

models represented here are every one of them specimens of classes into which almost every Indian arrowhead can be divided. Every form, and every feature of every form, shown was so manufactured for some specific purpose.

There has been no atmospheric or other action, such as rust, or by water, to change in the slightest degree, unless in case of actual breaking of any of these specimens. They are exactly as they left the maker's hands, fifty, one hundred, or a thousand years ago. Each one of these items is a simple fact of aboriginal manufacture. Let us set our imagination at work. Kuslokap "The Master," is indeed a master flint arrow-head manufacturer. His works are at Starved Rock, on the Mississippi. His reputation as a reliable producer of accurately and uniformly executed arrow-heads extends the length and breadth of the Valley of the Mississippi. So far, so good; but Kuslokap cannot build a canoe; he cannot even make a basket, or an earthen dish for his dusky spouse to boil the roots for his noonday meal in. Why can he not do these things when he can make arrow-heads so well? He cannot build a canoe because the birch, the cedar, the fir tree does not grow at the bend of the river where is situated his home camp. He cannot make baskets because the willow and the basswood is not a native of his district, and he cannot make a bowl of the clay under his feet, because that kind of clay will not lend itself to the manufacture of bowls, and anyway he has no baskets in which to form the bowl and in which to bake it.

Indian Manufactures

But Kuslokap, the master arrow-head maker, has heard of Naskapi, who lives where the willow abounds, and who has great skill in the production of baskets and the like; and away to the west are a band of Indians, every man and woman of which are noted for their agility in the manufacture of earthen dishes for all purposes, dishes that will stand heat and cold, wet and dry, all the adventures of camp life; and yet again Kuslokap knows also of a tribe away to the north, on the banks of the Kwasind, where grow the fir, the hickory, the tamarac, the birch and the cedar, where the hedgehog abounds. Here Wabasso, renowned builder of canoes, and his tribesmen, each skilled in some one of the details of the gathering, curing and preparing of the raw materials, or in the blending these into canoes for various purposes.

Here Kuslokap may buy for wampum, or if he is short of wampum he may barter to good advantage his drills, knives, scrapers, adzes, hatchets (for Wabasso needs all these in his shipyard) for a canoe, whether he needs a large or small one, whether it be for a compact, heavy or a light and bulky load, whether his design is to attract with the beauty and fleetness of his craft the dusky maiden whose charms have never left his memory since first he saw her; or should he require a bark for a long and weary journey, one which will answer the pressure of the paddle easily, and yet will bear a weighty load; any one of these or all, if he has the barter handy, Kuslokap, the master maker of arrow-heads, can secure from the renowned Wabasso, builder of water craft.

But look again at these arrow-heads. Flint is not the only material of which they are made. Here are arrow-heads of slate, quartzite, obsidian, chert, jasper and ordinary stone; and notice not only arrow-heads of many forms and for many uses, but also drills, hatchets, adzes, scrapers, knives, spears and axes—these again in various materials.

In their intercourse with one another, in times of peace, of course, these all became, together with the wampum, means of exchange and barter.

Wampum was authorized and its value fixed from very early times in the transactions passing between the Europeans, French, Spanish, Portuguese or English and the natives. In the course of time, however, it was found not to work out, as the natives seldom if ever wanted wampum. They had their eye on the powder or salt, the calico or the blanket, the gun or the rum, in exchange for whatever they had to offer, and thus the wampum would become a drug on the market and of little or no use to the trader, in whose hands it was most apt to accumulate. In the year 1670 the authorities in French Canada therefore formally denominatized wampum.

In centres like Annapolis, Quebec, Michilimackinac, Cataract, the need of small change (for which the wampum had served admirably, having had a fixed value of about one cent for the white and two cents for blue) soon after the banishment of wampum made itself felt, and as time went on became a matter of no small inconvenience to all concerned. But necessity knows no law, and the situation became such, owing to the fact that the home authorities, who had put the ban upon wampum, had not made any provision for something to take its place, that the Intendant at Quebec,