WILEY

47. Note on the Modern Pot Fabrics of Tunisia.

Author(s): Dr. Bertholon and John L. Myres

Source: *Man*, Vol. 3 (1903), pp. 86-88

Published by: Royal Anthropological Institute of Great Britain and Ireland

Stable URL: <http://www.jstor.org/stable/2839240>

Accessed: 26-06-2016 19:51 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://about.jstor.org/terms>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Royal Anthropological Institute of Great Britain and Ireland, Wiley are collaborating with JSTOR to digitize, preserve and extend access to *Man*

rather coarse. The dyes are excellent, and fast. Great taste is shown by the Fulah and Hausa women in their choice of colours in dress.

I have purposely refrained from discussing many of the races in the Benué basin and Bornu; as I want, as I said, simply to give you an idea of my general impressions of what I have actually seen on the Niger.

E. F. MARTIN.

Africa, North.

Bertholon: Myres.

Note on the Modern Pot Fabrics of Tunisia: By Dr. Bertholon, Local Correspondent of the *Anthropological Institute*; communicated by J. L. Myres, M.A., F.S.A. 47

In a paper contributed to the *Journal of the Anthropological Institute*, XXXII., p. 262 ff., *On the History of Kabyle Pottery*, I ventured to propound some questions on which further evidence seemed to be required. Of these questions, No. 3 ran as follows:—"Search should be made in Eastern Algeria and in Khoumiria for traces of former or recent extensions eastward, of fabrics analogous to those of Kabylia."

To this question the Institute's distinguished Local Correspondent for Tunisia, Dr. Bertholon, returned the following answer, in a letter dated 8th September 1902:—"At the present time they do not find analogous fabrics in Eastern Barbary. The Kabyle type of pottery is confined to Kabylia only. The other regions of North Africa have each their own type of pottery."

"*Hand-made Pottery.*—(a.) The Khoumir people make a primitive red-faced pottery. The ornamentation consists of undulating lines (*cf. Journ. Anthr. Inst.*, XXXII., Pl. xx. 22), and other more complicated linear designs as in my Fig. 1.

FIG. 1.—KHOUMIR POTTERY: PAINTING ON THE BOTTOM OF A VASE.

"These designs are analogous to the Tunisian tattooings. The Khoumir pottery is the only hand-made pottery in this part of Africa decorated with some care. It is rudely done. You will find in the *Bulletin de la Société d'Anthropologie de Paris*, 7th July, 1898, p. 318, some details about that fabric, which I supplied to M. Arsène Dumont.

"(b.) In the Tunisian country, even in the suburbs of Tunis, people use hand-made pottery. This pottery is red-faced, rude, and primitively ornamented. Most frequently the potter—who is a woman—traces on the paste of the fresh clay some lines with her finger dipped in *henna*. Fig. 2 is a specimen of this 'art.'

"(c.) In the Aurès, people make a yellow-grey hand-made pottery. The ornamentation is

FIG. 2.

TUNISIAN POTTERY: PAINTED ORNAMENT.

"traced with the hand: it is red, irregular and incoherent. It is a more primitive stage of ornamentation than that in Khoumiria; and is comparable with

"that of the Tunisian country."

For examples of the Aurès fabric, compare Randall-MacIver and Wilkin, *Libyan Notes*, 1901, Pl. iv.

"In these regions, as well as in Kabylia, the types of ornamentation are confined to certain families. Every family has its peculiar drawing; and from mother to daughter, from age to age, does always the same drawing without changing a single line.

FIG. 3.—TYPES OF NABEUL POTTERY.

FIG. 4.—POTTERY FROM GERBA AND TUNIS.

“ *Wheel-made Pottery.*—This pottery is used in the Tunisian towns. It is made by the men. There are two principal types of this pottery :—

“(a.) The first is represented by the fabrics of Nabeul : I send you a photograph of some types (Fig. 3). Some of the vessels are made of baked clay ; others are varnished. They are yellow or green. The ornamentation is composed of incised design. As other fabrics of this type we have the potteries of Tunis, Bejà, and Sousse [Sûs]. This pottery is less artistic. At Tunis the clay vessels are ornamented in black with caroub juice. The decoration is geometrical : it proceeds from the same motives as the Kabyle pottery (*Journ. Anthr. Inst.*, XXXII., Pl. xx.) ; but the disposition of the designs is different.

“(b.) The other group of wheel-made pottery is that of the isle of Gerba. Here they make *pithoi* and vessels of great size. The ornamentation is incised. I append the pages of my work, *Exploration Anthropologique*

" *de l'Île de Gerba* (*L'Anthropologie*, VIII. (1897), p. 577) which treat of Gerbian " ceramic." Fig. 4, from a photograph enclosed by Dr. Bertholon in his communication, represents a potter's shop stocked with the common types of the wheel-made pottery of Gerba and Tunis.

I append an abstract of Dr. Bertholon's observations as stated in the work to which he refers. The ceramic industry of Gerba [Jerba] is confined to the villages of Kallala and Sédouikèche [Sedwikesch] in the southern part of the island. It is carried on by the men in large numbers. They use the clay of the place of manufacture and a primitive footdriven wheel, and model the vessels with their fingers and a small scraper; whereas everywhere else in North Africa, except at Bejâ, Nabeul, and Sousse [Sûs] the pottery is made by the women, and by hand.

The forms of the vessels, as appear from the examples given on p. 55 of Dr. Bertholon's paper, follow either the pointed and long-necked amphoræ and other common types of Græco-Roman pottery, or else the swollen trumpet-necked Oriental forms which were introduced at or after the Arab conquest. They thus fall exactly into line with the "Græco-Roman" and "Arab" styles of Tripolitan pottery immediately to the eastward of Gerba, which are described and figured in MAN, 1901. 83. Characteristic of Gerba are the large pointed amphora called *goula*, which are in wide demand, the perforated *kouskous*-platters, and a sort of clay drum called *darbouka*, which is shaped like the common Arab water-bottle (*gargoulette*), but has its base replaced by a stretched skin.

The ornament is incised in the wet clay and is very simple, as will be seen from Fig. 5, repeated from Fig. 13 of Dr. Bertholon's paper.

The kilns are mainly composed of large jars held together by a mortar of lime and clay, which form a sort of air chamber between the inside and the outside of the kiln, and serve to retain the heat; only round the door is there a small area of ordinary masonry. The roof of the kiln is a low dome of clay, which itself resembles a segment of a great jar. These kilns will hold about 150 large jars; but the firing is uneven, and a good many jars are spoiled in each batch.

At the time of Dr. Bertholon's paper there existed 129 potteries in Gerba, almost all in the two villages already mentioned; but some years previously the number was 144, and there is apparently some reason to fear that this interesting fabric may be already in its last decline.

FIG. 5.—ORNAMENTS OF THE POTTERY OF GERBA.

JOHN L. MYRES.

Archæology.

Lewis.

Some Notes on Orientation. By A. L. Lewis, F.C.A., Treasurer of the *Anthropological Institute*.

48

A few months ago Dr. Rivers brought before another Society some cases in which certain people spoke of their right or left sides as being their north, south, east, or west sides, and he invited any information or suggestions tending to explain the conclusion deduced by him that in Welsh and other languages there must have "gradually come" about a fixed association between south and right." It is only the fact of the question having been raised in this manner that emboldens me to publish these rather fragmentary memoranda which I have collected from time to time; but, in order that their bearing on the subject may be at once understood, I may say that I think the reason of the