The Margaretologist

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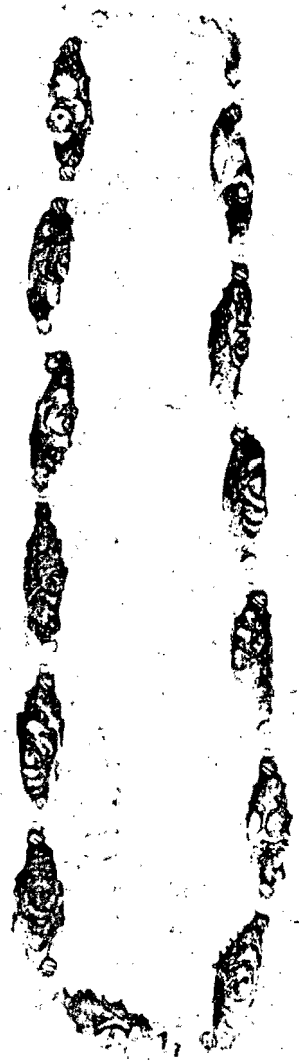

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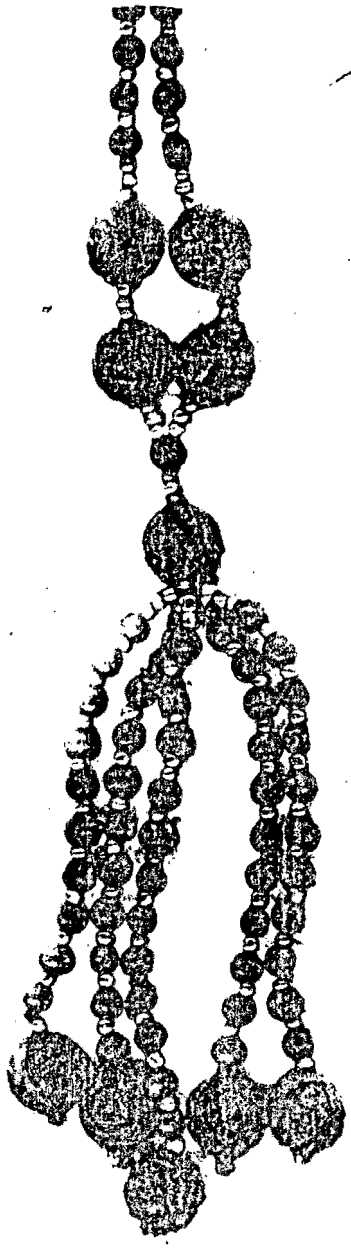

THE CENTER FOR BEAD RESEARCH 4 Essex Street, Lake Placid, N.Y. 12946
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BEAD FACTORY IN LONG BEACH, CALIFORNIA

Long Beach, the site of the First International Bead Convention, is now confirmed as having been a beadmaking city. The Restall Manufacturing Co. operated "The First Rose Bead Factory in the World" there, perhaps in the 1920s. The factory is known from two boxed necklaces, newly acquired by the Center for Bead Research. The advertising inside the lids of the boxes is the source of information about this factory.

Making beads from flowers, especially roses, is a craft traditionally practiced at home by women. Its origins are unknown, but recent recipes for such beads say that "mother" or "grandmother" made them, sometimes for rosaries [Grabowski 1970; Johnson and Pearson 1980:42-3]. The Restall Co. adapted this craft to a more ambitious production.

Both boxes are labeled "California Flower Beads." One of the lids lists 13 flowers used to make these beads: carnation and pink carnation (*Dianthus caryophyllus; D. plumaris*), jasmine (*Jasminum spp.*), lavender (*Lavendula officinalis*), forgetmenot (*Myosotis alpestris*), violets (*Viola sp.*), Heliotrope (*Heliotropium arborescens*), orange blossom (*Citrus sinensis*), mignonette (*Reseda odorata*), poppy (*Papaver sp.*), lilac (*Syringa sp.*), and rose and old rose (*Rosa spp.*).

The well preserved necklaces are attractive. One is of rose with 28 large rose shaped and many smaller plain pressed beads; all are black and separated by small glass beads. The other is of orange blossoms with 52 pink elliptical beads with floral designs. Between each is an artificial pearl flanked by small metal beads. The rose necklace is 58 cm. (23") long and the other 4 cm. shorter. Both have a faint scent, which is revived when they are kept in a closed container.

The short history of these beads found inside one of the lids cannot be confirmed, but it reads:

> *CALIFORNIA FLOWER BEADS: The making of beads from flowers was introduced into this Country by the early Spanish Missionaries when they settled in California. They gathered the fresh petals of the flowers which they found growing here so abundantly at all times of the year and formed them into beads, which, when dry, were very hard and retained the natural fragrance of the flowers. They used the beads for making their rosaries. Recently an industry for the manufacture of similar beads has been established and the beads used for making beautiful necklaces and coat chains possessing all the natural color and odor of real flowers and conveying the beautiful sentiments associated from time immemorial with flowers [sic].*

Though we lack evidence to date the beads, the use of coat chains and the printing styles suggest a period from 1900 to 1930 or so. Further information on this American bead factory would be most welcome.

Sources: (Courtesy of Bee Hill)

Grabowski, Sophia (1970) *The Lost Secret of Rose Petal Beads*, Agency Press, Seattle.

Johnson, M.E. & K. Pearson (1980) *Nature's Crafts*, Oxmoor House, Birmington, AL.

WELCOME TO THE MARGARETOLOGIST

What is the *Margaretologist*?

The *Margaretologist* is the journal of the Center for Bead Research. It is published about twice a year to report on the latest work in bead research. Beads of all types from all over the world are covered in new and informative articles of interest to our subscribers. The journal is published in large format and is punched so that subscribers can keep their copies conveniently in three-ring binders. Incidentally, the name is coined from the Greek/Latin for pearl or bead.

What is the Center for Bead Research?

The Center is located in Lake Placid, New York, and is conceived as a library, museum, and workshop for research into beads. The Center has a reference library of about 3500 works, a photographic collection of some 2500 pictures of beads from public and private collections around the world, and a study collection of beads and related materials. Most of the study collection is well documented, as to their origins, the beads were obtained directly from factories or from archaeological or ethnographic contexts. The Center has displays, a computer station, copying facilities, a small printing press, a darkroom, and soon will include glass beadmaking facilities. The Center is open by appointment to anyone interested in studying beads and associated human adornment.

Additional activities of the Center include the publication of the Occasional Papers, devoted to in-depth bead research. The first paper in the series is *A Survey of Beads in Korea*. In preparation is a paper on Chinese glass beads based on archaeological and historical sources and museum studies, and a much enlarged version of "Beads and the Discovery of America." In early 1986 the Center is sponsoring a Bead Tour of India to visit archaeological sites, beadmaking villages, and important museum collections. We also plan to hold our first Seminar in Bead Studies in 1986 or 1987.

How is this work supported?

The Center welcomes the support of everyone concerned with increasing our knowledge of beads. Supporting the Center means enjoying the privileges of membership as well as making a direct contribution to bead research.

What does membership in the Center involve?

We have two classes of supporters: Members and Patrons. Membership for both is for two years or four issues of the *Margaretologist*.

Members: $25. The *Margaretologist*, discounts on our Occasional Papers series, other books we sell, and copying fees, the right to submit beads for testing or comment, and other news of our activities.

Patrons: $75. All Members' privileges plus complimentary copies of the Occasional Papers, and free bibliographic searches.

The Center for Bead Research 4 Essex Street Lake Placid, N.Y. 12946

CHINESE BEADMAKERS IN JAVA ca. 1600?

By the early 17th century Europeans had begun a lively trade throughout Southeast Asia. Spices, precious metals and stones, medicinal plants, and silk were desired by the Europeans, and for their part the Asians were anxious to secure manufactured goods of glass, iron, and cloth. The Europeans were by no means the only traders in the area. Muslims and Indians had been active for centuries, as had the Chinese.

The first written mention of Java in Chinese texts was in A.D. 132 [Gernet 1982:127]. In the 10th century Chinese sea power expanded greatly; large junks which could sail close to the wind, a host of maritime improvements, and a huge navy spurred growth in southern China and allowed the Chinese to wrestle the freight and passenger monopolies from the Muslims [Lo 1955]. By the 13th century the Yüans sent expeditions to Java, Burma, Vietnam, and Cambodia. Some of the Chinese soldiers on these expeditions settled in these areas. Hence, Sino-Southeast Asian trade was well established by the time the Mings embarked on their ambitious naval journeys in the 15th century [Gernet 1982:379-99]. When the Europeans began to trade with Java they found the Chinese already well entrenched.

Our focus is Bantam, which is now a mere village, but in the early 17th century was the principal port of Java. Bantam is on the north-western tip of Java, just a bit to the west of Jakarta.

When the Englishman Edmund Scot lived in Bantam from 1602 to 1605 he did not like what he saw [Purchas 1625 II:438-96]. He judged the Javans (Javanese) to be poor but proud, and dull, idle and perfidious; they were also wicked and bold thieves. The Chinese were no better. They were frugal but they "sucke away all the wealth of the land" [p. 441]. The Chinese were also crafty and treacherous: "surely the most effeminate, and cowardliest people that live." [p. 445] The Dutch, who were "mortall enemies in our Trade, yet in all other matters . . . were friends," [p. 473] could double cross the poor, honest English, and were fond of drink and fights.

Bantam was well populated, some three miles in length, and supported three daily markets. Most of the Javanese lived in small houses made of bamboo, some of which had one square brick room used to store things in case of fire. The Chinese lived in the narrow end of town across the river in square brick houses with wooden roofs which were covered with brick and sand; some had second stories as well. The English and the Dutch lived in Chinatown in houses like the Chinese, only theirs were much larger [pp. 439-40].

Among the places Bantam merchants sent their goods was Sukadana (variously spelled), the major port of Borneo. Sukadana lies northeast of Bantam, about one and a half degrees south of the equator. John Saris (died 1646), the first Englishman to sail to Japan, left us a description of this trade. As one of the more competent merchant-captains of the (British) East India Company, Saris lived several years in Bantam and observed the trade going on about him. His letter to the East India Company on 4 December 1608 said:

> *I have many times certified your worships of the trade the Flemings [Dutch] follow to Soocadanna which place yieldeth great store of diamonds, and of their manner of dealing for them for gold principally which comes from Beniermassen (Banjurmasin) and blue glass beads which the Chinese make and sell 300 for a ps [piece] of eight, and they are there worth a mas a 100 which is 3/. [3 shillings] and sometimes more sometimes less according as gold doth rise and fall.*
>
> [Danvers 1896:221]

Previously I cited this letter as evidence of the Dutch buying beads in China to trade to Borneo. [Francis 1985:47]. However, the reading of Saris' journal suggests a different interpretation of the origin of these beads. In a lengthy section on trade at Sukadana Saris wrote that the "Commodities vendible and in request here," included:

> *All sorts of small Bugles [tubular glass beads], which are made in Bantam, of colour blue, and in fashion like a Tunne [a barrel], but of the bignesse of a Beane, and cost at Bantam four hundred a Riall of eight, worth at Soocodanna, a Masse the hundred, the Masse beeing three quarters of a Riall of eight. . .*
>
> [Purchas 1625 III:513-14]

Both passages appear to refer to the same bead: both are blue, they were used in the same trade, and they were priced the same, although the price did fluctuate. Note that the profit on these beads was 300 % when they were bought at 400 for a piece of eight (a Spanish milled dollar; eight reals).

Saris' knowledge of local trade was considerable. He is well known to have been a careful observer and recorder. There is no reason to doubt what he said, particularly as it was all first hand information. Since both passages discuss the same bead it seems only logical to conclude that these beads were made by Chinese living in Bantam, Java, around 1600.

Another letter written by another employee of the East India Company may shed further light on the matter. George Cokayne at Sukadana wrote to George Ball, the head of the English factory at Bantam, on 15 June 1617:

> *Within this three or four days I shall see what profit will be found in the [Chinese] bead-maker. They say there is in his matters much profit. I believe I shall find in him as much as in the rest of his countrymen [that is, not very favorable].*
>
> [Foster 1901:313]

Is this a Chinese beadmaker from Bantam who had come to Sukadana to make beads and profit directly by eliminating the middleman traders? Without more details it is difficult to say. In any case, nothing seems to have come of the meeting, as nothing further was reported.

What are these blue beads? It is not possible to identify them at present. Studies of beads in Borneo [Harrisson 1964; 1968] discuss monochrome blue beads, but do not adequately describe them as their sizes were not given. Are they small drawn beads or are they the size

of a bean? They were on a Kelabit necklace which Harrisson purchased for several buffalos. Locally they are called *let* beads and are highly valued by the Kelabits.

However, it does appear that there had been glass beadmaking on Java designed for trade to neighboring islands. Drawn glass beads of blue and other colors are known from Indonesia, but their origins have not yet been established; more must be learned before we can identify them. But, the evidence strongly suggests that among the Chinese colonists in Java around 1600 were some who had brought glass beadmaking techniques with them and were practicing their craft there. What this may tell us about any of the other mysterious glass beads of southeast Asia (those from Formosa and Thailand, for example) must await much more research into the problem.

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Lo Jung-pang (1955) "The Emergence of China as a Sea Power During the Late Sung and Early Yuan Periods," *The Far Eastern Quarterly* XIV:4, pp. 489-503.

Purchas, Samuel (1625/1905) *Hakluytus Posthumus or Purchas His Pilgrimes* (20 vols.) James MacLehose and Sons/Macmillan, Glasgow/New York.

NEW AT THE CENTER FOR BEAD RESEARCH

The Library:

The most important recent acquisition to the Center's library is the 20 volume set of *Hakluytus Posthumous or Purchas His Pilgrimes*. Samuel Purchas was an English cleric interested in the literature of exploration. After the death of the famous geographer, Richard Hakluyt, who willed his library to Purchas, this collection of early travel documents appeared in 1625 in 4 volumes. Although it does not meet modern historiographic standards, the work is often the only place descriptions by English and other Europeans who explored Africa, Asia, and the Americas were preserved. Long out of print, the set was published again only in 1905-07 by Glasgow University in a handsome edition limited to 1000 copies. It is richly illustrated with full size reproductions of the maps and plates of the original edition. The set, which has more recently been reprinted, is a treasure house of information. To date, about half of the volumes have been indexed on subjects of interest to bead research. When the indexing is completed, the Center will be able to provide a specialized index to the entire series.

Among the other titles recently added to the library:

Brothwell, D. and E. Higgs, ed. (1963) *Science in Archaeology*, N.Y.
Caley, E. R. (1962) *Analyses of Ancient Glass*, Corning.
Chang, T. T. (1934) *Sino-Portuguese Trade from 1514 to 1644*, Leyden.
Encyclopedia Britannica (1879) Vol. 3, Includes articles on Glass History by Nesbitt, Glassmaking by Paton, Gems by Murry, etc.
Engle, A., ed. (1972-1983) *Readings in Glass History* Vols. 1-17, Jerusalem.
Gray, R. and D. Birmingham, eds. (1970) *Pre-Colonial African Trade*, London.
Hirth, F. & W. W. Rockhill (1911) *Chau Ju-Kua...Chu-fan-chi*, 1966 reprint N.Y.
Oppenheimer, A. L., et al. (1970) *Glass and Glassmaking in Ancient Mesopotamia*, Corning
Smith, C. S. and J. G. Hawthorne (1974) "Mappae Clavicula, A Little Key to the World of Medieval Techniques," *Trans. Am. Phil. Soc.* n.s 64:4.
Tompson, R. C. (1925) *On the Chemistry of the Ancient Assyrians*, London.
---- (1936) *A Dictionary of Assyrian Chemistry and Geology*, Oxford.
Weyl, W. A. (1951) *Coloured Glass* 1959 reprint London.

The Photographic Collection

A set of color plates of the "Venetian Sample Book" (originally in the Felix Slade Collection) now in the British Museum and photographed for Karlis Karklins' *Glass Beads* has been donated by Elizabeth Harris. This set complements the plates (which were also donated by Ms Harris) picturing a similar sample book currently on display at the Bead Museum in Prescott, AZ.

A set of color plates showing beadmaking at the factory of Bruno Ulbrich in Krimsmunster, Austria are now in the Center's collection. The pictures of the factory and the beadmaking process were taken by Murry Winagura in 1983 and more recently put onto cards with explanatory text by Elizabeth Harris. Ulbrich was originally a Czech, and it can be assumed that the molded glass technique he uses to make beads resembles the traditional technique for such beads used in Bohemia.

The Bead Study Collection:

Several "Padre" beads and a few others, including a *Conus* shell pendant, were donated by Kathreen Wrye, a member of the Sioux nation, who furnished a letter detailing the history of the beads, which have been in the family for more than a century and were originally her mother's. They make a welcome addition to our group of American glass trade beads.

Two ribbed tubular beads made of some sort of coal, possibly jet, were donated by Anita Gumpert, who bought them in Old Quito, Ecuador, some years ago. She was informed that they were native made beads.

A group of glass and one clay bead from Indonesia has been donated by Elizabeth Harris. These are typical of beads on the markets there and are of interest technically. They include several beads which had been drawn and pinched off a tube, a cornerless cube, and a couple of small faceted beads. Definite information about glass beads in south-eastern Asia is limited, and any examples like this are welcome for what they may teach us about such beads.

A large metal cabinet, originally made for filing cards, and similar to those used by many libraries for their periodical indices, has been donated by David Vana. The cabinet holds 16 long thin shelves, and makes an ideal container for beads and bead-related objects which had previously been stored in miscellaneous boxes and drawers. The cabinet now houses most of the Center's collections of beadwork items, beads made of plant materials, and jewelry items.

Many thanks go to everyone who has donated material for the Center's library and collections.

NEWS FROM THE WORLD OF BEADS

Prehistoric Beads in the Ukraine

Recent excavations in the Soviet Union have uncovered dwellings made of mammoth bones in the Ukraine which have been radiocarbon dated to between 18,000 and 14,000 B.P. Additionally, a "map" carved in mammoth ivory was uncovered, apparently the oldest such object ever found. At two of the sites excavated, Mezhirich and Mezin, necklaces were uncovered. They were made from a variety of materials including shell, amber, bone, and the teeth of wolf and arctic fox.

A notable factor was that often the materials for these necklaces had came from great distances away. The marine shells at Mezin must have traveled a distance of 600 to 800 kms. The amber for the beads at Mezhirich came from near Kiev, some 150 kms. away. The excavators concluded: "The presence of materials from far away suggests that an extensive network existed among the hunter-and-gatherer group. The network extended from Mezhirich south to the Black Sea and a considerable distance to the west." [p. 170]. There are a number of other mechanisms by which such commodities could have been transported long distances in prehistoric times, including transhumance, commodity exchange, and gifting. As is often the case, small, durable, valued beads provide clues to such activity, provided they are properly identified and adequately studied.

Source: Gladkih, M., N. L. Kornietz and O. Soffer (1984) "Mammoth-Bone Dwellings on the Russian Plain," *Scientific American* 251:5, pp. 169-75.

Columbus' La Navidad Discovered?

During Columbus's first journey to the New World the *Santa Maria* was wrecked off the north coast of Hispaniola on Christmas eve. The local Arawak chief offered the Europeans shelter, so they stripped their ship of timbers to build a small settlement. Because of the day, Columbus named the place La Navidad (Christmas). Columbus sailed home on the *Niña*, but left 39 men behind, the first European settlement in America since Vinland.

The site has never been identified, despite attempts to do so [Morison 1940]. Now at En Bas Saline, 10 miles east of Cape Haitien, La Navidad may have been discovered. Dr. William Hodges, a medical missionary, has called attention to what he believes to be La Navidad. This last season a team from the University of Florida under the direction of Dr. Kathleen Deagan conducted a field survey and a limited excavation at the site. Deagan, who has long been involved in Spanish contact sites [see Deagan 1980], is not yet totally convinced that La Navidad has been found, but enough evidence has been uncovered to show that an Arawak town with early European contact (the bones of a rat and a pig, unknown until contact, were found) has been uncovered.

To date, no beads have been reported from the site, although a piece of Venetian glass was found there and it is likely that beads will be. It will be very interesting to see if the beads are similar to those identified by Smith and Good [1982] as a type probably brought by Columbus. These small yellow or green wound beads were found by a team

from the U. of Northern Arizona recently at San Salvador, the Bahamas, a site they believe was Columbus' first landfall [Francis 1985:25].

It is especially exciting for those interested in beads that in the last decade or so both Vinland and two early sites associated with Columbus have been definitely or tentatively found. In each case, assuming the "La Navidad" site yields beads, beads have played an important role in the interpretation of the excavations of these earliest localities of European exploration in the New World.

Sources Cited:

Deagan, K. (1980) "Spanish St. Augustine: America's First 'Melting Pot,'" *Archaeology* 33:5.

Francis, P. (1985) "Bead Report XII," *Ornament* 8:2.

Morison, S. (1940) "The Route of Columbus Along the North Coast of Haiti, and the Site of Navidad," *Trans. Am. Phil. Soc.* 31:4.

Smith, M. & M.E. Good (1982) *Early Sixteenth Century Glass Beads in the Spanish Colonial Trade*, Cottonlandia Museum, Greenwood, MS.

Wilford, J.N. (1985) "Columbus' Lost Town: New Evidence is Found," *N.Y. Times* 27 August: C1, 10.

Vacation on Wampum Island

Russell Baker, resident humorist of the New York *Times*, has reported on the plans at historic old Wampum Island to build four-level parking lots over each cemetery on the island. To help retain the charm of the area, gray shingles and cobblestone access roads will be installed.

In his report Baker revealed a little known but quite interesting historical fact. It is widely known that when the tourist season opens the Wampumburg merchants crowd at the ferry slip to see the first cars arrive. The tourists throw wampum for the shopkeepers to catch.

Baker reported, "The roots of this historic ceremony go back to the arrival of the first Europeans, who, according to island lore, threw two pounds of glass beads at the welcoming delegation of Indians, then slapped them in chains on charges of impertinence after their chief said, 'White man too cheap to throw money.'"

Source: Baker, Russell (1985) "Observer: Sorry, Wampum Full Up," New York *Times* 24 August, p. 23.

The Bead Tour of India (February, 1986) is devoted to one of the great beadmaking and -using countries of the world. The tour includes: the National Museum and the beadmaking site of Lothal for beads of the Indus Valley Civilization, beadmaking centers (Cambay for agates, Purdalpur for wound glass, and Papanaidupet for drawn glass), the agate mines at Ratanpur, the Baba Ghor shrine, the medieval agate center of Limudra, the Indo-Roman trading post of Arikamedu and the Pondicherry Museum displays designed by Peter Francis. Francis, director of the C.B.R., who conducts the tour, has researched and lectured for four years in India and has published two monographs and 30 papers on Indian beads, the latest being "Baba Ghor and the Ratanpur Rakshisha," in *J. Economic and Social History of the Orient* (Leiden). For details contact: Bead Tour of India, 4 Essex St., Lake Placid, N.Y. 12946.

A GLIMPSE OF BEADWORKERS IN PRE-HAN CHINA

The *Chan-kuo Ts'e* or *Intrigues of the Warring States* contains an amusing anecdote involving a bead-stringer. The *Intrigues* consist of stories of doubtful historic authenticity based in the later Chou or Warring States period of China (453-221 B.C.). The story goes:

The Kingdom of Yen attacked the Kingdom of Ch'i and the Ch'i king was killed. T'ien Tan bravely defended Ch'i and repulsed the Yen forces. The new Ch'i king, Hsiang, grew suspicious of T'ien believing that he wanted the throne for himself. One day the King heard that T'ien had given his cloak to an old man who was cold and exhausted after crossing a river. Upon hearing the story, Hsiang cried aloud, "Would T'ien Tan do a thing like that if he did not intend to take my kingdom from me? I must have a plan to use against him now or it will be too late."

Looking about for someone to advise him, he saw only a man sitting below his balcony stringing beads.

"Did you hear what I just said?" the king asked him.

"I did."

"What do you think I should do about this? asked the king again.

"If I were your majesty I should use him to make me appear good."

"How?"

The bead stringer advised the King to praise T'ien Tan lavishly. In this way T'ien Tan's virtues would become those of the King's. The King saw the wisdom of this advice and forthwith awarded T'ien Tan with cattle and wine and spoke of him glowingly.

A few days later the bead-worker saw the King again. He told him to praise T'ien even more at court and to send his men to the villages to distribute food. Afterwards he should send spies out to hear what the people were saying which would be, "T'ien Tan's love for his people is nothing more than carrying out the king's grace." [Crump 1964:84-5].

Aside from an amusing story, the character of the bead stringer is of interest. Crump's analysis of the Intrigues shows that though they lack historical basis they contain sound advice. The stories were never intended to be factual, but were rhetorical persuasions or didactical devices for the teaching of rhetoric. As such, many of the stories have characters like this one: a humble person speaks great wisdom to a man of high rank: "From the mouth of babes..."

The date of the book is unknown. It is set in pre-Han China, and existed in Han times; it was probably used by Ssu-ma Ch'ien, the Grand Historian (died 90 B.C.), as a reference for the Warring States period.

The story tells us two things about bead workers in ancient China. 1.) It shows that bead-stringing was a separate, individual occupation, indicative of the division of labor which was part of Chinese society and which affected the business of beads as much as anything else. 2.) the bead-stringer was clearly a person of low rank. It was usual in these stories for such people to advise the high and mighty. In introducing this story, Crump calls the bead-stringer "a peasant, a nobody, or somebody who is in received opinion a social pariah." The work ethic was not a driving force in classical China; manual labor was despised. Our bead-stringer, and probably beadmakers and dealers, were at the bottom of the social ladder in Han and pre-Han times.

Crump, J.I., Jr. (1964) *Intrigues: Studies of the Chan-kuo Ts'e*, University of Michigan Press, Ann Arbor.