



THE BEAD FORUM

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The Bead that Gives Its Power to Priests in Dogon Country

Tonia Marek

The Dogon of Mali, West Africa, attribute power to a certain stone bead they call *magarra*. The person who finds such a bead may become a Kedjou priest (*kedjou* means “the one who receives, who helps, who accompanies”). Interviews with several priests revealed how they found their *magarra* and recounted some of the myths associated with the bead (Marek 2010).

Dogon cosmogony is complex and is translated in daily life through four main cults:

1) The Wagem cult, for the ancestors of a larger family. The priest in charge of this cult is selected through succession;

2) The Lébé cult guarantees fertility of the Dogon people and their land. Its priest is the *hogon*, selected in particular based on age;

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Figure 1. Binou shrine in Sangha commune, Mali (photo: Huib Blom, author of *Dogon Images and Traditions*).



Figure 2. The village of Banani at the base of the Bandiagara cliffs (photo: Tonia Marek).

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3) The Awa cult, or mask society, which performs public rites for the transfer of the dead to the other world; and

4) The Binou cult (Figure 1) which maintains harmony between humans and nature's supernatural forces. The person selected to lead the cult – the Kedjou priest – is one who has found his magarra.

The *binou* is a supernatural being or ancestor, immortal and protective. It manifests itself to an individual by giving him a stone of alliance in the form of a bead called a *binou dugue*. There are three types of these beads: 1) *binou magarra*, found in the soil, 2) *binou nommo*, found in water, and 3) *binou yamoé*, found in cliff caves (Figure 2). The magarra is composed of carnelian while the nommo apparently consists of round glass eye beads with a white body and black dots. No examples of the yamoé were observed.

An explanation for the importance of the *dugue* may be found in a Dogon myth reported by Griaule (1966:53-56) which may be summarized as follows: The Seventh Nommo, one of the first ancestors, a spirit which was half human and half snake, ate the dead body of the Eighth Nommo. This he regurgitated like

a torrent of water which formed five rivers. In this water, the bones of the Eighth Nommo were transformed into eight colorful stones, the *dugue*. The stones lay in the configuration of a body, each one being located at the points of articulation: hips, shoulders, knees, elbows. These *dugue* were alliance stones that totemic priests were to carry around their necks. They symbolize the affection of the original Eight ancestors and are receptacles of their vital force which they wanted to pass on to their descendants.

When someone finds a *dugue*, it means that this person is capable of communicating with the spirit world and that he or she should assume the role of priest. From then on, the priest will carry the *dugue* on a string around the neck. When the priest dies, the *dugue* will be hidden by family members. It is then said that the *binou* “sleeps” until the day the *dugue* is rediscovered by the next priest.

The Kedjou priest is in charge of the Binou cult of his/her village, which includes taking care of the cult fetish which is kept in a special shrine where all the sacrifices to it are made (Figure 1). The shrine is constructed of adobe and often shows signs of libations of millet porridge poured over it during rites to

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Society News

A Note from the Editor

To keep pace with a digital world, the 2015 volume of *Beads* will not only be issued in a paper version but in a digital one as well. This will allow the information contained in the journal to be more widely distributed and more readily accessed than with a paper copy alone. Depending on the response, future volumes may be issued in just a digital format.



Thank yous to our Members for All Kinds of Things

We thank the following members for their generous addition of funds to the basic 2015 membership rate:

(Sustaining)

Deborah Zinn, Rochelle Marrinan, Joseph Mellin,
Julia Costello, Barbara Pringle, Valerie Hector,
Penelope Drooker, Kari Lucas, Michele Owsley,
Jane Olson-Phillips, Sindi Schloss, Hilary Whittaker,
and Jim Bradley.

(Patron)

Pavanni Ratnagopal, Gretchen Dunn,
and Karen King.

(Benefactor)

Joan Eppen, Joyce Diamanti,
and Gregory Waselkov.

Stepping Up When Help Was Needed

Special thanks to Kirsten Koepsel who quickly responded to our request for a volunteer to help with the indexing of several recent issues of *The Bead Forum* to add to our online index. It was much appreciated! Terry O'Neill and Deborah Zinn also offered.

Thanks also to Carole Morris for helping with photo images for this issue.



Donating Material to Sell for the Coffers

Our thanks also to Diana Friedberg for the donation of several sets of her *World on a String* DVD series and several copies of her *World on a String: A Companion for Bead Lovers* book, both of which will be sold or otherwise distributed to benefit our Society.



Secretary-Treasurer Election

The post of Secretary/Treasurer is up for a vote. Current officer Alice Scherer is running unopposed. Paper ballots are supplied for mailed *Forums* and are appended to the end of this electronic newsletter, responses may also be made via email, which is the preferred method. Please respond by December 1, 2015 in order to be counted.

***You TOO can help keep The Bead Forum alive
by sending us your news bits, short articles, and
interesting tales from the bead world.***

Next Deadline: April 1

For More Information

<http://www.beadresearch.org/Pages/Authors.html#Forum>

The Bead Forum

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ensure that demands made by members of the community of the ancestors are received favorably; e.g., for a good harvest, for rains, for health. The fetish is usually given sacrifices three times a year: before the beginning of the rainy season, during the rainy season, and at harvest time.

The Magarra

All the Kedjou priests interviewed called their bead magarra, indicating they had been found in the earth. Of faceted carnelian (Figures 3-4), they are ca. 1.5-2.0 cm in diameter and usually worn about the neck on a leather thong along with other beads. The facets on some are worn suggesting they are old but it is unknown how old. It could not be determined how



Figure 3. Magarra between two white beads worn by Kedjou priest Ambéré Wologuem Ogo Ama Magarra, 2008 (photo: Martin Cauche).

the holes had been drilled, something that might help date and source the beads.

The magarra may not be touched by ordinary people as it is considered sacred. Dieterlen (1938), a famous ethnologist who lived many years among the Dogon people during the first part of the 20th century, explains it well: “the dugue is at times the receptacle of the ancestor’s soul; if it were to be touched by an ordinary man, it would become impure, and the ancestor’s soul would not come back to inhabit it.”

To retain the bead’s powers, annual sacrifices must be made for this bead, consisting of a lamb, a rooster, and a hen. Nobody could tell us where the beads originally came from since everyone believes they are provided by the spirits, the ancestors. It is they who decide who receives the bead and becomes a priest.

Obtaining the Magarra

Several priests related how they obtained their magarra:

One of them, Ama Ingré Dolo Magarra from Sangui in the Sangha commune, was sick for a long time. His whole body was swollen. Nobody seemed to be able to cure him until the diviner of the village told his family that the disease was due to the fact that he had been chosen by the ancestors to become a Kedjou priest and that the sickness would end when his family found a magarra bead to give him.

Another priest, Sagou, became sick when he was eight years old. When the diviner informed the family it was because he had to become a Kedjou priest, his grandfather found the bead. The child was cured but he only received the bead when his grandfather was on his death bed many years later.

Ambéré Wologuem Ogo Amma Magarra of Sendé Toumbolo in the Sangha commune became sick as an adult. His sickness lasted four years until a diviner saw in a dream that his fate was to become a Kedjou priest. Ambéré says that when something bad is going to happen in his village, his magarra does not let him sleep. He hears knocks at the door but there is no one there when he opens it.



Figure 4. The magarra of Kedjou priest Ama Ingré Dolo Magarra, 2007 (photo: Tonia Marek).

Another priest from this village found his bead while cultivating his field. The farmer became crazy and started wandering the countryside in a trance, day and night. One day he came home with the magarra around his neck. Reason returned to him and he became a Kedjou priest.

When Yassé Guéréma, from Dini in the Sangha commune, was a baby, she stopped suckling and eating. She was then touched by the bead of a priestess and her health improved. They gave her the bead when she became an adult and she in turn became a priestess as a reincarnation of the priestess who cured her. She has since converted to Christianity. The elders told her to keep her bead for three years in case she decided to revert to animism.

Thus, there seems to be three ways to become a priest: through disease, through trance, and through reincarnation.

According to Dieterlen (1938), the dugue would be given to a person either by the ancestor himself, through the intermediary of a wild animal considered part of the ancestors' herds, or through Nommo, a mythical ancestor and spirit of the waters. Dieterlen mentions only two ways to obtain the dugue: through disease or through trance.

The priests interviewed by the author mainly mentioned the disease mode. They stated that very seldom is the bead found through trance as there might be a risk that one of the parents of the new priest dies during the trance, so the parents may stop the trance. Furthermore, a person may not totally return to normal after a trance or, if the bead is not found, the person may remain crazy.

Dogon author Sékou Ogobara Dolo (2002) states that the trance of the Kedjou priests begins with a violent event. Some howl, others run hither and thither or fall unconscious as if stricken. Then they get up and go looking for their bead. Such events can go on for years, though not continuously, until the person finds the maggara. Once the bead is found, no more events occur and the priest comes back to his village to be initiated by the other priests.

Conclusion

There are about 700,000 Dogon people left in their country. Their life is difficult. They retain their animistic beliefs despite Islamic and Christian incursions. Today, they face other challenges: disruptions caused by the presence of al-Qaeda in northern Mali which are having a negative impact on tourism, one of their main sources of income. Many Dogon will leave their place of birth and their rites will slowly disappear. In fact, one priest related that when he was young, there were 15 Kedjou priests in his village. Now he is the only one. Some converted to Islam, others to Christianity, and others turn to modern science.

Some beads serve a number of functions and the author hopes this article will inspire archaeologists and other researchers to not simply consider the beads they encounter solely as ornaments, but to try and place them in their proper cultural context. Just like African masks, they have a story to tell; they are part of the cultural heritage of a people. It is also hoped that others will undertake further research on the dugue used by the different priests in the Dogon country. There is still much to be learned about this subject!

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Marek, Tonia

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**The New Digital BEADS
Coming Soon!!! To a Computer Near You.**

The Glass Bead Sequences at Mapela Hill, Zimbabwe: A Preliminary Report

Rina Faria

Mapela Hill is situated about two kilometres east of the confluence of the Shashe and Shashani rivers in southwestern Zimbabwe (Figure 1). Radiocarbon dates and material culture indicate that life at Mapela Hill flourished between A.D. 1050 and 1400, a period during which northern South Africa, southern Zimbabwe, and eastern Botswana experienced an increase in social complexity due to population growth and increased trade activities (Chirikure et al. 2014). Large quantities of glass beads found at the site clearly indicate that it was a major regional center in the Indian Ocean trade system.

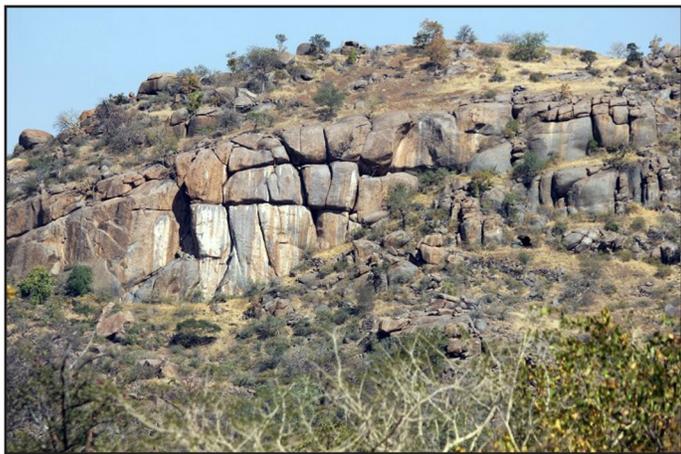


Figure 1. A section of Mapela Hill from the north (photo: courtesy University of Cape Town).

Situated in rich elephant country and close to perennial water, these resources made Mapela Hill geographically very attractive. Recent archaeological excavations under the leadership of Professor Chirikure from the University of Cape Town revealed stone walls, domestic pottery, solid *dhaka* (adobe) floors, and glass and shell beads. The occupation at Mapela suggests a sequence leading to social hierarchy and class distinction (Chirikure et al. 2014).

Thousands of glass beads have been recovered from Mapela Hill. From preliminary analyses, it has been established that the earliest bead series belongs to the Leopard's Kopje Phases I and II (1000-1200), followed by the Mapungubwe series (1240-1300) (Figure 2). This series is characterized by small (2-3.5 mm in diameter by 1.2-4 mm in length) heat-rounded, transparent to translucent drawn tubes that come in a range

of colors. The Mapungubwe series is characterized by small, uniform, drawn oblate beads.

The primary focus of the Mapela Hill glass bead study will be the analysis and description of the bead series and an assessment of their chronological implications. The need for this work stems from previous research and recent suggestions about the nature of political centralization in the Shashi-Limpopo region and the wider area from early in the 2nd millennium A.D. This work seeks to de-center and contextually regionalize the sequence towards more complex political systems away from the single floruit of the K2/Mapungubwe sequence between A.D. 1000 and 1300. Radiocarbon dates from Mapela suggest that parallel and prior sequences contributed equally to regional political economies in which political precedence in any one area cannot be assumed. The beads from Mapela will provide a valuable commentary on this reassessment in two ways. The first is the issue of chronological associations and the wider comparison with the known bead sequence in the region, especially the Schroda, K2, and Mapungubwe sequences. The second is on the quantification of beads and the relationship to trade and the nature of regional control and distribution.

References

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Figure 2. Mapungubwe-type glass beads from the cache uncovered at the edge of the lower terrace, northern side of Mapela (photo: courtesy University of Cape Town).

Borneo International Beads Conference 2015

Deborah Zinn

BIBCo is a one of the rare opportunities these days for a full-bodied international bead experience. As a sociologist, one of the aspects I love about BIBCo is its systemic, holistic approach. Beads and beadmaking have always been part of a system, a society. And BIBCo captures this multi-dimensionality brilliantly, even including the dimension of time: past, present, and future. So BIBCo is academic, ethnographic, skill-based, business-oriented, and global (with a focus on Southeast Asia). Let's have it all – as that is the comprehensive reality of beads.

To those of us with an academic interest in beads, the seminars are the foundation of the conference. The conference Journal, which is unique as it comes out at the time of the event, is well-edited with excellent photographs. It is a tribute to Craithub, which organized the conference, and its commitment to making a lasting contribution to bead research and knowledge.

BIBCo 2015 took place in Kuching, the capital of Sarawak, Borneo, Malaysia. Borneo is the only place in the world that I know of where one bead has been worth a human life. Can one find a place on earth where beads are more highly valued? (If yes, please email me.) Wendy Terang's paper on the Lukut Serkala was fascinating – this is the bead that is (was?) worth a human life! How much more we would love to know about that bead. You can read Wendy's paper, but we hope that this research will continue and that we will

learn more and more about this bead at future BIBCos.

Reita Rahim and Malina Soning gave attendees the chance to learn about Rungus beadwork. Their paper, "Threading for Survival: An Insight into Contemporary Rungus Bead Culture in Kampung Tinangol, Kudat in Sabah" gave participants a perspective on the economic importance of this beadwork. At their workshop, Reita also shared a key identification point about this beadwork: the edges are ragged. This is when using "traditional" techniques. When one learns how to make these items, the difference becomes clear. The

traditional techniques are, however, being replaced by those made quicker and more easily through the use of bead looms. Therefore, when purchasing or researching Rungus beadwork, the key variable (ragged or straight-edge) gives clues that can be easily overlooked.

BIBCo is also about economic research on sustainable development (bamboo beads) or economic development or business development. These are also key research areas that one can observe in action at a BIBCo conference. On the economic/business development side were the papers by Elaine Robnett Moore ("The Art of Bead Stringing – Artist to Entrepreneur") and Lara Le Reveur

("Immersion in Modern Media – the Allure and Attraction of Polymer Clay"). To set the "cat amongst the pigeons" in off-stage discussion, Lara mentioned that perhaps polymer clay reproductions of Lukut Serkala would allow those with valuable beads, that they don't



Dancers in traditional Orang Ulu garb (photo: Stefany Tomalin).

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want to wear and risk losing, to “replace” them with reproductions of their heritage beads in polymer clay. Then they can wear (without worry) the reproductions of their own heirloom treasures. A more generalized takeaway from Lara’s comment is that when one imparts new skills, then those with the new skills will use them in ways never imagined by the teacher – one of the joys of sharing knowledge.

Although living in Australia, I recently missed out on a key “bead” conference in Australia’s capital, Canberra, on *The Archaeology of Portable Art: South East Asian, Pacific, and Australian Perspectives at the Australian National University*, Canberra 23-24 May 2015. Therefore, I was very excited to learn that Australian archaeologists Daryl Wesley and Mirani Litster were presenting their paper at BIBCo (“Unravelling the History of Glass Beads in Arnhem Land, Australia”). This was a great opportunity for me to meet them and to ensure that I didn’t miss new opportunities to extend my knowledge of future Australian bead research.

There is also a “sociology of knowledge” issue that was identified at BIBCo. Daryl noted that he didn’t even “see” the importance of the glass beads amongst the archaeological finds until Mirani said “What do you think about all the beads we found?” He said “What about the beads?” Mirani then pointed out the significance of beads from an international context as she was very informed about bead significance from her Indian Ocean archaeological work. This story highlights the importance of communication and collaboration between researchers. Hence Daryl and Mirani have been able to start telling an archaeological story about beads and indigenous people in Arnhem Land and talking with Aboriginal elders about what role beads might have played. More research is needed.

Jun Cayron presented an archaeological paper about Palawan province in the Philippines, focusing on its role in ancient trade. In Jun’s words, “It is here at the Tabon Cave that the oldest Homo sapiens fossil in the Philippines was unearthed in the 1960s.” ... “The archaeological sites of Palawan likewise hold the most important collection of beads in the country. Thousands of beads from various materials, context and time periods were recovered from different areas in the province.” Jun has his research work cut out for him and we also look forward to following his research in the future.

Jun was fascinated by the way BIBCo involved current Borneo/Malaysian beadmakers and craftspeople, those creating the archaeological finds of tomorrow, in promoting an appreciation of local arts and crafts. During feedback, Jun stated he was thinking about how the BIBCo model could benefit his country; how to bring this appreciation and thinking to the craftspeople and artists of the Philippines.

Jamey Allen gave an excellent presentation on “American Indian Beads and Beadwork.” The Southeast Asian beadworkers found this a fascinating talk, being able to compare and contrast with their own beadwork traditions.

Khatijah Sanusi’s engaging paper “Turkish Traditions in Contemporary Malaysian Garments” outlined the influences of Muslim art on the fashions of Malaysia, contrasting them with the history and traditions of fashion and art in Turkey. Additionally, one of Dr. Sanusi’s student’s jewelry designs was featured in the BIBCo fashion show, along with beaded jewelry made by other BIBCo workshop leaders.

Finally, Ashvin Rajagoplan (co-author Darshini Sundar) gave a talk on “Tamilakkam: A Multi-cultural Centre for Bead Trade.” Beginning with Arikamedu, the fascinating center of the global trade in Indian glass trade beads which began centuries ago, he discussed the challenges and opportunities in countries like India, rich in history of which beads are key, that are rapidly developing and inevitably destroying some of their nation’s archaeological record, thereby limiting the ability of future researchers to learn from the beads.

Complementing the presentations, the workshops were an opportunity for attendees to find out about traditions that have come down through the centuries from the people still using the techniques today. Another form of research – making – can be a lot more fun than reading (and you end up with a souvenir to take home).

BIBCo 2015 was a great success and BIBCo 2017 needs and deserves the support of the global bead community. If CraftHub is able to guarantee 200 International BIBCo 2017 participants, they will get sponsorship from the local Tourism authority. Let us help them meet this goal.

The Omphalos of Delphi

An omphalos is a large stone religious object that marks the center of the ancient Greek world. Greek mythology has it that Zeus, king of the gods, had two eagles fly from opposite ends of the earth to meet at its middle. They met above Delphi on the southern shore of mainland Greece. The omphalos (“navel of the world”) shown in Figure 1 was housed there in the Temple of Apollo. It is not the original stone but a later copy. It has an opening in the top and an internal cavity. It is of interest as its surface exhibits crisscrossed strands of beads, mostly fluted with medial bands. The latter suggest that the forms depicted represent metal beads where two halves were soldered together. It would be interesting to see if such forms are present in collections of ancient Greek or Roman beads.

Figure 1. The omphalos in the Delphi Archaeological Museum (courtesy of Yukatan).



BEADS, Volume 3
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Exhibitions



Making Beauty: Native North American Beadwork

Clark County History Museum (CCHM)
1511 Main St.
Vancouver, Washington
November 5, 2015-Autumn of 2017
Tue-Sat, 11 am to 4 pm
360-993-5679, www.cchmuseum.org/

Curated by Angela Swedberg, Washington artist, and Steven L. Grafe, Art Curator, Maryhill Museum of Art, Goldendale, Washington. Objects in the exhibition are from the CCHM's broad collection, several National Park Service sites, and local collectors, and will include works made from the mid-1800s to today. At the opening on November 5, which runs from 5 to 9 pm, Grafe will present "Plateau Pictorial Beadwork: Hidden in Plain Sight." at 7 pm.

Recent Publications

Bednarik, Robert G.

2015 The Significance of the Earliest Beads. *Advances in Anthropology* 5:51-66.

This paper attempts to explore beyond the predictable and banal archaeological explanations relating to early beads and pendants. It recounts replication experiments to establish aspects of technology so as to better understand what can be learned from the quantifiable properties of these artifacts.



Carter, Alison K.

2015 Beads, Exchange Networks and Emerging Complexity: A Case Study from Cambodia and Thailand (500 bce-ce 500). *Cambridge Archaeological Journal* 25:733-757. DOI: 10.1017/S0959774315000207.

Examines beads from 12 sites in Cambodia and Thailand. Morphological and compositional analyses using LA-ICP-MS resulted in the identification of different bead types that were circulated in distinct exchange networks.



Clist, Bernard, E. Cranshof, G.-M. de Schryver, D. Herremans, K. Karklins, I. Matonda, C. Polet, A. Sengeløv, F. Steyaert, C. Verhaeghe, and K. Bostoen

2015 The Elusive Archaeology of Kongo Urbanism: The Case of Kindoki, Mbanza Nsundi (Lower Congo, DRC). *African Archaeological Review*, DOI 10.1007/s10437-015-9199-2.

At the burial site of Kindoki, linked with the former capital of Kongo's Nsundi province, a great number of shell and glass beads were found together with symbols of power in tombs attributed to the first half of the 19th century.



Croucher, Sarah K.

2015 *Capitalism and Cloves: An Archaeology of Plantation Life on Nineteenth Century Zanzibar*. Springer, New York.

Contains a section on Trade Beads.



Dębowska-Ludwin, Joanna, Karolina Rosińska-Balik, and Marcin Czarnowicz

2015 Golden Beads in the Context of the Lower



The shell, copper, and miscellaneous glass beads of tomb 8, burial site of Kindoki, Kongo (photo: Jean-Luc Elias, KIK/IRPA).

Egyptian Culture. *Archéo-Nil* 25:45-56.

Presents details re: the chemical composition, workmanship, and typical shapes of gold beads discovered at Tell el-Farkha, Egypt, as well as other examples from similar temporal and geographical loci; e.g., Kom el-Khilgan, Minshat Abu Omar, and Gerzeh.



Duckworth, Chloë N., David J. Mattingly, and Victoria C. Smith

2015 From the Mediterranean to the Libyan Sahara. Chemical Analyses of Garamantian Glass. *Journal of Archaeological Science: Reports*.

Eight glass beads, all from surface collection survey or unstratified contexts at two sites in the Fazzan region of Libya, were analyzed using EPMA.



Gott, Suzanne

2014 Ghana's Glass Beadmaking Arts in Transcultural Dialogues. *African Arts* 47(1):10-29.

Discusses the various beadmaking traditions in modern Ghana.

Green, Richard

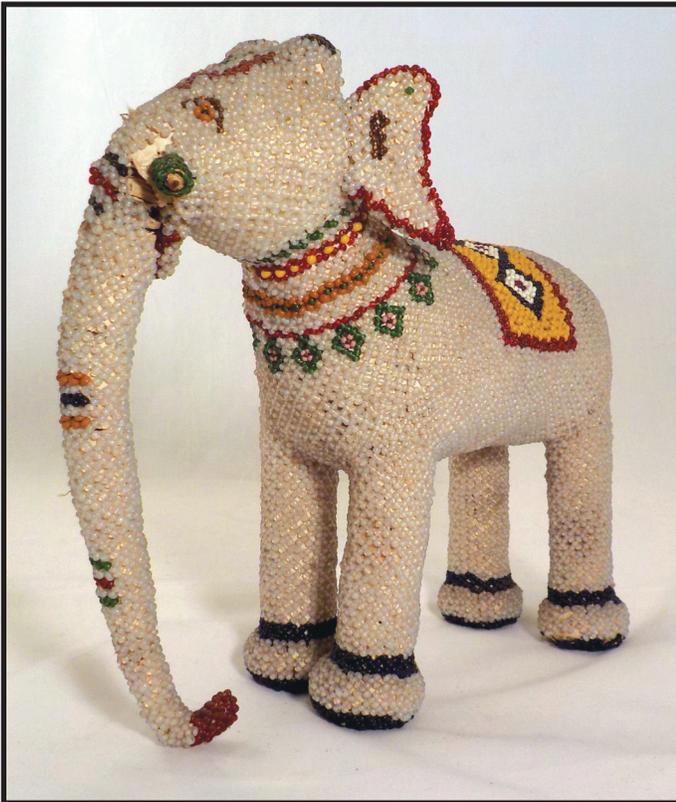
2015a An Early Seneca Beaded Doll. *Bead Society of Great Britain Journal* 119:32-33.

Includes a color photograph of one doll and a discussion of dating based on analysis of the costume worn and beadwork with which it is embellished. The editors of the Journal also used this article to put out a call to be notified of other beaded dolls worldwide, for future articles.



2015b Chettinad Netted Beadwork. *Bead Society of Great Britain Journal*, 119:24-26.

Color photographs reveal many examples of this lesser known form of beadwork from the state of Tamil Nadu, India, in both ball form and those of animals, including a striking cobra in a basket. This work is contrasted with that of the Gujarati in northern India.



Chettinad beaded elephant temple figure 14" (35.5cm) high (photo: Richard Green).



2015c Morning Star Greets the Dawn: Chief Jobe Charley's Beaded Outfit. *Whispering Wind*, 43(5):6-8.

Green connects an old Indian chief's outfit acquired by Seattle's Silver Belle Gallery and later placed in storage when the gallery closed, with photographs of the Yakima chief Jobe Charley who had worn the

outfit in the first half of the 20th century, noting what remained of the outfit versus that visible in the photographs, and analyzing the designs on the outfit and the types of beads used. A separate article later in the magazine details more information regarding the life of this chief.

**Gurstelle, Andrew W.**

2015 The House of Oduduwa: An Archaeological Study of Economy and Kingship in the Savè Hills of West Africa. Ph.D. dissertation. Department of Anthropology, University of Michigan, Ann Arbor.

An archaeological survey of sites within the Shabe kingdom of the Republic of Bénin recovered relatively few beads. These are composed of coarse earthenware, stone, shell, ivory, and glass.

**Gutherz, Xavier, Josephine Lesur et al.**

2015 New Insights on the First Neolithic Societies in the Horn of Africa: The Site of Wakrita, Djibouti. *Journal of Field Archaeology* 40(1):55-68.

Numerous ornaments were surface-collected at the site including ostrich eggshell beads at different stages of production as well as shells from the Red Sea and the Indian Ocean with perforations that suggest use as pendants or beads.

**Horn, M.**

2015 Preliminary Investigations Into the Production of Glazed Steatite Beads: Discussing the Use of Turquoise During the Badarian Period in Egypt. *Archéo-Nil* 25:91-121.

Several beads and pendants found in Badarian graves in the Qau-Matmar region of Middle Egypt formerly identified as turquoise are actually glazed steatite.

**Li Q.H., J.C. Yang, L. Li, J.Q. Dong, H.X. Zhao, and S. Liu**

2015 Identification of the Man-Made Barium Copper Silicate Pigments Among Some Ancient Chinese Artifacts Through Spectroscopic Analysis. *Spectrochimica Acta Part A: Molecular and Biomolecular Spectroscopy* 138:609-616.

Most of the specimens tested were glazed polychrome pottery beads dating from the 4th century B.C. to the 3rd century A.D. They are composed of vitreous PbO-BaO-SiO₂ material.

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Margaris, Amy V., Mark A. Rusk, Patrick G. Saltonstall, and Molly Odell

2015 Cod Fishing in Russian America: The Archaeology of a 19th-Century Alutiiq Work Camp on Alaska's Kodiak Island. *Arctic Anthropology* 52(1):102-126.

Undecorated drawn and wound beads were recovered from the site.

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Mărgărit, Monica, Valentin Radu, and Dragomir Nicolae Popovici

2015 From Operculum to Bead: Production of Pearls from Opercular Bones of *Cyprinus carpio* in the Romanian Eneolithic. *Environmental Archaeology*, DOI: <http://dx.doi.org/10.1179/1749631414Y.0000000019>, accessed 20 July 2015.

Sites of the Gumelnița culture in Romania have produced a significant number of carp opercular bones in the process of being turned into circular beads.

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Morris, Carole (ed.)

2015 The Feller Collection. *Bead Society of Great Britain Journal* 119:29-30.

A collection of historic English embroideries, collected by Elizabeth and Micheál Feller and comprising 61 pieces spanning the whole of the 17th century, was acquired by the Ashmolean Museum in Oxford. This article shows beadwork pieces in the collection, in color and b&w.

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2015 Treasured Possessions. *Bead Society of Great Britain Journal* 118:8-9.

Treasured Possessions from the Renaissance to the Enlightenment is a recent exhibition at the Fitzwilliam Museum, Cambridge, running from March 24-September 6, 2015. While most of the objects in the exhibition were not bead-related, a truly magnificent one—a beaded christening basket—was, and both full and detail shots in color of same were included in the review. Also included pictorially was the sort of cabinet which may have held sewing—or beading—supplies.

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Opper, Marie-José with Craig Eady

2015 Scented Paste Beads in Tunisia and Morocco.

Bead Society of Great Britain Journal 119:19-23.

Covering scented beads, made from both pierced



Detail, Beadwork basket, English, late 17th century, in the collection of the Fitzwilliam Museum, Cambridge, England. (photo: courtesy Fitzwilliam Museum.)

seeds and scented paste, found in northern Africa. Discusses methods, uses, and history and includes many color and b&w illustrations.

∞

Perttula, Timothy K.

2015 The Womack Site (41LR1), an Ancestral Caddo Settlement on the Red River in Lamar County, Texas. *Journal of Northeast Texas Archaeology* 52:1-38.

The site produced a small collection of monochrome glass beads dating to ca. 1700-1740.

∞

Radovčić, D., A.O. Sršen, J. Radovčić, and D.W. Frayer

2015 Evidence for Neandertal Jewelry: Modified White-Tailed Eagle Claws at Krapina. *PLoS ONE* 10(3): e0119802. DOI:10.1371/journal.pone.0119802 (accessed 4 April 2015).

Describes eight, mostly complete, white-tailed eagle (*Haliaeetus [Haliaeetus] albicilla*) talons from the Krapina Neandertal site in present-day Croatia, dating to approximately 130 kyrs ago, that appear to have been worked to serve as ornaments.

Treister, Mikhail

2015 Gold of Phanagoria. Typological, Stylistical and Chronological Analysis. In *Gold of Phanagoria*, Vol. 2, edited by Mikhail Treister, pp. 77-181. Institute of Archaeology, Russian Academy of Sciences.

Section 4 describes the gold necklaces (beads and pendants) recovered from a site in southern Russia. In Russian.

∞

Varberg, Jeanette, Bernard Gratuze, and Flemming Kaul

2015 Between Egypt, Mesopotamia and Scandinavia: Late Bronze Age Glass Beads Found in Denmark. *Journal of Archaeological Science* 54:168-181.

Chemical analysis of glass beads found in Denmark reveals surprising evidence for contact in the



290 annular glass beads ranging from dark blue to green, white and yellow, along with four polychrome beads, have been found in 14th–12th century burials from Denmark and Schleswig-Holstein in North Germany.

14th-12th centuries B.C. between Egypt, Mesopotamia, and Denmark, indicating a complex and far-reaching trade network.

∞

Walthall, John A.

2015 Seventeenth-Century Glass Trade Beads from La Salle's Fort St. Louis and the Grand Village of the Kaskaskia. *Midcontinental Journal of Archaeology* 40(3). <http://dx.doi.org/10.1179/2327427115Y.00000000004>, accessed 13 July 2015.

Simple monochrome drawn beads characterize both bead assemblages and each contains significant percentages of very small (<2 mm) and small (2-4 mm) beads. Illinois.

∞

Xiaoqi Wang, Yun'ao He, and Yuan Lin

2015 Scientific Study of Glass Artifacts from Yanliao-fang, Nanjing City, China. *SAS Bulletin* 38(2):2-5.

The site produced glass beads dated to the 3rd-10th centuries A.D. They were mostly monochrome dark red, translucent blue, opaque yellow and translucent green, many of them remarkably tiny, and composed of Na₂O-Al₂O₃-CaO-SiO₂ glass, but their origin remains unclear.

∞

Yurova, Elena with Stefany Tomalin (ed.)

2015 Costume Jewellery in the USSR. *Bead Society of Great Britain Journal* 118:19-26.

The author's family collected old Russian beadwork for over 50 years and Yurova brings that experience to bear writing about the role played by costume jewelry in Russian society. Lavishly illustrated with color and b&w photos showing both costume jewelry and beads and beadwork.

To find other publications related to bead research,
visit the SBR's Researching the World's Beads Bibliography
(http://www.beadresearch.org/Pages/World_Bead_Bibliography.html).

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The Society of Bead Researchers is a non-profit corporation, founded in 1981 to foster research on beads of all materials and periods, and to expedite the dissemination of the resultant knowledge. Membership is open to all persons involved in the study of beads, as well as those interested in keeping abreast of current trends in bead research. The Society publishes a semi-annual newsletter, *The Bead Forum*, and an annual peer-reviewed journal, *BEADS: Journal of the Society of Bead Researchers*. The Society's website address is www.beadresearch.org. Free PDF copies of articles from Volume 3 of *Beads* are available at our Journal website www.beadresearchjournal.org.

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The deadline for submissions to the next *Bead Forum* is 1 April 2016. Electronic submissions should be in Word for Windows 6.0 or later with no embedded sub-programs such as "End Notes." References cited should be in *Historical Archaeology* format (<https://sha.org/assets/documents/SHAStyleGuide-Dec2011.pdf>)

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