traits of Arabs and Berbers

Hebenstreit arrived in the city of Blida, located 48 kilometers from Algiers. He stayed with the governor, dined with his companions, and observed the warmth of the reception and the generosity of the Arabs, who spared them the trouble of seeking provisions: «*The requirements of food and other travel needs no longer preoccupied us, for the inhabitants of*

those regions, both Berbers and Arabs, provided us with more than sufficient quantities of food prepared according to the customary manner of that country»²⁶.

Food is closely linked to customs and traditions, and the etiquette of its presentation varies from one people to another. The traveler praises the Algerian -whether Berber or Arab- portraying him as generous and unstinting toward his guest. Hospitality is among his inherent virtues and deeply rooted traits. This prompted the traveler to distribute some of the medicines he had prepared beforehand among the inhabitants as a gesture of gratitude and reciprocation.

4.3 The Image of the Cunning/Rebellious Other

The German traveler did not confine himself to positive depictions; he also portrayed the Algerian Other in what he perceived as negative aspects, such as the issue of paying taxes to the Ottoman governor, where the Algerian appears rebellious and cunning. He states: *«These nomadic Arabs are accustomed to fleeing to the desert when the time for paying the tax approaches; for this reason, the Dey of Algiers would dispatch the troops known as the mahalla to their regions at harvest time in order to collect it»²⁷.*

In this travel account, the Bedouin Algerians appear in the image of cunning and defiance toward Ottoman authority, seemingly unconvinced by the taxation system imposed by the Ottoman administration.

In his book, Heinrich von Maltzan recounts several incidents from which the colonizer derived judgments of cunning and deceit against the colonized Other, merely because of his adherence to his beliefs, his refusal to dissolve into the colonizer's culture, and his persistent effort to preserve his religious and intellectual identity. This is evident in his account: *«There was a French cook who harbored a ridiculous aversion toward Algerian youths and claimed to have justification for his hatred of the Arabs: one of them had deceived him in a manner he could hardly forget, though he himself was the wrongdoer. He recounted the supposed injustice of the Bedouin toward him: the cook had wagered that he would induce an Arab, by trickery or bribery, to eat pork, which the Qur'an, as is well known, forbids. To win the wager, he invited an inhabitant of a nearby village to the Hôtel Saint-Cloud, where he served him a meal including what appeared to be a roasted chicken. In reality, it was a counterfeit chicken, consisting of chicken bones artfully covered with pork. The cook assumed that the Arab would not detect the deception, for chicken is lawful to him. Yet he erred in this last point: although Arabs may eat chicken, they do not eat what is slaughtered by unbelievers. Thus, the Arab consumed everything served to him except the chicken»²⁸.*

This passage reveals the Algerian's resistance to attempts at erasing his memory and spirit in their various forms, including the obliteration of all that is connected to the homeland. Yet his attachment to the sacred remained steadfast, despite differences in interpretation. Such attachment constituted one of the principal forms of resistance that preserved him from the loss of identity and from dissolution into the Other.

Fifth: The Image of the Other and the Splendor of Urbanism

5.1 The City's Buildings and Houses

Architecture flourished and developed in the capital, Algiers, during the Ottoman period. It was distinguished by the abundance and diversity of its buildings, for urban form constitutes one of the manifestations of the Other's identity. The traveler depicted the places he visited or passed through during his journey to Algeria, describing the city's houses, which won his admiration: *«They are orderly and well built for their type; in their construction care is taken to ensure that each part of the house is separate from the others, particularly the inner quarters, so that the women remain secluded and cannot be seen by anyone... One observes in the houses flowers, plants, and fine furnishings, and the manner in which they are maintained indicates on the inhabitants' adherence to rules of cleanliness and order»²⁹.*

From this image presented by the traveler of the Algerian Other, one discerns an objective outlook. His description was not confined to the city alone; he also offered a portrayal of rural dwellings, which he deemed very comfortable for habitation, their beauty enhanced by the view of orange groves spread around them.

Despite his European upbringing amid civilizational advancement and the availability of the means of comfort, he does not conceal his admiration for the Islamic architectural style and for the Algerians' manner of living, acknowledging that they are an orderly people committed to the principles of cleanliness. The concern for female modesty likewise accounts for the scarcity of windows in houses, with their isolated inner quarters.

Across various historical stages, the colonizer has sought to efface all signs indicative of identity, aiming to eliminate the foundations upon which collective memory rests. Urban form -through its connotations of place, image, construction, dress, skin color, facial features, and designations- has been among the foremost of these components targeted, directly or indirectly, in order to weaken the sense of belonging to a dispossessed land and to impose a different identity distinguishing one people from another on multiple levels. This is evident in the words of Heinrich von Maltzan: *«The city of Skikda was an ideal city, one that hundreds of French officials in Algeria would have wished for; it was a modern French city. There was no urban house with its airy arcades, no Arab courtyard with its beautiful columns, no galleries of Eastern character, no mosque, no minaret; the conquerors had preserved nothing that testified to the creative genius of the natives»³⁰.*

The manipulation of such signs, through their distortion, recoloring, and forcible subjugation, may have been more perilous than the policies and ideologies implemented during certain periods of Algeria's history. The same scene is repeated in his description of the city of Oran: «*Oran, the capital of the province bearing the same name, could, judging by the nature of its buildings, be in Europe without one perceiving anything strange about it. Nowhere in Algeria has a city lost its Arab character as Oran has*»³¹.

This passage reveals an attempt at effacing identity and alienating the Other, through the traveler's perception of Oran as an urban space profoundly shaped by the European model, to the extent that it could, in his view, merge seamlessly into the European sphere without evoking any sense of difference or strangeness. His judgment rests primarily on the architectural forms and urban pattern he observed, where European features predominated at the expense of traditional Arab characteristics. By asserting that Oran "lost its Arab character," he advances a conception that links cultural identity to the urban dimension, as though architecture were the standard for determining a city's civilizational belonging. The quotation likewise discloses an implicit comparative vision between East and West, marked by a Eurocentric inclination that regards resemblance to Europe as a sign of civilization and difference as an index of strangeness or inferiority -an aspect of the representations of the "image of the Other" in travel discourse.

5.2 The Fortifications of Algiers and the Image of the Resistant/Defiant Other

The traveler extols the strength of the city of Algiers, considering it among the most important and powerful cities of Africa. The historian Mouloud Kacem Naït Belkacem notes: «*Algeria ranked among the foremost great powers, dignified in stature; even the slightest step it took resonated -and what resonance!- its word being decisive*»³². Hebenstreit likewise affirms that it «*faced at all times the armies of the mightiest states*»³³, reflecting his awareness of Algeria's history and its continual confrontation with the armies of powerful states coveting its wealth, given its strategic position in the Mediterranean basin.

The city was built upon a mountainous slope, rendering its alleys terraced and rising one above the other. This gradation, combined with the pristine whiteness of its houses overlooking the sea, endowed it with a distinctive aspect. «*Its harbor consists of a very strong fortress known as Bordj el-Fanar. Other towers defend the city of Algiers, such as the Fort of the Emperor and two others on the seashore, along with three smaller ones equipped with artillery. From the sea, the harbor is relatively secure; from the landward side, it is defended by towers, the New Tower, Bab Azzoun Tower, and Bab el-Oued Tower, and the city itself is fortified by virtue of the walls and trenches surrounding it*»³⁴.

Such fortification stemmed from the fact that the city had long been a target of invasion across the ages. The traveler was thus led to describe the government's defensive preparations and the valor of the Algerian Other in response to the campaign launched by the

Spanish fleet against the city of Oran, stating: «*From those measures, it became evident to us that the Algerians lack neither the desire to defend themselves nor the means to resist fiercely. We must therefore render justice to this people, and especially to the Turkish garrison, acknowledging that they fight desperately in defense of themselves and display bravery in confronting any attack to which they are subjected; this has earned them prestige*»³⁵.

The travel narrative thus represents the Algerian Other in the image of resistance and struggle, characterized by courage and boldness, never hesitating to defend himself regardless of the strength of the aggressor. The traveler also underscores the bravery of the Ottomans present in Algeria, who differed little from the Algerian Other in confronting any assault that might harm them or their possessions.

Among the images transmitted by the traveler are the Roman remains and the traces left by historical events. Most of the contours of this image were drawn by Europeans, especially travelers, in their exploratory journeys to Algiers during the Ottoman presence. He writes: «*Its ancient history is attested by the presence of beautiful Roman aqueducts that still fulfill the purpose for which they were built, conveying water to the city from the neighboring mountain... Were it not for the need for the services provided by these aqueducts, their features would long ago have collapsed into ruins, owing to the inhabitants' indifference to these antiquities*»³⁶.

It appears that the traveler reproached the Algerians for damaging the ruins, as though they lacked the slightest appreciation for preserving artistic heritage, perhaps because these monuments once embodied the civilizational strength of their forebears, whose architectural superiority continues to bear witness to itself to this day.

Sixth: The Image of the Other and the Aesthetics of Nature

For Hebenstreit, Algeria was not merely a living ensemble of customs, traditions, historical monuments, and human relations; it also offered luminous, radiant landscapes, enchanting nature, and breathtaking scenery. He observes: «*The outskirts of Algiers are mountainous and present vistas that bring joy and delight to the soul, interspersed with fertile valleys. One can observe numerous gardens containing grapevines, orange trees, almond trees, and other fruit-bearing as well as non-fruit-bearing trees, such as cypresses*»³⁷.

After spending several days in Annaba, he decided to proceed to Constantine to examine the historical monuments there. Along the way, he was captivated by natural scenes, which he described as remarkable. Indeed, the natural beauty of Algeria across all its provinces enchanted the Western Other, as the traveler presented a vivid and enduring image in the European imagination of the East as a source of magic, allure, and beauty: «*Thus the East remained a mere space upon which romanticized visions were projected*»³⁸.

Conclusion

- The field of *Imagologie* or the study of images has become a rich arena for comparative research, given the cultural, intellectual, social, and religious significances embedded in images. It brings us closer to understanding the Other and deepens our awareness of them. Its impact grows with the multiplicity of media through which images are received and the diversity of communication channels, as well as through cultural exchanges between Self and Other via trade, wars, Orientalist scholarship, translation, and travel, all of which played a pivotal role in conveying the image of the Other in full detail.

- Hebenstreit, when consulting the writings of European travelers, encountered stereotypical images that diverged from reality, which had molded the Algerian Other into distorted representations. Whenever opportunities arose, he attempted to correct this image to a significant degree, an adjustment that invariably results from increased cultural interaction and exchange.

- During the Ottoman period, Algerian society adhered closely to its religious teachings and ethical values, projecting the Algerian Other as tolerant, honorable, and devout. These values were deeply rooted in the society, reflecting respect for others, generosity, and hospitality. Women appeared as chaste, devout, and captivating, their femininity embodying the enchantment and allure of the East.

- Like other Europeans, travelers were drawn to and fascinated by Roman monuments, seeing them as part of the legacy of the great Roman Empire and an element of European identity.

¹ Nasser Eddine Saadouni, *Algerian Papers: Studies and Research on the History of Algeria during the Ottoman Era*, Dar al-Gharb al-Islami, Beirut, 1st ed., 2000, p. 63.

² Abu al-'Id Dudu, *Algeria in the Works of German Travelers (1830–1855)*, National Book Foundation, Algiers, 1989, p. 8.

³ A German physician and botanist from the city of Neustadt an der Orla, located in the Saxony region of Germany.

⁴ Ibn 'Uthman al-Maknasi, *Al-Iksir fi Fikak al-Asir*, ed. Muhammad al-Fasi, Publications of the University Center for Scientific Research, 1965, p. 1.

⁵ Muhammad Ghunaymi Hilal, *Comparative Literature*, Dar al-'Awda, Beirut, 3rd ed., 1983, p. 420.

⁶ Majda Hammoud, *The Image of the Other in Arab Heritage*, منشورات الاختلاف, Algeria, 1st ed., 2010, p. 10.

⁷ Simon Jeune, *Littérature générale et littérature comparée, essai d'orientation*, Lettres Modernes, 1968, p. 49.

⁸ Muhammad Ghunaymi Hilal, *Comparative Literature*, p. 346.

⁹ Yusuf Bakr & Khalil al-Shaykh, *Comparative Literature*, Arab United Company for Marketing and Supplies, Cairo, 1st ed., 2008, p. 210.

¹⁰ Said bin Said al-Alawi, *Europe in the Mirror of the Journey: The Image of the Other in Contemporary Moroccan Travel Literature*, Ru'ya Publishing and Distribution, Cairo, 1st ed.,

2012, p. 15.

¹¹ Hebenstreit, *Journey to Algeria, Tunisia, Tripoli*, trans. Nasser Eddine Saadouni, Dar al-Gharb al-Islami, Tunis, n.d., pp. 12–13.

¹² Hebenstreit, *Journey to Algeria, Tunisia, Tripoli*, p. 29.

¹³ The term designating troops moving through rural areas, in contrast to the nuba, referring to soldiers stationed in forts and barracks.

¹⁴ Ghazali Abdelali, *The Image of Algeria in Western Travel Sources during the Ottoman Period: Hebenstreit's Journey as a Model*, p. 113.

¹⁵ *Abd al-Rahman ibn Muhammad al-Jilali, Modern History of Algeria, vol. 3, Dar al-Thaqafa, Beirut, 1980, p. 518.*

¹⁶ Hebenstreit, *Journey to Algeria, Tunisia, Tripoli*, p. 21.

¹⁷ Ghazali Abdelali, "The Image of Algeria in Western Travel Sources during the Ottoman Period: Hebenstreit's Journey as a Model," *Mediterranean Dialogue Journal*, vol. 9, no. 1, March 2018, p. 112.

¹⁸ Hebenstreit, *The Journey of the German Scholar Hebenstreit to Algeria*, p. 25.

¹⁹ Mohammed Arkoun, *Toward a Comparative History of Monotheistic Religions*, Dar al-Saqi, Beirut, 1st ed., 2010, p. 339.

²⁰ Hebenstreit, *Journey to Algeria, Tunisia, Tripoli*, p. 46.

²¹ *Ibid.*, p. 47.

²² *Ibid.*, p. 21

²³ *Ibid.*, p. 21.

²⁴ Heinrich von Maltzan, *Three Years in Northwest Africa*, translated by Abu al-Eid Dudu, Société Nationale d'Édition et de Diffusion, Algiers, 1978, p. 117

²⁵ Heinrich von Maltzan, *Three Years in Northwest Africa*, translated by Abu al-Eid Dudu, Société Nationale d'Édition et de Diffusion, Algiers, 1978, p. 67.

²⁶ *Ibid.*, p. 58.

²⁷ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, pp. 32–33.

²⁸ Heinrich von Maltzan, *Three Years in Northwest Africa*, translated by Abu al-Eid Dudu, Société Nationale d'Édition et de Diffusion, Algiers, 1978, pp. 21–22.

²⁹ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 37.

³⁰ Heinrich von Maltzan, *Three Years in Northwest Africa*, translated by Abu al-Eid Dudu, Société Nationale d'Édition et de Diffusion, Algiers, 1978, p. 211.

³¹ Heinrich von Maltzan, *Three Years in Northwest Africa*, translated by Abu al-Eid Dudu, Société Nationale d'Édition et de Diffusion, Algiers, 1978, p. 26.

³² Mouloud Kassem Naït Belkacem, *Algeria's International Personality and Global Prestige before 1830*, vol. 2, Dar El Oumma, Algiers, 2012, p. 339.

³³ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 35.

³⁴ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 35

³⁵ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 60.

³⁶ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 65.

³⁷ Christian Gottlob Habenstreit, *Journey to Algiers, Tunis, and Tripoli*, p. 65.

³⁸ Mohammed Arkoun, *Towards a Comparative History of Religions*, p. 325.