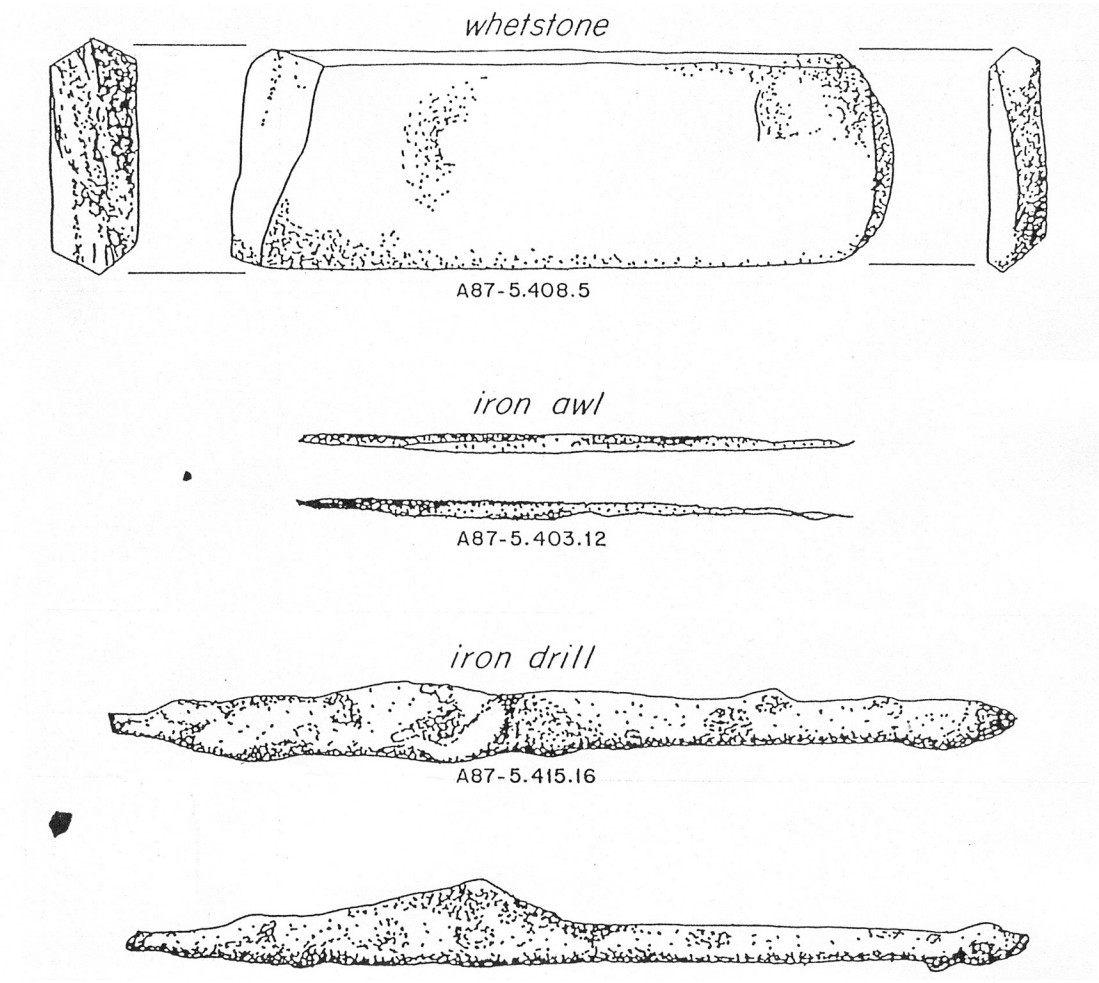

Figure 2. Wampum-production tools from the KeyCorp site (shown full size).

farming, is unclear. Nonetheless, people like Hilton may have participated in Albany's wampum production.

To conclude, the New Netherlanders' adoption of wampum as a substitute for cash during the 17th-century specie shortage illustrates the monetary orientation that was an important feature of Dutch culture and the Dutch colonial experience. The fact that the 18th-century inhabitants of Albany manufactured wampum as a commodity, and considering the organization of production, suggests a distinctly Dutch, capitalistic attitude. Jacobus Hilton, the wampum maker, provides a good example of the persistent "Dutchness" in 18th-century Albany: of English descent, Hilton had a Dutch first name. It is unclear whether his wife, Judith Marten or Maarten, was Dutch or English, but the couple did baptize their children in Albany's Dutch Reformed Church. Hilton represents the quintessential 18th-century Albany resident, whose way of life was shaped by the Dutch cultural and economic ethos that lingered in Albany long after the establishment of English political control.

74. GLASS TRADE BEADS FROM A COUSHATTA INDIAN SITE IN NORTHWESTERN LOUISIANA, by Timothy K. Perttula (1993, 22:13-16)

Trade beads are one of the more common types of European goods on 19th-century Native American sites. The Coushatta (or Koasati) tribe, which had moved from Alabama into Spanish Louisiana in the 1760s, and into the Red River valley of northwestern Louisiana about 1804, obtained a variety of goods in American, Mexican, and Texan trading posts in exchange for pelts, tallow, and bear oil (National Archives 1809-1821: folios 22-23; Winfrey and Day 1966, 2:165). Such goods included blankets, wool hats, needles, calico shawls, vermillion, iron pots, tin cups, ribbon, flax thread, stitching thread, combs, iron knives, gunflints, silver gorgets, corn hoes, hatchets, shears, plates/saucers, brass, silk calico, rifles, cow bells, gloves, powder, lead, scissors, blue stroud, gun locks, butcher knives, linen shirts, wood axes, garters, tobacco, and beads (Perttula 1993).

Study of a sample of about 3,260 trade beads from a 19th-century Coushatta Indian site (16BO 176) in northwestern Louisiana foremost provides an opportunity to understand the Coushatta use of glass beads as trade ornaments. The beads were found in burial context and thus some aspects of their ornamental function could be ascertained. Characterization of the collection also allows us to compare bead colors, sizes, and varieties on this site with those found on other contemporary Native American sites in Louisiana and Indian Territory (Good 1983; Gregory and Webb 1965).

Twenty glass bead varieties were defined in the Coushatta site sample on the basis of color, size, and method of bead manufacture. Of the 20 varieties, 14 were drawn, five were wound, and one was mold-pressed. Specific comparisons with well-dated bead assemblages in Texas, Louisiana, and Oklahoma (Gregory and Webb 1965; Harris and Harris 1967; Watt 1937) and general comparisons with early and mid-19th-century sites in the U.S. (e.g., DeVore 1992; Ross 1990) indicate that the bead varieties primarily date ca. 1820-1840.

Drawn beads account for 97% of the site sample, and these are dominated by beads of simple doughnut and tubular construction (type descriptions CI, SA, T1 and CI, SA, T4 in DeVore [1992]). White, black, and turquoise colors were most popular, but clear, red and blue (a cornaline d'Aleppo variety), blue and brown beads were also present.

Among the 97 wound varieties were burgundy, turquoise, red, and blue-gray beads of medium (4-6 mm in diameter) and large (over 6 mm) size and simple construction. Similar types of wound beads have been identified from 19th-century Wichita, Coushatta, Tunica, Caddo, and Pascagoula-Biloxi sites in Texas and Louisiana.

The single mold-pressed bead variety is represented by seven, large, black, spherical beads with ground facets. Ross (1990:52, Plate IVx) illustrates similar beads from the 1829-1860 Fort Vancouver site in Washington and suggests that they "were probably manufactured in Bohemia... during the first half of the 19th century."

As mentioned above, the glass beads were recovered in burial context (McCrocklin 1990). There were masses of drawn "seed" beads on the head and chest of the individual, large hexagonal and faceted "embroidery" beads on the chest, and a necklace of simple, wound, burgundy beads that were separated from each other by four silver spacers. The seed-bead masses on the chest of the individual were probably sewn into geometric designs on clothing. Those found in a mass on the head may have been attached to a garment such as a turban, scarf, or hat. At the 1840s-1870s Alabama-Coushatta Arthur Patterson site (41SJ67), several thousand seed beads had been sewn to a red hemp or palmetto-woven hat (Hsu 1969).

The beads at both site 16BO176 and Arthur Patterson were dominated by seed beads (between 95-99% of the bead sample). White, black, and blue colors were favored for the seed beads, with burgundy and yellow of secondary popularity. The larger drawn and wound beads from 16BO176 were predominantly blue, burgundy, and clear, while clear, white, and blue were well represented in the larger beads at the Arthur Patterson site.

Accompanying the glass trade beads at the 16BO176 burial were silver discs and silver pendant ornaments on the chest; metal rings, scissors, a thimble, and a jew's harp at the hands and arms; and bottles, a tin cup, a tin pan, and a cast iron kettle at the feet. The use of silver ornaments–mainly hammered from coins–was common among Native Americans of the southeastern U.S. after ca. 1750, as it was generally among many Native Peoples (Karklins 1992). The traditional use of beads and silver as ornaments continued among the Coushatta until at least the early 20th century (Gregory, Cameron, and Jones 1990).

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75. RUSSIAN BEADS AND BEADWORK – 1881, by *Pottery and Glassware Reporter* (1989, 14:14)

[Ed. note: Little is known about the production of beads and beaded ornaments in Imperial Russia. The following item, extracted from the *Pottery and Glassware Reporter* 13(7):24-29 (December 3, 1885), throws some additional light on the subject.]

In the manufacture of small articles or vases from glass, in 1881, 214 kustars [domestic or cottage artisans] in the government of Moscow produced goods valued at 37,000 rubles ($13,500). The nature of this special industry was bead-working, having its origin in the glass or crystal produced in two kustar glass works in the Demetrieff district. The beads, &c., made at these works are confined to eight colors-opal, black, rose, dark red, green, blue, turquoise and amber. In 1881 the output was 4,500 poods (162,000 pounds), valued at 11,625 rubles ($5,625). These beads are purchased by the kustars and strung upon wires and strong twines, such wares finding ready sales among the peasantry at all fairs and bazaars in the interior and eastern provinces of the empire. The annual receipts of two families engaged in the preparation of such articles or wares is about 200 rubles ($100). The weekly labor of an adult bead worker is from 50 copecks to 2 rubles (25 cents to $1), and of a female bead threader from 30 to 50 copecks (15 to 25 cents). These wares, however, are sold at prices commensurate with such remuneration. Thus, 1,000 buttons or studs cost 3 rubles ($1.50); 1,000 necklaces, 2 rubles ($1) and ear rings cost from 5 to 12 rubles (2.50 to $6) per 1,000.

76. HOW BEADS ARE MADE – 1890, by *The Pottery Gazette* (1987, 11:2-8)

It sounds almost incredible, but is nevertheless a fact, that it would take a dozen locomotive engines to transport the weight of glass beads annually purchased by the fair sex.

The best customers of all are the French, and next to them come the Spaniards of Europe and America; while among the German nations it would seem, according to the testimony of Herr Gampe, that the purer the race, the less the fondness for beads. Thus the Yankees show how mixed their blood is, by buying almost as many beads as the French and the Spaniards; the English are not such good customers, but they imported 2,204,241 lbs. in the year 1871; while the Germans stand third on the list, and the Scandinavians last. The latter are, perhaps, too sober minded, and grave to care for such frivolous vanities.

Of the Turks and Hungarians, only the upper classes wear beads at all, as they would be quite out of keeping with the national costumes of the people.

As a rule, the civilised European, no matter what her nationality, buys only the cheaper kinds of glass-beads, and leaves the best and most expensive for the barbarous and semi-barbarous natives of India and Africa. Strings of beads adorn the throat, neck, hair, arms, and ankles of the Hindu and Malay, and often enough form the sole costume of the Ethiopian, and in the interior of Africa they frequently take the place of money as a medium of exchange.