

Conditions Of Heritage In The Urban Environments Of Ahaggar (Anthropological Approach)

Habnassi Bilal

Abstract:

The Ahaggar region has known successive settlement manifestations dating back to the Stone Age. Cultures over time have left many archaeological evidences indicating the transition from nomadic patterns to stability based on the remains of ancient buildings concurrent with the Islamic era. This ended with the establishment of the first urban centers that turned into growing cities, like the city of Tamanrasset, which became its capital. Various sources confirmed the existence of an old circle of mixing of peoples in Ahaggar before the recent influx during and after the era of French occupation. When historical cities were formed and their heritage was revealed, the heritage¹ witnessed varying conditions of preservation as a result of its interaction with the inhabitants of the young city of Tamanrasset, especially after Tamanrasset witnessed a cultural influx and social transformations that continued harshly after the independence of Algeria to the beginning of the millennium from various regions of deep Africa.

The subject of this study deals with the emergence of Ahaggar's urban centers and the city of Tamanrasset. It aims to present the conditions of cultural influx, social transformations, and the conditions of preserving cultural and material heritage within the space of cities and their suburbs, as it appears in positive and negative manifestations within one of the current issues on the local, national, and international levels. This important topic falls within the research in the developments of the anthropological peculiarity affecting the heritage of Algerian cities. The study procedures are based on the descriptive, historical, and analytical approach that provided results related to the variance of the stages of the emergence and development of Ahaggar centers and the city of Tamanrasset associated with the positive internal influx on its heritage contrary to the negative foreign influx.

Keywords: *Heritage conditions; Urban center; Ahaggar; Anthropological approach.*

Introduction:

Archaeological evidence has confirmed the settlement of the Hoggar region, with its beginnings dating back to prehistoric times. Studies have revealed traces of dwellings and settlement necessities dating back to the Neolithic period. These did not advance to the level of the familiar villages of that time within the global civilizational scene. However, the remnants of human evidence preserved in archaeological sites have conveyed conditions of the integration of peoples belonging to more than one cultural and ethnic entity. They lived at the dawn of history in the same field and left architectural and funerary traces that ended with the construction of the Ablessa monument during the ancient historical period. This established the hypotheses of the birth of the historical inhabitants of the Hoggar, who built exceptional buildings similar to the desert Kasbahs before and during the Islamic era. They abandoned them and lived a life of nomadism and migration in the form of a semi-closed society on itself for centuries before the arrival of the French occupation. The circumstances at that time imposed on them the entry into the experience of a stable life. They established the first urban centers thanks to their compatibility with the groups of newcomers who called them to qualify the region. The gatherings developed

into villages that became the nuclei of the current Hoggar cities. The center of Tamanrasset was the fastest in formation and growth until it became the capital of the Hoggar, due to the availability of elements that qualified it to attract newcomers who came from neighboring regions continuously, which produced a cultural mosaic and rapid social transformations. The cities were established within the same field of the presence of the natural and cultural heritage of the region, which exposed it to interaction in line with the developments of the new environmental and cultural environment as a result of the influx and its consequences of social transformations, leaving conditions that classify it either as a preserved heritage as a result of the efforts of the human element from individuals, groups, and private and public institutions or a disappearing heritage as a result of lack of interest from the same element. Thus, the problem of the research was formulated as follows: What are the conditions of heritage in the city of Tamanrasset and its suburbs and how much does the cultural influx and social transformations affect it? The research hypotheses start from; the existence of traces of extinct settlement in the Hoggar that did not become familiar with urbanization until recently; the availability of a set of conditions and factors that helped the recent emergence of urban centers and cities; a pattern of cultural influx and social transformations outside the biography; diagnosing the conditions of a deteriorating heritage as a result of interaction with the manifestations of urbanization in Tamanrasset and its suburbs. The research aims to present the history of the emergence of the Hoggar's present and the appearance of cities, the role of the region's inhabitants in preserving their heritage in light of the repercussions of cultural and social change, in order to expand the plans for heritage sustainability. The importance of the subject lies in its uniqueness in shedding light on the history of the Hoggar's present, especially the city of Tamanrasset, by focusing on showing the status of the city's heritage and its interaction with its inhabitants, as it is one of the scientific issues that have not been scientifically raised. The research procedures are based on methods; historical in presenting human events and phenomena, descriptive in presenting archaeological data; analysis and comparison in light of various sources in intersecting scientific fields such as archaeology, cultural sociology, ethnography, relying on a diverse documentary device, most of it in foreign languages by the first researchers; M, Gast, H, Lhote and G, Camps and the likes of J, Malaurie and K, Arib later, while a weak scientific production was recorded on the subject in Arabic.

First: The traces of dwellings and buildings in the Hoggar

1. Prehistoric dwellings' effects in Hoggar

Archaeological studies have proven the age of human settlement in the Hoggar region, which dates back to a history deep in the past. The region was suitable since the Stone Age, based on archaeological evidence dating back to the Paleolithic era in the sites of Iniker, Meniet, and Arak (Hugot, 1963), and others dating back to the Neolithic, related to semi-settlers according to the proofs of analyzing their residues within the sites they occupied on the banks of the valleys of the site of Amkni and next to the coastal lakes in the sites of Meniet and Tinzroft (Rognon et al, 1990: 293). They shared the same spatial field with the nomadic Neolithic shepherds before the onset of desertification, which led to an increasing dominance of more groups of farmers (Allard-Huard and Huard, 1994: 7) within the 2nd and 1st millennium BC (Hugot, 1963: 165).

Prehistoric archaeologists trace the beginnings of cities to Neolithic villages as the first forms of stability in human history. These gatherings developed to form the nuclei of the cities of the ancient historical periods. The structuring of the space of Neolithic sites in the Hoggar does not have traces of villages in the sense of the word, unlike the ruins of the Neolithic villages of Tichit and its states in the desert of Mauritania, dated to about 1500 BC -1100 BC, where dozens of houses were built on the edge of a plateau overlooking a cliff of rocky cliffs, designed within it the corridors and passages, its walls were built with dry stone sometimes reaching two meters high in the manner of building the *Damus* dwellings in the Hoggar to a recent era (Camps, 1974: 255), so the evidence of stays did not exceed identical formal units of the dwelling near each other, it is likely to be related to

the birth of small villages at the beginning of the 7th millennium BC in the central desert and the 6th millennium BC in its north, and they took the natural granite rock depression in Amkni as a refuge for housing, it was surrounded in sites northwest of the Hoggar by a wall of stone rubble (Gauthier et al, 1999: 85).

Excavations of the site of Sabkha Mallala showed the existence of huts with camping furniture spread inside them (Aumassip, 2001: 175) as traces of dwellings of Tin-Hankatin built with tree trunks and plant fibers in Tassili N'Ajjer (Lhote et al, 1989: 925) or traces of dwellings of the site of Tin-Torha similar to the huts of Air in Niger (Aumassip and Onrubia-Pintado, 1994: 184), in addition to the iconographic evidence in Ithran-Tahlihi and what its rock drawings scenes portrayed from explicit proofs about the dwellings of the Neolithic shepherds, but even transferred the way of installing tents consisting of embroidered ice strips wrapping a structure of stakes and arched and intersecting beams and tightened with ground fixing ropes (Camps, 2001: 3677).

2- The effects of ancient era buildings in Hoggar

Many effects of the buildings from the ancient era have been discovered in Hoggar, such as the Tin-Henan monument in Ablessa (Image 1), which is a subject of debate between those who see it as one of the housing landmarks and those who see it as an exceptional model of the ancient era graves in Hoggar. This is in the light of the scarcity of built housing buildings, except for a few buildings that have not received enough study to shed light on their history and cultural affiliation. However, they carry features suggesting their connection with the era of Garamantian Libyans, the inhabitants of the oases according to Herodotus (Lhote, 1984: 142), or the ancestors of the ancient Berbers and the Esbten merged with the Ethiopians and the blacks of Ishushan, the inhabitants of the oases (Camps, 1974: 282) and the Berbers of the desert according to Ibn Hawqal "10th century", or the people of the veil, the inhabitants of Hawara; the people of Hoggar, descendants of Tikesi the lame according to Ibn Khaldun "14th century" (Badi, 2000: 19). The area extending between Adrar Nfoghas, Air, Timsaou and Hoggar in the desert was a unified entity during the 4th century BC. The city of Tadmeka was one of the oldest cities of the desert at the dawn of history to the threshold of the ancient era, the place of their contacts based on the agreement in what they left of representations of the warriors driving the chariots adorned with ostrich feathers within the scenes of rock inscriptions, and even when the city became the capital of the Berbers of Sudan under the rule of the Songhai kingdom during the Islamic era (Lhote, 1955/b). This explains the existence of important buildings like the Geograph building on the outskirts of Tassili Namidir north of Hoggar (Image 2), which was built from sandstone bonded with clay mortar in the middle of the palm oasis, in an architectural style similar to the old Germa buildings (Dahmi, 2023: 60). It seems to be a development of the landmarks of the Shushat built with stones without mortar (Hachid, 2006: 120) or influenced by the architecture of neighboring areas like Tidikelt, which is clearly visible on the Kasbah of Silet (Image 3) with its features most similar to the desert palaces and kasbahs, and was used after the abandonment of the Ablessa monument in one of the images of stability in Hoggar (Lhote, 1955/a) like the Kasbah of Tet (Image 4), which was referred to by Félix Dubois during his travels to Sudan passing through the central and western regions of Hoggar (Le Quellec, 2008: 188).

Image 1: Ruins of the Ablessa monument



Source: (Author)

Image 2: Ruins of the Geographic building in Imider



Source: (Author)

Image 3: Ruins of the Silet Kasbah building



Source: (Dahmi, A. 2022: 74)

Image 4: Ruins of the Tet Kasbah building



Source: (Dahmi, A. 2022: 74)

Secondly: The emergence of urban centers in Hoggar

1- Hoggar settlements before the era of occupation

The inhabitants of Hoggar during the 19th century were mainly composed of nomadic pastoral tribes and a smaller group of semi-settled people who practiced a modest form of agriculture. They were distributed over an area where each tribe dominated a specific natural range according to the divisions managed by Amnokal. The Dagg-Aghali tribe took over the highlands of Atkour and Aghshoum north of Atakor; the Ajouh-Antheli a wide area extending from south to southeast of Atakor; and the Tijehi-Nefis areas below the valley of Tamanghast, while the rest of the tribes, which are less in number like the Ait-Louaien tribe, took over the east of Atakor between Tin-Tarabin and Tazrouk; Iskamarn and Kiel Amqid on Tafedest and its outskirts; Kiel Ahnet in the western section of the suburbs of Silet to the outskirts of Tidikelt to the north and to Tamsna in Niger to the south (Rognon, 1962). Throughout the centuries preceding the mid-19th century, we know little about the history of the region from what remained in the memory of the custodians of oral narratives (Al-Shuhairi, 2004: 25), in which the people of Kiel-Ahgar acknowledge that the beginning of the appearance of their confederacy dates back to 1600 AD after the disappearance of the authority of Imnan, descendants of noble people of Moroccan origins, then their separation from the authority of Auragn N'Azger at the beginning of the 18th century (Duveyrier, 1964: 1). Their conditions did not allow the establishment of cities when the region was the center of the meeting of desert trade routes, and what their lifestyle requires of permanent migration, in search of water resources and fodder for their livestock in the pastures available throughout the 17th and 18th centuries (Hogari, 2016: 37).

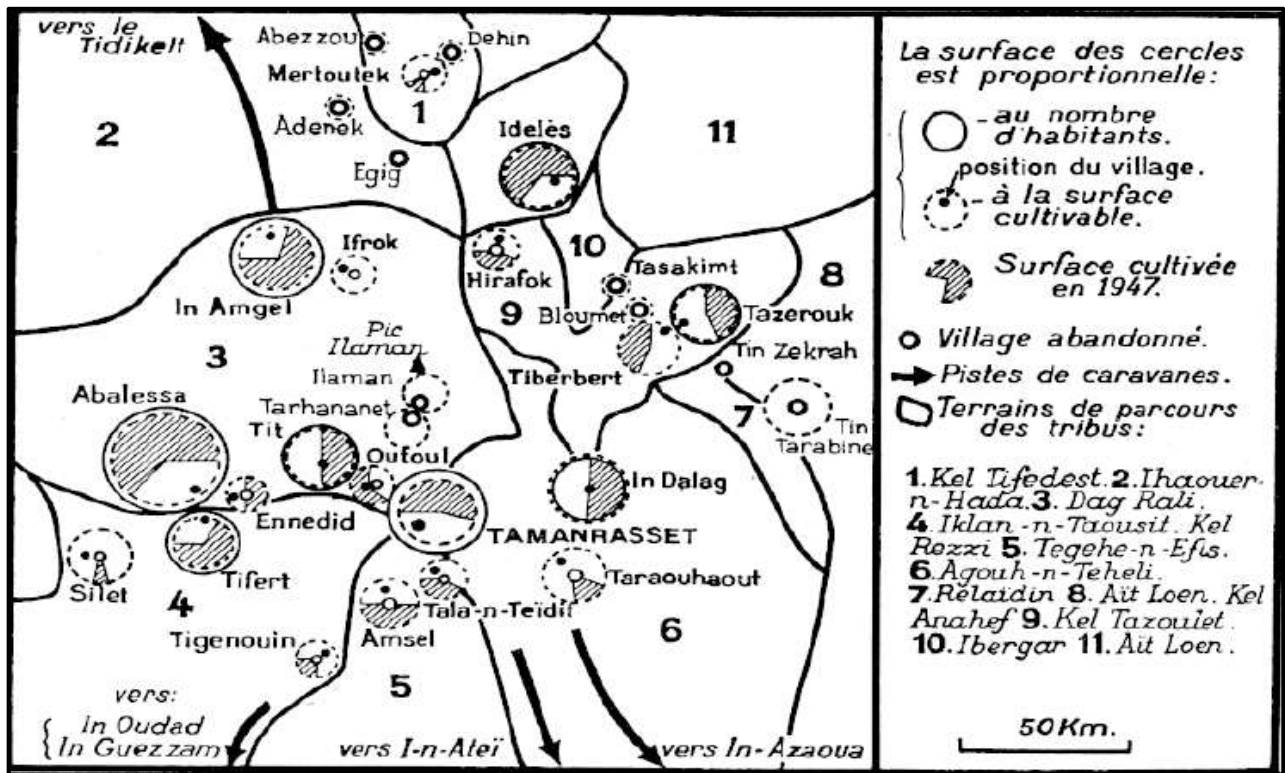
Amnokal of Hoggar, Haj Ahmed Av Al-Bakri, established the first signs of stability when cities were formed within villages for the first time in Hoggar (Rognon et al, 1990: 289), after they embodied immigrants farming the banks of the valleys (Gast, 1977: 215), who also mastered construction work (Bourgeot, 1975: 15). They are credited with transforming most of the nomadic gatherings into villages and then urban centers, dating back to recent history (Lhote, 1955/a) that did not precede 1842 AD, as there was no existence for the center of Idles in the last three decades of the 19th century (Gast, 1968:13). The dwelling of the people of Hoggar at that time was mostly a tent made of leather covering a structure of stakes and beams (Arib, 2002: 58), interspersed with huts (Akbar) that shelter semi-settled people, so they could leave them and return to them when needed without being dismantled (Pondolfi, 1994: 27), and they built simple houses made of clay and stone semi-underground near their fields, known as Abuk or Damus, no different from the huts of cylindrical shape and conical roof in the African savannah (Le Moal, 1960: 194), used in storing provisions and accommodation and rest from agricultural work, they gained immunity from their construction sites on the side of the hills, which gives them a state of camouflage against the prevailing raids and invasions.

2- Urban centers in Hoggar during the era of occupation

Henry Duveyrier was the first to report the existence of an urban center in the form of a small village in Idles in 1864, representing the residence of Amnokal Tuareg of Hoggar (Duveyrier, 1964). It was built on the villages of Ablessa and Tazrouk at the end of the 19th century, following an agreement concluded by Amnokal of Hoggar with the farmers of Tidikelt to work in the area, and his successors followed his approach, which increased their numbers and growth rate, until Charles de Foucauld counted 300 families from them at the beginning of the 20th century (Rognon et al, 1990: 289). Many other centers were in the process of formation to take the appearance of villages from simple and scattered housing units (Figure 1), in a scene that was not familiar before the arrival of the French occupier who established many military control bases, starting with the Motenlenski tower in Taghouhaout in 1908 (Lhote, 1984) then the Labrin tower in Tamanghast in 1919 (Gast, 1968); Tajmut tower in 1919 north of Arak; Iniker tower in 1920; Flamond tower in Arak in 1928 (Gast, 2001).

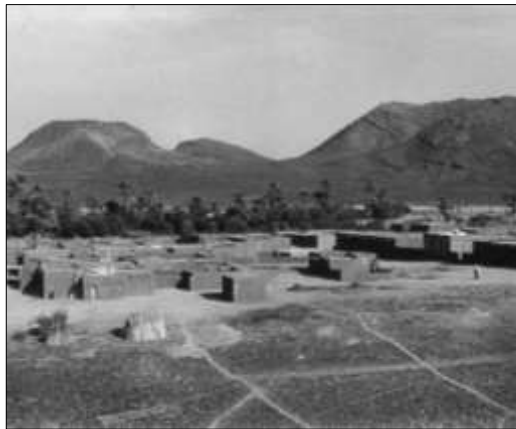
The bases of the French occupation affected the growth of emerging urban centers, for what they provided of stability resources such as water and areas suitable for agriculture (Pandolfi, 1997), they did not exceed eight villages; Idles (Image 5), Ablessa (Image 6), Tazrouk (Image 7), In-Amguel (Image 8), Tamanghast, Taghouhaout, Amsel and Tet, within the gradually appearing desert rural scene (Lhote, 1955/a: 247), while they were to gatherings of Silet, Tahifet, Hirafoke and Martoutek (Image 9) closer to Bedouin than to civilization (Raymond, 1971: 250), their vacancy conditions helped increase their population, while the gatherings of other Bedouins were unknown in number like Eilman and Terhnanat and Abzo Ayla for extinction (Lhote, 1955/a: 247), and the industrial center of Aniker (Image 10) over time played a role that allowed the locals to discover the advantages of civilization after the establishment of the French Center for Atomic Studies (CEA) and the Center for Military Experiments (CEMOC) in 1960, for what it provides of job opportunities important infrastructure and advanced workshops like the first and second Tourirat areas near the test site, paved road planning, providing telephone and radio services and postal communications and a power station, ready mobile homes and sports and entertainment areas, it contained about 5000 individuals who continued to benefit from job opportunities in it until 1966 (Gast, 2001).

Figure 1: The state of urban centers in the highlands of Hoggar in 1947



Source: (Raymond, 1971: 263).

Image 5: The city of Idles in 1985.



Source: (Barrère, 2001).

Image 7: Tazrouk center in 1921



Source: (Hadjadj, 2015)

Image 6: The city of Ablessa in 1968



Source: (Gast, 1984)

Image 8: In-Amguel center in 1960



Source: (Couchot, M. 2009)

Image 9: Nuclear test center in Iniker in 1964 Image 10: Martoutek center in 1960



(Gast, 2001)



(Couchot, M. 2009)

3- The center and city of Tamanghast:

The people of Hoggar derived the choice of the locations of their first urban centers from their strategic importance on the pattern of extinct peoples. The excavation of J-P, Maitre in 1965 in the upper valley of Tamanghast confirmed its settlement since the Neolithic era and beyond (Camps, 1974: 225). The importance of the location of Tamanghast enabled it to become an urban center in a short period without any other centers that preceded it in its emergence, due to its presence in the heart of Hoggar within a morphological field of plains and hills suitable for the establishment of the city unlike the highlands of Atkour, as well as it provides water and fertile lands (Blanguernon, 1967: 20), under conditions that have become auxiliary factors for stability, including the economic as a meeting point for trade routes (Hogari, 2016), and the social from attracting immigrants who were living harder conditions in their homelands upon their arrival (Raymond, 1971). The arrival of the French occupier became another attraction factor, as it had a profound impact on the birth of the center of Tamanghast following the meeting of Amnokal of Hoggar, Musa Ag Amastan, with the captain Mitwa, the head of the annex of Ain Salah in January 1904, which was approved in it his surrender (Essertel, 2019), which allowed the establishment of a military tower in Taghouhaout at a distance of 40 km east of Tamanghast in 1908 as the first center for military administration (Lhote, 1984), overseeing the affairs of the French administration in the region starting from 1909 (Raymond, 1971: 282). Amnokal of Hoggar allowed the monk Charles de Foucauld to settle in Tamanghast, where he found a suitable location that allows him to study the culture of the Tuareg and monitor the area of the two tribes Dagg-Aghali and Ajouh-Antheli, which are hostile to the French presence (Pandolfi, 1997) after he built a monastery in 1905 (Image 11), he chose the left bank of the river next to simple dwellings that were housing about 60 residents of the farmers and Tuareg nomads (Raymond, 1971: 281), Charles de Foucauld pointed in his description of Tamanghast at that time to that it is: "...an abandoned home, separated from all other gatherings, with a single tamarisk tree and a tamarisk tree on a plain next to the river bank, and there is no built dwelling except huts that house residents of dark skin, they work in growing wheat, carrots and red pepper..." (Bazin, 1921: 312).

The landmarks of a small village began to develop gradually in conjunction with the construction of the brick palace of Sorou in 1908 (Image 12), as a residence frequented by Amnokal Musa Ag Amastan, settled in it in 1910 brick houses instead of huts began their numbers to decrease gradually, until the residents of it in 1911 were about 150 residents (Lhote, 1984), the construction of the tower of Charles de Foucauld on the right bank of the river between 1913 and 1916 (Image 13), then the military tower of Labrin (Image 14) which was completed in 1919 (Gast, 1968), and the authority of Hoggar was transferred to Tamanghast in 1922 after the first elements of the administration were completed and it

became a center of attraction, so six of the shop owners settled in it in 1929 (Gast, 1968). The nomads and farmers worked in their service and the expansion of urbanization and orchards, thus the area of the city was determined which continued to grow on the terraces of the valley of Tamanghast and the valley of Sirsof in an open lowland at an altitude of 1400m on the southern edge of Atkour, and at a distance of 6 km from the chain of Adryan (1709 m) to the east and 10 km southwest of the volcanic peak of Ihghan (1732m) (Raymond, 1971: 282).

Image 11: The monastery of Charles de Foucauld in 1906 Image 12: Sorou of Musa Ag Amastan in 1930

Image 11: The monastery of Charles de Foucauld in 1906



Source: (Koltan, E. 2014)

Image 12: Sorou of Musa Ag Amastan in 1930



Source: (Hadjadj, 2015)

Image 13: Charles de Foucauld's tower in Tamanghast, 1960



(Rosso, J-C, 2012)

Image 14: Labrin fort in Tamanghast, 1960



(Rosso, J-C, 2012)

The fame of the city of Tamanghast, known as Fort Laperrine by the French (Image 15), increased the number of simple immigrants to it after 1942, at a time when they were in demand as labor for the French mining research company. As for the other immigrants, they were from well-off groups, coming from northern Algeria like Arabs and Amazighs of Ghardaia, Metlili and Ouargla, who monopolized trade and work in the main military and civilian jobs of the administrations and public services (Raymond, 1971: 250). When Tamanghast was promoted in 1961 as a subsidiary circle from the region of desert oases thanks to the French nuclear test center (Rognon et al, 1990), the cityscape had a design that was not known to it like in Hoggar (Figure 02), and the urban area expanded in the vicinity of the military fort and Foko tower, which form the nucleus of the city alongside the administrative area consisting of the municipality's house and orchards (Image 16), the annex of the subsidiary circle (Image 17), the gendarmerie, the hospital, the post office (Image 18), all of these were built with clay covered with red maghara, trees of Athel (Image 19) line up along its main street (Prince Abdelkader), it has vacant spaces and

squares occupied by trees, it includes ground floor houses interspersed with alleys intersecting transversely with the main road in a perpendicular plan (Raymond, 1971: 284).

Modest dwellings surrounded the city center in a miniature rural appearance with a simple architectural character, derived from the traditional desert architecture, consisting of houses that do not exceed the ground floor, a closed wall is attached to each housing unit, they used poor building materials from unsorted soil and stones of various sizes and even hand-molded bricks without a mold, they used to try construction works outside the architectural design themselves, as no appendages such as the courtyard were included for them until later, while the other styles were more typical as a result of harnessing specialized or formed categories, they completed harmonious designs with rectangular and square plans for houses, collectively forming wide and narrow alleys almost straight and straight, in addition to the French colonial architectural style specific to military forts and administrative buildings, luxury homes, including the arches, contracts, peace, courtyard and upper floor.

Image 15: A scene from above the city of Tamanghast in 1960



Source: (Koltan, E. 2014)

Image 16: The garden of the municipality's house in Tamanghast, 1960



Source: (Rosso, J-C. 2012)

Image 18: The post office center in Tamanghast, 1959

Image 17: The annex of the subsidiary circle in Tamanghast, 1960



Source: (Rosso, J-C. 2012)

Image 19: The main street of Tamanghast, 1962 Source:



Source: (Couchot, M. 2009)



Source: (Couchot, M. 2009)

Thirdly: Cultural influx and social transformations in the Ahaggar centers

The results of the analysis of human remains from Neolithic site excavations in Ahaggar revealed the existence of groups from multiple ethnicities, which were the result of the region's relations with neighboring areas since the Neolithic and dawn of history through the presence of skeletal evidence for individuals with varying features, related to blacks and hybrids and a lesser degree of non-blacks (Chamla, 1968: 104) from the inhabitants of the south and east of the Sahara. Thus, Ahaggar was a home for the gathering of Mediterranean hybrids with blacks at the dawn (Aumassip, 1984: 200), similar to the Sudanese race according to the results of Ph, Lefèvre-witier's study of samples of human remains extracted from the Amkni site (Camps, 1969: 163) and remains of the Tamanrasset site according to J-P, Maitre in 1965 (Camps, 1974: 225), in addition to groups of non-black blacks who are considered the ancestors of Fulani herders based on the evidence of analyzing images of Tassili n'Ajjer art (Hampaté-Ba et Dieterlen, 1966).

Ancient historians' texts touched on the inhabitants of the desert during the dawn of history to the high old eras, based on which the works of historians such as: St, Gsell, H, Duveyrier and E.F, Gautier, who provided data that did not contradict what the analyses of ancient archaeological evidence reached, Herodotus presented descriptions of the Ethiopians, the inhabitants of the ancient desert caves, similar to the eastern Ethiopians and Fulani herders in West Africa, as well as the Garamantes, whose study of their remains in Fazzan graves by S, Sergi in 1951 proved the existence of racial mixing between those with white and black skin (Lhote, 1970: 192), S, Sergi linked this diversity to the mixing of Mediterranean peoples with the Garamantes and Sudanese blacks, and J.L, Heim estimated the age of what he called the Milanese-African entity after the 5th millennium BC as a result of the progress of mixing (Aumassip et Tauveron, 1994: 63).

The ancient Berbers formed the ancestors of the Sahara Tuaregs as a result of the same mixing (Camps, 1974: 364) according to the indications of ancient historians who described the Greek presence in the Garamantes area from the Gulf of Gabes to Fazzan before the Roman era (7th century BC), which reached the Asbet tribes in Fazzan and Asbaten beyond it (Ahaggar), and even the Roman presence, which was confirmed by Italian archaeologists based on archaeological evidence such as Roman pottery in Fazzan graves and evidence of funerary furniture and a skeletal structure from the Ablesa monument in Ahaggar, which proves the fact of the Roman presence in the region (Camps, 1989: 30) contrary to what is rumored about the remains of the skeleton of Queen Tin Hinan, which the local people's legend links to the noble ancestors of Ahaggar and their followers returning to the 4th to 9th centuries AD (Lhote, 1955/a) when a queen came from Tafilalt in southern Morocco, to settle with her maid and her protectors in Ahaggar fleeing from the Roman tide (Rognon et al, 1990), Ahaggar people turned according to this approach into immigrants like others and it contradicts their roots that go back to eras deeper in antiquity, which denied the existence of any culture in the region at that time. The age of the evidence of Tifinagh archaeological writings alone is sufficient proof to confirm the antiquity of the existence of

a culture in Ahaggar before Tin Hinan, as the stones with which the monument was built bear Tifinagh inscriptions dating back to an age older than the evidence of the skeletal structure and the funerary furniture, while H, Fabrer-Camps dated the inscriptions of Askeram to the first centuries before the birth (Camps, 1977: 164) as Tifinagh inscriptions in Germa dated to the first century AD, and there is not between them and the inscriptions of Askeram and the monument in Ablesa in a long time interval (Camps, 1996: 2565), when the contact of the Berbers was close to the sea peoples in Cyrenaica, thus the hypothesis of their Phoenician origin found its place (Muzzolini, 2001: 26).

Academic translation to English: Reliable data on the number of Kel-Ahaggar inhabitants of the region are only available from late sources, which enabled us to estimate the total population, which reached 3,000 individuals in 1860 (Duveyrier, 1964). They are considered the original inhabitants before the arrival of new immigrants coming from Tidikelt since 1840 and throughout the 20th century (Malaurie, 1953: 340), which saw the arrival of the first immigrants from the Erqanaten tribe, nomads of Tamsna in northern Niger, who were allowed by Amenukal Musa Aq Amastan to reside in Tamanrasset on the lands of Daq Agali (Vallet, 1990: 79). The farmers continued to flock within families and were joined by immigrants from the Qorara and Muniya (Gast, 1968: 146), to form, along with the Tuaregs and their servants, the merchants and craftsmen from the Arabs and Bani Mzab (Chevalier, 1947: 47) a demographically growing social composition. Their number was estimated in 1911 at about 1,310 inhabitants, doubled to 2,280 inhabitants in 1938 without counting the Bedouins (Lhote, 1955/a: 247) and about 5,222 individuals according to the census from 1941 to 1946 (Chevalier, 1947), including 30 French (Blanguernon, 1967), and they reached in 1948 about 6,038 individuals, decreased to 6,013 individuals in 1949 after the region went through bad conditions as a result of the famine that hit the region, among them were 70 people from the European group (Malaurie, 1953: 340).

The total population of the region reached about 13,000 inhabitants, among them Europeans estimated at the end of the colonial era in 1962 at 290 individuals (Blanguernon, 1967), only employees, monks or religious people and retirees remained alongside other Europeans (De Beauvoir, 1963: 225). The city of Tamanrasset in southern Algeria turned the day after independence into a station attracting hundreds of thousands of immigrants coming from the African coast, Tuaregs in northern Mali began to take refuge in Ahaggar within mass migrations between 1963 and 1964 coinciding with the deterioration of political conditions in Mali, as a result of the rebellion of the north against the central authority and what resulted from it of ethnic cleansing, hundreds of families fled to Tamanrasset, Ablesa and Silet (Bellil et Dida, 1995), the population of Ahaggar reached about 19,700 inhabitants in 1969 (Raymond, 1971), followed by other migrations in the most severe forms of displacement of inhabitants of northern Mali and Niger towards cities in southern Algeria under the impact of the repercussions of two catastrophic drought waves, the first occurred between 1972 and 1973 and the second between 1984 and 1985, camps established in Tamanrasset in 1986 received large crowds of them, and the influx continued under the deteriorating security situation again in 1990 and 1991 after the ignition of the Azawad issue, to form large gatherings in neighborhoods of Tahqarat, Sorou Ankouf (Bellil et Dida, 1995), and their flows increased in 1997 when the coast was exposed to many cycles of recurrent drought (Bredeloup et Pliez, 2007), to become a majority exceeding two-thirds in the neighborhoods they occupy according to the 1998 census (Sassia, 2002: 87). In addition to all this, the city of Tamanrasset turned into a transit station for Africans south of the Sahara fleeing from a bitter reality and looking for a better living situation in the phenomenon of illegal migration crossing homelands and continents.

Fourthly: The state of heritage in the urban environments of Ahaggar

Various forms of heritage existed within the space of Ahaggar's communities before the emergence of urban centers and cities, it was a witness to the interaction of the region's inhabitants with their environmental surroundings over time, the heritage went through

many stages that subsequently became a matter of interest by those in charge in order to minimize various forms of negative interventions.

1. Ahaggar Heritage

1.1 Material Heritage

Ahaggar includes various forms of material cultural heritage from components of archaeological sites and fixed and movable historical landmarks, which were within the interests of those active in the field of heritage since the times of French presence, they were able during stages to reveal heritage sites located within the space of urban centers. They were interested in the most famous archaeological heritage from prehistoric sites, as stone tools dating back to the Paleolithic era were picked up near the industrial center in In Ecker (Gast, 2001) and others in Idles, where a number of funerary landmarks were counted in the neighborhood of Id Benan within the city space (Barrère, 2001), and the effects of the Neolithic site in the upper valley of Tamanrasset in isolation from the city (Maître, 1956), many missions focused their archaeological works on old buildings such as the Tin Hinan monument, located not far from the center of Ablesa (Grébénart, 1994), in addition to funerary landmarks from the ancient Berber world such as the cemeteries of Tibradin near the gatherings and fields of the center of Tazrouk (Lhote, 1948), and other forms of archaeological heritage; such as rock drawings in Tin-Kabran in Mertoutek (Coche, 1935) and rock inscriptions in Iqqiq near Hirafoq (Lhote, 1951/b), in addition to historical archaeological buildings such as the Kasbah of Silet (Lhote, 1955/a) and the Kasbah of Tit (Le Quellec L. J., 2008) located within a space close to the newly emerging urban center.

After more than a century has passed, the buildings of the first urban centers have become a form of archaeological heritage, we can limit them to buildings; the traditional dwelling, such as tents, huts and semi-underground earthen buildings, represent with what it contains of furniture of mats, baskets, leather containers, stone mills and others (Malaurie, 1953) forms of the original traditional dwelling in Ahaggar, added to it are clay architectural buildings that appeared as a result of the meeting of cultures, we mention for example the palaces; like Sorou Musa Aq Amastan, Sorou Haj Ahmed Al-Bakri, the forts; like the fortress of Taghohawt and the fortress of Labrin, the tower of Charles de Foucauld, residences of personalities from the French era such as the residence of Mofun or the residence of the monks in Tazrouk (Dahmi, 2023), all of them were built on a varying degree of complexity using a simple technique that depends on the dried brick (Lhote, 1984: 64), this heritage includes the space of urban centers from squares, streets, fields and orchards, added to it is the heritage of traditional crafts on various materials. It is important to mention a form that has become classified globally within the heritage of industrial ruins such as the nuclear test centers established by the French authority in In Ecker in 1959 (Raymond, 1971: 287).

2.1 Intangible Heritage

Many researchers have documented various forms of intangible heritage in Ahaggar, starting with European travelers (Hinouni, 2016) who experienced the transition from nomadism to urbanization, such as O, Bernezat, F, de Chasseloup-Laubat, and H, Lhote. They conveyed images representing authentic data, related to political aspects; such as the traditional governance system and the coronation ceremonies of Amenukal of Ahaggar (Rognon, 1962), and social aspects from the customs of the people and methods of teaching Tifinagh (Rognon et al, 1990), and cultural aspects such as poetry and various rhythmic types like Tindi, Tehiqalt and music like Imzad and Tzamaret (Mécheri-Saada, 1990). They also conveyed the economic conditions and what distinguishes daily life from meals following the entrenched lifestyle either by hunting wild animals or qualifying others (Lhote, 1951/a), agriculture or picking nutritious wild plants (Gast, 1968) and medicinal herbs with traditional medicine (Maire, 1993), and they also presented in their works various forms of interaction of the locals with their environmental surroundings by what

they practice of beliefs and what they circulate of legends towards the jinn and abandoned places (Hachmi, 2023) and associated with symbolic characters like Tin Hinan (Reygasse, 1940) or Ama-Mullen or Abkar, the great hunter (Claudot-Hawad, 1996: 2574) and they did not marginalize in their data even traditional sports activities; like Tkrakra matches, dueling and swordplay and Mahari racing, in addition to intellectual activities like Tiddas and Akrod games (Bernus, 2003).

3.1 Natural Heritage

The urban environment in Ahaggar contains a natural heritage that exists within environments with varied terrains that are in themselves components of heritage, including the internationally famous highlands like the peaks of Udan and the crater of the Oksam volcano, the lowlands like the basin of Amdghur (Barrère, 2001), the plains, the sand dunes, the valleys and the plateaus of Tassili, the sites include remains classified within the geological heritage, from types of rocks and remains of fossil plants, petrified wood and continental and aquatic animal fossils. The region is currently a habitat for plant and animal biodiversity, providing more than 350 types of trees and wild herbs in addition to the cultivated ones, adapted with an environment dominated by many types of wild animals and qualified by what they have of rare and endangered species, it also includes semi-permanent surface water sources that rarely disappeared in the courses of most of the valleys on whose banks the first urban centers were established (Wacher et al, 2005).

2. The state of heritage in urban environments

To shed light on the state of heritage in the city of Tamanrasset and its suburbs, it is necessary to return to the review of the history of developments that have taken place within the images of interaction between it and the inhabitants of the region over time through the data we have received. The nomadic people of Ahaggar have coexisted with their environmental surroundings since ancient times, they preserved the cultural archaeological heritage during the previous eras of the French presence, as they avoided residing and direct contact with archaeological sites and abandoned buildings, believing that they are a haunt for jinn (Hachmi, 2023), they were spiritually linked to the funerary landmarks (Id Benan) within the practice of divination (Istikharah) and others more like glorifying the memory of the ancestors (Plantade, 2012), which prevented tampering with the Tin Hinan monument in Ablesa despite what was mentioned in the content of the locals' narratives about Tin Hinan's will about the treasure of the descendants buried near her head, and Tifinagh inscription sites were respected which prevented tampering with them, as long as the locals considered them from the heritage of their ancestors, while the preservation of natural heritage was regulated according to customs enacted by those in charge of traditional authority from the elders of the tribes and Amenukal, obliging individuals and tribes to commit to monitoring the natural boundaries of their acquisition and preserving their resources, this system remained in effect during the rule of the military authority and the French administration over the region, when reporting any violation of resources from hunting animals from and cutting trees and uprooting plants and even unauthorized acquisition of land, required appearing before Amenukal or the occupation authority if necessary to impose what the violation requires from punishment, in the absence of any legislation to be referred to.

During the French rule in Ahaggar, many archaeological works were carried out, which are considered the first steps to document heritage in all its forms, when those interested supervised something like a survey of the exposed sites near the borders of their administrative offices and collecting their possessions, to gradually adopt scientific archaeological research with scientific missions (Flamand, Laquiers, 1906), they thus produced crops that formed a database about the heritage of the region, included in it documents of military and civilian personnel entrusted with research within the framework of the French mission in Ahaggar (Balout, 1953), and publishing bodies such as the African

Journal; Anthropology and Libica from the center (CRAPE) to display heritage data locally (Pallary, 1907) and internationally, especially in Europe (Camps, 1976).

Heritage was negatively affected during the occupation era by many interventions such as excavations of the Tin Hinan monument (Picture20), considering its style and what its results inherited distorted its scientific value by linking it to a fabricated ancestor for the Tuaregs of Ahaggar (Grébénart, 1994: 261), or when the heritage of Ahaggar returned to prehistoric times appeared in the global display in 1880 outside Algeria in one of the glass facades, in which the pieces brought from the sites of the region and others in the desert were displayed (L, 1899), were transferred like the structure of Tin Hinan (Bakari, M., 2022) to outside Algeria its original homeland, which is considered a violation of heritage by members of the military missions and office officers (Flamand, Laquiers, 1906) and center leaders who were presenting possessions they picked up in Imidir and Tinzrouft, Amghid and others in the form of gifts to museums (Pallary, 1911) as if the matter pertains to their private possessions (Picture21), while they pay attention worthy of mention to other archaeological buildings such as the Kasbah of Silet and Tit.

Image 20: Unsystematic excavation at the Ablessa monument 1925



Source: (Camps, G. 1974).

Image 21: Prehistoric possessions brought from Ahaggar



Source: (Couchot, M. 2009).

Many problems related to the heritage of the region were on the margins of the urban planning administrative plan in the city of Tamanrasset in 1958, which was amended after the independence of Algeria in 1962, but it did not live up to the hoped-for at that time, the problem size increased with what the cities of Ahaggar witnessed in 1969 of demographic growth and a boom from the influx, which necessitated economic planning to introduce the region into the project of regional integration and the promotion of Tamanrasset to an administrative capital on 2/7/1974 (Raymond, 1971), the provincial structures faced afterwards difficulty in preserving the local architectural style in front of modern and even fragile chaotic architectural styles, in front of the challenges of structuring public services, and on another level, the natural heritage present in Ahaggar was classified within the natural reserves of Algeria in 1987, and as a result, the Office of the National Ahaggar Park (OPNA) was established as a public institution with an administrative character, it was incumbent upon it to preserve and enhance the cultural and natural heritage present within a defined geographical area (Hamdi and Mazouar, 2016), the office worked for a decade afterwards to advertise the sites, and confronted some violations against the heritage, especially monitoring the dynamics led by foreign tourists, their trips mostly start from the cities to the nearby archaeological sites like the Ablessa monument and the tourist ones like Askeram and Qaltat Afilal to the far ones like Mertoutek (Raymond, 1971), the office created museum exhibition halls at the descriptive analytical center in 2013 (Bakari, M., 2022) in order to display the heritage to the public.

During the last two decades, the challenge has become greater with regard to the heritage of the city, especially the archaeological one for its historical and architectural values, and a witness to adaptation with the arid and fragile environment and a reflection

of the dynamics of acquired knowledge (Arib, 2002: 51), Algeria sought to achieve the purpose of the Convention for the Protection of Cultural and Natural Heritage in 1972, so it enacted Law 04/98 from which executive decrees and ministerial decisions emerged, concerned with the archaeological buildings located in urban environments, including the practice of artistic works related to protected real estate cultural properties, and others with competencies to establish a permanent plan to preserve the sectors and reclaim them, as guidelines in interventions of urban renewal, arrangement, qualification and reform, but this view was not embodied in the city of Tamanrasset, as long as prominent buildings suffer from manifestations of population migration, and most of the buildings deteriorate like the palace of Musa Aq Amastan and the palace of Ahmed Al-Bakri in Tazrouk, and some of them are exposed to distortions as a result of non-specialized restoration work like the building of the subsidiary circle in Tamanrasset, so we can judge its situation as deteriorating to miserable as long as it remained outside the local heritage data bank let alone not registering it or appointing it within preserved sectors, and some buildings still live in a state of isolation excluded from their cultural, pedagogical, tourist and recreational role like the building of Labrin Fort and Charles de Foucauld Tower.

The human factor is considered the first cause of damage to the heritage present in the field of urban growth, through images of encroachment on the current legislation, like Dar Imzad, which was established on an archaeological site, its remains turned at a stage into private property. Today, the natural heritage lives in conditions of looting such as extracting sand from Wadi Tamanrasset and uprooting plants in nearby valleys (Image 22), hunting animals (Image 23), let alone what tourists and civilized people do from manifestations of pollution and destruction (Habnasi, 2021), while the intangible cultural heritage is about to disappear

Image 22: Extermination of endangered animal species



Source: (Habnasi, B. 2023: 186).

Image 23: Unauthorized exhaustion of wormwood plant



Source: (Habnasi, B. 2023: 188).

Conclusion

The phenomenon of urbanization in Ahaggar is considered a modern civilizational aspect in light of the archaeological evidence, especially if we rely on the remains of Neolithic villages that were a turning point in the global and continental civilizational ladder from the pattern of mobility to the pattern of stability, as long as the archaeological works in Ahaggar have not yet revealed the ruins of villages of neighboring areas such as Tichitt

from prehistoric times or Germa from the dawn of history or Tadmeka from ancient historical times and even palaces of closer areas like Tidikelt and Tuat during the Islamic era, despite the existence of the Ablesa monument, which is a witness to architectural progress paving the way for the emergence of a nucleus of a civilizational center if we assume that it was once used as a residence by the original inhabitants or by immigrants.

Buildings were built in Ahaggar after the Ablesa monument without a doubt, they appear in architectural stamps similar to palaces and kasbahs of neighboring desert areas, which means the presence of a form of urbanization after the 9th century, even if we have not yet reached to establish any case of connection between them and the Tuaregs who were inhabitants of the Ahaggar region during the 13th century and beyond based on the content of the texts of Arab historians and observers, and in what followed the 16th century ten, the people of Ahaggar were nomads spread throughout the region, they did not build cities until the middle of the 19th century, when the first urban centers appeared in Idles, Tazrouk and Ablesa, as a result of sending a workforce to embody the project of agriculture and qualification of the region, these centers grew and others joined them and the center of Tamanrasset was established concurrently with the activity of the French occupation bases after the establishment of Charles de Foucauld tower and Labrin fort and then the headquarters of the French administration and its other services later, this in the midst of the continued arrival of immigrants who had a major role alongside some Bedouins of Ahaggar in building the center of Tamanrasset before it turned into a growing city demographically and urbanly, which ended with the formation of a city with a plan and architectural style that reflects the conditions of cultural and social agreement.

The cities of Ahaggar were formed and the young city of Tamanrasset became its capital after the independence of Algeria, at the height of the continued influx of people from neighboring areas and other cities of Algeria, who initially had a positive impact on the city and its heritage, but the influx intensified before the mid-sixties of the last century, when hundreds of thousands of people coming from northern Mali settled in the city who were received to be politically integrated into an entity in which they did not socially or culturally integrate as long as it did not set conditions for that, they were joined by people from northern Niger and then others from various African countries, to form a majority of the city's population at the beginning of the millennium, which resulted in imbalances and the emergence of mentalities that had a negative impact on the management of the city space that is now dominated by chaotic neighborhoods and its heritage is violated in various forms.

The interested parties have come a long way in studying the heritage of the region, starting with research plans within the framework of the French mission in Ahaggar, they had the merit of revealing the material cultural heritage from archaeological and geological sites, the natural plant and animal heritage and the intangible heritage in the stage of documenting heritage in the sense of the word, the local administrative bodies authorized after the enactment of legislation sought to protect it, but the challenge was greater in view of what the region witnessed of cultural and social developments, which contributed to the progress of the pace of the disappearance of the fragile pattern of heritage as a result of the lack of harmony in cultural mixing, so the manifestations of negative intervention became obvious to the naked eye; from damage, looting and pollution of natural heritage; distortion and theft of components of archaeological heritage, and neglect of intangible heritage.

The outputs of this research lead to the proposal to raise the subject of these problems in depth in scientific activities within national and international seminars and forums crossing disciplines, which is expected to inspire horizons for scientific research and foresight for plans and development projects of southern Algerian cities, especially with what it is characterized by exceptional changes, contributing to involving active institutions in managing heritage and raising awareness of individuals and groups in order to reduce the forms of negative interaction.

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