

1896: This paper will be found in the "Popular Science Monthly," February, 1897, under the title "Indian Wampum Records." The acceptance of Hayuñwatha as the inventor of the wampum belt involves the argument that the name, derived from Ayuñwa = "wampum belt," and Katha = "to make," was a honorific name given to him in commemoration of his heroic deeds. Otherwise the evidence is substantially unchanged.

Such a tradition involves no impossibility, but it may be objected that considering how many obvious fables have centred in Iroquois legend round the name of their national hero, it is too much to accept as real history the details of his foundation of the Iroquois League. The added belief that he invented the art of using the native shell work as a means of pictorial record, now comes apparently for the first time to European ears. Granting that it is now Indian tradition, a period estimated at over four centuries is a long time for such tradition to run clear unless supported by material records. Even if there were undoubted wampum belts dating from the beginning of the League, the traditions talked into them might have given more solid ground of history. The Onondaga wampum belt figured in Plate XIII, 2, showing four tribes united by one heart, has been claimed as recording the formation of the League. But Mr. Beauchamp, a good judge, considered the beads too regular to be hand-made. If so, it is some 250 years later than the date assigned to the League, yet Mr. Beauchamp declares that it is considered the most ancient, and to record the foundation of the League, so that it may be called a kind of constitution, and is venerated accordingly.<sup>1</sup> If now it be determined finally by close inspection whether this belt is of beads stone-drilled or steel-drilled, hand-ground or machine-ground, we shall have a good opportunity of estimating the historical value of Indian tradition. Mr. Hale himself shows (p. 234) how fallible it may be. Until this and other examinations are made, it would, I think, be premature to discuss what individual Indian was the inventor of wampum belts.

Apart from this historical question, however, I would suggest in conclusion that there is an anthropological problem in which evidence is available, and seemingly tending toward a conclusion up to a certain point in the same direction with Mr. Hale's argument. Any student who examines the information which has been printed as to wampum belts will, I think, be curiously struck with the fact that almost all of it is Iroquois. What little relates to other peoples, especially in early times, is found among neighbours of the Iroquois under their influence

<sup>1</sup> W. H. Holmes, *l.c.*, p. 252; W. M. Beauchamp in "American Antiquarian," vol. ii, p. 228; H. Hale in "Popular Science Monthly," Jan. 1886.