

Unfortunately, the latter material includes the original endnotes, leaving the reader wondering where some of the quoted material originated, as well as a useful appendix on "Columbia River Trade Beads" by Emory Strong. On the positive side, section headings have been added making it easier to locate specific topics. However, they have also created a few minor problems as now some unrelated text is included in a section because of its placement in the original text (e.g., the last paragraph on page 21 has nothing to do with "Fancy Beads"). Such orphan paragraphs should have been edited out or moved to a relevant section.

Considering that most of the narrative text is uncut, unaltered Woodward work, it is regrettable that the OAS did not print his name on the title page as the principal author as it did in 1965! They do, however, recognize his contribution to the present work in the preface.

A number of OAS members spent much time preparing a very attractive publication with extensive illustrations of various trade objects. I feel, however, that these depictions leave much to be desired. Many illustrations in the original work were photographs and too many of these have been reduced to drawings of less clarity in the new edition.

Indian Trade Goods begins with a general introduction to the subject, followed by chapters that deal with glass beads, as well as buttons, and trade on the Northwest Coast. The former chapter, which occupies the largest part of the text, initially deals with bead nomenclature and the manufacture of glass beads, followed by short sections on specific bead categories such as star or chevron, O.P., cut, fancy, and cornaline d'Aleppo. While most of Woodward's data are still viable, a quick once-over by one of several bead experts in the Pacific Northwest would have helped to bring the publication up to date. For example, we now know that "O.P. beads" (p. 18) are not the so-called "Russian" beads but distinctive thin-walled hexagonal tubes which are actually quite scarce in the Northwest (K. Karklins: pers. comm.). And no one has used the term "wire laid" (p. 21) for decades.

Furthermore, the addition of new illustrations with captions that do not always fit has introduced several minor errors to the monograph. For instance, the caption to figure 16A mentions "polychrome wire wound beads," yet all the illustrated specimens are drawn chevrons. Also, while the beads in figures 18B and 20A illustrate two different chapter sections, they

are actually one and the same form with the exception that one is eight sided and schematically drawn while the other is six sided and a much more realistic representation. It might also be mentioned at this point that many of the beads illustrated on pages 18-21 are taken from Kenneth and Martha Kidd's 1970 publication *A Classification System for Glass Beads* but without any credit to them.

The chapter on buttons covers the subject well and includes a time chart based on that published by Stanley J. Olsen in 1963. Beads are again dealt with in the chapter on Trade on the Northwest Coast, as are other trade goods such as gunflints, fire steels, kettles, coins and medals. Unfortunately, the coverage in this chapter is inadequate for the complexity of the subject of Indian trade goods, briefly surveying only a handful of the possible categories. The book ends with a short Suggested Reading list. This should have been expanded to include the works of the many fine scholars who have published on trade goods since 1965.

In summary, this is a rather "arty" publication that will be attractive mainly to newcomers and dilettantes interested in Indian culture. It is not a technical reference of much use to the professional.

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Glass, Glass Beads and Glassmakers in Northern India.

Jan Kock and Torben Sode. THOT Print, Bellahøjvej 180, DK 2720 Vanløse, Denmark. 1995. 32 pp., 36 color figs., 30 b&w figs. \$10.00 (paper) + \$12.00 postage and bank expenses.

This small book (also available in Danish) is excellently illustrated. The text, while short, is accurate and highly readable. It is based on first-hand investigation of the modern glass-ornament business in northern India, and serves as a commendable introduction to this important industry.

The publication begins by stating correctly that the traditional ways of making beads and bangles are threatened in northern India by new methods and styles. The value of the traditional industry is linked

to an understanding of now-lost processes for making similar goods in Denmark. The Indian material is presented as a parallel to an understanding of European processes.

A discussion then follows concerning the dichotomy between the city and country in India. Still largely a rural society, India is quickly becoming urbanized and, in that process, social tensions increase and old techniques may be lost.

The rest of the book describes glassmaking, beadmaking and bangle making in several centers. One section discusses the making of "country glass" at Jalasar, near Purdalpur, where the authors were stoned by the children (yes, it happens). There is a charming description of Purdalpur, the center of glass beadmaking, followed by a discussion of the role of Firozabad, the major producer of ornamental glass in India.

The sections on Firozabad describe the making of hollow glass beads and techniques learned or borrowed from the Japanese. There is also a discussion — though not very detailed — of the making of glass bangles there. The scene then switches to Purdalpur where the manufacture of several types of beads is documented. These include the traditional furnace-wound beads, the newer face and other mosaic beads (including chevrons) and lamp-worked beads which are now becoming dominant after the technique was introduced by a Czech couple in Varanasi (Benaras).

Some other beadmaking techniques are also covered, though only briefly, including silk-screened decoration on glass beads and the irising of beads. The making of "conterie" beads (that is, seed beads) mechanically in Varanasi, introduced in 1981 with Japanese help, is also revealed.

The last sections cover *motiwala* (bead sellers) and *bangliwala* (bangle sellers). This is appropriate as both groups are traditionally of the same caste as the bead- and bangle-makers and are an extension of the manufacturer's business.

Throughout there are excellent color and black-and-white photos, as well as line drawings. These make the processes, the tools and the furnaces come alive to the reader. They are the next best thing to being there, and the authors are to be congratulated for their excellent presentation.

While my praise cannot be high enough for this book, there are some points that I would like to make

in regards to it. These are made in the spirit of helping the authors who will be continuing to work on this industry in several future projects.

For one thing, the work lacks cultural insights. That most workers in Purdalpur are Muslims is briefly mentioned only in conjunction with furnaces being closed on Friday. But this is a central fact about these people for they belong to castes that converted to Islam in the early 18th century, and were no doubt low or even outcastes before then. Upper caste Hindus regard them with very low status. The fact that they were Muslims influenced about half of them to flee to Pakistan at the Partition of India, forming another chapter of their story.

There is also a paucity of historical data. The glassworkers of northern India are the inheritors of a very ancient glass beadmaking tradition. This is briefly mentioned, but the continuation of methods and styles forms one of the most important parts of their story. The role of English colonial policies in the destruction of small glass bead- and bangle-making enterprises and the rise of Firozabad is also a key factor in understanding this industry.

While the size of the book was limited by practical considerations (it was first published as an article in the Danish magazine BYGD), it would also have been useful for the authors to gather more information regarding the names of tools, ingredients and other relevant items. Linguistic studies of traditional industries can be highly rewarding.

Finally, I was annoyed by the lack of documentation. Much of the book presents information gathered personally, but there are also many statements which must have been obtained from published sources and these are never acknowledged. Despite these misgivings, the book is very valuable in documenting current practices. It is pretty much up-to-date except that chevron beads are no longer made the way the process is described, for now Purdalpur beadmakers have molds and are making chevrons that look very much like Venetian products. In sum, this booklet is an invaluable addition to any library on the making of glass beads.

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