

TEXTILE RESEARCH CENTRE  
LEIDEN

GENERAL REPORT: 2000

**Stichting Textile Research Centre,  
Postbox 212, 2300 AE Leiden,  
The Netherlands**

**071-5418442 (tel./fax)  
071-5168767 (tel.)**

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TEXTILE RESEARCH CENTRE, LEIDEN  
2000

### **The Stichting**

The Stichting Textile Research Centre was established in 1991 with the state aim of supporting the academic research of archaeological and anthropological textiles and dress. In the beginning emphasis was placed on the practical aspects of studying textiles and dress, such as having spinning wheels and looms available for students, as well as providing a regular series of lectures and seminars. Over the years, however, there has been a shift to providing visual and written resources, and more importantly, to the building up of a textile and dress collection.

### **The Board**

Over the last year there have been a number of changes and additions to the Stichting's Board.

Chairman: Prof. J. ter Haar, Leiden University; Treasurer: Prof. R. Bedaux, National Museum of Ethnology, Leiden; Secretary: Dr. G. van der Kooij, Leiden University.

The following members of the board have left: Dr. W. Wendrich and Mr. L. Helms. Dr. Wendrich has recently started a new job in Los Angeles,

while Mr. Helms is busy working with a new museum in Curaçao and various projects in the USA. Both of them intended to keep in contact with the Stichting and our activities. We wish them both well for the future and we should like to say thank you for the help they have given us over the years.

In their place we have three new board members, namely, Mrs. M. Damme, Mr. N. Dia and Prof. L. Leertouwer. We would like to thank our three new board members for agreeing to contribute their time and energy to helping the Stichting and its various projects.

We should also like to thank the National Museum of Ethnology, Leiden, for their continual support of our work. A particular word of thanks should go to Dr. S. Engelsman, Director and Dr. W. Fermont, Head of Research, for their help, advise, and patience.

### **Fund Raising**

It became clear some time ago that in order to carry out the actual and planned projects of the Stichting it was essential for us to have a steady income. In this respect we are very pleased to announce that since September 2000 Mrs. V. Drabbe has taken an active role in helping to raise interest in and funds for the Stichting and

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in particular for the "Study Centre for Dress of the Islamic World". Through her help we are now in contact with various institutes and people who are seriously interested in helping the Stichting and especially the Study Centre.

*STUDY CENTRE FOR DRESS OF THE ISLAMIC WORLD*

In 1997 the Stichting set up a centre dedicated to the study of dress in the Islamic World. The objective of the Study Centre is to make a collection of male and female garments from the Islamic world. These items include older as well as contemporary items of clothing.

These items are available for study and publication purposes and as loans for relevant exhibitions. In addition, some garments are available to schools in order for students to see, and in some cases, try on garments from other cultures and religions.

The geographical spread of the collection is deliberately large, namely from Morocco to Indonesia, in order to reflect the wide variety of dress traditions which can be found within the numerous lands in which Islam is the main religion.

Since 1997 the Study Centre has acquired nearly 2,000 garments from various countries. In particular, Iran and Egypt are well represented. The strength of the Iranian collection is due to support from the Iranian Cultural Heritage Organisation, Tehran, and from sponsorship by Shell Iran.

Other collections which are growing are those from Morocco, Tunisia, Oman, Yemen, Turkey, and Morocco.

Most of the garments in the collection are modern and represent current clothing trends, albeit based on more older clothing forms. In addition, there is a small, but growing collection of traditional and historical items (mostly nineteenth and early twentieth century garments).

To date, items from the collection have been lent to various events including two one-day exhibition at the Lakenhal, Leiden and a one-day exhibition for the Iranian women's group, also in Leiden.

Garments have also been used at various courses, notably, "Islamic Textiles and Dress" for the course Islamic Kunst, Leiden University, and "Textiles and Dress from the Near East: You are What You Wear" for HOVO, Leiden University.

In addition to the garments mentioned above, there is also a small, but growing collection of items which reflect textile and clothing technology. These items have been kindly donated by various people and institutions. Within this section of the collection we have recently added a small group of archaeological textiles which have been donated privately. They include fragments of cloth from the sixth millennium BC site of Çatal Hüyük, in what is now Turkey, some silk textiles from the early first century AD from Central Asia, some small fragments of cloth which was originally wrapped around the Dead Sea Scrolls and several pieces of so-called Coptic textiles, including some woven pieces and two simply, embroidered examples.

#### *THE STUDY COLLECTION*

All of the garments in the collection have been given a unique accession number and are currently being catalogued, photographed and placed into accessible storage facilities.

It is the aim of the Stichting to have all the objects placed onto a suitable computer system, which means that visitors can look at a range of objects before deciding

which ones are needed for study or exhibition purposes. A suitable data base has recently been set up and the necessary information is currently being entered into the system.

A list of all the objects in the collection is available upon request.

#### *NEWSLETTER*

Over the last few years the collection has been used by a number of researchers and it is felt that it would be useful to have a way of publishing, albeit briefly, some of their results. It has been decided, therefore, to start an annual newsletter in which there will be a series of short articles about various aspects of the work being carried out at the Study Centre. In addition, there will be more information available about specific aspects of the collection. The first edition of the Newsletter will be published in the spring of 2001.

Anyone interested in receiving the *Newsletter* should get in contact with the Stichting as soon as possible.

#### *PURCHASES AND GIFTS*

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A number of Moroccan items were purchased this year through two sources. Firstly, with the help of ....., ....., Leiden, we acquired a number of garments from the Middle Atlas region of Morocco.

Secondly, with the support of the family of one of our students, A. Jansen (see below), were able to acquire a number of urban Moroccan garments for both men and women. We hope to build up a representative collection of Moroccan garments and jewellery over the next few years. It is also one of our intentions to raise funds in order to support a post-graduate work on the subject of Moroccan Dress. Anyone who is willing to help in this matter should contact us at the address given at the back of this report.

The collection of Turkish dress is being built up with the help of P. Linscheid, a specialist in archaeological textiles and clothing who is currently living in Turkey. She has organised a number of items including a henna set for a bride, as well as various items of headgear for both men and women.

In addition to the items mentioned above, the Stichting has also purchased a number of garments from Afghanistan and the North West Frontier Province of Pakistan.

These items include a very impressive headdress worn by a married woman from the Ensari Turkmen, who live in northern Afghanistan.

A number of garments have also been received this year from people interested in supporting the work of the Stichting. Gifts included items presented by two Iranian textiles by Mr. Dozy, Den Haag, as well as some items from various members of the HOVO course on Near Eastern Textiles and Dress and the textile course for Islamic Art, both of Leiden University. A particular word of thanks should go to Mrs. Rijnsdorp who gave us some African and Near Eastern garments. The African garments include items from Sierre Leone, Nigeria and Ethiopia.

Through the kindness of the Dia Family, in Lebanon and the Netherlands, the Stichting was given a collection of men and women's clothing from both the Lebanon and Yemen. We should like to thank the Dia family for their constant support of the Stichting both with respect to both the Lebanese and the Yemen collections.

Recently a number of packages have arrived from Tehran, Iran, which contain clothing organised by C. Nikkhah-Breedveld, The Dutch

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Embassy. The garments consists of an outfit worn by a Baktiari woman, and two outfits for a boy and a girl from Abiyaneh, which lies in Central Iran. Mrs. Breedveld has been a wonderful help over the years and we would like to acknowledge our appreciation of her help, support and numerous bits of advice (and cups of tea).

Finally, Prof. A. Morrell, Manchester, an expert on the subject of Indian embroideries and textiles is helping us build up our collection of Indian textiles and more particulary Islamic style dress from northern India. Just recently Prof. Morrell has sent us a small collection of hand printed textiles by Ismail Mohamad Khatri, Qujarat.

In addition, she has recently organised the purchase of a Gaza-style faceveil and several, small caps for men.

Prof. Morrell interest in the work of the Stichting goes back many years and we have recently set up a project together about *Badla* (see below).

#### THE LIBRARY

An important part of the Stichting is its library. The library is

currently made up of about 500 books and numerous articles relating to ancient and modern textiles and dress. Many languages are represented in the library, including Arabic, Farsi and Turkish, as well as various European languages.

The books are organised into six thematic sub-divisions, namely, (a) general books, such as dictionaries, biographies, encyclopaedia and so forth; (b) Books relating to textiles in general, such as yearbooks, catalogues, and so forth. Books which have a historical relationship to textiles also fall within this sub-category; (c) technical books about textiles, such as spinning, dyeing, and weaving manuals; (d) the use of textiles and dress, including books about clothing and accessories. Books about textiles used within buildings (wall-hangings, carpets, etc.), fall within this category; (e) this section can be regarded as the scientific section of the library. It includes books relating to the identification and analysis of fibres, textiles, and dress, as well books about the textile and dress terminology and structure; (f) the last section is concerned with textiles and books organised according to geographical origins of the textiles and dress.

Another section of the library is the thousand or more articles relating to ancient and modern textiles and dress. There are also available for consultation.

Finally, the library also includes a growing collection of visual material including photographs, postcards, videos and dvd's.

The library can be used by appointment only. Books are not normally lent out.

A. Jansen  
STC

Until recently the library was organised by a series of volunteers. However, one year ago, Angela Jansen took over the role of librarian and is currently reorganising the library and photographic collection. As part of this work all of the items are being entered onto a suitable data base.

The library now has a monthly budget with which to purchase books, but we are still very happy to be given items. Just recently we were sent a copy of R. Chenciner's work, *Madder Red: A History of Luxury and Trade*, by the author. In addition, the publishers, Brill,

Leiden, have kindly gave us a copy of the recently published *Arab Dress from the Dawn of Islam to Modern Times: A Short History*, by the late Y. Stillman. In addition, we received several books from the estate of the late Brigitte Mensel, and a book about Saudi Arabia from Mrs. de Ruiter.

We should like to thank all concerned for their kindness in giving us these books.

#### COURSES AND LECTURES

As noted earlier, two courses on Near Eastern textiles and dress have taken place this year. The first was in conjunction with the Dept. of Language and Culture of the Near Eastern, Leiden University. The second course, was for the HOVO, Leiden University.

The first course was about a general introduction to Islamic textiles and dress, with particular attention being paid to the concept of "Islamic Dress", "Medieval Dress", "Veiling", and dress in present day Iran.

The second course was for a more general public and covered aspects such as "Ancient Egyptian Textiles and Fashion", "Greco-Roman Dress", "Islamic Dress", "The Veiling of

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Women" and "Urban and Regional Dress of Iran". Thanks to the enthusiasm of those participating, plans are now being made for a follow-up course. Three suggestions are being looked at, namely (a) Dress in the Ancient World, (b) Iranian Dress, and (c) Dress and Decoration.

*Ex Oriente Lux and Tutankhamun's Wardrobe*

The Stichting was also involved in the *Ex Oriente Lux's* one-day programme about *Tutankhamun's Wardrobe* (26th August 2000). The day was based around the exhibition of the same name at the Pieterskerk, Leiden. The speakers were Dr. J. van Dijk, Groningen, Dr. J. Fletcher, Scarborough, England, and Dr. G.M. Vogelsang-Eastwood, Leiden. The afternoon was spent at the exhibition *Tutankhamun's Wardrobe* at the Pieterskerk, Leiden.

The event was attended by over 125 members of *Ex Oriente Lux* (Vooraziatische-Egyptisch Genootschap), and others.

The day was organised by *Ex Oriente Lux*, Leiden, and the Pieterskerk, Leiden, and co-financed by CNWS, Leiden University.

*PROJECTS AND CURRENT WORK*

The Stichting is currently involved in a number of projects. The research fields include: *Tutankhamun's Wardrobe*: textiles and clothing found in the tomb of the ancient Egyptian pharaoh, Tutankhamun: the *Study Centre for Dress of the Islamic World*, and the *Iranian Dress Projects*.

*TUTANKHAMUN'S WARDROBE*

In the *General Report* of 1999 there was a note about the opening of the exhibition *Tutankhamun's Wardrobe* in October 1999, in Borås, Sweden. The exhibition was sponsored through the Historical Textile Society of Sweden, Borås, and was created in co-operation with the Handweaving School, Borås.

The exhibition closed in February 2000 after attracting about 60,000 visitors. Since then the exhibition has travelled to The Textile Museum, Łódź, Poland and the Pieterskerk, Leiden, The Netherlands. From December 2000 until April 2001 it can be seen in the Moesgård Museum in Denmark before it travels to Edinburgh and then onto America.

Because of the condition of the original Tutankhamun textiles, only

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replicas appear in the exhibition. However, most people enjoyed the exhibition and based on the comments it would appear that the visitors found the garments: surprisingly simple; sophisticated; colourful, as well as amazing what they did with so few colours!

### **Publications**

There are already several publications which accompany the exhibition, namely: G.M. Vogelsang, *Tutankhamun Textiles and Clothing in the Egyptian Museum*, Rotterdam, 1997; ISBN 90-5613-028-5, price: f20, plus postage; G.M. Vogelsang, *Tutankhamun's Wardrobe*, Rotterdam, 1999, ISBN 90-5613-042-0; price f58, plus postage. In addition, H. Nouwens (illustrations by M. Hense), have written a children's book to accompany the exhibition, *Toetanchamon*, Rotterdam, 2000 (ISBN 90-5613-052-8; price f12.5, plus postage). The work pages include information about hieroglyph, models of the tomb, colouring plates (jewellery, patterns from the textiles, etc), and a card game. The book is in Dutch, but an English edition will soon be available.

### *THE IRANIAN PROJECTS*

As noted in the previous report

(December 1999), the Stichting is currently running three major projects about different aspects of Iranian Dress. These projects are:

#### **Dress of Urban and Regional Iran**

Because of the richness of Iranian history and culture, clothing has always played an important role in defining a person's social, religious and gender affiliations. An Arab woman in southwestern Iran, for instance, still wears totally different clothing from a Tekke Turkman woman in northeastern Iran. Yet they live within the same country.

Due to inter-nationalisation, the so-called "globalisation", traditional ways of life in Iran are vanishing. Some have already gone. As these ways of life disappear, an important part of Iran's heritage has vanished forever.

The Leiden based project is working in co-operation with the Iranian Cultural Heritage Organisation to help preserve knowledge about this important aspect of Iranian culture and to diffuse the collected information both within Iran and elsewhere.

As part of our work on Iranian dress, Dr. W. Voglesang and Dr. G.M. Vogelsang, went to Iran in

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December 2000/January 2001 in order to study Qajar dress in various Tehran collections and to acquire garments from the southern region of Iran, notably around the port of Bandar Abbas.

The garments in Bandar region of Iran are a mixture of Iranian, Indian and Arabic styles. The women's clothing is particularly notable as the outfits includes the three different types of facecoverings, including *niqab*, *burqa`* and *battula* forms. Shi'ite women, for example, tend to wear a red form of *battula*, while Sunni women wear gold or black versions of the *niqab* and *burqa`*.

According to local traditions the wearing of these facecoverings was introduced centuries ago by Portuguese women who wanted to preserve their faces from the effects of the sun.

During our stay in the region we collected numerous garments from the Bandar region, including items from Bandar Abbas, Bandar Lange, Minab, as well as Sistan and Balouch style garments from the region.

In addition, we are building up a collection of prayer beads which are such a feature of Iranian and indeed Muslim life throughout the

Near East. Various sets of these beads have been purchased including one set for a mullah made from special mud from Kabullah [?].

#### **Iranian Dress Workshops**

The Stichting is involved in organising, with the Iranian Women's Group, Leiden, a series of afternoon's workshops about clothing in Iran. These workshops are used to discussions garments from (a) various regions of Iran and (b) from various historical perspectives. They are essential to Study Centre's work as it means that we can collect background information as to how the garments were made, worn, etc. The comments, discussions, and indeed the stories which are told, are essential for putting the garments in their historical and cultural contexts.

#### **Iranian Dress Booklets**

One of the aims of the Workshops is to prepare material for a series of booklets about various aspects of urban and regional dress in Iran. The aim is to use these booklets in the various Iranian Saturday Schools where Iranian culture is taught to children who have been brought up in the Netherlands, so missing part of their cultural heritage.

Although funding is not yet

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available for this work, the Stichting is preparing manuscripts on various aspects of Iranian dress. These booklets will be about 64 pages in length and in full colour. The proposed titles at the moment included: *Iranian Urban Dress; Qajar Dress, Dress Reforms of the Twentieth Century; The Chador; Iranian Armenian Dress; Iranian Kurdish Dress; Qashqai Dress; Iranian Turkmen Dress; Baktiari and Luri Dress, and Dress of Iranian Minorities.*

Work has already started on two books in the series, namely, *The Chador* and *Iranian Armenian Dress.*

If anyone is interested in supporting this work, would they please get in contact with the Stichting.

#### **The Hotz Collection of Qajar Dress**

The National Museum of Ethnology, Leiden, has a large collection of Iranian textiles and clothing which was bought in 1883. The collection was purchased from A. Hotz, a Dutch merchant, who had various offices in Iran during the late nineteenth century. In 1882 preparations started to create in the following year an international exhibition in Amsterdam. Hotz was asked by the Iranian government to help organise what was then called the Persian Section. After the exhibition

closed in November 1883 the Museum purchased much of Hotz's contributions to the exhibition which included armour, toys, household equipment (mirrors, trays, lamps, etc), as well as over 125 items of clothing and textiles. The textiles also included samples of raw and ginned cotton, raw camel hair and sheep wool, as well as samples of indigo and henna.

The textile and clothing collection is currently being catalogued by the Stichting. It is hoped that the work will result in two publications. Firstly a catalogue of the objects, and secondly an expanded version which will place the textiles and garments in their historical and social contexts. This second publication will be simply called *Qajar Dress.*

#### **Qajar Dress**

As noted above the Stichting is working on the Hotz collection of textiles and dress which is housed in the National Museum of Ethnology, Leiden. With the aid of M. Vartanian Bezrookore and S. Barjesteh, the Stichting is working on a social history of dress during the Qajar period. The work is actually based on three Dutch collections, that held by the National Museum, the collection in the Stichting, and the textiles and garments in the World Museum,

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Rotterdam. The latter collection was also organised by A. Hotz and sold to the Werld Museum in 1890.

Grants to carry out this work have been given by the *Iran Heritage Foundation*, London, the *Persian Heritage Foundation*, New York, and the *Barbas-Van de Klaauw Fonds (Prins Bernhard Fonds)*, Amsterdam. We would like to thank all of these foundations for their support of this project.

#### THE LEBANESE DRESS PROJECT

In September 1999 I started work on a project about the regional dress of Lebanon and Syria. As I planned to spend two weeks in this region at the end of the year, I hoped to be able to investigate and collect some regional dress and accessories. In preparing for this trip, I started by sending letters to my friends and relatives in Lebanon and Syria. In this letter I explained the aims of the Stichting and asked everyone to start looking through my eyes at their own wardrobes, and at the ones of relatives, neighbours and friends.

And ... I couldn't have done better, as the people I wrote to were very pleased to assist in a project that would throw some positive light on their own

country, which was in fact one of my own motives.

On my arrival I was immediately given some items which relatives had collected for me. During the following days, not only did I get the chance to visit many people in their homes and was I able to ask them about their traditions in clothing, also I was taken to a small shop for religious clothing just behind the big Mosque in downtown Beirut. Here I spent many hours looking. buying, received and especially asking questions about the garments worn by Muslim men, women and children today.

On another occasion I was introduced to the son of a Druze Sheikh who intermediated for me with his father. Although I was allowed to ask any questions about their tradition dress via this person, I never met the Sheikh himself, nor was I allowed to ask any questions about the mysteries of this interesting religious group. As their clothes are not for sale in any shops, but handmade by the community, a complete outfit for Druze men, women and children was especially made for the Stichting.

The Maronite priests I met promised to help me collect garments connected to their religion. But

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due to the lack of time, this part of my work will have to wait until my next visit to the region.

Due to very bad weather - we ended up in a tremendous snowstorm on the way to Damascus - I have not been able to spend enough time in Syria, although I did manage to bring home some garments from there too.

Besides this motivating fieldwork, I spent many hours in different libraries and bookshops, looking for documentation on the garments I had collected. I was lucky in being able to find some very useful and beautiful books about Lebanon and Syria. These books have been donated to the Stichting.

After two weeks I returned to Holland, bringing back a collection of about 50 items, which were then catalogued, documented, photographed, and are now in the possession of the Stichting.

Next year, 2001, I hope to visit the region again. It would then be my aim to travel around in the more rural areas of both Lebanon and Syria, as until now I have merely visited some of the bigger cities.

C. Dia,  
e-mail: c.dia@wxs.nl

*ADAT CLOTHING OF THE MINANGKABAU,  
INDONESIA*

As part of my study of Cultural Anthropology, Leiden University, I spent four months during the summer of 1999 carrying out fieldwork in West Sumatra, the homeland of the Minangkabau. The main line of my research was the traditional jewellery of the Minangkabau. However, it soon became clear that it was impossible to separate the jewellery from the clothing which was being worn and that the whole made the *adat* costume, which is still worn during important *adat* ceremonies.

For a long time the Minangkabau had no written history of their cultural inheritance and for generations the *adat* ceremonies were used to preserve their oral traditions, especially their ancient legends.

Two of the most important legendary figures within the Minangkabau stories are the *Bundo Kandung* and the *Penghulu*.

**Bundo Kandung**

The Minangkabau have a matrilinear culture in which the women which care for their cultural inheritance. The *Bundo Kandung* was the "first mother", who, according to their origin myths, gave birth

to the Minangkabau. The *Bundo Kanduang* has become the "spirit" of the Minang women. The *adat* ceremonies and stories are used by women to preserve and continue their cultural inheritance.

As a result of these traditions every aspect of the women's *adat* costume can be seen as a visual representation of their stories, and as a reminder to Minang women of their responsibilities to past, present and future generations. The costume also acts as a reminder of how women should behave and be good and respectful people.

#### **Penghulu**

The *Penghulu* is a man chosen by the women for his wisdom and knowledge, so that he can led his followers (*kemenakan*) in harmony both within and outside of the *Penghulu's* group. He is also responsible for the *adat* ceremonies. As such, it should come as no surprise, that the these tasks are reflected in *adat* dress which is worn by the *Penghulu*.

#### **Adat dress**

As a result of the influences outlined above, *Adat* dress should be seen as consists not only of many different materials, but also many different levels of understanding. The *adat* dress is an expression Minangkabau political

and social organisations. Every aspect of the dress can be seen as the separate chapters of book, which together forms a whole. The *adat* dress is a form of cultural inheritance which is preserved for future generations.

#### **Wedding dress**

Another aspect of Minangkabau dress which is being looked at is that of the dress worn by a bride. This outfit is changing and reflects developments in the general social life of the Minangkabau.

Finally, it is my intention to write three booklets, based on fieldwork observations and comparative, academic literature, about (a) the dress of the *Bundo Kanduang*; (b) the dress of the *penghulu*, (c) and bridal dress of the Minangkabau.

A. Janson,  
STRC,  
Postbus 212,  
2300 AE Leiden.

#### *THE MOROCCAN DRESS PROJECT*

As a result of personal and family interests I am planning a long-term project on the clothing and jewellery of Morocco. At present I am making a literature search about clothing, with the intention of

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making several visits to the country in the near future.

The aim is to collect more information about the clothing traditions of the various regions, and specifically the Berbers, as there are various Berber projects being carried out within the Department of Near Eastern Language and Culture, Leiden University.

However, this does not mean that other cultural or religious groups will be ignored. Special attention will also be focused on the Jewish traditions within Morocco as these have had a significant influence on other groups.

My first visit to Morocco took place in December 2000. A report about this trip will shortly be available. The aim of this trip is to make contact with various institutes in Morocco concerning our work; work out plans for future fieldwork and to meet with members of my family who are interested in helping this work.

Although the regional and urban dress of Morocco forms the core of the work, an important aspect will be looking at origins and developing clothing traditions of immigrant groups within the Netherlands itself. A few years ago the Stichting was involved in

looking at the Moroccan marriage traditions (see S. Kerp, "Anders dan anders? Marokkaanse kleding in Nederland", in: Historisch Museum Apeldoorn, *Klederdracht en Kleedgedrag*, 1999:49-60), this work will be continued and expanded. We will shortly be making contact with various institutes and groups both in the Netherlands and Belgium.

The availability of such garments means that anthropological research into the Berber groups, both in their home countries and within the Netherlands and Belgium can also be enriched.

As part of this work we also wish to make a collection of Moroccan-style garments made by Moroccan fashion designers living and working in the Netherlands and Belgium. We feel it is important to trace the parallel lines of development between two groups from the same origin, one living in the home country, the other in a so-called host country.

It is the intention of this work on Moroccan clothing to use the garments, jewellery and acquired information for a series of publication, both academic and popular, and make the items of dress available for exhibitions.

Anyone wished to have further

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information about this project, or indeed to take part in it, should contact, A. Jansen at the address given below.

A. Jansen,  
STRC,  
Postbus 212,  
2300 AE Leiden.

#### BADLA

*Badla* is the India term for a method of decorating net or very loosely woven cloth with small strips of silver, or occasionally gold, coloured strips of metal. The technique seems to be old, possibly dating as far back as the seventeenth century. It is not difficult to find actual examples of *badla* dating from the nineteenth century onwards. It would appear that this type of cloth used to come from the Near East, Iran, India, as well as Indonesia.

The textiles all seem to have a Muslim connection, in that they were either made for or in an Islamic land. Some textiles are still made in Egypt (Assyuit) and Iran (Bandar Abbas region), however, the majority of *badla* textiles are now made in India for the Near Eastern market.

While going through the collection

of the Stichting, we found several examples, including a 19th century blouse from Iran; two late 20th century shawls from Egypt which were made in Assyuit, and several modern examples from Oman which were made in India.

The National Museum of Ethnology, Leiden, also has at least two examples *badla* in the form of very elaborately decorated Hajj veils from the late nineteenth century which were bought in Indonesia, but intended for use in Saudi Arabia.

Just recently Prof. Morrell was in India and was able to film the making of *badla*. We are now looking for comparative material in other countries.

Any one who has more information about this type of cloth should get in contact with Prof. A. Morrell, at the address given below.

Prof. A. Morrell,  
119 Berwick Avenue,  
Heaton Mersey,  
Stockport SK4 3AT,  
England.  
e-mail: stitch2@msn.com

G.M. Vogelsang-Eastwood,  
TRC, Leiden.

STUDENTS

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A number of students carried out research at the Stichting for their end of year and final year projects. The students included: A. Jansen (Dept. of Anthropology, Leiden University), H. Hollanda (Dept. of Archaeology, Leiden University), and C. van der Post (Dept. of Near Eastern Language and Culture, Leiden University) and M. Merckx (Dept of Archaeology, Leiden University).

The subjects ranged from the *jumlo* in Pakistan (a type of dress worn in the North West Frontier Province; M. Merckx), through textiles and dress in the 1001 Nights Stories (C. van der Post), to the use of weaving swords in antiquity (H. Hollanda).

In addition, W. Minkes is studying for a Ph.D. on the subject of Peruvian textiles. She is based in the Department of Archaeology, Leiden University. Her work is being supervised by Dr. G.M. Vogelsang-Eastwood.

#### EXHIBITIONS

##### **LAKENHAL MUSEUM, LEIDEN**

**Spring 2000**

There are numerous cultural and ethnic groups living in Leiden and so the Lakenhal Museum, Leiden, took the initiative to have a

series of one-day events about these different groups. The events included countries such as Surinam, Indonesia, Iran and Morocco days. The programme of these days varied but included live music, food, paintings, fashion shows, poetry, and so forth. The Stichting provided clothing for two small, exhibitions on the Iranian and Moroccan days.

An interesting difference between the two groups was that the Moroccan women found their clothing interesting, but stopped there. Many of the Iranian visitors had no idea where the various "Iranian" garments came from or how they looked. This difference may have been due to the fact that many of the Moroccan visitors are economic migrants, while the Iranian visitors were from large urban centres such as Iran and left the country for political reasons. Because they were urbanites many of the Iranians had less contact with the traditional and regional cultures within their own country.

##### **IRANIAN, IRAQI AND AFGHAN DAY, VOLKSHUIS, LEIDEN**

**23rd September 2000**

Platform, an organisation in Leiden, arranged a one-day event in the *Volkshuis*, Leiden, about life and culture in Iran, Iraq,

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Afghanistan and Sudan. The Stichting was asked to make a small display of Iran dress, similar to the one made earlier in the year at the Lakenhal (see above).

Various garments were put on display including those of the Talish, Turkmen, Kurds, as well as from Abiyaneh in central Iran.

#### PROPOSED EXHIBITIONS

One of the activities of the Stichting is to prepare exhibitions which can be loaned to suitable institutions.

At present we have actual plans, as well as ideas, for various exhibitions. These exhibitions include:

#### **Exhibitions currently available**

. *Tutankhamun's Wardrobe* (medium scale; now travelling)

. *Veils Unveiled* (the veiling of women in various societies; medium to large scale).

. *The Chador* (Iranian and Afghan chadors; small scale).

#### **Exhibitions available in the near future**

. *Iranian Urban and Regional Dress* (large scale; available from 2002 onwards).

. *Iranian Kurdish Dress* (medium scale; available from 2001 onwards).

. *Iranian Turkmen Dress* (medium scale; available from 2002 onwards).

#### **Planning phase**

. *Regional Dress of Lebanon* (medium scale).

. *Regional Dress of Egypt* (medium scale).

. *Regional Dress of Oman* (medium scale).

. *Embroidered Dreams* (clothing decorated with embroidery, various countries, small to medium scale; planning phase)

If anyone is interested in having these exhibitions, please do not hesitate to contact us. Also, if you have an idea for an exhibition, but need help, please contact us.

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## PUBLICATIONS

The following books can be ordered from the Stichting Textile Research Centre, Postbox 212, 2300 AE Leiden, The Netherlands.

G.M. Vogelsang, *Patterns for Ancient Egyptian Clothing*, 1992, Leiden, ISBN 90-800973-1-4; price: f20 (Euro: E9.10), plus postage.

G.M. Vogelsang, *Production of Linen in Ancient Egypt*, 1992, Leiden, ISBN 90-800973-2-2; price: f20 (Euro: E9.10), plus postage.

G.M. Vogelsang, *Tutankhamun's Clothing in the Egyptian Museum*, Rotterdam, 1997; price: f20 (Euro: E9.10), plus postage.

The following books are also available in exchange for other books:

C. Nauerth, *Die koptischen Textilien der Sammlung Wilhelm Rautenstrauch im Städtischen Museum Simeonstift Trier*, Trier, 1989.

The following books can be ordered via L. Barjesteh, Publishers, Rotterdam, The Netherlands.

H. Nouwens, *Toetanchamon*, Rotterdam, 2000, ISBN 90-5613-052-

8.

G.M. Vogelsang-Eastwood, *For Modesty's Sake*, Rotterdam and Tilburg, 1996, ISBN 90-5613-017X.

G.M. Vogelsang-Eastwood, *Tutankhamun's Wardrobe*, Rotterdam, 1999, ISBN

The Stichting will be happy to answer any questions which readers may have about our work. In addition, gifts of clothing, books, visual material are always welcome!

Anyone wishing to help finance or take part in the activities of the Stichting should contact us at:

Stichting Textile Research Centre, Postbox 212, 2300 AE Leiden, The Netherlands, Tel. 071-5168767 or 071-5418442; fax: 071-5418442.

Giro Bank account no: 2982359  
ING Bank account no: 651275849

Dr. Gillian Vogelsang-Eastwood and Lucia Smit.