

Morgan.¹ The older and characteristic Iroquois house of the two preceding centuries is represented in *a*, from one of the illustrations in Lafitau, which shows an Iroquois bark-cabin with the screen forming the end removed. The roof is formed by bending over flexible poles made fast to the tops of the upright stakes at either side, and covering them in with sheets of bark. Traces of this older structure are to be still seen in the flexible pole, holding down the bark sheets in *b*. Lafitau considered the form of the cabin *a* to belong especially to the Iroquois-Huron family and their neighbours who copied it from them. If so, the adoption must have begun long before his time, for these are the houses in which, as early as 1585, the Algonquian tribes of Virginia are represented as living. Mr. Hale's description of the stakes set in the ground and bent over to meet in the middle so as to be wall-posts and rafters in one, though this structure is not unknown, can hardly have been the typical form of the Iroquois long-house at least in times after the League. It is thus not quite clear what part of the structure the Iroquois depicted by the oblique band.

The Penn Treaty (page 242).—Though the well-known picture by Benjamin West was painted many years after Penn's arrival in the colony, it seems to have been studied with care, and may fairly be taken to represent what the scene was like in colonial memory. It corresponds with Penn's own account, in which there is mention of gifts and friendly speeches, but none of the wampum ceremony. A small copy of the picture is here given (Plate XIV, 1), in order to contrast it with Lafitau's picture of a treaty council where a wampum belt is delivered (Plate XIV, 2). This, conventional as the figures are, no doubt fairly represents how one of these highly ceremonial acts was really performed.

Origin of the Wampum Belt.—In the last letter I received from Mr. Hale, November 12th, 1896, he mentioned that whereas he had hitherto declined to accept the positive assurance of the Iroquois councillors that Hiawatha (Hayuñwatha, "Wampum belt maker") was the inventor of the wampum belt, this was because he understood them to mean that he first made wampum, which seemed to him an incredible statement. But since he wrote the foregoing memoir he had come to understand that they ascribed to him simply the invention of the woven belt, as a credential for his ambassadors of peace. Accepting the Iroquois tradition in this form, he wrote a paper which was read at the American Association in August,

¹ L. H. Morgan, "League of the Iroquois," p. 3. See also Morgan, in "Contributions to N. A. Ethnology," vol. iv, p. 64. Lafitau, "Mœurs des Sauvages Américains," vol. ii, p. 9, 80-314.