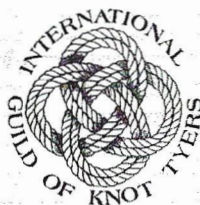


KNOT



NEWS

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The Reep Rope

by Sam Lanham

Sam Lanham is a retired Presbyterian minister and a member of the Texas Branch IGKT. He makes bell-ropes as a contribution to churches that still string bells the right way. About a year and a half ago he was asked to make a bell rope for the oldest Presbyterian church in California.

It was finally completed in January 2000 by Sam in Fredericksburg, Texas and installed at Mendocino Presbyterian Church, California on March 4, 2000. It was dedicated to the late Harold W. Reep, former bell-ringer for many years, at a service on March 5, 2000.

This bell-rope is a covered bell-rope. That is, the knotting is done over a core rope. The rope overall is about 50-55 feet long and the knotting is applied on the lower 14 feet of the rope. The knotting materials consist of hemp, cotton, waxed linen, artificial sinew, and 1.4 mm braided nylon and 3mm braided nylon. The knotting on the rope is estimated to contain some 600-700 feet of cord.

Here is a description of the knot work beginning at the top of the knotted section:

1. The core rope is braided sheath and core static (low stretch) blue nylon rescue rope made by PMI.
2. 8 strand Star Knot - hemp with imbedded mustard seeds.
3. Seizing - red waxed linen.
4. Redwood planked cylinder - 5 bight x 3 part Turk's Head in hemp.
5. 4 bight x 3 part Turk's Head in hemp with 1 strand of nylon doubling.
6. Rawhide sleeve laced with synthetic sinew.
7. 4 bight x 3 part Turk's Head in blue nylon.
8. Square Knotting in waxed and unwaxed linen in natural, blue and red - two 5 bight x 3 part Turk's Heads in white waxed linen - 5 bight x 3 part Turk's Head in purple waxed linen.
9. Seizing in natural hemp and green nylon.
10. 3 bight x 5 part Turk's Head in hemp.
11. 4 bight x 3 part Turk's Head in blue nylon.
12. 3 bight x 5 part Turk's Head in hemp.
13. Redwood bell replica.
14. 3 bight x 4 part Turk's Head in black nylon.
15. 4 bight x 11 part Turk's Head in cotton.
16. 4 bight x 18 part Turk's Head in blue nylon and cotton.
17. 4 bight x 16 part Turk's Head in blue nylon.
18. 4 bight x 3 lead Turk's Head in white nylon.
19. 12 strand Overhand Hitching (a.k.a. Spanish Hitching) in multi-color blue and white nylon.
20. Pineapple Knot in red, white and blue nylon.
21. 12 strand two over Crown Sennit in purple, white, red and green (liturgical colors) - 7 bight x 3 part Turk's Head in blue nylon - 4 bight x 3 part Turks Head in gold.
22. 12 strand Wall Knot.
23. 4 bight x 7 part Turk's Head in red, white, blue and black nylon.
24. 4 bight x 3 part Turk's Head in white nylon.
25. Square Knotting in black, white, purple, turquoise, yellow and orange nylon.
26. Seizing in black waxed linen.
27. 8 strand Matthew Walker Knot in black nylon.
28. Wrapping in blue nylon and cotton.
29. St. Mary's Hitching in blue nylon and natural linen covered with synthetic sinew netting with a wrapped section in Italian marline - 5 bight x 3 part Turk's Head in blue nylon - 4 bight x 3 part Turk's Head in blue nylon.
30. 4 bight x 9 part Turk's Head in red, white, blue, camouflage nylon.

31. 4 bight x 5 part Turk's Head in white nylon with black and red patches.
32. Wall Knot.
33. Seizing in black waxed linen.
34. 4 bight x 3 part Turk's Head in black nylon.
35. 4 bight x 3 part Turk's Head in camouflage nylon.
36. Overhand Pointing in multicolor blue nylon - 7 bight x 3 part Turk's Head in blue nylon.
37. Overhand Pointing in camouflage nylon.
38. Overhand Pointing in multicolor blue nylon - 7 bight x 3 part Turk's Head in blue nylon - two 4 bight x 3 part Turk's Heads in gold.
39. 3 bight x 4 part Turk's Head in red nylon.
40. Overhand Grafting in yellow, purple, red, black multicolor nylon with insertions of Overhand Pointing in camouflage nylon - 8 bight x 3 part Turk's Head in blue nylon - 8 bight x 3 part Turk's Head in blue nylon.
41. Clove Hitch Grafting in yellow, purple, red, black multicolor, camouflage nylon.
42. 4 bight x 5 part Turk's head in green nylon.
43. 8 strand 2 over Crown Sennit in purple nylon.
44. Wall Knot in purple nylon.
45. 4 bight x 5 part Turk's Head in green nylon.
46. 12 strand Wall Knot in red and blue nylon.
47. 12 strand 2 over Crown Sennit in red and blue nylon - 8 bight x 3 part Turk's Head in blue nylon - Eva Knot: 4 bight x 5 part Turk's Head in blue nylon interwoven into a 5 bight x 6 part Turk's Head in red nylon - 12 strand Diamond Knot variation in red and blue nylon - 8 bight x 3 part Turk's Head in blue nylon - 8 bight x 3 part Turk's Head in blue nylon - Eva Knot: 4 bight x 5 part Turk's Head in red nylon interwoven into a 5 bight x 6 part Turk's Head in blue nylon.
48. 12 strand Wall Knot in red, purple and green nylon.
49. Redwood burl with laser engraved dedication.
50. 12 strand Wall Knot in red, purple and green nylon.
51. 12 strand 2 over Crown Sennit in red, purple, green nylon - 8 bight x 3 lead Turk's Head in blue nylon.
52. 12 strand Wall Knot in red, purple and green nylon.
53. Spherical Globe or Knob Knot in white nylon (Ashley #2217).
54. 12 strand Wall Knot in red, purple and green nylon.
55. 12 strand 2 over Crown Sennit in red, purple and green nylon.
56. 12 strand Diamond Knot variation in red, purple and green nylon.
57. 5 bight x 6 lead Turk's Head on top of redwood fob - piece of heat shield from Apollo 11 Project in gold bezel inlaid in fob
58. 8 strand Star Knot in green nylon with imbedded mustard seeds.

What does it all mean? The following is an explanation of the knots and objects interwoven in the rope.

CORE ROPE

The core of the bell-rope is ½" nylon static (low stretch) rope used for caving and mountain rescue. Its function is symbolic of what God in Jesus Christ has done for us; the

royal blue color is generally associated with the Presbyterian Church.

BLUE TURK'S HEADS

In various places on the rope there are small blue Turk's Head knots. They are for the installed ministers who have served the Mendocino Presbyterian Church.

STAR KNOT

The eight-strand Star Knot in hemp with imbedded mustard seeds (see Matthew 17:20) memorializes the 8 faithful souls who organized Mendocino Presbyterian Church in 1859.

METHODIST MINISTERS

The red linen whipping commemorates the methodist ministers who helped start this Presbyterian Church.

REDWOOD INDUSTRIES

The redwood symbolizes the importance of lumbering in the early days of the church, the leadership of J.B Ford and of Peter Kelly.

PIONEER ERA

The rawhide, hemp, linen and cotton in this early period are the materials of the pioneer era, commemorating the toughness of the folk of the day.

CIVIL WAR ERA

The blue and the butternut linen combined in square knotting symbolize the "sides" of the conflict and as the conflict grew more intense it erupted into an increasingly bloody war with the blue becoming dominant at the end. The two white and one purple Turk's Head knots commemorate the first baptism, first wedding, and first funeral, respectively, in the congregation's history.

CHURCH BELL

The Meneely bell was installed and dedicated in 1870. Willi McArthur turned the replica in redwood.

TRANSITION ERA

The transition period from frontier days to more settled times is symbolized by three Turk's Head knots in which there is a gradual shift from old (cotton) to more modern (nylon) materials.

THE GAY NINETIES

The last decade of the century was traditionally a lighthearted, optimistic period, hence the swirling pattern of overhand hitches. Mendocino Presbyterian Church was very involved in the Temperance Movement from the beginning of this period. White was the color used by that movement. This was mainly a woman's cause and was closely associated with the Woman's Suffrage Movement.

THE 20TH CENTURY

A globe knot in red, white and blue marks the turn of the 20th century as optimism continued.

EARLY YEARS OF THE NEW CENTURY

The early years of the new century were marked by numerical growth at Mendocino Presbyterian Church and the liturgical colors are introduced. The swelling of the membership to a new record high is represented by the increase in the diameter of the rope. The 50th anniversary was celebrated in 1909 and is represented by a gold Turk's head knot. The population of Mendocino began a gradual decline after that point and so did the

membership of the church. Approaching war foreshadowed the turbulence of the next ninety years.

WORLD WAR I

A Turk's Head knot in red, white, blue and black combines the patriotism of the time and the darkness of the first major, worldwide war.

THE 18TH AMENDMENT

A white Turk's head knot marks the passage of the 18th Amendment and the beginning of Prohibition, a victory no doubt celebrated at Mendocino Presbyterian Church. It is also intended to denote the passage of the 19th Amendment granting the vote to women.

THE ROARING TWENTIES

The decade after the war was notorious for its bootleg liquor, wild parties, and new cultural styles. These characteristics are represented by square knotting in which the stresses are diametric. The liturgical colors are placed in tension with wilder colors, with white, a liturgical color and also a color of the Temperance Movement, lock in combat with black, representing the dark side of Prohibition.

THE CRASH

The black Matthew Walker knot represents the market crash of 1929 and the beginning of the Great Depression.

THE GREAT DEPRESSION OF THE 1930'S

The depression was a difficult time for the entire country but particularly hard for Mendocino. The collapse of the lumbering industry in the area caused severe losses in all parts of the community, including Mendocino Presbyterian Church. Although the membership and finances declined precipitously, the congregation, represented by the natural colored strand and the net of sinew, by God's grace ultimately made it through those times by being a faithful calling. The plain colors and the random knots in the texture of this section are intended to refer to the daily struggle to make ends meet.

WORLD WAR II

The Second World War, possibly our least controversial war politically, is represented here by a globe knot in red, white, blue and camouflage-colored cord.

THE ATOMIC AGE

WW II ends with the dropping of the first atomic bomb, the cloud represented here by a globe knot with fire and smoke and a blackened earth beneath.

POSTWAR ERA

The postwar 1940's and 1950's were a time to regroup on the home front but a time for war in Korea. The homefront is represented in red, and blue, the Korean Conflict in camouflage. The two gold Turk's Head knots mark the 100th anniversary of Mendocino Presbyterian Church.

1960s

The tumultuous 1960s and 1970s were known for loud colors, loud music and loud social protests. This section of the rope tries to reflect these bumpy times. Many of the members of Mendocino Presbyterian Church were involved in the protest against the Viet Nam War, in which our increasing involvement is symbolized by the contrasting swirl of camouflage hitching. There were, however, many members of Mendocino Presbyterian Church who did support the war. It was during this time

that Antioch Ranch, represented here in red, provided a place for spiritual growth for that generation who were dissenters against the more traditional forms of the church. The knots in the final few inches of this section are rougher and more confrontational as positions on this matter hardened.

THE GRIP

The section of crown knots in purple bounded by two Turk's head knots is the grip for the bell-ringer. The crown knots in this and other parts of the rope are symbolic of Christ the King.

1970s THROUGH EARLY 1990s

In the early 70s, a rebound from the difficult years that preceded it, the congregation moved toward a more conservative/evangelical theological position and called a minister who reflected this shift. At the top of this section is an Eva knot, which is two Turk's head knots intertwined one inside the other. Here the red Turk's Head knot, representing the evangelical, is the dominate outside knot and the blue, inner Turk's head knot represents the institutional or traditional church. During this period some conflict arose between the two groups (represented by the 'bump', in the middle of the section) but by the end of the period this had been resolved and the congregation was stabilized in its traditional form. The Eva knot at the bottom of the section has a blue Turk's Head knot as the outside with the red Turk's head knot nested on the inside.

DEDICATORY BURL

The dedicatory cylinder of redwood burl is one of the most beautiful pieces of wood I have ever handled. It speaks to me of the beauty and unity in diversity visible in the Mendocino Presbyterian Church.

The Reep Rope is named for and dedicated to the memory of W. Harold Reep. Harold, a church member for 60 years, was born in 1910 and died in 1992. For over 35 years he rang the church bell every Sunday morning.

THE 1990s

Mendocino prebyterian Church in the last years of the 20th century has diversity and unity, represented by crown knots in the liturgical colors within the fold of the Lord Jesus. The globe knot represents the world in the liturgical color we use for Christmas and Easter and is a statement of mission. The knob knot at the end closes out the 20th century.

THE FOB

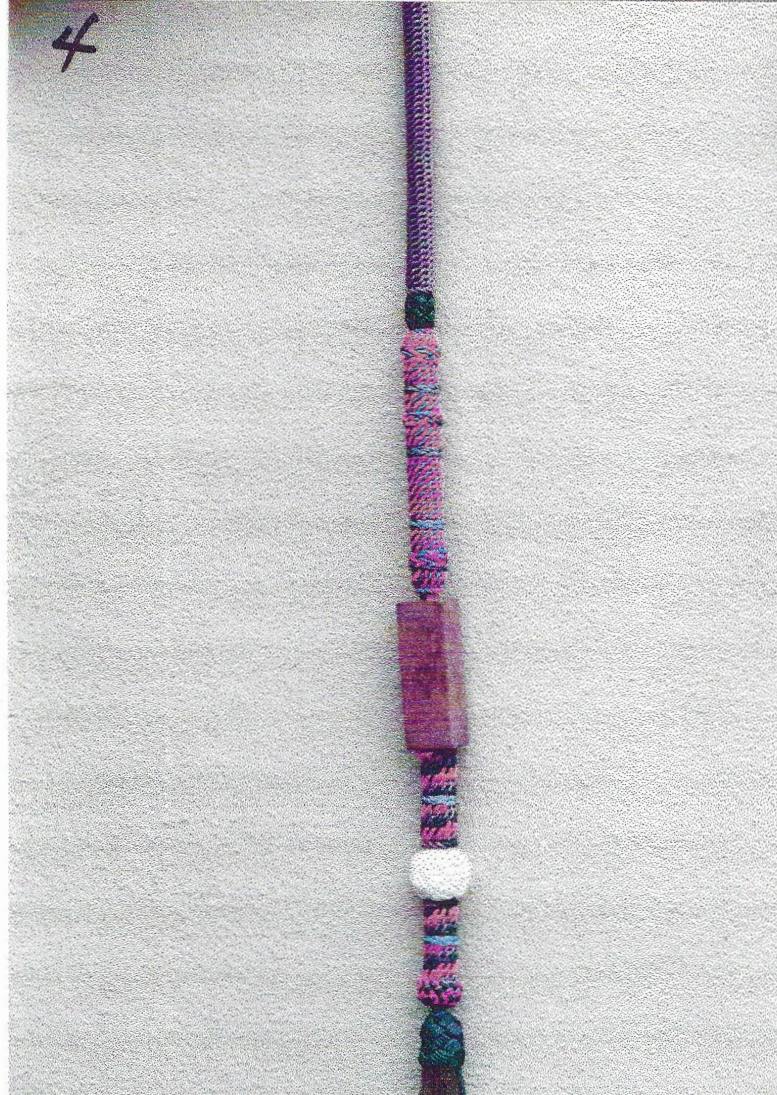
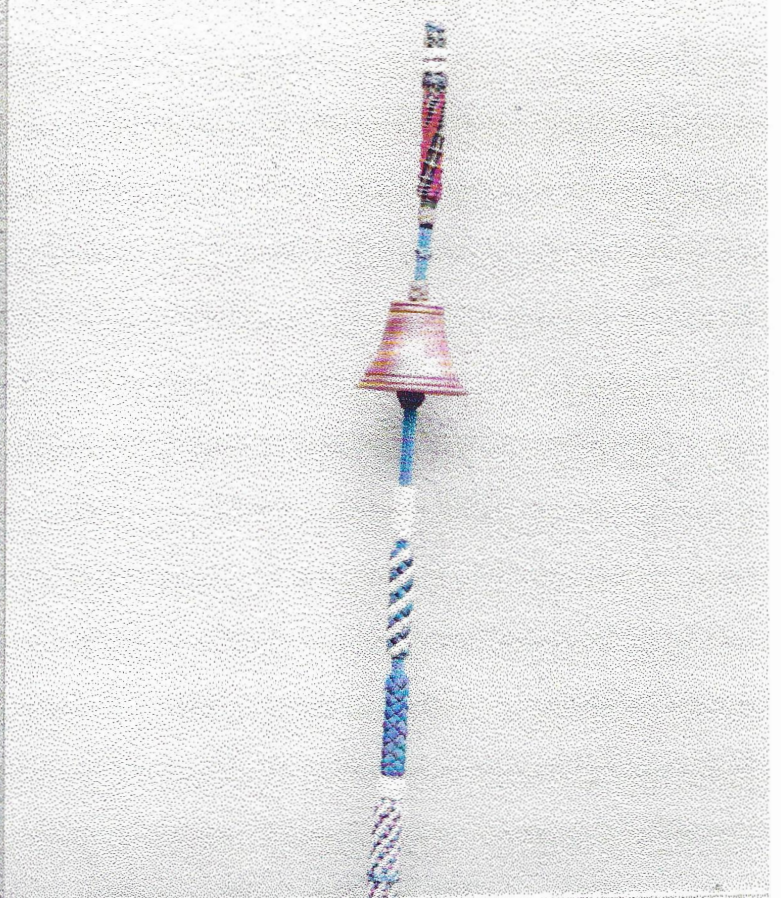
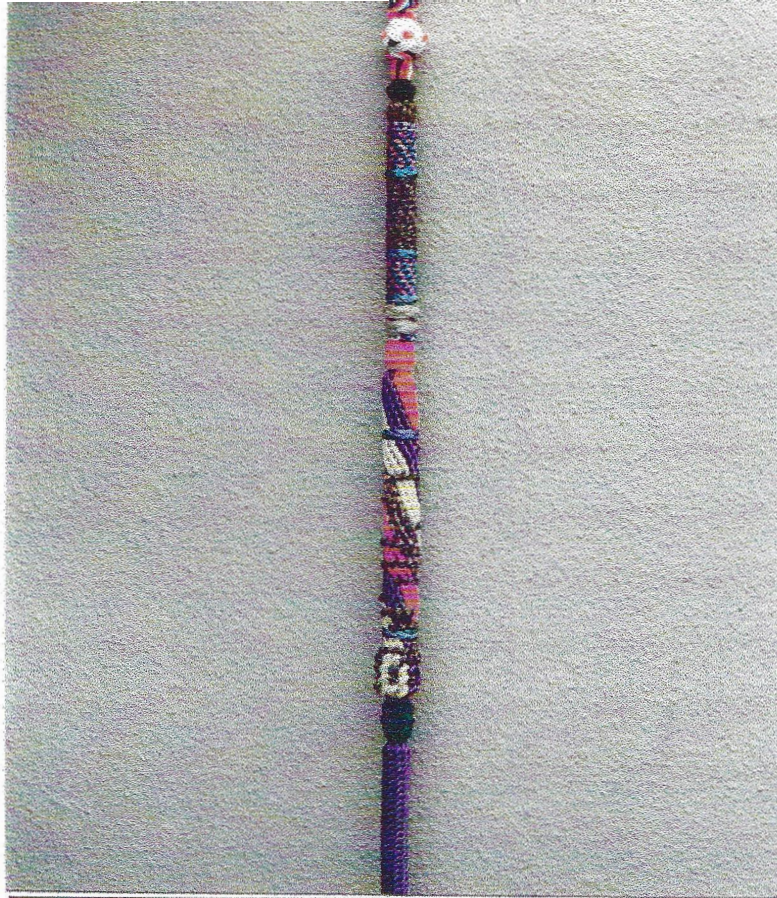
The fob is a marvelous piece of redwood drift from the beach at Mendocino. The green Turk's Head knot and the gray-brown wood call us back to basics as we enter the 21st century.

HEAT SHIELD

The inlay in the gold bevel is a piece of the heat shield from the Apollo project and announces our arrival at the space age.

EIGHT-STRAND STAR KNOT

Below the fob at the very end of the rope is another 8 strand Star Knot, this one in green nylon, imbedded mustard seeds of the Faith by which we face the future assured of the grace of God, the Father, Son and Holy Spirit.



Fids:

A View From The Great North Coast

by Robert Solon

I like fids and I like making fids. My favorite wood for fids is Guaiacum which is also known as Lignum Vitae, Latin for "tree of life." It is an extremely dense and heavy wood, about 23% heavier than water. So, a lignum vitae fid floats like a rock. The tree is not extinct but I can only find an occasional piece and then only in small cross sections.

Besides its medical uses, it was often used for bearings, both dry and submerged. The original shaft bearings in the Liberty ship SS Jeremiah O'Brien (now berthed in San Francisco) are made from lignum vitae and are still in use. The lignum vitae bearings of the 48" James Leffel & Co. turbine at the Issac Ludwig Mill in Providence, Ohio were installed in 1911. Several years ago the company (still in business) checked the bearings. I was disappointed to find that they cleaned the originals and reinstalled them. I had hoped to get my greedy hands on them.

The wood is extremely hard to work. Don't bear down heavily if you are using a lathe. If you try to work it too hard or too fast, it will shatter and cause operators to utter ungentlemanly exclamatory words or phrases, some of which can be quite colorful! Be prepared to sharpen your tools often. Lignum vitae is very oily. The grain is irregular. It is prone to check upon drying. Because of this, it is often shipped with a heavy wax coating.

What makes a lignum vitae fid worthy of all this bother? The finish. It is simply awesome. Because it is oily, sanding is also a royal pain. The sandpaper really gums up until you get to about 600 grade. Then you can start wet sanding it. The highest wet/dry sandpaper I have found locally is 2500. You will love the results. The wood will be as smooth as glass. Remember, the human finger can detect an irregularity of 1/10000 of an inch. I've never bothered to put any finish on the fid. Buffing it with a terry cloth brings out a rich luster that looks an eighth of an inch deep.

After you have sanded it with 2500 paper and you simply can't stand looking at the blasted thing anymore, quit. Admire your work for a couple of days. But remember about the checking? Wrap the fid in several layers of newspaper and then wrap that in plastic film, the kind for wrapping food. Put it in your sock drawer. Every month or so change the newspaper and put it back. The idea is to slow the drying process and keeping the checking to a minimum. Keep it in your sock drawer until you just have to show it to somebody. You'll have the fid of a lifetime.



A fid

Secretaries Blotter

There were a couple of errors that cropped up in the KN20 that I would like to correct. The drawing of "The Perfect Pineapple Knot" was wrongly attributed to Mike Storch. It is actually a drawing sent to me by Tom Hall. It came on a Christmas Card that Tom sent me. The drawing was so excellent that I thought to print it in the newsletter. I knew the card was from Tom and I knew the drawing was by Tom and yet, somehow, when I typed the caption, it came out as Mike Storch. I apologize to Tom Hall and I promise to never let it happen again (until the next time!).

The other error comes from Tom Mortell and his article about the Philpott Knot Notation. He writes: "Thanks for publishing my article in your newsletter. Now that I have seen it on paper, I see the gross error I made in the expansion of 'Start 2'. I wrote '+Pu U O U'. It should be '+ O U Po O U'. Not even close. I think I must have copied it from 'Start 1' and somehow didn't check to see if it worked. To help find where the change goes, here is 'Start 2'.

Start 2 Odd Leads, Bights = Leads + 1

3L4B X U(tail) Xa U Po O U

(3L7B, 3L10B, 3L13B,...) + O U Po O U."

From the Mail Bag

Dan Callahan of Alaska responded to the biography of my friend Captain 'Hap' Heyden in KN20 with this: "My last job as a rigger was to splice eyes in 6 x 19 and 6 x 26 2¼" wire rope. I still have the marlinespikes. But I never want to have to splice that big of line again! I'll stick with the small cord now."

Dan Hatfield at North Carolina was asked how he got interested in knotting: "It started when our Commanding Officer retired last year and was given a fancy knotted anchor. My friend and I asked to see it and we got hooked. As far as I know, we are the only two Cadets here who enjoy knotting. I am at a Naval Academy, so out here we have endless access to rope, but not to fine cord. Weekends are the only chance we have to explore knotting through the library, and to practice. Besides the library, I have ready access to the Internet to find new things and knots."

Library and Archive

Geoffrey Budworth has donated two classic knot books to our Branch Library:

Knots Ties and Splices by J. Tom Burgess
Revised and Rewritten by Commander J. Irving
George Routledge & Sons Ltd; 1946.

Knots and Splices by Captain Jutsum
James brown & Son; 1929.

Donated by **Dan Callahan**

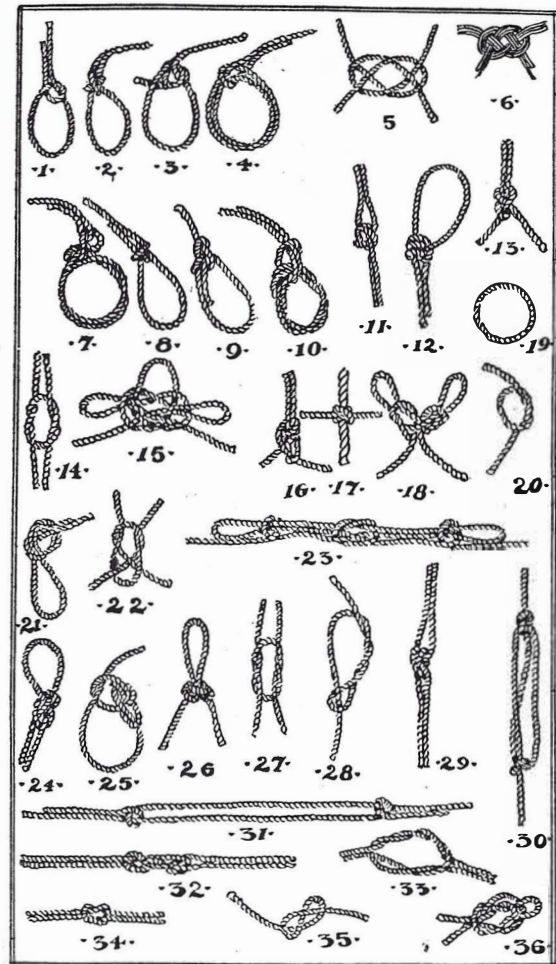
Square-Knot Book No. 3 by Philip C. Herwig
P.C. Herwig; 1926

Geoffrey Budworth has also donated three pieces of macrame for our display collection. Two are wall hangings and one is a sampler. They are all masterpieces of the art.

"Each original abstract design is tied in nylon braided cord from the Russian KANAT rope making factory outside Moscow.

The largest of the three pieces (embellished with blue and brown beads) was tied with 64 strands, each a minimum of 10 feet long, amounting to over 200 yards of line, and it is made from over 2,500 square knots and half-hitches."

Tim Werkhoven of Helendale, California has also donated a Star Knot, a Manrope Knot and a Rose Knot worked into a piece of three strand nylon cord.



1. Half Hitch: Used only for temporary fastening.
2. Two Half Hitches: Continuation of 1.
3. Inside Clinch: Is usually used for securing buntlines to the foot of a sail.
4. Fisherman's Bend: For fastening large ropes or lines to rings.
5. Double Carrick Bend: Commonly used for joining two heavy hawsers.
6. Double Carrick Bend Rosette.
7. Round Turn and Two Half Hitches: Suitable for a more or less permanent method of attaching a rope to a ring.
8. Studding Sail Tack Bend: Frequently used on ship-board for attaching a rope or line to a spar.
9. Bowline: Very useful for forming a loop on the end of a rope.
10. Bowline on the Bight: Is used where a loop is desired which will not pull tight or choke and is easily untied.
11. Double Bowline.
12. Inside Clinch and Half Hitch.
13. Single Sheet or Becket Bend.
14. Granny Knot: Should be avoided, as it is almost sure to slip.
15. Mast Head: Is frequently used on board ships, also by builders for the purpose of raising gin poles.
16. Double Sheet or Becket Bend: Used for joining stiff or heavy rope.
17. Clove Hitch: Will hold fast on smooth timber and is used frequently by builders for fastening the staging to upright posts.
18. Spanish Bowline: Giving two separate loops that may be thrown over two separate posts.
19. Grommet.
20. Overhand Knot.
21. Double Overhand Knot.
22. Single Carrick Bend: Another good knot for joining two heavy hawsers.
23. Sheepshank, Knotted. For shortening rope.
24. Crabber's Eye.
25. Running Bowline: Runs freely on the standing part of the rope, and easily untied.
26. Linesman's Knot.
27. Square Knot: Beware of the granny knot. It is often mistaken for the square knot. The square knot will not slip under strain.
28. Timber Hitch: A very useful way of securing a rope quickly to a plank. Supplement this by a half hitch—if there is to be a long and continuous strain, or if the timber's end is to be pointed in one direction.
29. Open Carrick Bend.
30. Sheepshank: Often used for shortening electric light cords.
31. Sleeving Line Bend.
32. French Carrick Bend.
33. Surgeon's Knot.
34. Blockade Knot.
35. Figure Eight.
36. Hackamore.