

porcupine quills, and glass or porcelain beads, brought from Europe by the traders.

The early traders readily adopted wampum as a medium of exchange in their transactions with the Indians, in both purchase and sale. Thus it "quickly became a standard of values, the currency of the colonists to a great extent in their transactions with each other, and even a legal tender." In Massachusetts, "wampam-peag" was legal tender (Act of 1648) for all debts less than forty shillings, "except county rates to the treasurer,"—the white at eight for a penny, and the black at four for a penny. "So slow were the red men to relinquish this currency, that wampum continued to be fabricated until within fifty years in several towns of New York State (chiefly at Babylon, L. I.) to meet the demand for it by Western fur traders."—See Ingersoll's "Wampum and its History," in *American Naturalist*, vol. xvii. (1883), pp. 467-479.

Beauchamp says (*N. Y. Iroquois*): "I have mentioned the lack of wampum among the early New York Iroquois, as a proof that they had not reached the sea; but it was not abundant even on the coast in prehistoric times. On early Iroquois sites it is not found, nor anything resembling it. . . . A few stray, prehistoric, small wampum beads might be expected low down in the Mohawk valley, but I know of none; west of this, they are absolutely unknown. When, therefore, we are told of ancient wampum belts in New York, coeval with and recording the formation of the Iroquois league, we may settle it in our minds that such do not exist and never did. The most ancient Onondaga belt is modern, and it is doubtful if any one is much over a century old."

Wampum was used not only as money, and for purposes of ornament; it was sent with a messenger as his credentials, and was the mark of a chief's authority; it was used for "presents" or gifts, both within and without one's tribe; it was paid as ransom for a prisoner, or as atonement for a crime; and was used in negotiating and in recording treaties. The wampum "means nothing to white man, all to Indian," said recently a prominent Onondaga. Cf. Hale's "Indian Wampum Records," in *Popular Science Monthly*, February, 1897.