

was written in tribute to Michael G. Johnson, a prominent figure in the field of Native American studies. Green speaks openly of the debt of knowledge owed to Johnson and to other members of this tight-knit community. As a relative newcomer to Northeastern beadwork and other souvenir arts, I have experienced this munificence first hand – and not least from the author himself. In times of crisis such as we now face, such generosity, in whatever form, is one of those values that we must seek to promote and emulate.

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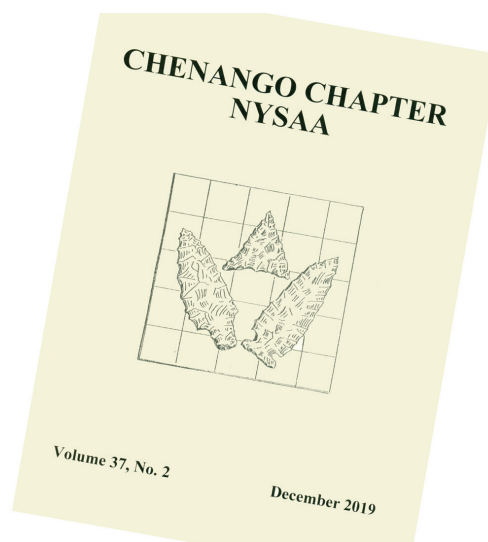
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### *Oneida Glass Trade Bead Chronology.*

**Douglas Clark.** Chenango Chapter of the New York State Archaeological Association. 2019. 94 pp., 22 figs. \$18.00 (paper). Order from [rpmason@roadrunner.com](mailto:rpmason@roadrunner.com).

There are two great challenges in trying to convert archaeological information on beads into a format where others can use it. One is typological – establishing a common descriptive system that can be used widely. For eastern North America, the system devised by Ken and Martha A. Kidd and amended by Karklins has provided that standard. Based on the beads recovered from Seneca Iroquois sites



by Charles Wray, the Kidd and Kidd system provides the means for describing and presenting bead data from the mid-16th century to end of the 18th century.

The second challenge is building samples that are large and diverse enough to make comparisons. Good as the Kidd and Kidd system is, it has the limitation of coming primarily from Seneca sites. To counter this bias, several scholars have added detailed reports on beads from other Iroquois site sequences in the Northeast. Among these are descriptions of bead assemblages from Mohawk, Onondaga, Ontario Iroquoian, and Susquehannock sites. Clark's recently published *Oneida Glass Trade Bead Chronology* is a welcome addition to this literature.

Ironically, glass trade beads from Oneida sites provided one of the first attempts to establish a reliable descriptive system for this highly variable class of material culture. Peter Pratt's *Oneida Iroquois Glass Trade Bead Sequence, 1585-1745*, published in 1961, provided not just a descriptive system but a context for understanding how radically glass beads changed in terms of shape, color, and production technology over a period of nearly two centuries. Unfortunately, while Pratt has continued to build on this initial effort, he has never made the results available. Thankfully, Douglas Clark has stepped forward to bring the Oneida story up to date.

Drawing on the work of Monte Bennett and other members of the Chenango Chapter, New York State Archaeological Association, Clark begins with a brief methodological introduction. He then proceeds through the eighteen post-European Contact Oneida sites in

chronological order, as that sequence is currently understood (pp. 3-43). For each site, Clark provides the NYSAA site number, a brief description of the site and key material culture traits, and references to past publications. He also presents a detailed list of the glass beads known from each site by Kidd and Kidd code and frequency. Sample sizes vary from n=2 at the mid-16th-century Bach site to n=4682 at the early-17th-century Cameron site. Along the way, Clark adds useful commentary on historical context and similarities with other published bead assemblages. Clark concludes with an assessment of what glass trade beads might mean in terms of color preference over time, how well glass beads serve as chronological markers, where glass beads were produced, and how they correlate with national origins in Europe (pp. 44-54). A very useful bibliography, especially for some of the more obscure Chenango Chapter site reports (pp. 54-61), completes the volume. Although Clark provides color figures of beads and assemblages from different sites, they do leave the reader longing for more.

Aside from his invaluable site-by-site bead lists, Clark provides two important observations. One is that there are still unknown, or at least poorly known, sites in the Oneida

sequence. His discussion of the March (Ond 6-4) and Collins (Ond 7-4) sites may be brief but they serve as a reminder that all these data need to be seen through the filter of bias rather than as accepted fact. Clark's other contribution is his observation that some of these sites are multi-component. For example, the late precontact Brunk site (Ond 18-2) has also produced a sample assemblage of wire-wound beads, clearly from the early to mid-18th century. As Clark reminds us, we still don't know the whole story.

While one may not always agree with Clark's conclusions, they are based on the information he has assembled, and we must be truly grateful for his dedication and perseverance. Otherwise the data from the many private and small museum collections he tracked down simply would not be available to the rest of us.

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