

specific observations beyond those offered in this volume.

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MOUNIA CHEKHAB-ABUDAYA. *Le qsar, type d'implantation humaine au Sahara: architecture du Sud Algérien* (Cambridge Monographs in African Archaeology 91). 2016. xiv+340 pages; numerous colour and b&w illustrations. Oxford: Archaeopress 978-1-78491-347-2 paperback £50.



Topping a low hill, circled by walls and culminating in a tapering minaret, the *qsar* (pl. *qusūr*) is the castle of the Sahara.

They are found between southern Morocco and Siwa in Egypt, and range in size from tiny defended buildings to large towns of over 25ha. In this book, Chekhab-Abudaya examines a subset of these structures, those of south-west Algeria, where the towns of the Mزاب inspired Le Corbusier's Notre Dame du Haut at Ronchamp. The book combines a detailed discussion and well-illustrated catalogue of the chosen sites with a long historiographical analysis of the class. The author skilfully dismisses a number of easy oppositions—between nomads and sedentary occupation (or semi-nomadic and semi-sedentary occupation)—and takes a holistic view of the oasis culture of the Sahara, balancing the ecological constraints with those deriving from its very specific history.

The question of their origin and distribution is interesting, and has been treated by scholars for over a century. Chekhab-Abudaya treads carefully through this abundant bibliography, quoting at length rather than paraphrasing. What is not entirely clear is her own point of view. Even though the conclusion of her analysis is entitled 'Le *qsar*, forme d'urbanisme du dār al-Islām', she does not actually argue that its origins are Islamic; indeed, she is well aware of the work of David Mattingly in the Fezzan, where numerous pre-Islamic *qusūr* are found. This could have been pushed much further by citing the work of the UNESCO Libyan Valleys

Survey, which identified large numbers of square, fortified, courtyard buildings constructed from the third century AD onwards, and clearly related to the Roman *quadriburgia* (Barker *et al.* 1996). The fact remains, however, that there is more to it than that: multiple influences are at play. Here, the absence of the Libyan bibliography is an issue; recent work by the University of Rome La Sapienza has resulted in the publication of two major prehistoric sites, Aghram Nadhariff and Fewet, where the circular defensive walls are created by the exterior walls of the houses, arranged concentrically just as they are in the Mزاب (Liverani 2005; Mori 2013). Chekhab-Abudaya's ignorance of the Italian work in Libya is a general problem, particularly when that of Barbara Barich is omitted from the prehistoric summary—but then publications on the rest of the Maghreb are regularly ignored in Libya.

The internal layout of the *qusūr*, with their dendritic structures and complex zoning by family, is clearly related to other 'Islamic cities' (a concept the author rightly distrusts), while the form of the houses with their square patios derives from Arabian models. The position of the market at the periphery of the *qsar* is, however, very Berber (or Amazigh): the market, as a place where external people can penetrate the town, is regarded as potentially polluting, and in the Kabylie region, markets are usually placed entirely outside the settlements.

The most interesting observation Chekhab-Abudaya draws from her material is the clear distinction between the Ibadi settlement of the Mزاب, where the mosque is found at the heart of the town, its minaret the highest point, and those *qusūr* where a defended *qasba* acts as the keep in a castle, a built expression of seigneurial power. In contrast, in the Ibadi towns of the Mزاب, there is no apparent hierarchy, and a complex legal code stops any building from dominating its neighbour. This is characteristically Amazigh: a cultural code of equality between families played out in the built environment. Fission, rather than hierarchy, is the standard response to conflict. In the Mزاب, it resulted in five separate *qusūr* (and a World Heritage Site). In this sense, we may see the way in which Amazigh culture influenced Kharijism: while the original capital of the Ibadis at Tihert (north-west Algeria) had a building plausibly interpreted as the *qasba* of its founder, Ibn Rustum, by the time Ibadis settled Jerba (Tunisia) and the Mزاب, such constructed representations of power seem to have entirely disappeared.

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Teasing out the separate strands of influence that created the Saharan *qusūr* is hardly an easy task, and with the exception of the eleventh-century foundations in the Mzab, firm chronological data are absent. Chekhab-Abudaya rightly sees the expanding concentric circles with radial streets that characterise the plans of many of the *qusūr* as the result of a series of new arrivals, settling outside the walls and then building new ones. She contrasts these concentric plans with those that contain rough grids, which she judges to be later. But none of these is easily dated. No excavations have ever taken place (except in the deserted Ibadi town of Sadrata) and, to my knowledge, no radiocarbon dating has been carried out on a *qsar* outside Libya (although radiocarbon dates for the *qusūr* of the Wadi Draa in Morocco are underway; Corisande Fenwick *pers. comm.*). Chekhab-Abudaya's investigation thus serves the very useful purpose of pulling together all the available information, creating numerous and beautifully clear comparative plans, and asking a series of questions that certainly remain to be answered. New data could, and should, come from future archaeological work on these sites and, indeed, on the whole of the northern Sahara.

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GAVIN GLOVER, PAUL FLINTOFT & RICHARD MOORE (ed.). *A mersshy contree called Holderness: excavations on the route of a national grid pipeline in Holderness, East Yorkshire*. 2016. xii+286 pages, numerous colour and b&w illustrations. Oxford: Archaeopress; 978-1-78491-313-7 paperback £40.

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For archaeology, linear developments such as pipelines, roads and railways provide opportunities to explore transects through the landscape, facilitating a glimpse into wider patterns of activity beyond individual sites.

This volume, edited by Gavin Glover, Paul Flintoft and Richard Moore, presents the results of the archaeological investigations along the route of a 32km pipeline constructed through Holderness, between the coastal village of Easington and the hamlet of Old Ellerby near the village of Ganstead in the East Riding of Yorkshire.

The region of Holderness has received considerable attention from antiquarians and archaeologists, including the notable discovery of the Roos Carr figures in the nineteenth century. Yet far greater attention has been paid to the adjacent chalklands of the Yorkshire Wolds where there is a rich aerial photographic record and a legacy of internationally significant sites, including the Neolithic monumental complex at Rudston, Iron Age square barrow cemeteries and the medieval village of Wharram Percy. In recent decades, however, attention to the wetland and coastal archaeology of Holderness has gained ground, probably as a result of development and various other threats, and a new understanding of the region's archaeology is beginning to emerge.

Against this backdrop, the volume by Glover, Flintoft and Moore provides a significant contribution. At one level, it delivers detailed and highly accessible reports on the 20 sites excavated along the route of the Easington to Ganstead pipeline. At another, building upon the wider body of past research in the region, it begins to explore the significance of these new sites in terms of their spatial distribution through the landscape and the relevance of this in terms of wider factors such as sea-level and environmental change.

The structure of the book is conventional, beginning with a comprehensive introduction to both the region and the project, followed by descriptions of the results from the excavations of each of the 20 sites, from north-west to south-east. One of the great

She realized that those noticing her liked her, and this observation helped to calm her. 76. 53. The earliest formulation of the subject, due to Lord Kelvin, assumed that this relation was true in all cases, and, calculated in this way, the electromotive force of Daniell's cell, which happens to possess a very small temperature coefficient, was found to agree with observation. 3. 1. Keywords: set up observation examination, unstructured observation. At the first step of this evaluation I need to outline what's involved in organized observation. The two main strategies that experts can usually use to record their observations of occurrences are the structured and unstructured observation. The past involves the recording of happenings of predefined types taking place at particular things in time, or within particular intervals. Researchers undertaking structured observational research usually look to use low-inference categories - in other words, categories that can be applied to instances with a minimum of contestable judgement on the part of the observer - in the expectation of incurring only small components of error and uncertainty. Observation method is used in cases where you want to avoid an error that can be a result of bias during evaluation and interpretation processes. The observation method is described as a method to observe and describe the behavior of a subject. As the name suggests, it is a way of collecting relevant information and data by observing. It is also referred to as a participatory study because the researcher has to establish a link with the respondent and for this has to immerse himself in the same setting as theirs. The specific variable is used in this method for data collection. Unstructured observation method " The unstructured observation method is conducted in a free and open manner without using any pre-determined objectives, schedules or variables.