as can be hung there and as they can carry. They are particular as to the quality of the beads they wear. They are satisfied with nothing meaner than a cut glass bead, about a quarter of an inch or more in length, generally of some shade of blue, and costing (so I was told by a trader at Miami) $1.75 a pound. Sometimes, but not often, one sees beads of an inferior quality worn.

These beads must be burdensome to their wearer. In the Big Cypress Swamp settlement one day, to gratify my curiosity as to how many strings of beads these women can wear. I tried to count those worn by "Young Tiger Tail's" wife, number one, Mo-ki, who had come through the Everglades to visit her relatives. She was the proud wearer of certainly not fewer than two hundred strings of good sized beads. She had six quarts (probably a peck of the beads) gathered about her neck, hanging down her back, down upon her breasts, filling the space under her chin, and covering her neck up to her ears. It was an effort for her to move her head. She, however, was only a little, if any, better off in her possessions than most of the others. Others were about equally burdened. Even girl babies are favored by their proud mammas with a varying quantity of the coveted neck wear. The cumbersome beads are said to be worn by night as well as by day (pp. 487-488).

58. SCOTTISH IRON AGE GLASS BEADS, by Euan W. MacKie (1996, 29:4-7)

Introduction

The latter part of the Iron Age of western Europe–starting about 450 B.C. and lasting until the Roman conquest–is known as the La Tene period. Important features of the period are elaborately decorated metalwork and rich burials under mounds containing dismantled wheeled vehicles. It is usually assumed that this archaeological culture correlates with the historically documented expansion of the tribes north of the Alps known to the Romans as *Celtae* and to the Greeks as *Keltoi*. Independent evidence that Celtic-speaking people were in central and western Europe in ancient times comes from place names found in this area or referred to there in Classical sources, particularly those ending in "dunum," "briga," and "magus." Decorated glass beads and armlets made by native craftsmen became increasingly numerous in later La Terre times, particularly in Gaul (France). After the Roman conquest from about 120 B.C. onwards, the La Tene culture was transformed and gradually disappeared.

A long-standing problem for archaeologists has been: to what extent did this presumably Celtic Iron Age La Tene culture move into the British Isles, the place where "Celtic" traditions survived the longest (in Wales, highland Scotland, and Ireland)? We know that in Iron Age England P-Celtic languages (ancestral to modern Welsh) were widely spoken; place-name and other evidence shows that these Ancient British dialects were also spoken in Scotland and probably in northern Ireland. From about A.D. 500, these languages were supplanted in Scotland by the Q-Celtic language brought by immigrants from Ireland. However, although it is clear that the Iron Age populations of England and southern Scotland were Celtic in the linguistic sense, only a small part of the Continental La Tene culture appears in the British Isles; vehicle burials, for example, are found in only one limited area in Yorkshire.

So one of the questions archaeologists have to try to answer is: how can we tell from mute archaeological evidence–and in the absence of native written records–whether the Iron Age population was mainly indigenous or whether it was substantially influenced by La Tene Celtic immigrants from the continent? The presence of what appear to be exotic artifacts from abroad–including the decorated glass beads–has always been an important factor in these discussions. At present, archaeological theory is reluctant to postulate migrations without overwhelming evidence so most of these "exotic" objects tend now to be interpreted as traded items, or even as independent inventions.

Iron Age Scotland

Similar problems occur in the interpretation of some of the Scottish Iron Age cultures, particularly those which appear about the 1st century B.C. in the maritime far northern and western highland and island zone known as the Atlantic Province. These are distinguished by a new and sophisticated form of circular dry-stone building, with tower-like proportions, known as the *broch*, by large quantities of well-made decorated pottery (in contrast to the contemporary cultures of the mainland) and by many exotic-looking objects which appear in the north for the first time and some of which strongly resemble similar artifacts in southern England and even in Brittany (northwest France). So archaeologists are confronted with the same question: were these dynamic new broch-building cultures purely an indigenous development on the extreme northwest fringe of Europe (brochs are not found anywhere else, for example) or were they brought into being, at least in part, by sea-borne migrants who sailed up the west coast of Britain, perhaps escaping from the Roman conquest? Two kinds of glass beads shed light on this problem.

The Beads

Glass beads of native manufacture are important if one is interested in the light that specialized technologies can throw on the origins of the various components of a prehistoric culture. The tiny yellow ring beads (Guido's [1978] Class 8) provide clear evidence of cultural links of some kind between southern England and Scotland in the late pre-Roman Iron Age (about the 1st centuries B.C. and A.D.) as Mrs. Guido's (1978:Fig. 25) map makes clear. X-Ray fluorescence analysis of the constituents of the opaque yellow glass paste from which these annular beads are made has shown that specimens from southern English sites (like Hunsbury hillfort in Northamptonshire) and from some Scottish brochs (including Leckie in Stirlingshire and Dun Mor Vaul on the island of Tiree in Argyllshire) were most probably made in the same workshop, presumably somewhere in the south (Henderson and Warren 1982). On the other hand, other beads in Scotland are distinctive, and were presumably made in the north.

Guido's Class 10 beads are globular and made of clear glass decorated with an inlaid yellow spiral pattern; the type is known as the "Meare spiral" after the many examples which were found in the Iron Age marsh village at Meare in Somerset (Guido 1978:79). In this case, the technical analyses showed that there are two groups, barely distinguishable to the naked eye, one made in southern England and one at a separate workshop, perhaps in the region of the Culbin sands in Morayshire in northeastern Scotland. The close similarities between the two groups must surely mean that one of them–presumably the Scottish one–was carefully copied from the other, or perhaps even made by a craftsman who had traveled to the north. One of the northern forms came from Leckie broch.

Of course, these examples of southern beads found on Scottish Iron Age sites could simply be the result of trade, but equally they could have been introduced by influential people who could command the services of craftsmen using local materials to produce copies. We can hardly know which is the more likely explanation without more evidence. Yet those archaeologists who keep confidently stating that there are no known links between the Atlantic Province and southern England in the broch-building period are ignoring important evidence.

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59. THE MISNAMING OF "DUTCH" BEADS, by Herman van der Made (1986, 8:11-13)

In *Ornament* 9(2), 1985, is an article by Karlis Karklins on "Early Amsterdam Trade Beads" in which he concludes that on their way along the trade routes of the world, beads from various manufacturing centers became mixed together. This has made it difficult to determine where certain bead types were manufactured. This is especially true of Dutch vs. Venetian beads where artisans from Venice were responsible for initiating the Dutch bead industry. At the present time, the only solution to the problem seems to be chemical analysis of samples from various European manufacturing centers such as Amsterdam, Venice, and Gablonz. While some information is available regarding 17th-18th century Dutch beads, contemporary comparative data are lacking. It is, therefore, impossible to say anything definite at the present time concerning the origin of European trade beads found on archaeological sites of the post-1550 period.

Another aspect that brings even more confusion to the study of bead origins is the misnaming of beads. In West Africa, all old round beads with a blue color are called "Dutch" beads. I am especially referring to variety WIb15 in the Kidd classification system, but other blue beads that differ slightly from the round ones are also called "Dutch" beads.

Recently a case was excavated at Goree, an island off the coast of Senegal. It contained a large number of WId3 blue beads, but with larger perforations than usual. They were sold to the tourists as being "Dutch." However, on the basis of archaeological findings in Holland, I am quite sure that these beads were not manufactured in the Netherlands.

At markets in West Africa, traders frequently offered me WIb15 beads (15 mm - 18 mm) as Dutch beads. It is a well-known bead at these markets and has been traded in enormous quantities. It is, however, quite remarkable that this translucent ultramarine bead is hardly ever found in archaeological excavations and canals in Holland where factory refuse has been encountered. I have only one specimen in my collection which corresponds to the abovementioned bead variety. And I have seen no other examples in The