

ignoring the fact that *kanduare* are also worn by Toraja women during weddings or other rituals invoking the very opposite of death and decay (Hector 2005:46; Nooy-Palm 1979:255). To take a second example, Chinese bamboo-bead undergarments of the sort shown in Figure 7.35 were worn not just by “male members of the Chinese royal court” (p. 161) but by bridal couples on their wedding day (Garrett 1994:79-80) and by low-status farmers and actors (Hector 1995:22-23). Like *kandaure* and other objects in Bol’s book, bamboo-bead garments resist simplistic categorization, crossing boundaries of gender, status, or ritual function. The phenomenon should have been acknowledged in a paragraph, if not a whole chapter.

Fourth, Bol should have reflected upon the critical role of the museum as a storehouse of objects and an arbiter of what is deemed worth preserving. This is odd, since so many of the pieces shown in the book currently belong to museums such as the MoIFA. Plenty of recent studies interrogate the assumptions and procedures by which museums, especially ethnographic museums, select, present, and describe the objects they possess – and the layers of meanings that objects gain or lose when removed from their original contexts and subjected to curatorial analysis or the museum-goer’s gaze.

Finally, the Bibliography privileges African and Native North American sources over their Asian and European counterparts. Many major publications on beads and beadwork are missing while comparatively minor anthropological works abound. Interestingly, text from unnamed sources occasionally makes its presence felt. For example, as a source for her discussion of Kathi beadwork of Gujarat State, India (pp. 79, 208-209), Bol cites only her private 2016 communications with Cristin McKnight Sethi. Yet portions of Bol’s commentary on Kathi beadwork uncannily parallel words, phrases, or sentences that appeared long ago in Nanavati et al. (1966), the only extended study yet published on the topic, or in my own brief writings on Kathi beadwork which reference the latter (Hector 1995:18-19, 2005:40-41).

A poorly conceived Index ends the book. Was this prepared by the author or the editorial staff? One searches in vain for basic terms such as “Borneo” or “*kandaure*” that turn up repeatedly in the text but not the Index. Readers must resort to paging through the volume hoping to find what they saw earlier, as I myself did while preparing this review. This frustrates readers and reduces the book’s utility.

I will allow other reviewers to identify further shortcomings of *The Art & Tradition of Beadwork*. Although the book is marred by deficits that general readers may not

notice, bead and beadwork scholars should regard it with caution. Readers of all backgrounds will appreciate this ambitious, if imperfect, book for the breadth and enduring beauty of its images.

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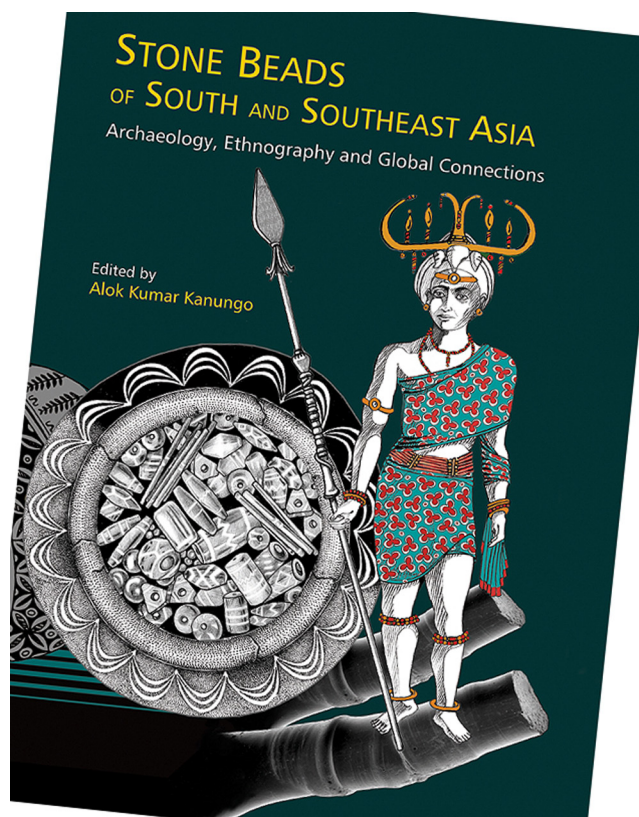
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Stone Beads of South and Southeast Asia: Archaeology, Ethnography and Global Connections.

Alok Kumar Kanungo (ed.). Aryan Books International, Pooja Apartments, 4B, Ansari Road, New Delhi-110002; aryanbooks@gmail.com. 2017. xvi + 444 pp., 358 color and B&W figs. ISBN: 978-81-7305-585-0 (hb); 978-81-7305-587-4 (pb). US \$124.99 (hard cover).

This large-format volume contains the papers presented during the “Short Term Course cum Workshop on History, Science & Technology of Stone Beads” held

at the Archaeological Sciences Centre, Indian Institute of Technology Gandhinagar, Ahmadabad, Gujarat, India, in August of 2015. The aim of the five-day course was to inform the attendees about the history, technology, and products of the South Asian stone bead industry, as well as how to properly record, analyze, and interpret the archaeological material.



The book is divided into four sections. The first of these – **Beads: Importance and Literature** – contains four papers. The first of these, “Small Find, Immense Impact: Importance of Bead Studies” by Kishor K. Basa, discusses the advances made in bead research over the years and stresses its importance in understanding past cultures. In “Jewels and Jewellery in Early Indian Archaeology and Literature,” R.S. Bisht relates the history of bead jewelry in India, emphasizing the Harappan Culture, using both literary and archaeological sources. He also discusses the various stones and other materials utilized in bead production.

References to “Beads and Ornaments in Early Tamizh Texts” from southern India are discussed by V. Selvakumar. In “Ratnattin Tiruvābharanangal (Sacred Gemstone Ornaments) in the Inscriptions of Brihatīswarā Temple, Tañcāvūr,” he presents a detailed statistical report on the ornaments donated to the various deities as recorded in ancient temple engravings.

Beads: History, Methodology and Ethnoarchaeology is represented by six papers. “Geological Aspects of Raw Materials for Stone Beads,” by Ravi Prasad, V.N. Prabhakar, and Vikrant Jain, aims to assess the geological and chemical properties of the various types of stone used to manufacture beads at Dholavira, a Harappan Civilization site in Gujarat state, India, with an eye to determining their origins. It also delves into how the different stones are affected by physical and chemical weathering.

In “History of Stone Beads and Drilling: South Asia,” Jonathan Mark Kenoyer provides an excellent overview of stone beadmaking with emphasis on the drilling aspect. In “Stone Beads of the Indus Tradition: New Perspectives on Harappan Bead Typology, Technology and Documentation,” he presents a new approach to the identification, documentation, and interpretation of Harappan stone beads, and itemizes what information needs to be documented and how.

“Living Tradition: Stone Bead Production in Khambhat – An Ethnoarchaeological Approach,” by Kuldeep K. Bhan, Jonathan Mark Kenoyer, and Massimo Vidale, documents the existing traditional Khambhat stone-bead industry – the largest in the world – which is on the threshold of being transformed by modern technology and socio-economic change. In “Transitions in the Stone Beadmaking at Khambhat: An Ethnohistorical Survey,” Alok Kumar Kanungo reports on the changes that have occurred in the Khambhat bead industry, with emphasis on the source of the raw material, technology, organization, and commerce.

The final paper in the group is “Stone Bead Users – Symbolic Value and Trade: The Nagas,” by Manabu Koiso, Hitoshi Endo, and Ayumu Konasukawa. It provides ethnographic details about the beads and necklaces used by the Nagas of northeastern India.

Eight papers comprise the third group: **Beads: Case Studies from South Asia**. “Early Evidence of Beadmaking at Mehrgarh, Pakistan: A Tribute to the Scientific Curiosity of Catherine and Jean-Francois Jarrige,” by Massimo Vidale, Maurizio Mariottini, Giancarlo Sidoti, and Muhammad Zahir, deals with the archaeological material recovered from a Chalcolithic craft center. The emphasis is on lapis lazuli and chert drill heads.

In “Stone Bead Production through the Ages in Gujarat,” Kuldeep K. Bhan stresses the Harappan period. More details about the industry are provided in “Early Harappan Bead Production in Gujarat: Technology, Adaptation and Contacts,” by P. Ajithprasad and Marco Madella, including information about the sources of the raw material, drilling techniques, and trade.

“Documentation and Analysis of Stone Drills from Dholavira,” by V.N. Prabhakar, reports on the microscopic

and statistical analysis of the large number of Ernestite drills recovered from the Harappan site of Dholavira in Gujarat, India. This has led to a better understanding of the different drill types and sub-types, and their attributes.

Rabindra Kumar Mohanty's paper on "Antiquity of Semi-precious Stone Beads from Deccan" covers the period from the earliest beadmakers to the Early Historic Period and encompasses most of central and southern India. In "South Indian Stones Beads: Archaeological, Textual and Ethnographic Approach to Traditional Gemstone Industry," K. Rajan uses information gathered from present-day gem cutters in Kangayam, central India, to better understand the technology used to produce beads recovered from excavations at nearby Early-Historic Kodumanal.

"Early Historic Stone Beads from Ahichhatra," by Bhuvan Vikrama, concentrates on the beads recovered from the Painted Grey Ware levels at this site in northern India, while "Ancient Stone Beads of Southeast Asia and Indian Connection," by Bunchar Pongpanich, briefly surveys beads recovered primarily from Thailand and discusses the bead trade with India.

The final section – **Beads: Scientific Studies** – contains three articles. "Scientific Analyses and Stone Beads," by Laure Dussubieux and Mark Golitko, explains the different analytical methods used to determine the chemical composition of stone beads, using lapis lazuli from sites around the world as a case study. In "Non-Destructive Identification and Characterization of Ancient Beads: A Case Study from Harappa," Randall Law reveals how X-ray diffraction (XRD) analysis of a small red bead believed to be glass proved it was actually made from indurated hematitic kaolinite. Finally, "Using SEM to Study Stone Bead Technology," by Jonathan Mark Kenoyer, notes how useful a stereoscopic scanning electron microscope is in properly identifying bead manufacturing techniques, colorants, and raw materials.

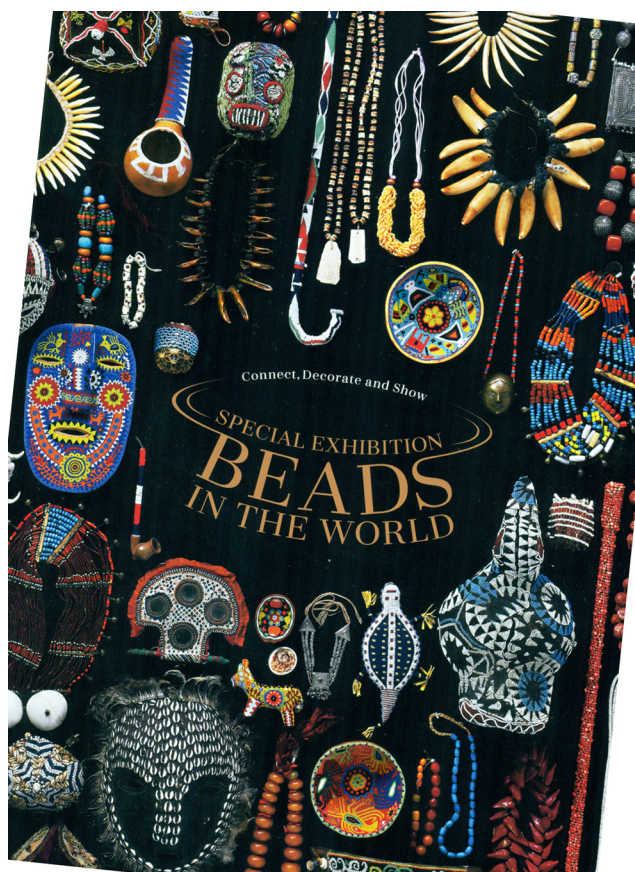
In sum, *Stone Beads of South and Southeast Asia* contains a wealth of information on the South Asian stone-bead industry, from the earliest times to the present day. The last three papers discuss technology that has greatly helped researchers to identify and source bead raw materials, as well as uncover details concerning beadmaking tools and techniques. The book is a welcome addition to the literature.

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Beads in the World.

Kazunobu Ikeya (ed.). National Museum of Ethnology, Osaka, Japan. 2018. 136 pp., numerous color images. ISBN: 978-4-906962-67-9. 2,400 yen (paper).

Beads in the World is the catalog for an exhibition held in 2017 at the National Museum of Ethnology in Osaka, Japan, at the time of the museum's 40th anniversary. The book and exhibition aim to demonstrate the remarkable role beads have played in connecting the world throughout history. This colorful, richly illustrated book shows a wonderfully wide assortment of ethnographic artifacts and beads.



The volume is organized into five sections, each comprised of a series of one- to two-page sub-sections. Twenty-nine Japanese authors, ranging from academics to bead artists, have written text providing a basic overview of each topic. Accompanying images show representative samples of culture-specific adornment, clothing, bead craft, and/or beads, some with explanatory maps and historical or contemporary photos showing cultural items in use. Each