

they highly esteemed, but they manufactured them very rarely, because this labor required much time for want of the proper tools; and the beads, moreover, were of a rude and clumsy appearance. Soon after their arrival in America, the Europeans began to manufacture wampum from shells, very neatly and in abundance, exchanging it to the Indians for other commodities, thus carrying on a very profitable trade. The Indians now abandoned their wooden belts and strings, and substituted those of shell. The latter, of course, gradually declined in value, but, nevertheless, were and still are much prized.*

I have little faith in Loskiel's statement that the Indians chiefly used wood for the above-mentioned purpose, before they had intercourse with the whites. Loskiel never visited America; he composed, as he observes in the preface, his work from the journals and reports of Protestant missionaries, and probably was totally unacquainted with the early writings relating to North America, in which wampum is mentioned. Roger Williams, for example, who emigrated to North America in 1631, is quite explicit on that point. He states that the Indians manufactured white and dark wampum-beads, and that six of the former and three of the latter were equivalent to an English penny. Yet it appears that even at his time the colonists imitated the wampum, and used it in their trade with the natives. "The Indians," he says, "bring downe all their sorts of Furs, which they take in the countrey, both to the Indians and to the English for this Indian Money: this Money the English, French, and Dutch, trade to the Indians, six hundred miles in severall parts (North and South from New-England) for their Furses, and whatsoever they stand in need of from them: as Corne, Venison, &c."† Similar statements are contained in the writings and records of various persons who lived in North America contemporaneously with the liberal-minded founder of Rhode Island. Even in the intercourse of the English colonists among themselves, wampum served at certain periods instead of the common currency, and the courts of New England issued from time to time regulations for fixing the money-value of the wampum. In transactions of some importance it was measured by the fathom, the dark or blue kind generally being double the value of the white.‡ According to Roger Williams, the Indians of New England—he chiefly refers to the Narragansetts—denoted by the term *wompam* (which signifies *white*) the white beads, while they called the dark kind *suckauhock* (from *sácki*, *black*).§ The great value attached to wampum as an ornament is well illustrated by the following passage from the same author: "They hang these strings of money about their necks and wrists; as also upon

* Loskiel, *Mission der evangelischen Brüder*, &c., p. 34.

† Roger Williams, *A Key*, &c., p. 128.

‡ Interesting details concerning wampum are given by Mr. Stevens in "Flint Chips," London, 1870, pp. 454-64.

§ Roger Williams, l. c. p. 130. In another place (p. 154) he gives the word *wómpi* for *white*. *Wampumpeage*, *peak*, *seawant*, *roanok*, were other names to signify wampum.