



Epidemiological and Social Implications of the 1945 Bon Famine: A Sociological Study - Touat Community as a Model

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Abstract:

The Touat community experienced during the famine period starting from the year 1943 a series of human and natural disasters. Due to the severity of their manifestations, people sold their possessions and livelihoods, so the causes of the famine were driving the population from the countryside to the cities. Consequently, the cities experienced difficulty in feeding through the connections enacted by the colonizer in what was termed "the year of the Bon," so the manifestations of dealing with the Bon were linked to contents: famine, colonialism, locusts, diseases. The conditions of the population deteriorated, so they resorted to foraging and satisfying hunger with what they found on the ground from herbs, in the shadow of the failure of the supply system. From mid-1943 to the end of 1947, the manifestations of famine intensified on the population, so they found nothing to eat, and were afflicted with nutritional poverty, which resulted in the spread of infectious diseases.

The question posed: How did the people of Touat in the year of the Bon 1945 deal with these destructive effects of disasters: locusts, famine, colonial forces, diseases? And to what extent did this affect the cohesion of the social structure?

Keywords: Year of the Bon, epidemic, selfishness, anomia, social stigma.

Implications épidémiologiques et sociales de la famine de 1945 : une étude sociologique - La communauté Touat comme modèle

Résumé :

La communauté Touat a connu, pendant la période de famine qui a débuté en 1943, une série de catastrophes humaines et naturelles. En raison de la gravité de leurs manifestations, les gens ont vendu leurs biens et leurs moyens de subsistance, de sorte que les causes de la famine ont poussé la population à quitter les campagnes pour les villes. En conséquence, les villes ont connu des difficultés pour se nourrir en raison des liens établis par le colonisateur dans ce qui a été appelé « l'année du Bon », de sorte que les manifestations liées au Bon étaient liées à des contenus : famine, colonialisme, criquets, maladies. Les conditions de vie de la population se sont détériorées, si bien qu'elle a dû se résoudre à chercher de la nourriture et à satisfaire sa faim avec ce qu'elle trouvait sur le sol, notamment des herbes, dans le contexte de l'effondrement du système d'approvisionnement. De la mi-1943 à la fin de 1947, les manifestations de la famine se sont intensifiées sur la population, qui ne trouvait plus rien à manger et souffrait de malnutrition, ce qui a entraîné la propagation de maladies infectieuses.

La question posée était la suivante : comment les habitants de Touat ont-ils fait face, pendant l'année du Bon 1945, aux effets destructeurs des catastrophes : criquets pèlerins, famine, forces coloniales, maladies ? Et dans quelle mesure cela a-t-il affecté la cohésion de la structure sociale ?

Mots clés : *Année du Bon, épidémie, égoïsme, anomie, stigmatisation sociale.*



Introduction:

The characteristics of the famine of the year of the Bon 1945 or the year of the locusts - according to the popular memory that we drew from those who lived through the event or contributed to it - began from the end of the First World War (1920-1921) to intensify its economic roots in the year (1929-1938), which was represented in the global economic crisis. As soon as the Second World War began to emerge, the world entered a more severe and deeper phase that encouraged Third World countries to demand independence and freedom. And from the beginning of the year (1944 to 1945), the global economy entered a phase of total stagnation and recession, for the colonizing and colonized countries. Popular memory retains many distinctive signs during this period, most of which suggest that an event will occur, including: shortage of agricultural crops among the locals. Reduction of agricultural areas due to wars. Intensification of colonial restrictions on the locals and mobilizing them in mobilization camps. Increase in internal and external migrations to northern cities in search of livelihoods. Spread of locust swarms during the days (of dates). The manifestations of the Second World War were reflected on pastoral and agricultural activity and affected the economic and social structures as a result of the conditions that France is experiencing as it emerges from its defeat with the Germans.

In order to study this problem, the following questions must be posed :

- What are the causal motives for the spread of the famine pandemic of the year of the Bon 1945?

- Did the food alternatives adopted by the inhabitants of the Touat regions reduce the destructive effects of the 1945 famine?
- What are the negative consequences of the famine on the health of the population? And what is its relationship to the spread of infectious diseases, and the increase in the number of deaths?

This study has been divided into three main titles:

- Explanation of the study's concepts.
- Interrogation of some documents related to the famine of the year of the Bon 1945.
- Interrogation of popular memory about the epidemiological implications of the famine of the year of the Bon 1945.

In this study, we relied on the descriptive method, where data and information were collected from a group of books and researches written about the year of the Bon 1945. In addition to relying on the participant observation technique within a sample that lived through the events of the year of the Bon, and the manifestations of the famine, so they informed us about the details related to the implications (social, psychological, economic, hydrological, epidemiological, pathological). It came as a "random incidental sample" of seven individuals. Relying on popular memory to collect field study data, their tongue says (to our breakfast we do not have dinner, and to our dinner we do not have breakfast, and many days we do not eat, we tie our bellies with stones, and drink water from the pond, so the neighbor flees from his neighbor, and the provider fears the question of the children, until God relieved us in the year 1949). As for the spatial field, we will focus on the Jerid line, which includes the state: Naama, Bechar, Tindouf, Adrar in



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the period between (1943-1949). This field study falls within the framework of an investigation and tracking of the remnants of popular imaginations for such events that occurred, the purpose is to show how the population avoided the negative effects of those disasters that afflicted humans, animals, and the environment.

1. Explanation of the study's concepts.

1.1. The Year of the Bon:

This year extended between the year 1944-1945, during which the inhabitants of the Touat regions suffered famine and epidemics due to the loss of provisions, drought, and the effects of the economic crisis that afflicted the world, especially those countries emerging from the Second World War, victorious or defeated, so the colonial forces resorted to adopting the Bon to distribute food materials in installments, and adopted the supply system as a phenomenon to meet the needs of the locals for food materials, but inwardly it was adopted to count the population and possessions of productive agricultural lands, and build a backend base that replaces the colonizer in its administrative conditions (Asrifi, 2012, page 12). For clarification, the year of the Bon did not give the population the full right to obtain food materials for free as promoted in the first stage. The Bon grants the individual the right to stand in long queues in front of material stores to acquire them in exchange for the cutting that resembles (the postal stamp).

France imposed in the cities a new consumption system known (as supply by Bon) by which the population feeds by presenting Bon papers, the origin of the name came from the French word (Bon) which is a special receipt

pronounced by the population (Bu) known for its green color granted to each head of family, presented every week to obtain provisions or what is locally called (Ravitaillement). The Bon contains (sugar, tea, oil, coffee, ready-made clothes, linen fabrics, shoes). The colonial authorities assigned tribal sheikhs, palace leaders, and their presidents to distribute food supplies, so they set up special notebooks or supply cards with different colors and numbers, some related to oil, eggs, sugar, tea, coffee, soap, vegetables like potatoes, and fuel, and some related to clothes, fabrics, and linen (fabrics) of different types: woolen, cotton, linen, and threads. The supply was distributed to stores according to neighborhoods, alleys, palaces, kasbahs. The supply administration deliberately changed the color of the card every six (06) months, and each cutting is valid for acquiring one material only. And the one who fails to receive is deprived of the material.

1.2. The Epidemic:

It is a sudden spread of a disease in a geographical area above its usual rates, for example, the Black Death epidemic during the Middle Ages, and the Corona pandemic (Covid 19) in the modern era, and the spread of SARS disease, and bird flu. People were afflicted with the famine pandemic of 1945, resulting in epidemics and infectious diseases, among those epidemics: the plague that swept the southwestern Oran in 1945 due to rats and famines, and what resulted from it in the death of people (Al-Bir, 1981, page 35). The epidemic is a pathological condition that occurs when a large number of people in a community are afflicted with a certain disease at the same time, and it has many causes, including:



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- Spoilage of foods and drinking stagnant foul water, spread of germs, such as: Covid 19, natural disasters and wars that lead to epidemics through contamination of water and air, spreading skin diseases.

On March 13, 1961, France launched its nuclear tests "Berghen" so the rays of the blue gerbil spread, and their radioactive effects still harm the population to this day. The epidemic may turn into a pandemic through the following factors:

- Appearance of viruses in animals: a study was conducted in 1988 on milk (camels) of Reggan, and quantities of radiation were found in it as a result of the explosions.(1962-1961)
- Appearance of infections on humans: as is the case with the inhabitants of the municipality of Reggan, they were afflicted with asthma, granular conjunctivitis, as well as congenital deformities in newborns. Palm trees and land do not yield dates or large crops, so the epidemic becomes a pandemic when it encompasses the entire society. (Al-Bir, 1981, pages 25-53)

1.3. Selfishness (Ego-Centerism):

It is a stage of the stages of the development of thought and morals, in which the individual is in a state of complete focus around himself (Al-Bir, 1981, pages 25-53). That state that afflicted people, in their moral structure, so instead of sympathy, compassion, and solidarity among them, souls became savage and immersed in a malicious solitude that made each individual try to distance himself from his

neighbor to enable him to preserve what he has of food for himself and his family. It is one of the manifestations that were broken in society due to need, which led to the emergence of some crimes (such as theft / kidnapping / seizing others' capabilities / killing / described slander) due to the inability of the religious discourse to keep up with the new situation. The rules of control failed to perform their behavioral functions, so the social, economic, religious, and cultural systems were unable to fulfill all their requests, so society entered the phenomenon of anomia, the lack of standards.

1.4. Anomia (Anomia):

Societies are organized by written and unwritten rules, as contractual bonds are not respected due to changing living and societal conditions, which are in a turbulent state most of the time.(Al-Warikat, 2013, page 174). And when disturbances occur, scarcity of livelihoods, and crises, the rules of control are abandoned, so anomia or lack of standards appears. Crime and deviant behavior and their control are a matter of utmost importance. They play a functional role in mechanical societies.

Dr. "Jamal Maatouk" sees that analyzing the theory of anomia in "Emile Durkheim" and its relation to deviation is not an easy matter because his analysis of normativity was characterized by openness to multiple fields of sociology.(Asrifi, 2012, page 262).It may appear in life activities, such as economic and social crises, protest movements, political crises, crises of division of labor, floods, earthquakes, natural disasters, spread of epidemics and diseases (pathology (Pathology) infectious), and moral crises.



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"Emile Durkheim" arrived at the concept of the existing relationship between economic crises, social ones, forms of deviation, deviant behaviors, and natural disasters. In the events that Algeria experienced on 05/10/1988 resulting from the deep structural crisis that the Algerian society lived through, it showed the inability of the general system to meet the needs of individuals and groups, and its inability to deter violators of general rules clearly appeared due to the large size of the disaster. Also, some individuals detached themselves from the controls of acquired moral values which failed to deter people. And in the events of the Chlef earthquakes on 10/10/1980, several crimes were committed by individuals who were never criminals, but the circumstances they found themselves in made them (criminals of the moment) the same thing is repeated for viewing in the Boumerdes earthquake, and Bab El Oued floods. Society entered a state of anomia or lack of standards (Madkour, 1975, page 494) in the absence or collapse of control rules or their confusion, or due to conflict of societal standards. The term anomia (Anomia) appeared through classical Greek writings, from which the adjective (anomos) (Anomos) was derived, meaning "without law". Since then, the concept has acquired a negative meaning and its scope of use has expanded to denote disaster and collapse.(Marshall, 2014, page 1227).

While the process of linking the economic crisis and delinquency towards crimes emerges, when values and standards lose their value, what happened of looting, thefts, and assault on official and unofficial social values and standards in the Asnam earthquake, indicated that society lost its usual balance due to the disaster, so many who had

no precedent in crime deviated as a result of the disorder that prevailed in the system and the loss of the controller and deterrent deterrent, so many engaged in criminal behaviors. The more social forces are liberated from measures (control balances), the more the system loses its balance and the boundaries between possible and impossible become unknown, and the ability to distinguish between what is right and what is not is lost, as the landmarks and boundaries separating legitimate and illegitimate demands are lost. This is what happened in the Adrar regions during the famine, as solidarity, synergy, love, and assistance to the poor and weak disappeared.

"Emile Durkheim" sees that anomia is a societal condition or state, in which social and moral standards in the value system are unable to organize human behavior due to being afflicted with disturbance, so among the causes leading to the spread of crime, deviation, and behaviors contrary to general rules (oppression, poverty, loss, inferiority, marginalization, causality) practiced by some individuals against others. The state of poverty, as a reflection of the absence of social justice and unfair distribution of wealth among different individuals, creates a state of imbalance within society, so oppositions and rejection of social and moral values and standards that secure the interests of a certain class and infringe on the rights of another appear, so crime becomes a form of social rejection and expression of dissatisfaction.(Asrifi, 2012, page 12)

Social oppression in this case plays an important role in generating pressure, dissatisfaction, and hatred among some individuals, which is what France is now experiencing from the phenomenon of the "yellow vests" movement.



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Accordingly, social bonds and lack of standards represent a quasi-pathological state in which the individual suffers from urgent disintegrated desires. "Milton" sees that lack of standards is linked to instability, stripping of morals, and fighting the system. While "Parsons" sees that lack of standards is when the standards themselves are in conflict with each other, a stage of exiting one stage and entering another (change), so the individual falls due to it into problems during his attempts to reconcile contradictory requirements. Either (conformity, integration, or identification with others). This concept carries three indications and meanings: the first: poor evaluation of a disorganized person or one who proceeds without law. The second: a social position that does not contain any standards, the third: "MacIver" defined lack of standards as: the individual's tendency to get rid of society by centering on himself and his categorical rejection of standing against the system and demolishing the integrative structure of interaction between individuals in society, so it is a complete collapse of the system and normativity. (Madkour, 1975, page 495)

1.5. Stigma

Social stigma linguistically and terminologically:

Linguistic definition of stigma: Stigma is defined as: defect, shame, crack, and separation. It is collected on stigmas and stigmas, so he is stigmatized. And stigma in French (Stigmate) derived from a Greek word (Stigma), which means the presence of a "black mark on a white point", physical, revealing everything unusual and bad morally for people who practice abnormal behavior in order

to distinguish them as deviants and bad-mannered, by placing marks in the form of tattoos or engravings on the bodies of criminals and slaves to distinguish them from other people. Ancient Greek societies used to punish criminals and slaves by striking engravings on their foreheads and brows to distinguish them from the righteous population, they were asked not to deal with them in buying, selling, and marrying them, so marking from the verb mark marks marking and mark, meaning knowledge knows education it is said that he is handsome divided the face, and that she is beautiful division of her face, and it is said mark the pilgrim witnessed it, and mark the visit attended it, and marked him meaning branded him meaning marked him as the inhabitants of the steppes and countryside do (marking their camels and cows on the neck/ thigh/ neck/belly), and made for himself a mark by which he is known, it is said he is marked with good or evil, and the mark is what the animal is marked with, from types of images and the sign.(Daif, 2004, page 1045)

- And in the Intermediate Dictionary: He stigmatized him stigmatizes him, stigma with kasra on the sad, and stigmatized him severely with speed and blamed him, and the stick and the like cracked it without separation, and stigmatized him, tired him and made him lazy, it is said his fever stigmatized him stigmatizes, and stigma shame, and defect, and knot in the stick and crack, it is said a reed with stigma crack in its tube collected on (stigmas) and stigma the slack in the body, and defect, and shame, and oath in sin, it is said so-and-so is stigmatized with social stigma hateful detestable, related to supernatural signs.(Daif, 2004, page 1032)



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- And in the detailed Abdul Nour Dictionary: (Stigmaté) stigma "scar or trace of wound stigma of shame stigmatized (Stigmatisé) or a mark on the individual's cheek gives him distinction and indication may carry the individual's trait and sign, it is said owner of the mark, and also represents that white spot on the horse's forehead (the blaze). (Jabbour, 2006, page 677)
- And it came in the Ocean Dictionary (with the wound) and the wound: stigma that afflicts the flesh does not reach the bone with kasra (wound scar) or it is the dislocation, we say his hand wounded like rejoiced, wounded and wound, and wounded so she is wounded like rejoiced, and her heels wounded so she is wounded, and wounded her and wounded her, we say so-and-so with wound came with the hand and knife and iron, leaves visible traces and marks on the body,(Abadi, 2005, page 55)and among them those external or apparent deformities like scar, or leprosy, or obesity, or thinness, or traces of smallpox on the skin, or vitiligo and albino spots represent apparent marks on the body without breaking the bone. These diseases were prevalent during the period of the year of the Bon as a result of nutritional deficiency.
- -And it came in the Dictionary of Social Science Terms: Stigma disfigurement, or defect or mark that has a negative impact on the social acceptance of the afflicted individual.(Badawi, 1982, page 529)

And it came in "Al-Sihah", stigma: in the stick without separation, it is said this reed has stigma, and he stigmatized

the thing if he tied it with speed, and stigmatization in the body like breaking, and slack from laziness it is said so-and-so his fever stigmatized him(Al-Jawhari, 1987, page 2053).

-And the Tongue defined the name (stigma) stigma: with crack in the stick without separation, it is said stigmatized him stigma: cracked him, and stigma defect in lineage and descent, collected on stigmas stigmas, and stigmatized the thing blamed him, and stigma defect in speech, and stigma in disease, and stigma slack and laziness and procrastination, and slack: breakage and weakness, and slackened the heat the thing, and so-and-so slackened and slackens slackness rested after severity and no for distance severity, and slackness weakness it is said his body slackened slackness his joints relaxed(Ibn Manzur, no year, page 1046)

Terminological definition of stigma: Stigma is terminologically defined according to "Anthony Giddens" represents (any physical or social sign, believed to reduce the individual's status and standing, and demean his social value in society, so it consecrates among people and society an image of non-acceptance. (Giddens, 2005, page 291)

Procedural definition of stigma: We believe in this study that it is that mark and trait imposed on the individual for committing a crime and violating the law and social controls, appears as a negative social position linked to the individual's self who is considered mentally, physically, socially, morally, rejected by the certificate imposed on him by society.

The famine pandemic of 1945 led to a group of factors: the first division of labor, the second productivity of work, the third decrease in population number, the fourth building new elements for ascending social status mainly represented



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in ownership of foggara water, possession of agricultural real estate, obtaining cultural capital, possession of prestige and sacred lineage, these elements represented components of separation and isolation among people so society divided into two broad classes owning means of production, and owning labor force increased manifestations of discrimination and differentiation among the population. In addition, the slack and laziness that afflicted individuals due to interruption of activities, so bodies were disrupted as a result of accompanying diseases and abundance of deaths resulting from infectious epidemics.

2. Interrogation of some documents related to the famine pandemic of the year of the Bon 1945.

After 75 years of the pandemic, the inhabitants of Touat still recall those days they lived due to the famine that turned the country from a prosperous fertile land to a country of death, hunger, and distress.(Al-Birkamu, 1981, page 72)

2.1. Year of the Bon:

The colonial forces adopted during the famine period of 1945 a "receipt" that entitles its holder to obtain a quantity of materials such as flour, sugar, oil, coffee, soap, clothing. And due to this suffering and depletions, the economic and social condition of the population deteriorated. To confront this emerging circumstance, several measures were taken by the colonial powers, including imposing (the Bon system) on the population. Some urban areas undertook to collect lists of needs of the population in the countryside and hamlets, and palace leaders and commanders undertook to register those wishing to buy materials, so they set up special notebooks

containing supply cards with colors and numbers, each card specific to a type of food material (oil, eggs, sugar, tea, coffee, soap, vegetables, fuel) and fabrics and clothes of different shapes and colors.(See Appendix No. 02). The supply was distributed to stores in northern cities and handled by commanders and palace presidents in hamlets, and to facilitate the supply and distribution process, the colonial forces did the following:

- Preliminary census of city and village inhabitants.
- Determination of material storage places.
- Determination of names entrusted with collecting lists and distributing provisions.
- Preparation of needs lists for city and village inhabitants.
- Distribution is according to neighborhoods, alleys, and areas.
- The color of the card is changed every six (06) months .
- Division of the southwestern Oran into two zones (military and civilian).

The circumstances at that time helped the colonizer to confiscate the lands of the locals, endowments, habous lands, and zawiyas. It undermined the prevailing social systems and began to form a new system (Beylik lands), as the agreement between the commander of Adgha and the French governor was broken after a year of its signing, the colonial forces began to build a new system for the farmer, and another system for controlling behaviors, so they forcibly entered the foggara system so the water obtained is Beylik water, and directing water to public wells and the garden is still in place today then in 1940 the colonial forces tried to change the alliance of foggara water distribution but



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it was rejected by society so they retreated from that, and thus a base of new systems called the Beylik system was built, so the farm of Awlad Issa is still standing and others of the Beylik sectors that were not known in society and which were linked to new systems including:

- Dealing with money instead of renting with goods.
- Working by the hour instead of relying on shadow and sun movement.
- The worker receives his wage in cash.
- Emergence of a new structure of workers in the southwestern Oran.
- Linking production relations to the law of supply and demand (the market).
- Participation in foggara water to irrigate Beylik lands.

Drought in the northwestern regions contributed to exacerbating the food crisis in southern states. Which increased the victims of the famine descending on cities and countryside, so wheat and barley crops produced were no longer able to meet the needs of the population, as the subsistence economy (Subsistence Economy) is an agricultural economy based on production for consumption not for exchange, this system is characterized by low production level, does not achieve a surplus that can satisfy more than the basic necessities of life, so it represents the basic component of poverty and the basis for the spread of unemployment in society.(Marshall, 2000, page 194). The system's inability to meet people's needs led to constraints, conflicts, and skirmishes, and thus (social anomia, and unrest). And due to scarcity of rainfall, wells, springs, ponds, and dayas dried up. Starting from 1940. When the colonial forces proceeded to change the systems of foggara

water distribution in Touat, Gourara, Tidikelt palaces by proposing a new (alliance) forcing the population to deal with it, but they rejected it completely and in detail.

And the question posed here: Why were the effects of the famine less severe on the inhabitants of villages and Adrar palaces in the year of the Bon 1945, unlike the severity of its effects on the northern states in the same period?

The reliance of village and palace inhabitants on the production of dates and domesticated livestock in homes was the main factor in fortifying them from the severity and effects of the pandemic in the year of the Bon. As for the inhabitants of northern cities, the three disasters coincided on them: drought, colonialism, shortage of provisions. Nevertheless, villages and hamlets were not spared from the famine pandemic, as locust swarms ate the green and the dry. Which led to population migration to northern cities in search of water and pasture. So people sold their lands at the cheapest prices, and mortgaged some to colonizers at cheap prices in exchange for obtaining quantities of (wheat and food) and some affluent families exploited the circumstances to seize the lands of families that hunger and thirst destroyed and their journey stumbled, and famine displaced them to northern cities. And thus a small local feudal bourgeois class began to appear.(Al-Bazzaz, 1990, page 36)(See the second appendix)

2.2. Methods of organizing supply operations for the year of the Bon 1945:

The colonizer assigned palace leaders the nobles to receive requests from heads of families wishing to buy (Bon Bon) from representatives of colonial forces soldiers, they



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are registered in a special (notebook) for that commodity, so cities were divided into villages, villages into hamlets, hamlets into residential neighborhoods or palaces or kasbahs. The commander is assigned to register those wishing to buy materials in the notebook, knowing that in the first stage news was leaked of distributing materials to the population free of charge, so it was a trick to register the largest number, then it became distributed at exorbitant prices, so in the city of Adrar the lists were placed in what is called (Bureau Berou), the palace is scheduled according to the colonizer's wish. The popular saying says (the one who bought it and the one who sold it goes to the Bureau) everything in the Bureau.

The Bon contains materials: wheat, barley, linen, fabrics, cloth, oil, red sugar, and white tea, soup, macaroni, white and red beans. Each head of family gets a Bon, according to the number of his family members, and the Bon at different prices:

- Bon duro and above to 10 duro.
- Bon with 5 soldi and above to 10 soldi.
- Bon with quarter and above.(According to what the first respondent Mrs. "Mbaraka Bousaid" stated).

And due to the scarcity of the material, the population would recook tea several times (dry it) then mix it with some medicinal herbs with bitter taste (like artichoke, bitter plant, gram, mix it with date kernel after burning it). And they used (bitter plant) as salad for nutrition, and stay on it by adding salt, oil, and hot pepper (barqo). And in the evening they add to the dried tea reused the wormwood material. The popular saying says (left the wormwood does not deny)

meaning the son raised on drinking wormwood is not feared for denial i.e. deviation from the rules extended from society.

2.3 .Implications of the famine pandemic: year 1945:

The implications of the famine have multiplied and popular memory of the inhabitants of the regions (Touat, Gourara, Tidikelt) still retains the finest tragic details, and it had a strong impact in causing demographic bleeding by forcing the population to adopt a nomadic life to marginalize the prevailing social systems in hamlets and villages by the French colonizer by reshaping the social hierarchy of the structure, to disintegrate the productive, hydrological, material social structures, so the population after years of drought, and the spread of famines and epidemics found nothing but seclusion and supplication to God Almighty and prayer for rain. The famine changed the consumption habits and traditions of the population, and imposed on them spreading across the earth to search for food alternatives from ground herbs (according to what the fourth respondent "Ashrati Suleiman" from Bayadh state told us).

3. Interrogation of popular memory and the epidemiological implications of the famine of the year of the Bon 1945.

When the famine intensified and the udder and crop dried up, the inhabitants of the Adrar regions (Touat, Gourara, Tidikelt) resorted to a group of food alternatives. What the Bon carried of food materials was not sufficient, so



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the population had to search for food alternatives, so they ate herbs from wild plant stems: like qarnina, truffles, arar, tarqouda, qarin al-jadi, thalma, khazou, tafesout, bashna, taqa, green palm fronds, and all wild prey from rabbit, cat, bararij, lizards, frogs, hedgehogs. And sometimes the population had to eat carrion, the saying says: "Fill it with hay or do not spend the night in regret", meaning consume everything that fills the belly and reduces the severity of hunger. And it reached the point with them to remove shrouds of the dead and sew them as clothing to cover private parts. The famine pandemic of 1945 coincided with the descent of locust swarms, its danger was more severe on the country and people, especially in rural and desert areas, late May and early June (period of halving dates), where the fruits are half dates and the other half ripe. Locust swarms devoured date crops during this period, and migrated, then returned during October and November when crop leaves (seedling) emerge from the ground with two leaves so it wiped the ground flat neither crooked nor elevated. Then migrated, and came back for the third time during 1945 when the crops were tender grains during harvest months (March and April) of 1945. So it ate the crops or what remained of them. Therefore, this year was called the year (of the Bon, locusts, famine, colonialism). In addition, the attack of barbarians coming from Wadi Saoura, so raids on palace inhabitants increased to seize (dates/livestock) product and it happened that a group from Wadi Saoura attacked Baamer palace to seize farmers' capabilities by force. So all inhabitants men, women, and youth went out to confront the enemy. While an old woman walks in the empty alleys, she saw a man left behind from the

inhabitants' convoy shouted in his face saying: why didn't you go out with the men to defend the palace's capabilities and its inhabitants' honor, she said to him: (or became why didn't you go with the men), he replied saying: (mothers or became, or God the greatest reward in it) so the palace women replied with this saying: (I my father slaughters my father oh people of Baamer). And the inhabitants of Baamer palace still resent this saying to this day, as "Hajj Abdul Rahman Mekadem, 90 years" told us.

3.1. Food alternatives adopted as alternatives to food materials in the year of famine 1945:

The topic of nutrition in the regions (Touat, Gourara, Tidikelt) received great attention from the inhabitants so collective popular memory retained many perceptions, proverbs, manifestations, local poems, jokes. It stored many important images that preserved for us many popular interactions in the year of famine. It also received notable attention from social and anthropological researchers. As it monitored a group of alternatives adopted by the inhabitants to reduce the effects of famine and shortage of food materials. And on the concept of "Paul Pascon" we mean here the factor of change that affected the structure of the food system of the inhabitants of the Touat regions especially in the rural and countryside field. And the question posed: What is the role of food alternatives in changing the demographic structure during the 1945 famine? (Masawi, 2020, page 87)

The change affected several demographic, economic, social, material structures, these crisis stations were known by several names (year of the Bon, year of hunger, year of plague, year of Bouklib, year of Bontaf, year of bread, year of



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khizou, year of karnina, year of barefoot, year of naked.) And another question: How were the inhabitants able to endure? (Toleration)? It is noted that the impact of the famine on the population differed, so the inhabitants of the south (Jerid line) owners of palms and with them (pastoral line) its impact on them in the first stages was little affected them the locust pandemic more than the famine pandemic that raided palaces and hamlets multiple times in one year.

3.1.1. Herbs and plants:

The inhabitants interacted with the harsh conditions brought by the famine pandemic, people ate herbs, like taziya, amanana, bread, hurra, barley, hashaf, date fodder (kernel) ground. They also dried (khazou or zoudi) (root) grind it and make bread from it, and they used in eating (tender palm fronds close to the palm heart area, cut it and cook it in the pot and eat it and cut (hurra) and use it as salads. The Bechari saying says: "This plant grew in the birds' daya, it was fodder for animals, and became food for children" (children". (See pictures of the second appendix), in addition to usury loans adopted by the population in case of difficulty and intensification of distress, so big merchants especially Jews, and owners of foggara water and agricultural real estate lend people usury (a quarter of crop with two quarters at harvest in the coming year). Some areas contained warehouses dedicated to storing crops (dates, grains, flocks) called provision storage warehouses, used for usury lending process. Borrowing a quarter or measure, or load of dates or grains for a year the borrower returns it at picking (harvest) the quarter with two quarters, the measure with two measures, the load with two loads, the bowl with

two bowls, the sack with two sacks, the mastman with two mastmans. While in northern states people ate (denoun, khaibiz, oak, carob, local potato) washed and dried under the sun then ground a type of flour is extracted from it used to prepare bread, as the population relied on (qarnina, tarqouda, qarin jadi, talma, arar) to resist hunger. And in desert areas (Jerid line) locusts fried/roasted/cooked became a main meal the popular saying says:"Locusts came to eat them so they ate them three dishes". Hunters go out before sunrise to palm groves locusts are sleeping locally said (locusts sleeping) they climb palms (strip palm fronds stripping) so collect it as it does not fly except in daylight the sun rising (warmth) so they collect large quantities, and when they want to collect small quantities they catch it with the hat, and use from it the following dishes:

3.1.2 Locust dishes: Its dishes varied:

- Locust dish: Cooked in hot water with salt diluted and eaten dry.
- Locust dish: Cooked (in hot ash).
- Locust dish: Fried in oil if fat especially if descended on date palms or wheat and barley fields .
- Locust dish: Pounded in the mortar called (ahensi) becomes like flour sold in the market. Locusts eat everything even stones crumble them if finds nothing to eat.(As the third respondent told us: Hajj Aliwa).

3.1.3. Birds of pessimism and optimism:

In case of hardship and distress, the phenomenon of totemism grew among rural inhabitants and between the reference culture of the population, they avoided hunting



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and eating some birds representing (optimism and pessimism) for them.

-Sarandi bird: Called the farmer's friend, as it picks harmful worms and insects from agricultural fields and hunts flocks (starling) that spoils the crop. The population pessimize from eating it and see abstaining from hunting and eating it except for one whose name is (Ahmed or Muhammad or Maryam) so this is another symbolism, the Touati farmer finds feeding it from what he eats as it does (biological resistance to combat worms, insects, and destructive birds) and even if it falls in his trap he releases it.

-Mouka bird (owl): People pessimize from it and when hunting it one of the men wears a cloak made from fadam (lif) performs dancing for it and turns a basket on his head, and the other beats a drum and dances, so she looks at the dancer, and the first sneaks slowly to the palm she is on, they say she is confused by this person who dances and drums (and he is awaiting account and punishment), so he puts his hand on her and says (O messenger), and they do not eat her because she is a symbol of omen.

-Sibou bird: Considered the smallest bird called sheikh of birds they organize a poetic verse on it, says :

Sibou sheikh of birds **** Meat from him fills pots
Meat from him fills pots **** And fat from him fills jars
And he prides himself despite his small size, he is quick in movement and transition between tree branches when falls on a leaf, says to it (taste the weight from me).

- Water hen: Big bird swears by the khammas's son in revenge from his father, she was hiding as usual between crop fields and by mistake from the khammas cut her tail so she started hiding in anif

(water outlet from majen to abadou and from it to foggara) and when the khammas's son wants to open water from anfig without seeing her always surprises him. They do not eat her they pessimize from her.

- Ant trail: Sits above a cave (termite or ants) called death feeds on ants and termites.
- Starling:(Bouali) hunted with small locusts (anabi) or karkour or murad, and not eaten, pessimized from.

And among the most important implications also resulting from the famine pandemic of 1945: division of social labor, then division of society into new social structures which are:

First structure: Owners of foggara water and agricultural real estate on Jerid line (Touat) and owners of livestock fodder and camel and cow herds on (pastoral) line.

Second structure: Big merchants who divided into two types, first type: (trans-Saharan trade caravans merchants) that start from southwestern Oran heading to African Sahel countries. And second type: Small merchants, activating daily and weekly markets.

Third structure: The general class who own only their labor force, which collapsed due to the famine pandemic and its setbacks, the popular saying says (said the thing buy). So this class was the most exposed to diseases, famine, and death (this is what the fifth respondent told us: Yaishi Hajj Al-Barka from Bechar state).

Fourth structure: The sanctity and sacred class owners of zawiyas and big schools this class lived on gifts and constraints they receive from the first and second classes.(Al-Bazzaz, 1990, page 75)



4. Negative results of the famine of the year of the Bon 1945:

4.1. Negative implications on the structure of society and its cracks :

Among the results effective in disintegrating society and collapsing its value system:

- Appearance of (anomia): Led to cracking and dismantling control rules that govern the moral aspect in society like loyalty, communication, neighborhood, trust among people, helping the poor, relieving the distressed, mechanical solidarity.
- Intensification of internal migration from countryside to cities: Some palaces and hamlets were emptied of their inhabitants, due to poverty, scarcity of need, and intensification of want manifestations so migrations from southern states to northern increased.
- Family interruptions: Migrations of (family providers heads of households) from able-bodied men increased and only women and children remained in it.
- Selling lands and mortgaging them in exchange for sustenance: Many landowners whether on Jerid line or pastoral line had to sell their lands and livestock at cheap prices to secure a living for their dependents. And there are those who gave up their land in exchange for a grant that satisfies their children's hunger (emergence of new labor division factors and building new classes in society). Many had the opportunity to seize others' land on the pretext of absence of their owners so hand was placed on properties of those whose descendants were cut off from the perished or displaced. While pastoral line

inhabitants drove their herds to markets due to scarcity (pasture - water) sold them at cheap price in markets. These deteriorating conditions in the rural world pushed many to migrate to cities in search of what protects them from want. And due to scarcity of pharmaceutical and traditional medicines for the quarantine imposed by colonial forces on population movements, diseases spread among livestock, including (blue tongue, cholera, yellow fever, scabies, brucellosis, boufroua, ticks). Tar no longer useful for treating scabies as in the past (according to what Ashrati Suleiman from Bayadh state told us).

4.2. Epidemiological pathological implications of the year of the Bon 1945:

Among the diseases and epidemics spreading in the year of famine.

- Cholera, the epidemic known among the public (as turka), due to scarcity of clean water and population reliance on well water, pond, dayas, valleys, and pits, the disease spread, for lack of means to sterilize drinking water.
- Plague disease, tuberculosis diseases, typhus diseases, scabies diseases, spread of lice, mental and psychological diseases, internal skirmishes increased, retreat and decrease of foggara level due to lack of maintenance and constant follow-up, spread of eye diseases, like granular conjunctivitis, measles diseases. All these diseases appeared during the year of the Bon the year of famine, so the situation led to people collapsing dead on city streets and desert and hamlet paths. Algeria was also afflicted with one of



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the most dangerous infectious diseases, "typhus" and the bacterium "Rickettsia" is considered a main cause for it and it differs according to the factor that transmits it to humans or animals, this disease its symptoms were represented in years of drought in severe fever and pains in muscles and joints and headache and loss of appetite and cough in many times, so it led many to death, and turned into an epidemic in the country due to remaining endemic foci not treated sufficiently in the poorest and most deprived areas (shadow areas), and left tens of thousands of dead as hundreds of cemeteries dedicated to victims of this epidemic testify. And estimates indicated that those afflicted with this disease reached more than 30 thousand victims in Algeria alone between 1940 and 1941, and 12 thousand cases (typhus) in the south only, including 3000 deaths during the period from 1941 to 1945. But the statistics specific to those afflicted in the southwestern region were not available due to lack of sources related to the subject.

And about this epidemic Hajj "Omar bin Ali Sid Al-Nawi" born in 1922 in Dawis area tells us about his mother "Al-Tarsha" who was afflicted with this disease in 1946, says she felt fever and loss of consciousness and did not wake up until she died. And about "Al-Zahra" mother of "my aunt Maryam" who was also afflicted (with typhus) in 1947 for 5 months, says she was aching in all parts of her body and most of the time in coma, but she recovered from it by God's grace, and her use of herbs like (wormwood, cinnamon, oud al-nawar (cloves)). The effects of the typhus disease

pandemic intensified among rural dwellers due to lack of health system on one hand and malnutrition on the other, and every person afflicted with the epidemic awaits death until it takes him to his Lord or God grants him healing from Him. And this is the situation that did not move the French occupation still exploiting the situation for its benefit. (Al-Bir, 1981)

4.3. Chants accompanying the year of famine:

Abundance of poetic chants during famine days from the population to revive the manifestations that people lived in the year of the Bon1945, including what the female respondents who lived through the crisis stages and endured hunger and poverty among them narrate.

The years of "dashisha" are still ingrained in the minds of those who witnessed that period, a tragic memory stuck in many minds (as the first respondent "Mbaraka Bousaid", 95 years, who lived the event told us). Even some poems from melodious poetry described the extent of suffering that befell the people and tongues at that time recited them, aunt "Mbaraka Bousaid, 95 years, from Adrar" hummed to us during our sessions with her about two women quarreling the first says:

Hitler came to us from Dahra and France rejoiced in him

* Coffee returns unavailable and tea for whoever desires

The second replies :

You lazy liar and Hitler where did you see him *

Chickpeas from dizziness and clay I made soap with it

You sat red naked ** Even with sackcloth you wore it

As for aunt "Maryam" she says :

I don't want evil I tried it and what it did to me *

Tarqouda and arar qarín jadi on it I cooked my hand **



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And what happened in the excuses with taqmar **
And what happened to me the excuses with dates **
I saved the zinbai and found his living is cucumber *
God God O sleep reminds you of good tajine **
Sleep and enjoy and the milker wonders **
Tarqouda wheat of bounty and oak barley
Tarqouda wheat of bounty and oak barley with grace *
Where were you absent qabish and tarqouda did to us bayya

4.4. Drying of land and udder and death of livestock:

The famine years (year of the Bon 1945) were characterized by a large shortage in rainfall resulting in drying of land, wells, water ponds, and dayas. So nomads were affected by shortage of drinking water and watering livestock. As farmers were affected by water shortage at farms and gardens level. And nomadic Bedouins who had to travel long distances to fetch drinking water and water their livestock were affected, so diseases spread among them and threatened them with death, which forced many farmers to sell their lands and livestock at cheap prices to secure a living for their children, to the extent that some gave up their land in exchange for obtaining what satisfies their children's hunger (as the seventh respondent "Mohamed Qoumi", from Bouda municipality in Adrar told us). Manifestations of (poverty, hunger, disease and death, misery and deprivation, ...) played painful images reflecting the state that the inhabitants of the Touat regions lived in years after the Second World War, the economic and social situation warned of danger and the people's conditions worsened especially the poor classes and farmers who suffered from high cost of living after being deprived of

their lands and expelled from them unjustly and aggressively, the drought that paved for hunger destroyed three-quarters of the crop, and paved the way for the spread of deadly typhus disease in all Touat regions. What paved for the black market phenomenon. The colonial authorities imposed during the food crisis that Algeria witnessed during and after the Second World War a new system for distributing basic consumer materials known as (Bon system), and the first respondent (Hind Hamouia) confirmed to us how the people at that time suffered to obtain the minimum living requirements, this for cities. As for countryside - where 95 percent of Algerians live i.e. 10/9 of total population - it remained prey to hunger, as each individual receives a monthly share of either 3 kg of barley, or 3 kg of wheat which equals 50g daily, and moreover the supply was irregular, where its delay reaches two or three months. And according to what Mrs. (Al-Nawi Hajja from Bechar state) 83 years told us, people then rushed from steppe and south areas escaping hunger towards Tell areas hoping to find (barley and wheat). Many narratives circulated about the ugliness of that period and how the people thought of ways to economize provisions especially among poor classes, where they have to search for tricks to save provisions among them, like replacing coffee , and among some families who have purchasing power they go to the black market and obtain coffee at exorbitant and imaginary prices, even clothes were not available except rags (from sackcloth) and food material bags to cover their private parts with, and the situation reached a degree that some families circulate one garment worn by each who thinks of going out outside the house, as they bury their dead without shroud.



4.5. Imposing the seed on palm owners and foggara water owners:

The colonial forces proceeded to census the population, and census palms, and foggara water, and wheat and date product, and livestock, and census palaces and hamlets by adopting results reached by (imposing the Bon system). So divided the regions into groups according to what they possess of resources and agricultural, water, livestock production, and fertile land owners, it appears that the Bon was twice, (as Hajj Farjouli

,from Timimoun told us): The first Bon (1939-1940), and the second Bon (1945-1948). During 1945, France imposed on merchants and palm and livestock owners a tax (seed) two-thirds of date production. So divided for military reserves and distributing some to population for a certain amount of money, a decision was issued in 1938, where the price and profit are distributed to population for a specified amount of money, so regions were divided into three districts:

- Timimoun, Aougrou, Deldoul area: Its date production counted 7.5 tons, and grains 4.5 tons.
- Tanzkoug, Souani area: Produces dates 9.5 tons, nothing from grains.
- Talmin, Charouine, Taghza area: Produces dates 2.5 tons, and grains 1.5 tons. France took these products and people eat tafesout and bashna, and herbs. They say in Saoura area .As "Hajj Al-Barka" told us:

This plant grew in the birds' forest ** It was animals' living became food for children.

4.6. Implications of clothing and footwear in the year of the Bon 1945:

In areas with dense palms did not know famine with that severity known by areas and villages devoid of palm trees. From palms' virtues its fronds (khis) cooked and eaten, and fodder (kernel) pounded and eaten, and its fruits used as alternative to scarce sugar material. In dense palm areas, and people (eat three times) i.e. consume fruits three times a day (morning, evening, and before dinner). People sewed cloaks to wear from lif material and make sandals and shoes. They also wore sugar or wheat sack (bag), open it from sides and in the middle, and use it as cloak. They also used palm leaves to make sunshade. And made from lif pillows and mats. And use of lif material still in place today used in custom (Bouharoush) they dress a man in lif cloak and tour him all palaces called Bouharoush or Bahrous(according to what Hajj Qaddour Aliwa, from Adrar state told us).

Conclusion:

The events of the famine pandemic of the year of the Bon 1945 coincided with a group of negative manifestations all interacted on Algerian society, so its effects in the first stage on Jerid line and pastoral line were little but soon its effects worsened on all Algerian people, so locust swarms appeared beginning of 1945 and its end, eliminated all agricultural product. And colonial forces adopted a new method to distribute basic materials which increased the severity and burden of famine on the population. Despite rainfall on northwestern states during winter which led to sprouting some wild and pastoral herbs. But Jerid line states (Adrar,



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Bechar, Tindouf) increased their suffering from colonial siege, as also the negative implications of the famine of the year of the Bon 1945 manifested in the following factors:

-Colonial implications (population phobia) resulting in a group of social, psychological, economic, financial, hydrological constraints.

-Epidemiological implications resulting in a group of deadly diseases and epidemics, including cholera (turka), plague, tuberculosis, granular conjunctivitis, scabies, skin diseases, stomach and chest diseases.

-Appearance of lack of standards, looting, and seizing others' capabilities, and assault on social value system helped famine conditions on division of labor, and emergence of new classes in social structure.

-Strengthening power and status of the class owning means of production, for who owns power can extract society's ideology.

Among the manifestations adopted by French colonialism at that time attempting to undermine prevailing social systems like buying and selling system, and measures and balances, and hydrological system for khammasa and kharasa patterns, and undermining the social system, leading to collective resentment towards colonial forces. Distribution is by palace commander calls the supervisor on heads of families he attends with (Bon) containing his desires pays its value receives it, so brokers take larger shares by crooked ways, as the distribution responsible benefits mostly, as he sells shares of what he obtains. And regarding synergy and compassion in such cases absent. And while world peoples were celebrating the end of the Second World War Algerians went out in: Kherrata, Setif,

Guelma, Annaba expressing their joy at the end of the war and demanding the colonial power to fulfill its promise and give them their freedom and emancipation from colonialism yoke, dark forces attacked them and killed more than 45 thousand martyrs on May 08, 1945.

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Appendix No. (01): The Poem.

<p>1.The Famine: God God O Lord my master Came diseases ate the country Came diseases people died God God O Lord my master Went caravans to the desert empty</p>	<p>Returned to us belly our belt Prayer and peace upon the Prophet People hungered ate herbs Ate the hurra the khaibiz and aqaya</p>
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<p>God God O my Lord my master Sold the seller garden his palms Emptied sheep the house his goats Sold to the neighbor flees from his neighbor The woman lights fire her pot with what Went measure tea with mint No gathering collected friends Do not say and not we held in turbans No say repetition qabish recites God God Lord my master what we do Threw us graves and the traveler perishes Locusts, hunger, Romans</p> <p>2.Locusts:</p> <p>God God O Lord my master Locusts ate dates left nothing Wheat barley emptied I went I see outside Death sighed outside the house God God Lord my master my father Came locusts eat us in the palace</p>	<p>Amana and taziya ate grace Do not returned upon her saddle Died the child big and old Buy from him price olives His camel went crazy with thinking And children gather smoke her pots Gather with her smoke her children Blows the wind the bitter Left the square and alleys And no mad what we requested Fled the path the seeker died This year my life wasted Without pray and does it turn No dates and crop eaten Left the palm standing Ate locusts the barmi and taqa I cried and wailed from this calamity And the cemetery filled with diggers And my mother took it locusts Cooked we chewed cooked When fattened with salt we cooked it In bag the fire we cooked it</p>
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<p>Came locusts ate the date Came locusts ate the wheat God God Lord my master how I wished France I taste it 3.Year of the Bon 1945: 4. Entered upon us year devil</p> <p>Wheat oil sugar bon The commander counts people Clothing fadam and footwear God God Lord my master Cheap expensive of us Not say master with word</p>	<p>Do with separation the parents Sheikh Muhammad Bamkhlouf</p> <p>We saw by day Timimi palace The poor went extend his grave And the captain extends bon Palm frond wheat sack cloak How do I this year And expensive dies our daughter Or khammas with his master</p>
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Appendix No. (02): Pictures of the Bon



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DENREES RATIONNEES

MOIS	DATE	QUANTITES DELIVREES						N. O. M. du Consommateur
		From	Wax	Tea	Sugar	Butter		
Jan	1919							<i>Hegaud</i>
Feb	1919							
Mars	1919							
Avril	1919							
Mai	1919							
Juin	1919							
Juillet	1919							
Août	1919							
Septembre	1919							
Octobre	1919							
Novembre	1919							
Décembre	1919							
Janvier	1920							
Fevrier	1920							
Mars	1920							

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