

ment réservée pour la période du deuil et les fêtes funéraires. Elle a lieu à celles qui sont célébrées en l'honneur des esprits des morts, certaines réunissent seulement une quarantaine de personnes, d'autres en rassemblent plusieurs centaines.

En résumé, il faut considérer la danse non comme un simple divertissement, mais comme partie d'un fait social en relation avec des cérémonies religieuses.

THE RENAISSANCE OF THE OLIVE AND LANDED PROPERTY IN NORTH AFRICA

(See p. 463)

ALL round the shores of the Mediterranean favourable conditions for the olive are found, and North Africa is covered with the tree. Centuries ago Carthage and then Rome developed the culture of the olive, but in a few centuries internal dissensions, the fall of the empire, the influx of barbarians, and the Arab invasion completely destroyed the work that had been done. Olive culture continued in North Africa because of the fortunate chance that the olive does not die of old age, and as oil forms the base of the diet of the North African, his need of it is great. Every one tries to obtain the number of trees necessary to ensure him a livelihood. All the life of the community takes place under the shadow of the olive-tree, and the traveller often comes across old trunks covered with votary offerings to which popular belief has attached pious legends.

Tunis has always been the paradise of the olive, but even in this exceptionally favoured and favourable spot, the decline was growing more and more marked each year, when Paul Bourde, by his persuasive tenacity, reversed the situation. In Tunis the principal oil-producing districts stretch all along the east coast round Susa, Sfax, and Tunis. To the south they reach as far as Gabes and the oases of the Sahara. In the Upper Tell, grown in gardens like any other fruit-tree, the olive exists in relation to the habitations rather than to the soil. Elsewhere the olive with cereals and vines is one of the main objects of culture. Local experience is assisted by legal customs which regulate its cultivation (contract of *mgbarsa*), and the fact that the authorities have been able to provide Natives and colonists with considerable portions of land for planting. The Native has seen the extent of his property develop very considerably: in 1926 he possessed 13,700,000 trees, as compared with 2,200,000 trees belonging to European colonists. European effort has not enriched Tunis by simply enriching a privileged class in local society, on the contrary it has developed the well-being of the community. In 1926, 214,905 native proprietors possessed 88 per cent. of the total number of olive-trees, and also many wandering tribes have settled down round the olive-groves.

In Algeria the method of cultivation differs from that practised in Tunis; the plantations in the two regions offer an extraordinary contrast. In Constantine and Algeria there is a dense forest-like growth, compact, continuous, not created but exploited; farther west here and there in the plain there are olive-groves of recent origin, regularly planted where the colonist has replaced the haphazard work of the Native by his careful and methodical processes.

Whenever olive cultivation by the Europeans increases, the Natives follow the movement slowly; whenever European enthusiasm diminishes, not only is a similar decline noticed among the Natives, but the decline gradually grows more marked and leads to complete deterioration.

The methods employed in olive cultivation in Morocco recall those used in Tunis. Various Moroccan rulers have made serious attempts to improve the methods used, but recurring periods of anarchy prevented the necessary continuity. Local methods have not the value and the technical quality of those followed in Tunis. The plantations are developed individually. In many Berber tribes, however, even those with a reputation for disorder, certain communal instincts exist. This is especially noticeable at harvest-time or in the installation of presses common to all, and which are the collective property of the *douar*. Attached though they are to their trees, the Moroccans expend very little care upon them, in spite of the fact that oil-bearing trees make the native population, skilled in this occupation with its large profits, secure of a leading place in the district. Agricultural education, which is already so successful in Algeria and Tunis, has been recommenced in Morocco by the administrative authority.

South of the Mediterranean the olive has been and remains a source of certain wealth. Apart from the economic side, it has been a civilizing influence of a very high order, and in North Africa it has become the pledge of social peace and prosperity.