

**JOURNAL OF THE
ACADEMIE INTERNATIONALE
DE LA PIPE**



Edited by David A. Higgins

**VOLUME 2
2009**

JOURNAL OF THE ACADEMIE INTERNATIONALE DE LA PIPE

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THE ACADEMY

The Académie Internationale de la Pipe was founded in 1984 to provide a forum for leading scholars from around the world engaged in any field of study relating to the smoking pipe. The Academy's object is to advance the education of the public in the economic and social history of tobacco and pipe smoking worldwide. Its principal aims are to promote better awareness of the pipe as a cultural, artistic and social phenomenon; to highlight the particular place the pipe holds in the history of peoples and civilizations; to collect, preserve and disseminate evidence relating to its history and associations, and to encourage research concerning the past, present or future of the subject.

Academy members bring their own specialisms in fields such as archaeology, social and economic history and fine art, as well as having the opportunity to collaborate with others in working groups. This annual journal has been established to publish the results of the Academy's work, which will be of relevance to researchers from a wide range of related disciplines around the world.

MEMBERSHIP

The Academy holds an annual conference, in between which working groups are encouraged to continue their studies into particular areas of research. The current annual subscription is £20 (or 30 Euros) per household, which allows access to the Academy's meetings as well as receipt of regular newsletters and one copy of this journal. Anyone wishing to apply to join the Academy should, in the first instance, contact the administrator, Dr. Susie White, at the address given above.

SUBMISSION OF PAPERS

The Academy welcomes the submission of original papers that fall within the remit of this journal and which make a valid contribution to knowledge. Further details relating to the format and content of submissions can be found at the back of this journal.

ADDITIONAL COPIES

Additional copies of this journal can be purchased from the administrator, Dr. Susie White, (contact details above).

ACKNOWLEDGEMENT

The Academy gratefully acknowledges the financial support from British American Tobacco, Imperial Tobacco and Japan Tobacco, which has made this publication possible.

PUBLICATION DETAILS

Published by the Académie Internationale de la Pipe, School of Archaeology, Classics & Egyptology, University of Liverpool, 12-14 Abercromby Sq., Liverpool, L69 7WZ, UK. The Academy is a U.K. Registered Charity (No. 1126166) and an English Registered Company (No. 06713511).

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ISSN 2040-8307

Cover image: Communal Pipe courtesy of Seres Mihály, Déri Museum, Debrecen.

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EDITORIAL

Following the launch of the new journal in 2008 with a single major study of the Saint-Quentin-la-Poterie pipe making industry, there has now been an opportunity to bring together a broader range of papers for this second volume, which includes the work of some 23 different international authors and runs to more than 50,000 words in length. This volume is more typical of the intended format for the journal, with the first part comprising a collection of themed papers and the second a series of individual studies on a more diverse range of topics.

The first part of this year's volume presents the results of a project by the Academy's clay pipe working group, which set out to examine the state of knowledge regarding the clay tobacco pipe industry in as many different countries as possible. The information relating to each country has been compiled in a systematic manner and provides a chronological narrative of clay pipe production and use in each area. These accounts have, of necessity, had to be kept brief but they are intended to provide a broad overview of each country as well as a means of accessing the key literature and collections relating to that area if more information is required. Each summary has been written by a specialist in the relevant field and, taken together, they cover a significant proportion of the areas over which clay pipes were in common use (*cf* Figure 1 on page 2). This is the most extensive survey of its type that has ever been undertaken and it should provide a key resource for anyone wishing to either study a particular country or region, or to place their pipes within a broader context. Further summaries for countries not yet covered are welcome and will be published in future volumes of this journal.

The second part of this volume comprises a series of papers on different topics of research. These range from studies of particular classes of artefact, such as cheroot holders and ember pots, to the broader social customs and paraphernalia associated with smoking, as seen in the Norwegian *langpipe* paper. The paper on advertising pipes shows how a single theme can be explored across pipes produced in a range of different materials while the paper on the Civic Company's pattern book allows an in-depth examination of the patterns that they produced and the way in which the briar trade functioned.

The main theme for Volume 3 will be based on the proceedings of the Academy's very successful 2009 conference in Budapest. The papers presented at that meeting will provide an excellent overview of the pipes found in Eastern Europe, where the Ottoman and European traditions met, overlapped and merged. Other papers will include the meerschaum working group's iconography study. Contributions on other topics are, as ever, always welcome and guidelines for contributors can be found at the end of this volume.

Thanks are due to all the contributors to this volume for their hard work in generating the texts and illustrations and particularly to Peter Davey and Ruud Stam who organised the clay pipe summaries and helped with their preparation for publication. Finally, particular thanks are due to Susie White, who has not only manipulated many of the illustrations to improve them but also worked so hard in designing and setting this volume to achieve its high quality layout and finish.

David A. Higgins
Principal Editor

ARGENTINA

by Daniel Schávelzon

Introduction

The habit of smoking tobacco and other materials, as well as the chewing and inhaling of plant products were customs that originated in America but were taken to Europe following the Spanish arrival. Once in Europe, these practices rapidly spread worldwide. In Argentina some indigenous habits persisted, others were transformed, and still others developed in Eastern and Western Europe and even Africa. As a result, a mosaic of different traditions overlapping in time and space are found in the Americas that are difficult to understand.

Pre-Hispanic Pipes – Eighth Century BC to Fifteenth Century AD

In that area which presently constitutes Argentina, as well as in the rest of the Andes, the natives used to consume a number of plants as hallucinogens, or at least as enervating agents, of which tobacco was the mildest. Pre-Hispanic peoples smoked in this region from at least the eighth century BC and pipes are commonly discovered in archaeological contexts (Figure 1). There are ceramic, wooden, bone and stone pipes (Figure 2), in a whole variety of forms and decorations but, interestingly, the dimensions of these objects are unrelated to European ways of consuming tobacco. Together with the pipes there is a series of related objects such as inhaling tubes and tablets for chopping tobacco and other plants, as well as hallucinogenic drugs. There is a rich iconography of shamanic visions that were produced as a result of smoking.



Figure 1: Pre-Columbian clay pipe with a large animal face made around the fifth century BC (Matteo Goretti Collection, Buenos Aires; photograph by J. L. Martinez).

The habit appears to have been restricted to a single social group, the shamans, and it was not considered as a pastime or entertainment but instead, a highly significant ceremonial and religious activity. Pipes sometimes show animal-related forms or related images, depicting both the power achieved through smoking and the visions produced during trances.

The most commonly used products included a cactaceous plant, the *Trichocereus*; coca or *Erythroxylum*; cebil or *Anadenathera*; ayahuasca or *Banisteriopsis*; *Brugmansia* flowers, the *Daturas* and tobacco, or *Nicotiana*. Tobacco was also smoked in the form of cigars and was chewed as well as being inhaled through the nose.



Figure 2: Pre-Columbian stone pipe with a human face made in the Formative period around the first century BC (Matteo Goretti Collection, Buenos Aires; photograph by J. L. Martinez).

Colonial Pipes – Sixteenth to Nineteenth Centuries

1. European White Clay Pipes (Figure 3)

Archaeological excavations have produced pipes identified as originating in Western Europe, particularly Scotland, Germany and France. The existing examples date from the seventeenth to twentieth centuries, with a large majority originating in Glasgow, followed by those from France. The abundance of this type of pipe in antiquarian shops suggests that they were common, and shop inventories clearly identify them as 'pipes for the whites' (*'pitos de blanco'*) to differentiate their use and form socially from 'pipes for blacks'. The most common mark is TD for Thomas Dormer of London.

2. African and Afro-American Pipes (Figures 4-6)

Since the sixteenth century, when tobacco spread around the world, slaves began to arrive from Africa bringing different pipes than those found here and in Europe. This tradition of pipes with bowls and no stems, and sometimes a hole for hanging round the neck, spread throughout Western Africa and later, with slavery, the entire American Continent. Decoration was superficial, and they were always made of plain clay, hand-modelled or showing the use of pointed instruments to make lines, stars, circles or triangles. Some feature a remarkable indigenous influence as is the case with examples from Santa Fe la Vieja, where the pipes may be considered indigenous but with African

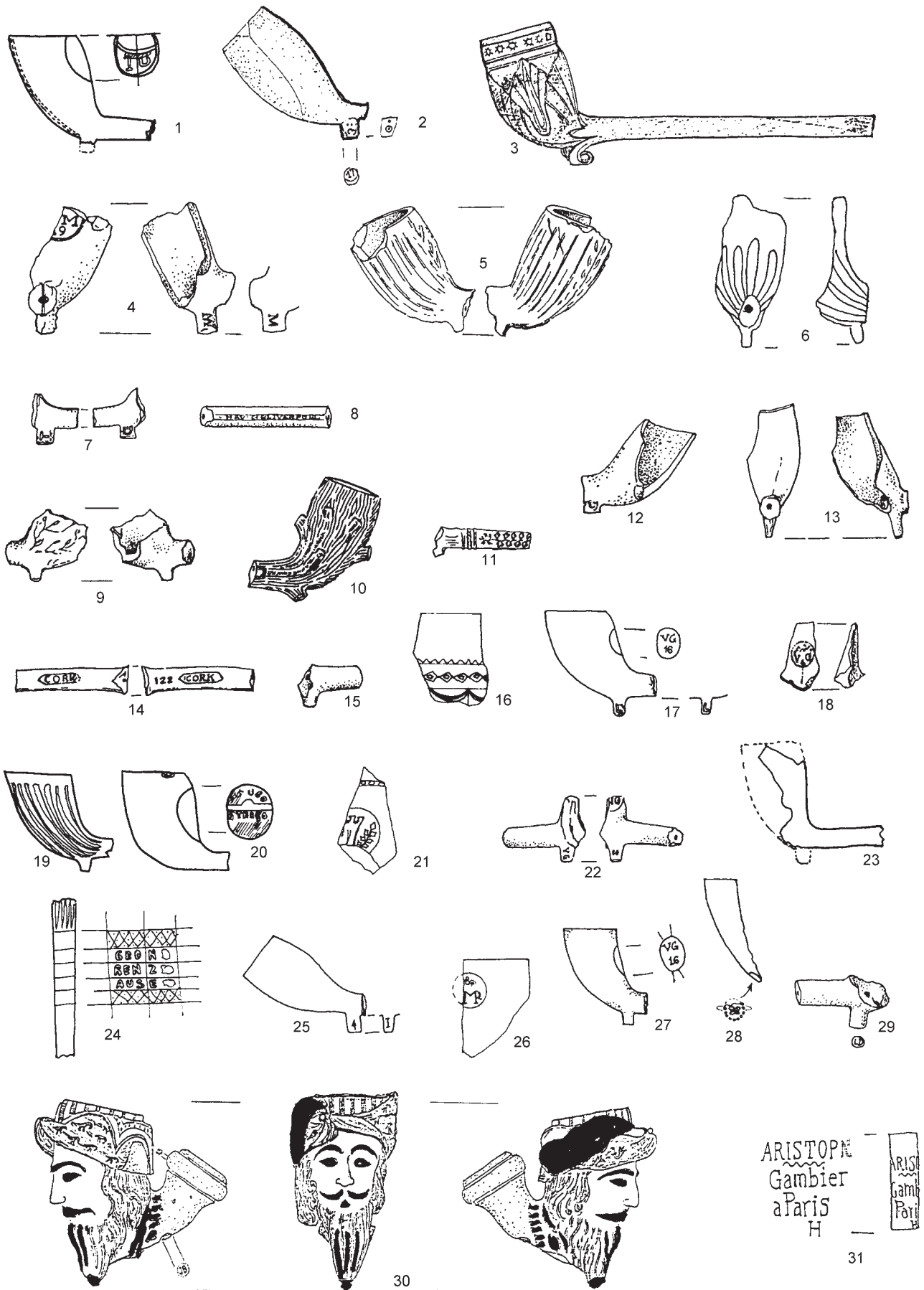


Figure 3: European pipes: fragments recovered from various archaeological excavations in Buenos Aires, eighteenth and nineteenth centuries (Centro de Arqueologia Urbana and Galerias Pacifico collections).



Figure 4: Afro-Argentine pipe; bowl decorated with stripes and triangles in bas-relief, nineteenth century (private collection, Buenos Aires).

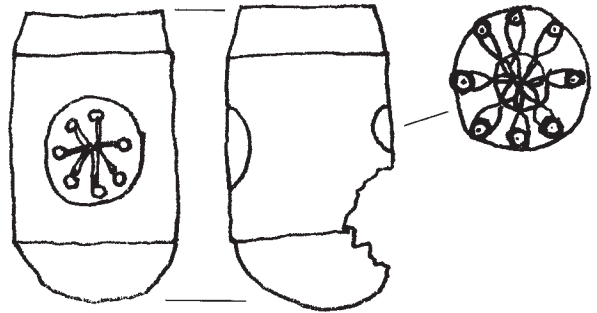


Figure 5: Afro-Argentine pipe: mould-decorated bowl with African motifs, nineteenth century (El Zañon de Granados Collection, Buenos Aires).

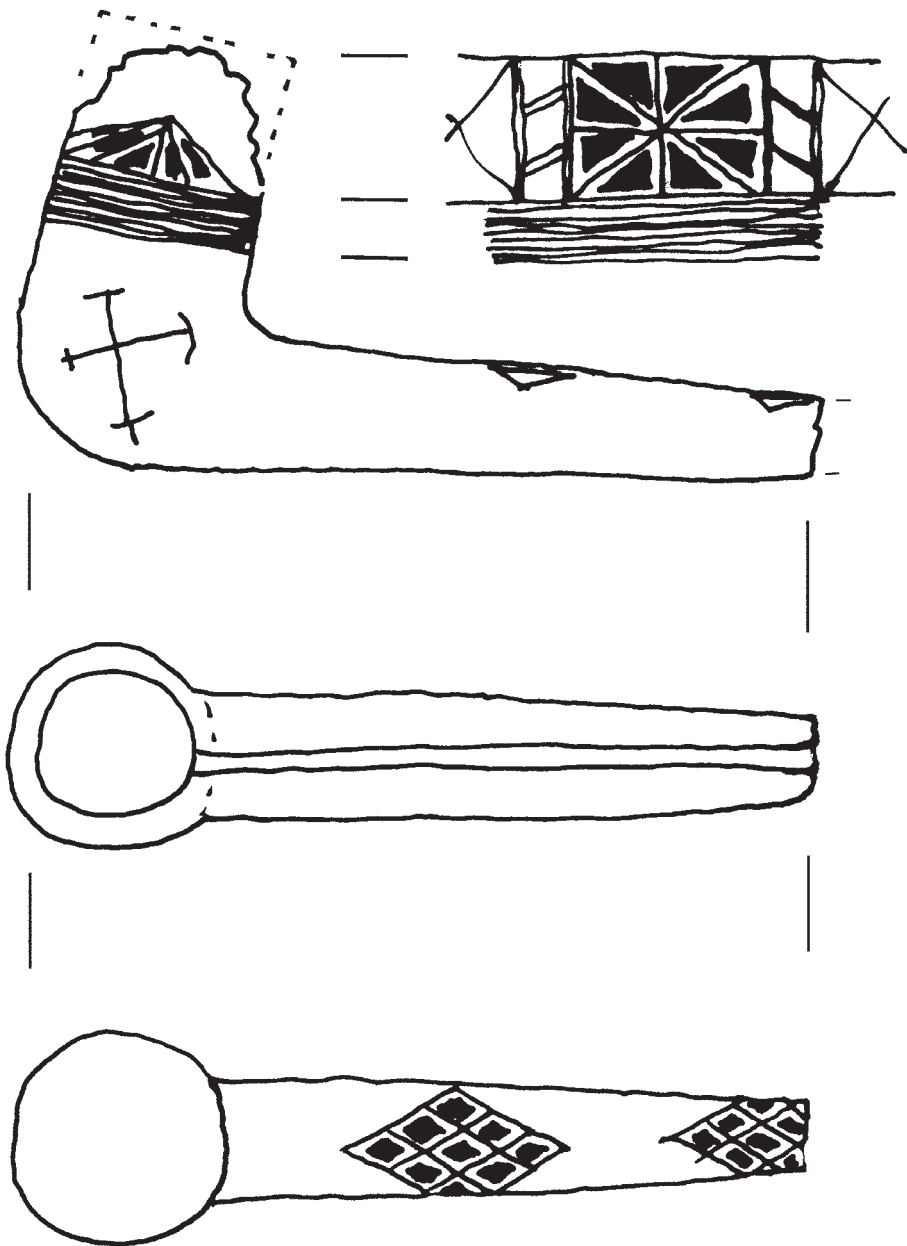


Figure 6: Afro-Indian pipe found in Buenos Aires, featuring the form and motifs typical of Santa Fe la Vieja, 1550-1650 (private collection, Buenos Aires).

decoration (Figure 5). The decoration includes a wealth of religious symbols of African origin (Figure 6).

The use of pipes among the Afro-Argentine population was not restricted to men, but was also widespread among women. Diaries refer to this phenomenon, which was peculiar for white men, who considered smoking to be a male activity.

3. *Ethnographic Pipes* (Figure 7)

Those indigenous groups that survived the conquest continued smoking and using tobacco, but for how long the use of other plants persisted, still remains to be established. Due to centuries of exclusion and poverty, the more easily found plants began to be smoked, not for



Figure 7: *Ethnographic pipe made by the Mataco Indians c1930 (Ethnographic Museum, Corrientes).*

their hallucinogenic and energetic effects but for the mere pleasure of the action, or simply to reaffirm an ancient tradition. For example, poorer groups even smoked corn ears, and the enslaved Africans also used them.

The manufacture of pipes continued, some made in the old way though more modestly, others evidently new in forms and decoration, while still others imitated European ones. Research in this area is poor but, for instance, the Caingua and the Wichi groups made pipes that were different to all those previously known until the twentieth century. These synthesized regional influences with the evolution of very unusual forms.

4. *Eastern European, Asia Minor and Eastern Mediterranean Pipes – Nineteenth Century*

During excavations, pipes have been found in Eastern European and even Eastern Mediterranean forms. Most of them are nineteenth century, and would seem to be the result of a major immigration from Europe and Asia Minor to Argentina in the years around 1830. Several million immigrants settled in the country prior to the twentieth century, and probably brought pipes with them, which are rare and difficult to identify. As many as 3.5 million people from the Mediterranean entered Argentina prior to

1900, implying that such an influence ought not have been a minor one.

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Principal Collections

- Centro de Arqueología Urbana, Instituto de Arte Americano, Facultad de Arquitectura, Diseño y Urbanismo, Universidad de Buenos Aires.
- Museo Etnográfico, Universidad de Buenos Aires.
- Museo de Ciencias Naturales, La Plata.
- Museo Etnográfico de Santa Fe.