

Wampum Belts

Messages Coded in

Symbolism

**History Renewed
Through Reproductions**



**Richard David Hamell
December 08, 2016**

Wampum Belt Reproductions

Richard D. Hamell

Explanation of Plates

The following photographs are reproductions of wampum belts using acrylic clay “wampum” beads manufactured by the Waaban Aki Company in Storrs, Connecticut. While purple beads are more variegated than what would have been normally used they are the best substitute in cost to make these reproductions. Many of the reproduction belts were reduced in size. The exact numbers of beads in some of the original belts are unknown to this author. Length and width of belts are full size unless otherwise noted.

The history of the majority of belts was extracted from: Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, 24th Report of the Director, pages 85-211 unless otherwise noted.

“The Museum of the American Indian has 37 belts in its collection. The New York State Museum collection consists of 25 belts with much more complete information concerning them, which correspondingly enhances to a greater extent their historical value. The United States National Museum regards the New York State Museum collection with “preeminence” in comparison to the three belts in its collection. Now, with the recent bequest of the Thatcher estate of four valuable belts, the New York State Museum collection of wampums may be considered to excel any other of this nature.” (NYSM Bulletin 288, page 104)

See page 2 – Repatriation Wampum Belts

Author’s Notes

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Repatriation Wampum Belts

New York Returning Wampum Belts to Onondagas

By Harold Faber, Special to The New York Times

Published: August 13, 1989

ALBANY, Aug. 11— New York State has agreed to return 12 wampum belts, some of which have been in the State Museum since 1898, to the Onondaga Nation of Indians.

"These belts are our archives," said Raymond Gonyea, a member of the Onondaga Nation and a specialist in Native American affairs at the museum. *"That's why we have been trying to get them back."*

Irving Powless, a chief of the Onondagas who represented them in negotiations with the state, said the belts were used to record the history of the Iroquois Confederacy and were to be present at all meetings of its chiefs.

"They remind us that we are sitting there as peacemakers for our people and the world," he said recently.

The belts are stored in a vault in the basement of the State Education Department Building here. They have not been on display in years because of Indian sensitivity about their ceremonial significance.

The state acquired them between 1898 and 1949 from the Onondagas and private individuals who had purchased them. But the Onondagas have asserted that the state is the custodian of the belts, not their owner. The state agrees. The Board of Regents said in a statement that *"the Regents and the State Museum became wampum-keepers because they had the resources to assure preservation of the belts"* and that the belts should be returned to the confederacy.

The Regents set Aug. 26 as the last day of public comment on the issue before the belts are returned to the confederacy, said Martin Sullivan, director of the State Museum.

The return of the belts is the latest in a national movement by American Indians to recover human remains and cultural artifacts taken by anthropologists.

Last month, for example, Stanford University agreed to return the remains of 550 Indians to their descendants. Last year, the Museum of the American Indian agreed to return 11 wampum belts to Iroquois in Canada.

"There is increasing recognition that in addition to our primary duty of preserving and interpreting objects, we also have a related duty to help preserve and nurture the cultures from which those objects come," Mr. Sullivan said. Not Used as Money

Mr. Gonyea said that despite popular opinion, the belts were not used as currency among the Iroquois Confederacy, which includes the Onondagas, Mohawks, Oneidas, Cayugas, Senecas and Tuscaroras. White traders did use them as such. Made of whelk shells, the beads are small cylinders, about a half-inch long and about as wide as a pencil in diameter, with a hole drilled inside. Only two colors are used - purple and white -with the pattern of their arrangement indicating the message.

Mr. Gonyea said, *“while the purple beads signified death, war and suffering.”*

The most important of the belts in the museum collection is the Hiawatha belt, which reflects the formation of the confederacy in the 1400's. It was named for the great Indian orator who carried the message of Deganawida, the Peace Maker, who had a speech impediment, Mr. Gonyea said.

The belt, about 11 inches wide and 25 inches long, shows two white squares on each side of a white tree against a background of purple. 'Think of the Dark Times'

"The negative background is trying to say we must think of the dark times before the Peace Maker came, times of war, death and suffering," Mr. Gonyea said. "The tree in the middle represents the Onondagas and peace. The two white squares on each side represent geographically from left to right the Senecas, Cayugas, Oneidas and Mohawks, tied together by white beads."

"It shows they are independent but tied together, just like the Federal Government of the United States and the states. It's the same tradition, but we had it first."

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Abenaki Two Persons Belt



Reproduction

Original Size: (Est.) 18.0 inches. Width 3.0 inches. Rows: 167 long; 9 beads wide.
Reproduction: Beaded Length: 28.5 inches. Width: 3.6 inches. Length/fringe: 57.5 inches.
Beads: 167 rows by 9 rows wide. Total Beads: 1,5930.
Materials: Warp: Leather. Weft: Artificial Sinew.

Description:

A reproduction of a glass beaded belt made with imitation of wampum. It was use in ceremony held about 1890 at Abenaki, Maine.

The modern reproduction made with artificial acrylic clay wampum beads.

Reference:

Amercan Museum of American Indians. Cat. No. 099938.000

Algonquian – Iroquois Peace Belt



Reproduction

Original Size: No information
Reproduction: Beaded Length: 44.75 inches. Width: 5.0 inches. Length/fringe: 68.75 inches.
Beads: 274 rows by 10 rows wide. Total Beads: 2,740.
Materials: Warp: Leather. Weft: Artificial Sinew.

Description:

Wampum belt, Iroquois and Algonquian, commemorating peace treaty in 17th century.

References:

Peabody Museum;

[http://pmem.unix.fas.harvard.edu:8080/peabody/view/objects/asitem/search\\$0040/2/title-desc?t:state:flow=e3a2c2b1-f82f-4d50-8541-6349b8b2484c](http://pmem.unix.fas.harvard.edu:8080/peabody/view/objects/asitem/search$0040/2/title-desc?t:state:flow=e3a2c2b1-f82f-4d50-8541-6349b8b2484c)

Wilkimedia:

http://commons.wikimedia.org/wiki/File:Wampum_belt,_Iroquois_and_Algonkian,_commemorating_peace_treaty_in_17th_century_-_Native_American_collection_-_Peabody_Museum,_Harvard_University_-_DSC05418.JPG

Algonquian Promise Belt



Reproduction

Original Size: (Est.) 18.0 inches. Width 3.0 inches. Rows: 167 long; 9 beads wide.
Reproduction: Beaded Length: 28.5 inches. Width: 3.6 inches. Length/fringe: 57.5 inches.
Beads: 167 rows by 9 rows wide. Total Beads: 1,5930.
Materials: Warp: Leather. Weft: Artificial Sinew.

Description:

Algonkian, Eastern Canada or Northeast U.S. Description on commendation event signified by this belt had been cutoff in the photograph.

The following description was kindly provided by Darren Bonaparte (personal communications, 2011):

Promise Belt (An Algonquin belt, date probably before 1600)

The Mohawks, as keepers of the Eastern Door of the Ho-de-na-sau-nee, League of the Iroquois, "held" both belts, the Promise and Boundary. These belts have been in the possession of the descendants of these Mohawks for more than two centuries.

By the "promise" of the purple beads (meaning the people and condolence) this belt has been used in war and mourning. The eight six-sided figures represent cantons or the different tribal council places of the confederacy. The crosses in the center are the council fires built in accord with the points of the compass. At each end, or "gates" of the confederacy the council fire is larger. The four diamond figures represent tribes under alliance with the French, whose "Catholic" sign the four beaded cross in the center. As these figures are nearest the "gates" they define the later condition of the Indians who had accepted the Christian faith.

This belt has been broken at each end and perhaps for stated reasons among the Indians themselves! The original length, marked by yellow ribbons, can be defined by the indentations, on the buckskin strings, which mark the twist of the beads in weaving.

Reference:

Darren Bonaparte. 2011. Personal Communications.

Annual Presents Belt (24 Nations Belt)



Reproduction

Original Size:	Length: 590 beads. Width: 12. Total: 7,080
Reproduction:	Length: 75.75 inches: Width: 5.6 inches. Length with fringe: 94:75 inches.
Beads:	472 Rows by 12 Beads Wide; Total: 5,664.
Materials:	Warp: Leather. Weft: Artificial Sinew.

Description:

The Niagara Treaty created a new Covenant Chain (Fort Niagara Treaty 1764) between Britain and the Aboriginal nations of the western Great Lakes, including the Iroquois Confederacy, the Algonquin and the Huron nations. Britain had been at war with some of these nations since 1760.

The British were represented by Sir William Johnson, who reaffirmed the historic relations between the two groups and offered solutions to problems between them. This treaty grew out of the Royal Proclamation of 1763, which proposed fair and voluntary land dealings between the British and Aboriginals. The Niagara Congress met in July 1764 and it included members from 24 Aboriginal nations and Crown officials. Over 2,000 people attended.

Promises made by Johnson during this congress were preserved on wampum belts that were woven with hundreds of colored shell beads. These belts made up the Twenty Four Nations Belt that recorded the event.

The Annual Presents Belt shows 24 Aboriginal nations holding hands in contact with a rock (North America) and a British ship representing England. The King promised to give gifts each year to the 24 Nations on the belt. If the British forgot this promise, the Aboriginals would 'pull the ship' from Britain.

Johnson promised these presents for *"as long as the sun shone and the grass grew, and the British wore red coats."* These promises would, however, be gradually discontinued in Upper Canada starting in 1836.

During the War of 1812, Aboriginals involved with this treaty would fight with the British, as they believed the treaty bound them to the British cause. This belt, along with the Niagara Treaty belt (1764) was reported lost in a fire at the turn of the 20th century.

Hallan draw the bead orientation horizontal – a brick-like layering. Fortunately, the dimensions of the belt were record. Implementing a graphic programs (CorelDraw) I was able to determine the distribution of figures. The human figures were replicated in the same style.

Antlers of the Chiefs Belt (Seneca)



Reproduction

Original Size: Length: 24.2 inches. Width 3.4 inches. Rows: 158 long; 10 beads wide.
ON Cordage
Reproduction: Beaded Length: 26.0 inches. Width: 4.6 inches. Length/fringe: 50.0 inches.
Beads: Length: 159 rows by 10 rows wide. Total Beads 1,590.
Materials: Warp: Leather. Weft: Artificial Sinew.

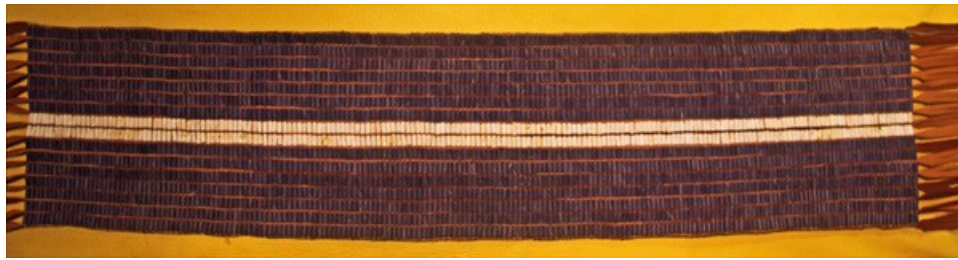
Description:

The V represents the antlers of the chiefs and the white back ground represents that the chiefs must always have a peaceful mind when making their decisions and deliberations (Jacobs, 2012).

Reference:

Jacobs, Jamie. 2012. Personal Communciations.

Battle Fallen Timbers Belt



Reproduction

Original Size: Unknown. Described as a large broad belt.
Reproduction: Beaded Length: 33.0 inches. Width: 7.0 inches. Length/fringe: 57.0 inches.
Beads: Length: 190 rows by 16 rows wide. Total Beads 3,340.
Materials: Warp: Leather. Weft: Artificial Sinew.

Treaty of Greenville 1795. The belt illustrated is a hypothetical rendition of the belt given at the Treaty of Greenville based on the description: *“a large broad belt of wampum, with a stripe of white beads running down the centre.”*

Majority of wampum belts were 3 fingers wide suggesting the number of beads in a vertical column to be 7 to 9. So how broad is broad? One of the broadest belts (mat) is 50 beads wide.

I decided a belt of 16 beads width would suffice for a 'broad' belt spanning nearly 2 hands widths. The second arbitrary decision was the length (190 rows) of the belt, having a length reflecting its significance to hold the words spoken at the treaty signing.

The following is an excerpt from Wasburn (1973) on the belt presentation. While the belt is not referred to by a specific name I have designated it the Fallen Timbers Wampum Belt (a.k.a. Treaty of Greenville)

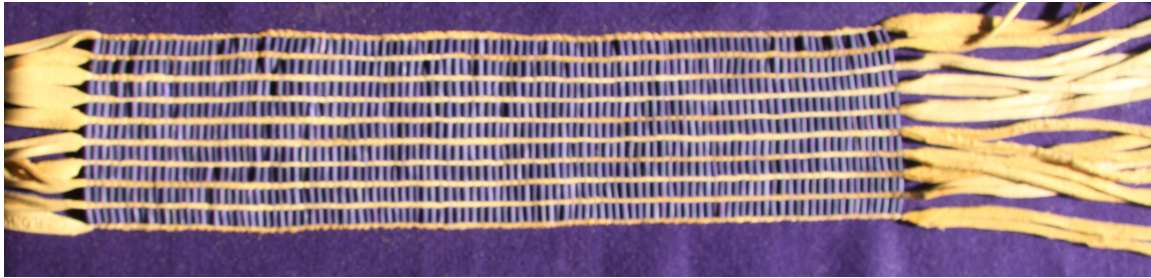
The Wendats' leading role in trade, diplomacy, and military matters was recognized by the Euro-American authorities who had dealings with them after contact. In 1795 the Treaty of Greenville was concluded after the Battle of Fallen Timber - final episode in a long war against the nations of Ohio, who were attempting to safeguard the American West from being opened up to white settlement. The victorious American general, Anthony Wayne, handed over to “representatives of twelve Indian nations” a large broad belt” of wampum, with a stripe of white beads running down the centre representing a “road” to the “Fifteen Fires” (the fifteen United States). After referring to “your uncle the Wyandot,” General Wayne concluded with: “I place it [the wampum belt] ...in your uncle’s hands, that he may preserve it for you.” This symbolic act confirmed the reconciliation of the United States and the nations of the Ohio. Tar-Hay (the Crane),

Great Chief of the Wyandots, was the first to sign the treaty of Greenville, sealing both the peace and the fate of Native people in the American West (Washburn, 1973: pp: 2295-303). The Wyandots lost sixteen of their generals (that is, war chief) in this battle – in other words, almost all (Smith Jr. 1973). Forty-eight years later the Wyandots were the last Amerindians to agree to abandon their Ohio lands and were thereby forced to migrate to Kansas.

References:

- Smith, Robert E. Jr. The Wyandot Indians, 1843-1876. PhD. Dissertation, Okla. State Univ.
- Washburn, W. E. (ed.) 1973. Huron-Wendat: The Heritage of the Circle. Random House Publ.

Black Snake Belt



Reproduction

Original Size: Beaded Length: 6.25 inches. Width: 2.5 inches..
Reproduction: Beaded Length: 18.2 inches. Width: 4.1 inches. Total length with fringe: 42.2 inches..
Beads: 109 rows by 9 beads wide. Total: 981 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This belt was sent by Chief Black Hawk, the famous Sauk leader and patriot of the Indian nations at Traverse Bay, Michigan, with a message that their people should remain neutral during the campaigns and Indian revolts at Michilimackinac.

This is part of a personal belt belonging to Tëwönyas (Chainbreaker).

Tah-won-ne-ahs was born between 1737 and 1760, and died in 1859.

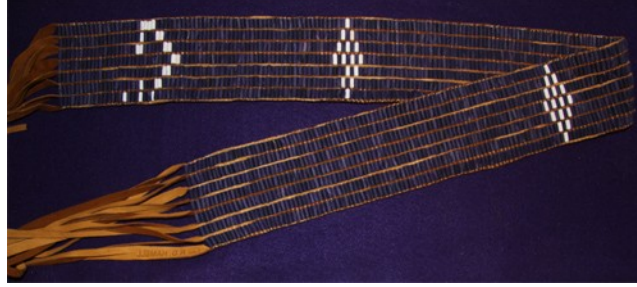
Governor Blacksnake was a Seneca War Chief who fought on the side of the British during the American Revolutionary War from 1777 to 1783, most notably at the Battle of Oriskany.

Note: the reproduction belt consist of more rows of beads to approximate the length of the original belt may have been.

References:

Anderson, Lisa, 2013, NYS Museum. Personal Communications
Bardeau, Eileen Wms., Edited by Jaré Cardinal, 2010. Definitive Seneca: It's In The Word by I. Published by Seneca-Iroquois National Museum.
Wampum Shop, Six Nations of the Grand River territory, near Brantford, Ontario, 3080 4th Line, RR#1, Ohsweken, ON, 519-445-2100. WebSite

Black Snake Condolence Belt



Reproduction

Original Size: Beaded Length: 40.0 inches. Width: 2.2 inches. Rows: 246 by 7.
Reproduction: Beaded Length: 41.5 inches. Width: 3.2 inches. Total length with fringe: 65.5 inches..
Beads: 246 rows by 7 beads wide. Total: 1,722 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

A dark purple belt woven on buckskin thongs. It bears the designs of two white diamonds and a horizontal V-shaped figure in white at one end.

Dark wampum belts were used in mourning councils when the ceremony of "raising up" new names and sachems (*hoyaneh*) took place. The custom in these ceremonies dictated that one clan should do the mourning, while the opposite clan condoled. These two clans may be represented by the diamond figures, while the V-shaped figure may signify the spreading antlers or "horns," the emblem for authority" or "power".

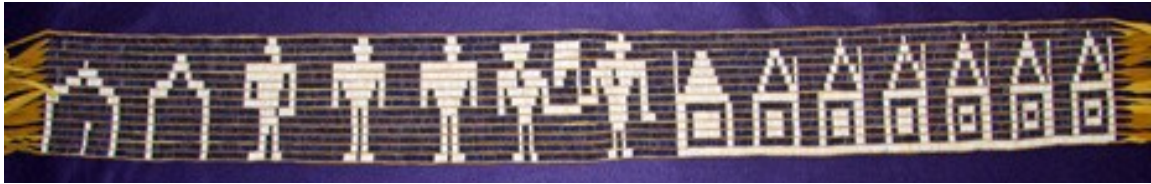
"The mourning ceremony for a fallen Chief is both to console the mourning brotherhood and on the 10th day to install a successor to carry the Chieftain name and duty of that office. The belt shows two diamonds signifying the Elder Brothers (Mohawks, Senecas, Onondagas) and the Younger Brothers (Oneida, Cayuga, Tuscarora). The V design at one end signifies the symbol of chieftainship. The successor is chosen by the women. Much protocol is involved in the condolence ceremony, from the singing of the Song of Peace as the condoling Chiefs and the people following the singer journey toward the mourning Chiefs, to the installation of the candidate Chief" (Bardeau, 2011).

This belt was believed to have been owned by Blacksnake.

References:

Anderson, Lisa. 2013. Personal Communications. NYS Museum.
Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 30.

Cabins of the Confederacy Belt



Reproduction

Thanks to Rick Hill, Six Nations, for providing high quality photographs of the original belt which facilitated an accurate reproduction.

Original Size: Beaded Length: 41.0 inches. Width: 4.0 inches. 238 rows by 14.
Reproduction: Beaded Length: 55.6 inches. Width: 6.5 inches. Total length with fringe: 79.6 inches..
Beads: 347 rows by 14 beads wide. Total: 4,858 beads.
Materials: Warp: leather. Weft: artificial sinew.

Beauchamp reported this belt being in the National Museum in Washington, D.C. (1901). The belt was obtained by W. N. Thompson, Chatham, Canada. The beads are mostly dark and rather variable in thickness. One white bead in the outside row is 3/8 inch long, but most are less than a quarter of an inch. The thongs are of plain buckskin. It is said to have belonged to Tecumseh, and this seems not improbable. On the other hand Andrew John, a Cattaraugus Seneca, made this note on it, which is preserved at Washington:

Wampum belt of the Iroquois Indians. This shows the formation of the confederacy called the Five Nations. The five figures of men represent the five tribes of this people as united to form a government of the league. The right hand wigwams are supposed to be the western end of their territory, and the first man to the right represents the Seneca, the doorkeeper to the league, the second the Cayuga tribe, the third the Oneida, the fourth the Mohawk, and the fifth the Onondaga. The first house is the council house, the next five are the original wigwams of the Five Nations, the seventh or last house is the one added to the confederacy, or the Tuscarora tribe, now known as the Iroquois confederacy.-Andrew John.

This is rather fanciful, and the Iroquois are fond of referring all they can to the foundation of the league. There are actually eight houses on the belt, which may be read in reverse order, being alike on both sides. Two houses are broader than those at the other end of the belt, made in a different way and without pinnacle. They are not united. Three figures of men next these stand apart and are nations not in alliance as yet, though this may be sought. Two joining hands and supporting a flag between them are in active alliance, and may be the British and Shawnees. Six cabins united by a basal line may be the Six Nations, whose alliance is sought. They are distinguished from those at the other end by side pinnacle, which may be chimneys, indication their advanced condition. This is partly conjectural, but would agree with the supposed history of the belt (Beauchamp, 1901, pp. 408-409).

Reference:

Bardeau, Eileen Wms., Edited by Jaré Cardinal, 2010. Definitive Seneca: It's In The Word by I. Published by Seneca-Iroquois National Museum.

Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. New York State Museum Bulletin No. 41, Vol. 8.

Caldwell Belt



Reproduction

Original Size: unknown
Reproduction: Beaded Length: 77.5 inches. Width: 6.5 inches. Total length with fringe: 98.0 inches.
Beads: 382 rows by 14 beads wide. Total: 5,348 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The painting on the right is believed to have been done by an artist whose identity is unknown. The individual is believed to be that of Sir John Caldwell, nephew of Lieutenant Colonel John Caldwell, commander of the British Fort Niagara (1774-1776) near Detroit, Michigan (Stevens, P. L.). Lt. Colonel Caldwell's nephew was attached to the Castle Caldwell's 5th Baronet based in Fermanagh County, Ireland. Stevens contends that the painting could not be that of Lt. Colonel Caldwell because he died in the severe winter of 1776 at the fort. But when his nephew returned to England he posed in the clothing and Native American gifts he had received from his uncle. The wampum belt Caldwell is holding is a war belt, but its provenance is unknown.

References:

Tobin, Beth Fowkes. 1999. Picturing Imperial Power: Colonial Subjects in Eighteenth Century British Paintings. 304pp.

Canandaigua Treaty (1794)



Reproduction

Also known at the Washington Covenant Belt

Original Size: Beaded Length: 75.5 inches. Width: 5.25 inches.
Reproduction: Beaded Length: 103 inches. Width: 6.3 inches. Total length with fringe: 125.0 inches.
Beads: 609 rows by 15 beads wide. Total: 9,135 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The Treaty of Canandaigua was signed at Canandaigua, New York on November 11, 1794, by fifty sachems and war chiefs representing the Grand Council of the Six Nations of the Iroquois (Haudenosaunee) Confederacy (including the Cayuga, Mohawk, Oneida, Onondaga, Seneca and Tuscarora tribes), and by Timothy Pickering, official agent of President George Washington. The treaty established peace and friendship between the United States of America and the Six Nations, and affirmed Haudenosaunee land rights in the state of New York, and the boundaries established by the Phelps and Gorham Purchase of 1788. It was the second diplomatic agreement entered into by the United States of America under its current Constitution (the first was the Treaty of New York, made with the Creek Indians in 1790). The treaty, also known as the Pickering Treaty and the Calico Treaty, is still actively recognized by the United States and the nations of the Haudenosaunee confederacy. The Six Nations in New York still receive Calico cloth as payment, while the Oneida of Wisconsin still receive an annuity check of \$1,800.

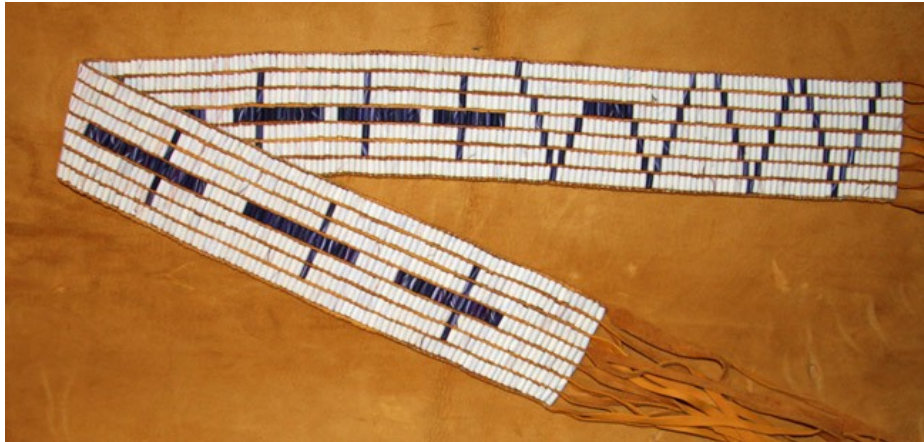
The symbolic figures of 15 men with outstretched arms and clasped hands, extend along its length. In the center is a figure of a house, from the roof of which extends a protecting shelter for the man standing on either side. These two figures may be considered to be the Keepers of the East and West Doors, respectively, of the Iroquoian Long House and to be

acting as guards to the open door of the effigy of the pale face house, or the National Capitol Building. The other remaining 13 figures, signifying the 13 original colonies, are joined in unity by the clasped hands. The designs are woven in the dark or purple beads on a solid white beaded field which denotes peace and friendship (Clarke, 1931).

Reference:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.

Caughnawaga (St. Regis)



Reproduction

Original Size: Beaded Length: 31.6 inches. Width: 2.1 inches.
Reproduction: Beaded Length: 32.5 inches. Width: 2.9 inches. Total length with fringe: 47.5 inches.
Beads: 174 rows by 7 beads wide. Total: 1,218 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This is a white belt strung on twine thongs. It carries a series of seven purple crosses along its length with a purple zigzag pattern at one end.

Donaldson alluded to this belt in 1890 (Beauchamp, '01, p. 415) as embodying *"the pledge of seven Canadian 'Christianized' nations to abandon their crooked ways and keep an honest peace."* In 1886 Thomas Webster (Beauchamp, '01, p. 415) called it a *"St Regis tribe belt, given to mark their submission to the power of the Six Nations, with a promise of peace."* According to A. C. Parker, it records the secession of the St Regis and Caughnawaga Indians from the League and their removal to Canada; interpreting it as meaning, *"Their path is not straight, they have forsaken the law and gone to the land of the cross."*

Burying the Hatchet Belt, Mohawk Wolf Belt, and this belt have been associated with the Great Peace Council held at Kahnawake in Montreal ending the French and Indian War ca 1760. (Bonaparte, 2012).

References:

Bonaparte, Darren. 2012. Personal Communications. See. www.wampumchronicles.com.
Clarke, Noah T. 1931. New York State Museum Bulletin No. 288, Fig. 29.

Champlain Belt



Reproduction

Original Size: Beaded Length: 39.5 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 51.6 inches. Width: 2.8 inches. Total length with fringe: 64.6 inches.
Beads: 287 rows by 7 beads wide. Total: 2,009 beads.
Materials: Warp: leather. Weft: artificial sinew.

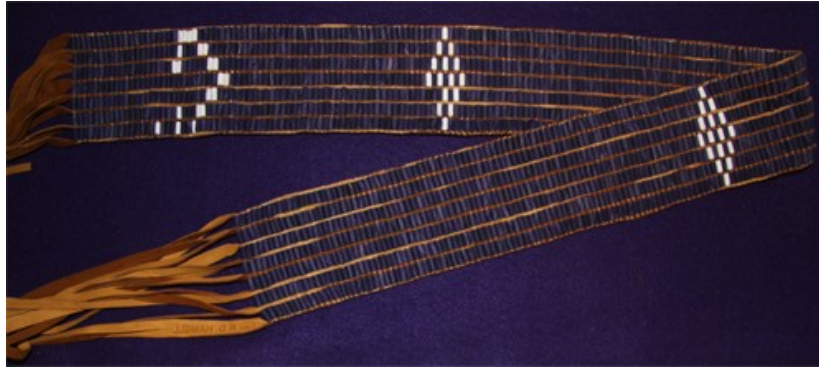
Description:

This belt is practically a duplicate of the Eli S. Parker Belt (37434) in the State Museum collection. Both belts are woven with purple-beaded backgrounds carrying five white hexagons equally spaced along its length. At each end, for the length of an inch, are alternating rows of white and purple beads, and the only apparent difference between this and the Parker Belt is that the latter has three white stripes at each end, while this one carries four. The 'reading,' as given by Daniel and. Thomas La Forte (Beauchamp, '01, p. 419) at Onondaga Castle, July 19 and August 1, 1898, is as follows: *"Represents a sorrow meeting of the Five Nations. If a misfortune happen: if little boys and girls were taken and one killed-to consider what should be done for remedy that misfortunes tooth for a tooth, an eye for an eye. This is a Hiawatha belt. This belt is used when meeting of that kind is called."* A-label on this belt states that it commemorates the excursion of Samuel Champlain into the country of the Iroquois in 1609.

Reference:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.

Chief Condolence Belt



Reproduction

Also known as Blacksnake's Condolence

Original Size:	Beaded Length: 40.0 inches. Width: 2.2 inches. Rows: 246 by 7.
Reproduction:	Beaded Length: 41.5 inches. Width: 3.2 inches. Total length with fringe: 65.5 inches..
Beads:	246 rows by 7 beads wide. Total: 1,722 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

A dark purple belt woven on buckskin thongs. It bears the designs of two white diamonds and a horizontal V-shaped figure in white at one end.

Dark wampum belts were used in mourning councils when the ceremony of "*raising up*" new names and sachems (*hoyaneh*) took place. The custom in these ceremonies dictated that one clan should do the mourning, while the opposite clan condoled. These two clans may be represented by the diamond figures, while the V-shaped figure may signify the spreading antlers or "*horns*," the emblem for authority" or "*power*".

"The mourning ceremony for a fallen Chief is both to console the mourning brotherhood and on the 10th day to install a successor to carry the Chieftain name and duty of that office. The belt shows two diamonds signifying the Elder Brothers (Mohawks, Senecas, Onondagas) and the Younger Brothers (Oneida, Cayuga, Tuscarora). The V design at one end signifies the symbol of chieftainship. The successor is chosen by the women. Much protocol is involved in the condolence ceremony, from the singing of the Song of Peace as the condoling Chiefs and the people following the singer journey toward the mourning Chiefs, to the installation of the candidate Chief" (Bardeau, 2011).

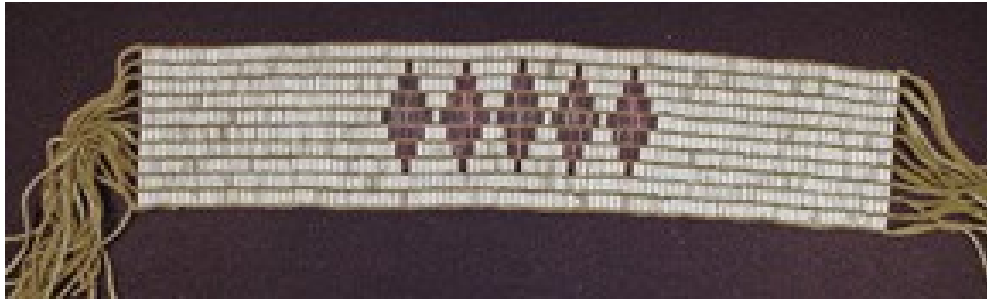
This belt was believed to have been owned by Blacksnake. See Blacksnake's Condolence Belt.

References:

Anderson, Lisa. 2013. Personal Communications. NYS Museum.

Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 30.

Child Belt



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 21.0 inches. Width: 4.75 inches. Total length with fringe: 38.0 inches.
Beads: 109 rows by 10 beads wide. Total: 1,090 beads.
Materials: Warp: leather. Weft: artificial sinew.

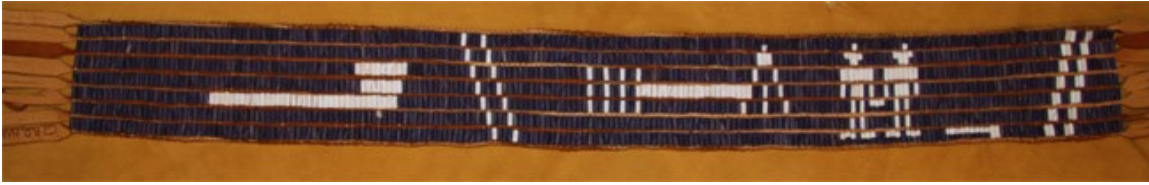
Description:

Child belt.

Reference:

Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN. Child's belt of unknown origin.

Cleansing the War Belt



Reproduction

Original Size: 205 columns by 7 rows. 1,435 beads.
Reproduction: Beaded Length: 33.0 inches. Width: 3.5 inches. Total length with fringe: 57.0 inches.
Beads: 205 columns by 7 rows. 1,435 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Described as a belt given to the Chippewa (Michigan) by the Delaware Nation.

On May 22, 1815 a Council was held at Michilimackinac with the British, Dakota, Winnebagoes, Fox and Menominee. Captain T. G. Anderson of the Indian Department stated that, The Great Wampum Belt, by which they had been summoned to war, was divested of its red color, and rendered blue, as a symbol of peace, according to their customs. The Ceremony commenced with displaying the Great Wampum belt, which having changed its color, was now the Belt of Peace.

This Delaware belt shows the kind of iconography employed in wampum belts. The two human figures holding hands are a symbol of peacefulness. They have laid down the weapons of war at their feet. The double diagonal lines represent the two sides that have joined together in peace, strengthen their alliance. The large pipe is that which is used to seal the agreements made between the two parties.

Wampum belts meant to declare war were often painted red to symbolize the spilling of blood that was about to take place. The assembled warriors and chiefs were then told that Peace had been made between Great Britain and the United States. Lieutenant Joseph Renville and Captain Francois Michael Dease of the Indian Department were sent various Native Nations with the Wampum Belt, Pipe of Peace and speech to inform them of the peace treaty.

The American also sent emissaries among both their allies and former enemies. A number of treaties were negotiated soon after the end of war to solidify their allegiance to the United States. In July 1815 Meskwaki chief Black Thunder explains the significance of the pipe to Governor Missouri Territory of William Clark in making peace between them: *"I call heaven and earth to witness, and smoke the pipe in evidence of the truth and sincerity of what I have said.. My only desire is to smoke it with you—to grasp your sacred hand, and claim the protection of the United States for myself and tribe. I hope as*

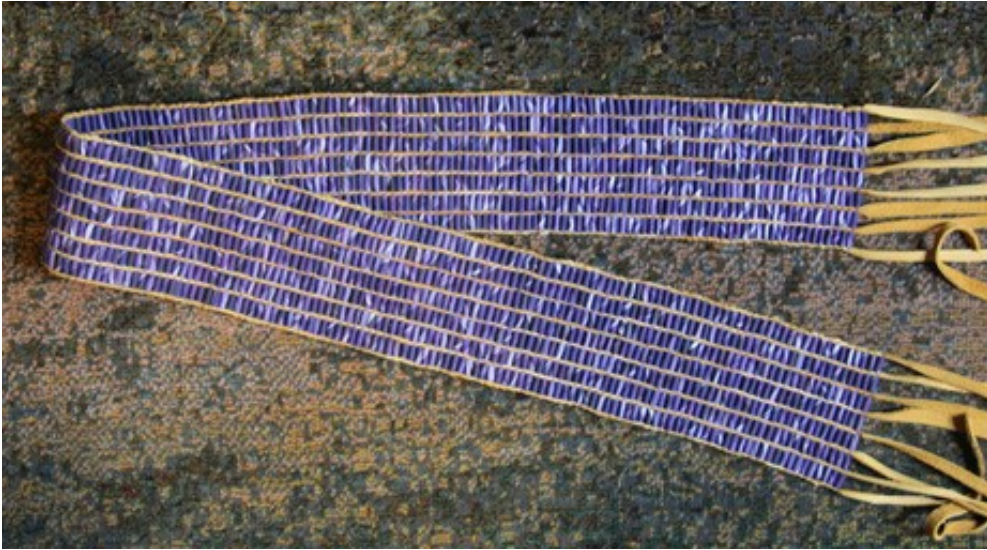
the pipe touches your lips, it will operate as a blessing on all my tribe—that the smoke will rise like a cloud, and as it passes away will carry with it all the animosities that have arisen between us.”

Author's Note: Interesting belt. Several images are composed of half beads.

Reference:

<http://sixnationslegacy.org/sending-peace-belts/>

Cornplanter's Condolence Belt



Reproduction

Original Size: Beaded Length: 36.5 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 37.75 inches. Width: 3.25 inches. Total length with fringe: 61.75 inches..
Beads: 225 rows by 7 beads wide. Total: 1,575 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

"A long, narrow, somewhat mutilated belt made entirely of purple beads strung on fine buckskin thongs which are double and twisted along the edges. It once may have carried five white designs of some nature in the now regularly distributed gaps along its length."

It was the person belt of the once noted Seneca civil chief, Cornplanter. The demonstration of sorrow was portrayed by dark ritualistic ceremonies performed for deceased sachems. In obedience to a dream, Cornplanter destroyed all of his personal effects except this belt and a tomahawk. He resigned his title in favor of an Indian by the name of Canada was installed in office he received these two tokens." (Clarke, 1931).

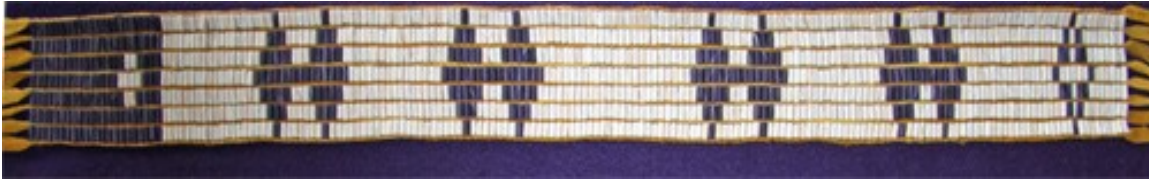
Comment:

In reproducing Cornplanter's belt the author decided to fill the 'gaps' in the original belt with purple beads.

Reference:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.

Council Summons Belt



Reproduction

Original Size: Beaded Length: 25.5 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 29.75 inches. Width: 2.8 inches. Total length with fringe: 50.75 inches..
Beads: 170 rows by 7 beads wide. Total: 1,190 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

This belt consists of four pairs of diamond-shaped figures worked in purple on a white beaded background. Near one end is a purple rectangular patch 22 beads long, on which is figured a small white cross. The other end is somewhat mutilated but it partly reveals a purple diamond containing a white cross. The belt is made on buckskin thongs.

Doctor Beauchamp remarks there should be five pairs diamond-shaped figures if it is to be considered an alliance belt given at a treaty between the Seven Nations of Canada and the Five Nations of the Iroquois before 1600, as stated by Thomas Donaldson. He records it as a recent belt; by reason of the fact that wampum of this nature was, unknown in inland New York at so early a date. Thomas Webster, O-ya-ta-je-wah, the Onondaga wampum keeper in 1888, referred to it as an Iroquois League Admission Belt. Daniel and Thomas La Fort, Onondaga Indians, gave the following interpretation (Beauchamp: '01, p. 422) on July 19 and August 1, 1898, to E. W. Paige:

"This belt was used to call a meeting of the Five Nations, at which should be read all the laws. This was made when Hi-a-wat-ha was traveling and distributing the clans, and this belt made to represent the nations were divided into clans, and were to remain strictly so that there could be no intermarriage."

Reference

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.

Dark Doorway Belt

Wolf Clan Condolence Belt



Reproduction

Original Size: Beaded Length: 42.25 inches. Width: 4.25 inches.
Reproduction: Beaded Length: 62.0 inches. Width: 6.75 inches. Total length with fringe: 86.0 inches.
Beads: 371 columns by 15 rows. Total: 5,565 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The title "*wolf clan condolence belt*" that the NMAI gave for the purple belt would coincide with the dark doorway because the title "*Donihogeweh*" which means "Open doorway" is wolf clan. And his responsibility is to guard the door way of the Haudenosaunee. So when the person who holds this title dies the wolf clan would be condoled in a condolence ceremony and a new person would be installed to hold the title. It coincides with the dark doorway in the roll call song (Jacobs, 2012).

The right-hand side of the belt indicated the belt was longer and was approximately the same distance from the end of the wolf's face as shown on the left side of the belt. It would be conjecture to assume it had the same pattern of vertical white beads and hence, the belt's length was replicated in the condition of the original belt as it is today (Hamell, R. D: 2012).

Reference:

National Museum of the American Indian.

Delaware Land Belt



Reproduction

Original Size: Beaded Length: 30.0 inches. Width: 4.5 inches.
Reproduction: Beaded Length: 27.3 inches. Width: 4.5 inches. Total length with fringe: 47.3 inches.
Beads: 160 columns by 15 rows. Total: 2,400 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

This belt records the conditions under which the Lenni-Lenapé or Delaware Nation ceded a certain tract of their territory to the white man, and that they retained the right to travel, hunt and fish on the lands parted with, the design representing their trail to and fro over the territory sold.

This belt belonged to William Penn and was the property of J. Merrick Head who in 1887 purchased the Penn estate known as Pennsylvania Castle at Portland, England. This belt was sold at auction July 12th, 1916 by Christie of London and purchased from the buyer at that sale by Mrs. Thea Heye and presented by Harmon W. Hendricks.

An interesting record on the importance of wampum belts to be given to the Delaware was recorded by Hagedorn (1988: p. 67):

"Wampum's importance in Iroquois council protocol required the interpreter to be familiar with its uses and significance. Since his English employers relied on his expert advice when planning the delivery of speeches and responses during conferences, the interpreter had responsibility for choosing the appropriate wampum. If none of suitable type or value was available in the government's council bag, the interpreter had to procure it, usually by employing some Indian women to make the needed belts or strings (Thwaites, 1995). When the interpreter could not be present to make the selection himself, he sent his advice in writing to the governor or his representatives. Conrad Weiser, for example, wrote to Governor Hamilton in September of 1754 regarding a forthcoming council: 'The Wampums are marked and your Honour will easily see to what

Article they belong. The largest Belt of the Delawares is of very great Consequence and Importance, and ought to be answered in a very solemn manner by your Honour and the Council, including the House of Representatives, with a much larger Belt and a moving Speech." Weiser went on to assert that the Pennsylvania government' should give large Belts. The Wampums are cheap, and make, if worked into Belts and attended with proper Speeches, good impression." Although the interpreters might not have fully understood the meaning placed on wampum by the Indians, they certainly knew what was required to make effective, proper impressions during Indian- European conferences. This information proved invaluable to the English colonial governments."

Reference:

Hagedorn, N. L. 1988. A Friend to go between Them: The Interpreter as Cultural Broker during Anglo-Iroquois Councils, 1740-70. *Ethnohistory*, Vol. 35, No. 1 (Winter), pp. 60-80.

National Museum of the American Indian.

Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Thwaites, R. G. 1995 (Reprint). *Early Western Travels, 1748-1846*. Ams Printing Inc.

Delaware Penn Belt ROM



Reproduction

Original Size: Beaded Length: 17.3 inches. Width: 5.0 inches.
Reproduction: Beaded Length: 19.0 inches. Width: 6.0 inches. Total length with fringe: 43.0 inches.
Beads: 117 columns by 13 rows. Total: 1,745 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Purple beads made from saltwater shells strung on a fiber thread form the background of the belt. This wampum belt features two figures in the center, a Native and a non-Native (with hat) clasping hands. Also shown are two parallel diagonal lines worked in white beads. Wampum strung on fiber thread. This belt is finished with a strip of fur at each end. ROM assigned its age as being from the 16th to 18th Century.

At the ends of the belt is fur (species?). The top and bottom warp outside edge has a horizontal row of purple beads. There is a second partial row on the bottom right.

This image was also found on the STUDYBLUE web site with the caption as a Delaware Belt depicting William Penn with a Delaware Chief, be it a rough 'negative image' of the William Penn-Delaware Belt of 1662 shown below.

Author's note: the presence of diagonal lines supports an Iroquoian affiliation. Other characteristics of this belt should be detailed.



The first characteristic which struck me as unusual is the ends are edged with fur (fox?).
2) the top and bottom edges are lined with the beads lying horizontally, not totally odd since the Great White Belt is done so).

Close examination of the diagonals and figure legs to determine missing beads were the cause of the 'discoloration' found the beads used were highly variegated (poor quality) and sections of individual rows are comprised of 2 shorter beads. This combination of sizes contributed to the distortion of the images and diagonals. These 'abnormalities' suggested *"it a composite beaded belt using beads collected from different time periods?"* (Hamell, R.D., 2015)

Reference:

Hamell, Richard D. 2015. Author comments.
Royal Ontario Museum

Delaware William Penn Belt



Reproduction

Original Size: Beaded Length: 30.0 inches. Width: 3.9 inches.
Reproduction: Beaded Length: 42.5 inches. Width: 5.5 inches. Total length with fringe: 64.5 inches.
Beads: 263 columns by 12 rows. Total: 3,156 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Described as being of Huron-Wendat origin from the state of Kansas (1810-1850). A date of creation inferred is 1600-1650. Originally from the widow of Silas Armstrong, Chief of the Wyandot in Kansas. Cat. No. 012123.000.

Formerly owned by Silas Armstrong (Principal chief of the Wyandot in Kansas, 1810-1865); purchased by Walter C. Wyman (ca. 1851-1927, Chicago area dealer and collector) from Armstrong's widow, Zalinda Hunter Armstrong (Wyandot, ca. 1821-ca. 1900); purchased by George Heye in 1907.

Reference:

National Museum of the American Indian.

<http://www.nmai.si.edu/searchcollections/item.aspx?irn=12573&culid=245>

Delaware William Penn 1682 Belt



Reproduction

Original Size: Beaded Length: 27.0 inches. Width: 7.5 inches.
Reproduction: Beaded Length: 28.5 inches. Width: 8.0 inches. Total length with fringe: 52.5 inches.
Beads: 263 columns by 18 rows. Total: 2,970 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

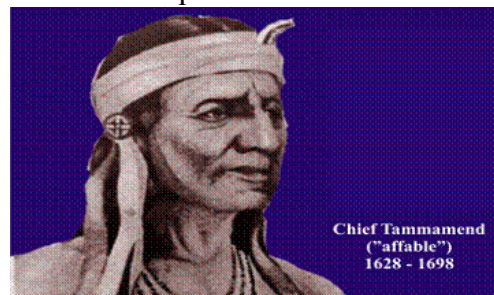
Tehanetorens (quote): *"This belt was given to the indians (sic) before they entered the Council House where the treaty was to be made. It was a token of amity and good faith. The figure with the white heart represents the white man and the other figure represents the Indian. When the treaty had been concluded and the Indians went out of the Council House with William Penn, they presented him with a return belt as evidence of their good faith."*

Quote Bardeau (2011)

Oral Tradition: This belt is said to have been given by William Penn to Shackamaxxon in 1673. At about this time, Penn also purchased 4 tracks of land from Chief Tamaned, leader of the Lenapé Nation (Delawares), prior to a treaty council in 1683. The figure with the white heart signifies the peace and sincerity of Penn and his followers. The other figure represents the Lenapé Chief and his people. The inner square represents the thought was guided by love and peace, and the outer square represents truth by the Great Spirit. The two diagonal lines indicate that the two groups will live side by side in harmony and they will support each other to protect the friendship.

The Walking Purchase

This belt was given to William Penn by Lenapé Chief Tamenend following the signing of the Great Peace Treaty of 1682, which took place under an elm tree at Shackamaxxon (Pennsylvania).





The belt signifies the reaffirming of the friendship, good will, openness, and love forever between the people of the Lenapé and Penn and his people as was expressed in the First William Penn Belt just previous to the Peace Treaty council. Later, after William Penn's death, his sons cheated the Lenapé of over 1.2 million acres in the Lehigh Valley through the Walking Purchase of 1737.

It was Penn's sons "who falsely represented an old, incomplete, unsigned draft of a deed as a legal contract."

They convince the Chiefs the Lenapé Chiefs 50 years ago agreed to give the Penn family land which could be walked in a day and a half. To assure they would get as much land as possible Tom Penn had paths cleared through the woods and hired the three fastest runners in the province.

In 2004, the Lenapé's case was dismissed by the United States Supreme Court.

References:

- Bardeau, Phyllis Eileen Williams. 2011. *Definitive Seneca: It's In The Word*. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
- Hill, Rick. 1989. *Council Fire*. Woodland Cultural Centre, Brantford, Ontario, 51pp.
- Tehanetorens. 1999. *Wampum Belts of the Iroquois*. Book Publishing Company, Summertown, TN.

Delaware Teedyuscung Belt



Original Size: Reported to be 6.0 feet. Belt location unknown.
Reproduction: Beaded Length: 57.0 inches. Width: 7.0 inches. Total length with fringe: 81.0 inches.
Beads: 343 columns by 15 rows. Total: 5,145 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Wampum belts conveyed messages. This is a rendering of a 6-foot-long belt Pennsylvania gave Delaware leader during the first Easton talks in 1756. The belt signifies the new relationship between the British colony and the Ten Nations that Teedyuscung said he spoke for the Six Nations of the Iroquois and the Delawares, Shawnees, Mohickons and Munsees. On the belt, which no longer exists but might have looked like this image, the central figure represents Pennsylvania; the smaller figures on each side represent the Ten Nations.

Additional information was given in the 1756 report from the Council of Easton on July 30th of 1756 (quote):

At a COUNCIL held at Easton, on Friday the 30th of July, 1756, P. M. PRESENT, The Honourable the GOVERNOR. WILLIAM LOGAN, RICHARD PETERS, BENJAMIN CHEW, JOHN MIFFLIN, Esquires. CONRAD WEISER, Esquire.

MR. WEISER was ask'd, Whether it was intended the Governor should keep the Belt Teedyuscung gave, or return it? Mr. Weiser answered, That having some Doubts about it, he put the same Question to Newcastle, who said the Belt was sent by the Six Nations to the Delawares, and as it was given by them to the Governor, it ought to be preserved among the Council Wampum, being a Belt of great Consequence; and it would be well to return another of a Fathom long, and at the Deliver of it, which must be in Council Tomorrow, to make a proper Address to Teedyuscung, that he would be diligent, and carry it to all the Nations within his Influence. Newcastle said further, That Teedyuscung would want Abundance of Wampum, and if he had it not, the Cause would suffer exceedingly. He hoped the Council Bag was full, and desired it might be emptied into the Lap of Teedyuscung. Mr. Weiser concurring in Opinion, and saying, that the French gave great Quantities of Wampum to their Indians, and on Matters of Consequence their Belts were several Fathom long, and very wide, the Secretary was ordered to bring what Wampum he had into Council, viz. Fifteen Strings, and seven Belts, a Parcel of new black Wampum, amounting to seven Thousand; and having no new white Wampum, nor any

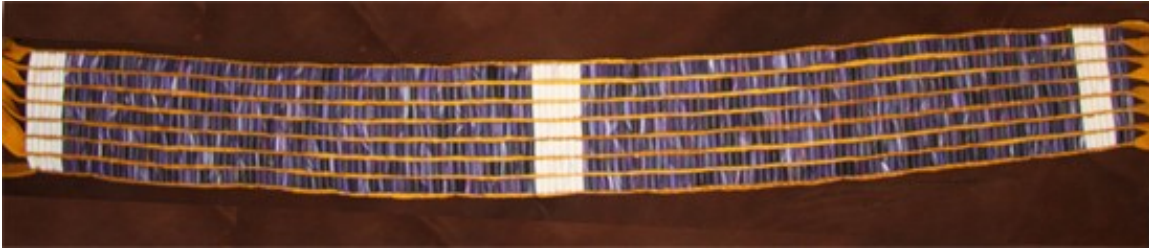
proper Belts to give in Return for Teedyuscung's Peace Belt, a Messenger was sent to Bethlehem, and he returned with five Thousand; upon which the Indian Women were employed to make a Belt of a Fathom long, and sixteen Beads wide; in the Center of which was to be the Figure of a Man, meaning the Governor of Pennsylvania, and on each Side five other Figures, meaning the ten Nations mentioned by Teedyuscung.

Reference:

Koehler, Eileen 2006. Original artwork from a private collection.

Turdo, Mark. Historian and former curator of the Moravian Historical Society. See:
http://www.chicagotribune.com/news/local/all-fi_talksbreakoutnov27,0,873057.story

Detroit Belt



Original Size: Beaded Length: 18.5 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 30.7 inches. Width: 3.25 inches. Total length with fringe: 54.7 inches.
Beads: 163 columns by 7 rows. Total: 1,141 beads.
Materials: Warp: leather. Weft: artificial sinew.

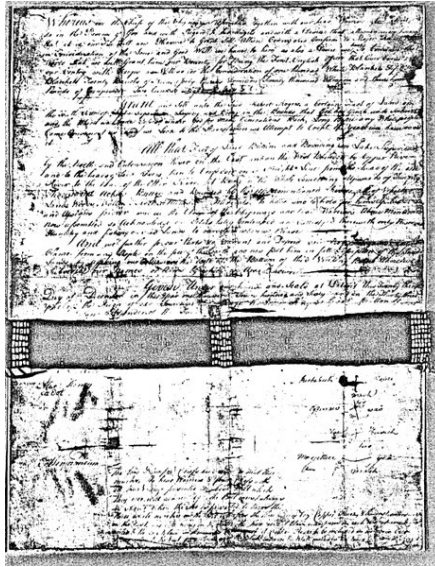
Description:

From: <http://detroithistorical.wordpress.com/tag/native-american/>

"One question we get asked frequently is "what is the oldest artifact in your collection?", though it isn't always easy to come up with an answer. The oldest Detroit-related artifact in the collection is a 250 year-old wampum treaty belt. This wampum belt, made of traditional purple and white shell beads, was the Native American method for recording important events—in this case the transfer of a large piece of land. The belt was attached to a handwritten deed for 2,000 Acres at the west end of Lake Superior to British Army Major Robert Rogers from the Chippewa tribe. The deed was signed at Detroit on December 23, 1760 by Chiefs Ogemavas, Nawkusick, Moyeltice, and Kechicushonce. While the treaty did give ownership of the land to the British, the Chippewa retained hunting and fishing rights.

"According to the deed, "a desire to convince the World that we will grant him our Country with Troop as well as for the Consideration of 100 white blankets, Fifty [illegible] blankets, Twenty barrels of Rum, forty Pounds Vermillion, Twenty thousand wampum and three hundred pounds of Gunpowder, Two hundred of Shot and Ball." The deed was signed less than a month after Rogers had taken over Detroit's Fort Pontchartrain from the French. Rogers had interests in the Upper Peninsula but because of the late season postponed going to Michilimackinac to transfer that post from the French. Roger's possible connection to the land on the west side of Lake Superior occurred when he sent an expedition there while trying to find a water route to the Pacific Ocean. The signed deed was transferred to the Burton Historical Collection, Detroit Public Library, in 1949."

Quote from Adam Lovell, Curator of Collections, Detroit Historical Society, 5401 Woodward Ave, Detroit, MI 48202 (313.297.83.91.



This is an unusual presentation of a wampum belt. The belt is affixed to a deed recording that the Chippewa transferred to Major Robert Rogers about 20,000 acres of land at the west end of Lake Superior. Both belt and deed are the property of the Detroit Historical Society. The transfer took place on December 23, 1760 and the area was bounded by Lake Superior on the north, Intonation River on the east, and the Copper River on the west. See the article by Grenman for more information.

**Burton Historical Collections
Detroit Public Library**

References:

- Grenman, Emerson F. 1962. Three Michigan Wampum Belt. *Michigan Archaeologist Journal*.
 Hill, Rick. 2012. Six Nations. Personal Communications.
 Lovell, Adam. 2012. Detroit Historical Society. Curator of Collections, Detroit Historical Soc., 5401 Woodward Ave., Detroit, MI 48202, 313-297-8391. <http://detroithistorical.wordpress.com/tag/native-american/>

Dish With One Spoon Belt



Reproduction

Original Size: Est. 23.0 inches.
Reproduction: Beaded Length: 28.5 inches. Width: 3.3 inches. Total length with fringe: 52.5 inches.
Beads: 171 columns by 7 rows. Total: 1,197 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

It is the first recorded treaty between the Ojibawa and the Six Nations of the Iroquois confederacy (Mallery, 2006, p. 231).

Gilkison (1928, p. 50) wrote the description given by Chief John Skanawait Buck in 1887:

"all white except for a round purple patch in the centre": "This represents all Indians on the con- tinent. They have entered into one great league and contract that they will be all one and have one heart. The spot in the centre is a dish of beaver, indicating that they will have one dish and what belongs to one will belong to all." Krehbiel also mentioned this belt: "One belt which showed in its middle an oblong figure with a spot in its center, Buck said was the record of a treaty granting hunting and fishing privileges, that is to say, the tribes exchanging the belts agreed to use certain hunting and fishing territory in common. When asked how this was symbolized by the design on the belt, Buck explained that the parallelogram was a dish, the spot in its center a piece of meat" (cited in Beauchamp 1901: 4i6).

In 1690, the Five Nations sent eight wampum belts to the First Nations who gathered for trade at Michilimackinac. The belts were made of shells or beads, and the symbolic images they depicted, like documents, were capable of being 'read.' According to French historian Bacqueville de la Potherie, one of the Iroquois wampum belts proposed a peace treaty by suggesting that the disputants should have "their own bowl, so that they might have but one dish from which to eat and drink," a metaphor for the shared use of the disputed hunting grounds. The offer appears to have been rejected. In 1699, Iroquois hunters were killed near Detroit while hunting beaver, apparently at the hands of Ottawa warriors.

In 1701, over sixteen hundred First People delegates from the Great Lakes region attended a council with the assistance of the French Governor, the Chevalier de Callieres, along with a large delegation from the Five Nations Confederacy. There, proposals put forward the year before by the Iroquois for a “tree of peace” and a “dish with one spoon” were ratified. The Aboriginal perspective of what was agreed to at that time, reflected in oral histories, has appeared in the historical record with remarkable consistency over the last three hundred years.

For the Iroquois and the Ojibwa, the “*dish with one spoon*” marked the end of violent conflict in the hunting grounds north of Lake Ontario (Blair, 1955).

Blair in her article Lament For A First Nation (1955)

By the end of the seventeenth century, the Iroquois, like their enemies, had been weakened by disease and losses in battle. In the winter of 1672-73, Jesuit missionaries observed Iroquois and Mississauga warriors hunting together in the territory of Hudson’s Bay, but elsewhere in Ontario, Iroquois warriors were being attacked by other French-allied Indians known as the ‘Far Indians.’ In 1687, a Cayuga spokesman indicated that the current war with the “far nations” had rendered “*our Bever hunting unfree and dangerous.*” In 1690, the Five Nations sent eight wampum belts to the First Nations who gathered for trade at Michilimackinac. The belts were made of shells or beads, and the symbolic images they depicted, like documents, were capable of being read.”

According to French historian Bacqueville de la Potherie, one of the Iroquois wampum belts proposed a peace treaty by suggesting that the disputants should have “*their own bowl, so that they might have but one dish from which to eat and drink,*” a metaphor for the shared use of the disputed hunting grounds. The offer appears to have been rejected. In 1699, Wfty-Wve Iroquois hunters were killed near Detroit while hunting beaver, apparently at the hands of Ottawa warriors. Following the 1697 Treaty of Ryswick between England and France, King Louis XIV agreed to join with the English monarch in calling on their respective Indian allies to cease “*all acts of hostility*” in the lands north of Lake Ontario. Each King sent a dispatch to his Governor in North America directing each to work with the other and act to “*unite their forces ... in obliging these Indians to remain at peace ... as His Majesty does not doubt but that will be productive of tranquility throughout the whole country.*”

The French King also noted that some of his First Nations allies hoped that a general peace would enable them to cross the otherwise hostile Iroquois homelands and thereby gain access to the lucrative fur markets at Albany, New York. He wrote of the “*desire on the part of some of the French [Indian] allies*” to have this access “*and to share hunting grounds in order to enjoy free movement through Iroquois territory on the north shore rather than continue at war.*”

*Newberry's notes on his drawing is misleading: he noted the belt is 8 rows (wide) where it is clear only 7.

Quote (Bardeau (2011))

This belt has a white field with a symbol of rounded dish in the center of the wampum belt. In 1888, Sganawadih (John Buck) of Six Nations interpreted this belt to mean: *“This represents all the Ögweoweh on the continent. They have entered into the great league and contract that they will all be one and have one heart, what belongs to one will belong to all.”*

Reference:

- Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
- Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. NYS Mus. Bull. 41, pp. 321-480.
- Blair, Peggy J. 1955. Lament For a First Nation: The Williams Treaties of Southern Ontario. University of British Columbia Press, 29pp,.
- Gilkison, Augusta I. Grant. 1928. What Is Wampum? Explained by Chief John Buck. In Thirty-sixth Annual Archaeological Report, Being Part of Appendix to the Report of the Minister of Education, Ontario. Pp. 48-50.
- Mallery, Garrick. 2006. Picture-Writing Of The American Indians. Volume 1 of 2, Kessinger Publishing, 5008pp.
- Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six Nations Iroquois Confederacy on Grand River, Canada. Ethnohistory, Vol. 45, No. 2 (Spring), pp. 219-236.

Donehogawah War Belt



Reproduction

Original Size: Beaded Length: 37.75 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 53.4 inches. Width: 3.75 inches. Total length with fringe: 72.0 inches.
Beads: 164 columns by 7 rows. Total: 1,148 beads.
Materials: Warp: leather. Weft: artificial sinew.

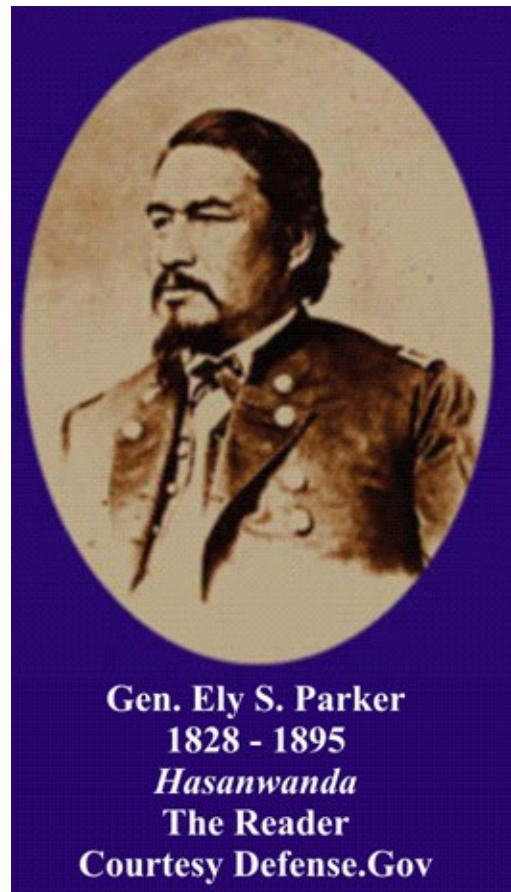
Donehogawah War Belt (full size version above) also known as the General Ely S. Parker Belt. The five hexagons represent the Five Council Fires of the Iroquois Nations. The Three white rows of wampum on the ends signify the three warning that were always given to enemy nations to stop and cease hostile actions.

General Ely S. Parker Belt also known as the Donehogawah Belt - Keeper of the Western Door. The five hexagons represent the Five Council Fires of the Iroquois Nations. The Three white rows of wampum on the ends signify the three warning that were always given to enemy nations to stop and cease hostile actions.

Quote Bardeau (2011)

"At each end are three short white horizontal stripes. This belt was held by Donehogawah, the Doorkeeper of the Western Door. There would be its mate with the Mohawks at the Easter Door. When painted red, this belt represented war and complete extermination or absorption, depending on the decision may the nation(s)."

General Ely S. Parker was the lifetime holder of the Seneca's Keeper of the Western Door Wampum belt."



A History of Wilkes-Barre, Luzerne County, Pennsylvania. Vol. 1 by Oscar Jewell Harvey, Ernest Gray Smith

"...(belt) contains 370 beads in seven rows. There are three rows of five white beads each at the ends of the belts, and five open hexagons of white beads at equal intervals in the body of the belt. These hexagons represent the Five Nations. Some of the beads bear traces of red paint, which is evidence that the belt was once used as a "war belt," and might have been sent to or by the Five Nations. In the latter case the proposal of war was rejected, and the belt was returned. Mr Donaldson (previously mentioned) states that it is claimed that this belt bears "date about 1608, when Champlain joined the Algonkins against the Iroquois."

The belt was for many years prior to the death of Gen. Ely S. Parker ("Donehog aweh") - *"the last watcher of the west door of the Confederacy of the Iroquois."* From his heirs Mrs. Converse (previously mentioned) obtained it for the New York State Museum, and she described it as the *"Five council-fires, or death belt, of the Five Iroquois Nations. It signified death or war against some other nation. It was always held by the keeper of the west door. When it was sent to the east door, the Hudson River, it was held in the council of war of each of the nations-Cayugas, Oneidas, Onondagas, Senecas and Mohawks, till return by the latter, which signal was that the war must begin at once."*

see: <https://archive.org/details/historyofwilkesba01harv> for more information

Reference:

Bardeau, Phyllis Eileen Wms and Jaré Cardinal (eds). 2011. Definitive Seneca: It's In The Word. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 41.

Double Calumet Huron



Reproduction

Original Size:	Beaded Length: 45.5 inches (reported as likely missing 12 inches)
Reproduction:	Beaded Length: 58.0 inches. Width: 4.5 inches. Total length with fringe: 69.0 inches.
Beads:	307 columns by 9 rows. Total: 2,763 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description

Horatio Hale (1897) described this belt as being one of the oldest belts, “*and certainly the most important of among them (belts).*” He referred to it as “*The Double Calumet Treaty Belt*” and that it is “*more than two and a half centuries old.* The belt is 9 beads wide and extends “*over 3 feet and 9 inches long, though it has probably lost about a foot of its original length*” and may have consisted of over 3,000 beads. As noted by Hale the belt is missing about 12 inches and probably is the reason why there are 4 double calumets on one side and 3 on the other. In the center is a “*hearth-shape*” object which Hale called a council-hearth. The interpretation that Hale gives was in accordance with the information given by Chief Mandorong. Chief Mandorong stated that the belt was a “*peace-belt, representing an important treaty or alliance of ancient times.*”

The eight calumets were thought to be totems of the eight Huron Clans: bear, wolf, deer, porcupine, snake, hawk, large tortoise and small tortoise. According to Hale the double calumet “*had a complimentary reference to the title and repute, on which the recipients doubtless prided themselves, of The Tobacco Nation.*”

Recent examination of the Double Calumet Belt agrees with the representation of the eight Huron clans by the pipes. However, the traditional use of a purple wampum background strongly suggests it is a war belt and is represented by eight double-headed tomahawks (not calumets) and the ‘hearth’ icon in the center of the belt could be the symbol of the Wolf Clan.

References:

- Clark, Peter. 1870. *Origin and Traditional History of the Wyandotts*. Hunter, Rose and Co., Toronto.
- Clodd, Edward. 1904. *The Story of the Alphabet*. McClure, Phillips & Co., 209pp.

Hale, Horatio. 1897. *Four Huron Wampum Records: A Study of Aboriginal American History and Mnemonic Symbols*. In The Journal of the Anthropological Institute of Great Britain and Ireland, Vol. 26 (1897), pp. 221-247. Published by: Royal Anthropological Institute of Great Britain and Ireland.

McCord Museum. 690 Sherbrooke Street West, Montreal, CA H3A 1E9.
<http://www.mccord-museum.qc.ca/en/>

Douw-Ten Eyck Condolence Belt



Reproduction

Original Size: Beaded Length: unknown
Reproduction: Beaded Length: 21.0 inches. Width: 3.75 inches. Total length with fringe: 29.0 inches.
Beads: 126 columns by 9 rows. Total: 1,134 beads.
Materials: Warp: cotton. Weft: cotton.

Description:

Wampum belt given to the family of Caty Hoffman by the Six Nations in December 1775.

Reference:

National Museum of American Indian.

Dust (Wing) Fan



Reproduction

Original Size: Beaded Length: 31.0 inches. Width: 14.5 inches.
Reproduction: Beaded Length: 36.0 inches. Width: 22.0 inches. Total length with fringe: 60.0 inches.
Beads: 203 columns by 50 rows. Total: 10,100 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

Also called the Wing, or Dust Fan of Council President.

It is an Onondaga National Belt woven on buckskin thongs and is the widest wampum belt known. The design is composed of a series of ten connecting purple hexagon-shaped figures, on a white background; both of which are edged with a white and a purple line of beads.

Doctor Beauchamp has stated that the pattern and design are quite modern and that *"it seems to represent an alliance, actual or proposed, and to be of the variety termed chain belts."* It has been variously referred to as the "Wing," or *"Dust Fan of the President of the Council"* of the Six Nations; the "Wing Mat" used by the headman to shield him from the dust while presiding at the council; the *"Second Belt used by the Principal Chief of the Six Nations."* A. C. Parker refers to the design as representing "The Ever-growing Tree" which was the symbol of permanence of the Iroquois Confederacy, and says *"It was displayed in confederate councils and was therefore sometimes called the 'Wing of the Chief Royaneh,' It was to protect the council and to keep the eyes of the 50 civil rulers free from dust. It was displayed whenever the League Constitution was recited."*

Reference:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 34.

First White Man Sighting



Reproduction

Original Size: Beaded Length: 28.0 inches. Width: 3.5 inches.
Reproduction: Beaded Length: 39.6 inches. Width: 5.8 inches. Total length with fringe: 62.0 inches.
Beads: 228 columns by 13 rows. Total: 2,964 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description (Clarke)

It is woven on buckskin thongs with a purple background bearing four groups of three white-beaded diagonal lines. It was made by the Iroquois to commemorate "*the first coming of the people with white faces*" (Beauchamp, '01, p. 423). We do not know whether this refers to the first sight of Spaniards, French or Dutch. John Buck, who was an Onondaga chief and once wampum keeper, remarked that diagonal stripes across a belt were symbols of agreement that the tribe giving the belt would help the Six Nations in war. These were props, or supports, for the Long House; the symbol of the Confederacy. In this sense the diagonal lines may be considered to signify the willingness of support to the whites by the Indians.

Quote Bardeau (2011)

This belt relates to the "first sighting of the people with white faces." It is said that the belt records the relationship between the Hodinöhsön:ni' and the first Europeans. It has sets of diagonal lines (representing supports for the longhouse) – two wide lines and a thin line in between. The thin line represents the weakened newcomers to this land who arrived sick, weak and hungry. The two wide lines on either side represent the

Hodinöhsön:ni' agreement to help and support them by teaching them the necessary skills to survive in the new, foreign environment.

Source

- Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. New York State Museum Bulletin No. 41, Vol. 8.
- Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
- Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 21. Onondaga Nation. http://www.onondaganation.org/culture/wpm_palefaces.html
- Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Five Nations Alliance



Reproduction

Original Size: Beaded Length: 16.3 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 26.4 inches. Width: 3.0 inches. Total length with fringe: 37.4 inches.
Beads: 153 columns by 7 rows. Total: 1,071 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

This is a dark purple belt woven on fine buckskin thongs which are double along the edges. It has a series of three open white diamond-shaped figures.

The name given this belt was applied when it contained five diamond-shaped figures. Doctor Beauchamp related ('01, p. 406) that he had seen the remainder of this belt and estimated that it measured 24 inches in length before mutilation. Mrs. Converse thought (Beauchamp, '01, p. 407) that the belt had been divided "according to the old law" for purposes of ransoming some prominent or important captive. She remarked that *"this belt is exceptionally rare and has no duplicate."* A. C. Parker believes that it was *"used to signify the voice of the Confederacy in some international affair"* and that the removal of the two diamond figures from the belt was caused by the dissension of two nations of the Confederacy to some proposal advanced in a council meeting.

Five Nations Alliance Belt. Said to have been in the custody of Mary Jemison (the white captive of the Senecas). Originally had five diamond-shaped figures and possibly divided because of the non-agreement of two nations at a council meeting.

References

- Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. New York State Museum Bulletin No. 41, Vol. 8. p. 406-7, pl. 21, fig. 243.
Clarke, Noah T. 1916. pl. fac. p. 10.
Clarke, Noah T. 1931. The Wampum Belt Collection of the New York State Museum. New York State Museum Bulletin 288 Albany: The University of the State of New York, NYS Mus. Bull. No. 288, Fig. 38.
Parker, A. 1908, pl. 29, fig. 1.

Five Nations War Belt



Reproduction

Original Size: Beaded Length: unknown
Reproduction: Beaded Length: 59.0 inches. Width: 7.0 inches. Total length with fringe: 83.0 inches.
Beads: 339 columns by 15 rows. Total: 5,085 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

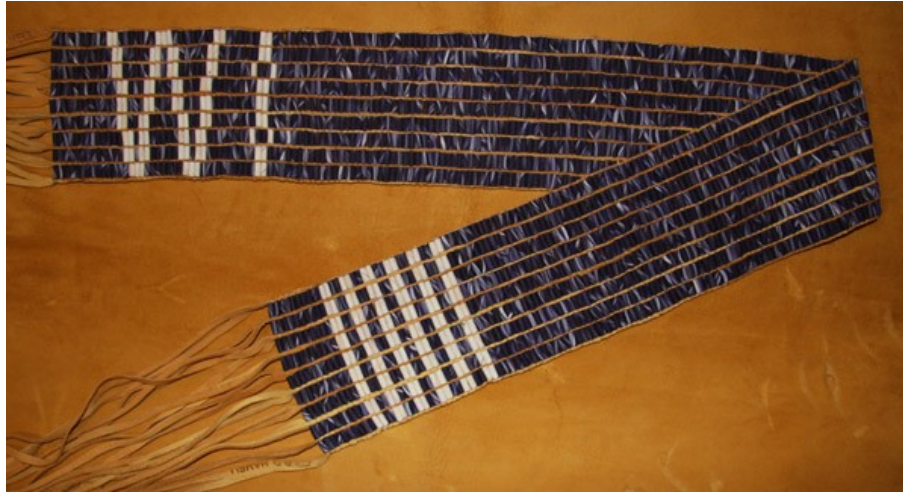
Also called the Red Painted War Belt.

Five Nations War Belt made by Black Hawk (NMAI). Tehanetorens reproduction is short of one pair of diamonds. The difficulty in reproducing this belt was the symmetry of the paired diamonds which is not very clear in the photograph. This could be due to lighting on the original belt giving a 'false' color interpretation of beads. The author selected to make the paired diamonds symmetrical, as did Tehanetorens, and complete the missing end with the same pattern that is on the left with the exception that the 4 sets of paired white bars were inverted.

Reference:

- Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. NYS Mus. Bull. 41, pp. 321-480.
- Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.
- Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six Nations Iroquois Confederacy on Grand River, Canada. Ethnohistory, Vol. 45, No. 2 (Spring), pp. 219-236.

Fort Niagara Siege Belt



Reproduction

Original Size:	Beaded Length: unknown
Reproduction:	Beaded Length: 39.3 inches. Width: 4.1 inches. Total length with fringe: 63.3 inches.
Beads:	245 columns by 9 rows. Total: 2,205 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

Beauchamp described this belt (p. 391) when Johnson held a council in preparation of the siege of Fort Niagara in 1759. The Six Nations presented Johnson with *"a Belt with the Figure of Niagara at the end of it, & Sir William's name worked thereon."* Another report described the falls as illustrated by a several parallel lines. However, the number of lines, how Johnson's name was portrayed and the background color of the belt was not included. It was my decision to make it a purple-fielded belt, representing war and use the initials G.I. for Johnson as other belts have been done. The 'I' initial is the old English 'J'. The author used 6 vertical, parallel columns to represent the falls. The length and width of the belt is arbitrary. The author's conception for the belt design was envisioned by the description by Johnson: (in Becker and Lainey, 2004):

The William Johnson Belt of 1759.

In his section on lettered belts Beauchamp (1901) refers to *"one other belt [that] must have been inspired for the [special] occasion. Preparations for the siege of Fort Niagara were in progress and Johnson held a council. At this [council] the Six Nations presented him [with] 'a Belt with the Figure of Niagara at the end of it, & Sir William's name worked thereon.'" Probably only initials were worked into a design on this belt. The "Figure of Niagara" may refer to an end design such as that commonly found on belts, taking the form of a series of parallel lines. A design such as that could be interpreted as representing the famous falls or even a human namesake.*

Becker and Lainey (2004) suggest there's a *possibility that this belt and the WJ 1756 belt are one and the same must be considered.*

Another reference to this belt was by Timothy Shannon:

"With the fall of Louisbourg, Frontenac, and Duquesne, the pendulum had swung decisively in Britain's favor; and for the Iroquois, that meant it was time for neutrality to give way to alliance. In April 1759, Johnson convened a treaty conference with the Six Nations and several affiliated tribes at Canajoharie. Invoking the Treaty of Easton completed a few months earlier, he hand-delivered to an Onondaga chief the 'Instrument of Release and Surrender' for the 'Lands on the Ohio' that the Penn family had purchased at the Albany Congress. He then threw down a war belt and asked for warriors to join the British in the coming campaign season. a delegation of Senecas accepted the war belt, signaling that the western Iroquois were ready to support the British, and they pressed Johnson to attack the French at Niagara. Johns hosted a grand feast and distributed presents the following day. The Indians reciprocated with a wampum belt 'with the Figure of Niagara at one end of it, and Sir William's name worked thereon (Campbell)."

Reference:

- Becker, Marshall J. and Jonathan Lainey. 2004. Wampum Belts with Initials and/or Dates as Design Elements: A Preliminary Review of One Subcategory of Political Belts. American Indian Culture and Research Journal, Vol. 28, No. 2, pp. 25-45.
- Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. NYS Museum Bulletin No, 41, Vol. 8, 429pp.
- Campbell, Patrick (ed.). Travels in the Interior Inhabited parts of North America in the Years 1791 and 1792. H.H. Langton, Toronto. The Champlain Society.
- Shannon, Timothy J. 2009. Iroquois Diplomacy on the Early America Frontier. Penguin Library. 260 pp.

Fort Niagara Treaty 1764 Belt



Reproduction

Original Size: Beaded Length: unknown, 458 columns. 22 row wide.
Reproduction: Beaded Length: 80.0 inches. Width: 10.0 inches. Total length with fringe: 104.0 inches.
Beads: 458 columns by 22 rows. Total: 10,076 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description (Wikipedia):

The 1764 Treaty of Fort Niagara was signed by Sir William Johnson for The Crown and 24 Nations from the Six Nations, Seneca, Wyandot of Detroit, Menominee, Algonquin, Nipissing, Ojibwa, Mississaugas, and others who were part of the Seven Nations of Canada and the Western Lakes Confederacy. The Treaty was concluded on August 1, 1764. The treaty transferred possession of a narrow four mile strip of land along the Niagara River's western shore. This treaty also detached some of them from Pontiac's Rebellion.

The Royal Proclamation of 1763 established the British definition of Indian Country. On these lands The Crown claimed sovereignty but it also decreed that Indian Country were to be considered the possession of the Aboriginal peoples who lived on these lands. Consequently, in order to transfer ownership of the land to The Crown through the surrendering of the land from the indigenous peoples, the British Crown began formalizing the Treaty of Fort Niagara with the First Nations on July 8, 1764, through this Treaty Council. In protest, the Odawa of Detroit, the Wyandot of Sandusky, and the Lenapé and Shawnee of the Ohio failed to come to the Treaty Council. This treaty created a new Covenant Chain between Britain and the First Nations of the western Great Lakes. During the War of 1812, Nations involved with this treaty allied themselves with the British, as the Nations believed the treaty bound them to the British cause.

The Ontario Archaeological Report of 1901 described this belt:

Figure 25. This belt consists of 22 strings or strands, each string containing 458 beads, or a total of a little more than ten thousand beads (10,076). The human figures, with hands clasped indicate that a treaty is in force. The hexagonal figures doubtless symbolize national council fires. The belt contains the date 1764, woven in two parts "17" and "64"

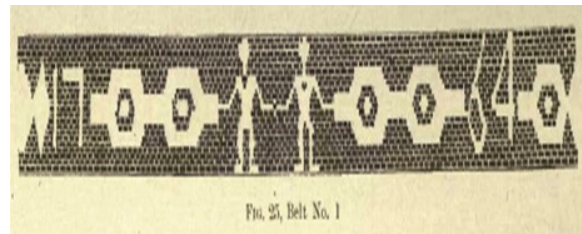
in the wampum beads, like an old-fashioned sampler. Just after the Pontiac war, deputies and warriors from many tribes assembled at Niagara in July, 1764.

Among them was a band of Ottawas from Michiliniackinac, and it was doubtless to these that the belt was then given by Sir Wm. Johnson, whose name was written on the drawing by Mr. Hallen, who had also penciled on the margin of the paper the following particulars of the ends of the belt: *"The leathers are not above from half an inch to two inches long at the beginning, and half an inch to one inch at the ending. There are six branches of beads at the beginning, containing altogether 192 beads. One of the leathers is tied to the belt with a violet or blue ribbond. Number of beads, in each branch, 6 July, 1852; 20, 35, 38, 40, 30, 29; total, 192."*

See the Annual Presents Belt (24 Nations) for additional information.

Author's Note:

Hallen's drawing (1852) of this belt is on the right. Note the horizontal orientation of the beads. This belt was a challenge to make. The original belt had been reported lost in a fire during the turn of the 20th Century. The length and wide of the belt can be estimated by its bead length (458) and bead width (22). Using a graphic program (CorelDraw) the image was enlarged to 11 inches. Therefore, each bead width would be 0.024 inches. The next step was to overlay a grid using the bead width to determine each figure's bead count and the bead spacing between each figure. Once that was completed the bead count was compared to the original belt length. Due to the resolution of the original photocopy of the treaty belt there may be some error in the reconstruction of the images. Secondly, the using on the modern acrylic-clay wampum might have increased the length and width of reproduction from the original. But I feel confident the replica belt a relatively accurate representative of the Niagara Treaty Belt of 1764.



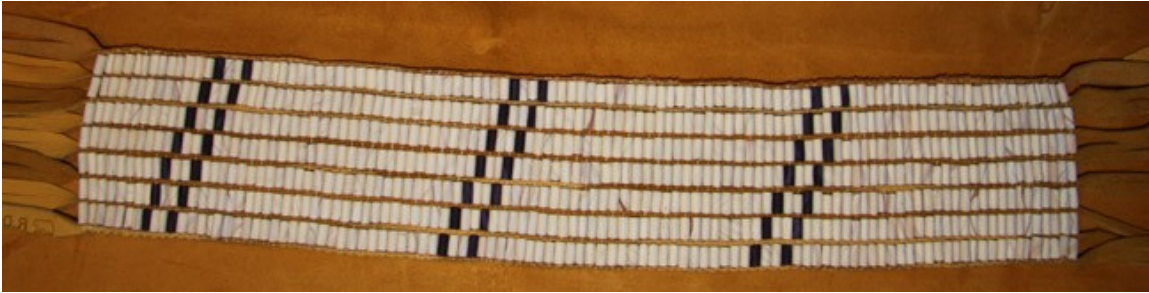
Reference:

Anishinabek Confederacy: <http://oshkimaadziig.org/governing-laws/>

Switzer, Maurice. Director of communications for the Union of Ontario Indians provided the images for the 24 Nations and the Niagara Treaty (1764) belts.

Wikipedia: http://en.wikipedia.org/wiki/Treaty_of_Fort_Niagara

Fort Stanwix Treaty Belt



Reproduction

Original Size: 15.5 inches. Width: 2.0 inches
Reproduction: Beaded Length: 18.3 inches. Width: 2.9 inches. Total length with fringe: 30.3 inches.
Beads: 104 columns by 7 rows. Total: 728 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This belt bears six diagonal purple bars, or braces, arranged in pairs on a white background. White denotes peace and friendship while the diagonal bars are supports to the Long House, the symbol for the Confederacy or the Six Nations. The original is made on buckskin thongs. When the peace treaty between the Six Nations of the Iroquois and the United States was signed on October 22, 1784 at Fort Stanwix (site of Rome, N.Y.) this belt was made and used to record that event. It was once the property of General Peter Gansevoort and was presented to the Museum (NYS) by his granddaughter, Mrs. Abraham Lansing.

Quote Bardeau (2011)

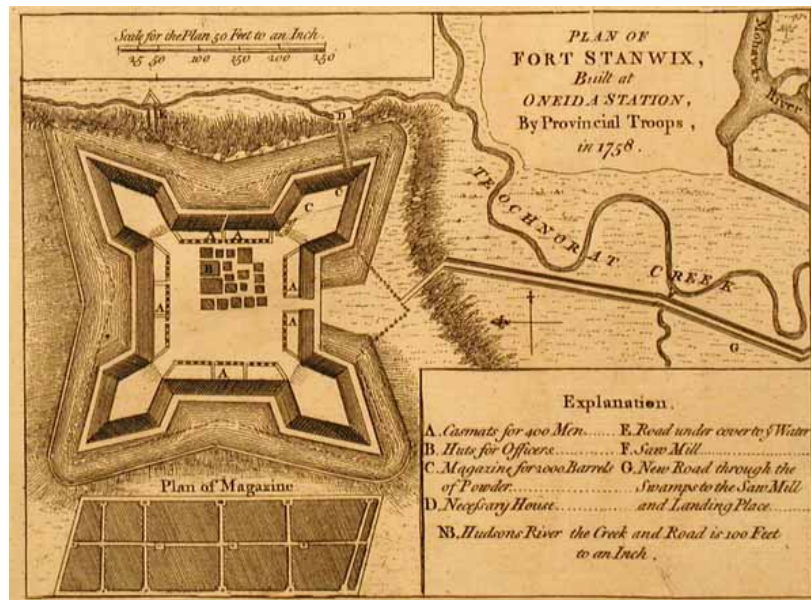
This belt was presented by the Six Nations at the Treaty of Fort Stanwix on October 22, 1784. It shows six diagonal purple bars, and two vertical bars woven on a white background. It is strung with buckskin thongs. This belt recorded the peace between the Hodinöhsön:ni' and obtain a cession of certain Hodinöhsön:ni' territory, as recognized in former treaties. The United States informed New York Governor, George Clinton, that it had appointed two commissioners to negotiate treaties with the Indians. It asked Clinton to provide the necessary armed forces to protect the commissioners during the negotiations. Clinton replied to the commissioners, in part: *"I shall have no objections to your improving this incident to the advantage of the untied States, expecting, however, and positively stipulating that no agreement be entered into with the Indians residing with the jurisdiction of this State, (and with whom only I mean to treat) prejudicial to its rights."*

The choice of Fort Stanwix was made by the Hodinöhsön:ni'. The State Commissioners arrived before the federal delegates and tried to obtain concessions from the nations.

However, the Hodinöhsön:ni' announced that they preferred to deal with the United States. The treaty with New York State concluded on September 10, 1784. In the end, Clinton reminded the Hodinöhsön:ni' that under "ancient rule", none of the nations could cede lands within New York without the state's consent.

The negotiations with the federal government lasted 19 days. The U.S. demanded 4 conditions for peace and protection under the federal government. Included in the agreement was a new demarcation line; all territory west of that line would be ceded to the United States. To lessen the loss, the U.S. gave some "gifts", most notably annuity and a land in Pennsylvania to Cornplanter for the exclusive use of his descendants.

The Fort Stanwix Treaty fostered further disagreements between the people along the Allegheny River (Cornplanter's followers) and those at Buffalo Creek (followers of Framer's brother). Joseph Brant at Grand River began to try to expand the confederacy to include the western nations. Pennsylvania quickly stepped in and purchased newly available land that bordered its boundaries. Finally, the American military expansion into Ohio resulted in constant military conflict for the next 10 years.



Fort Stanwix 1758

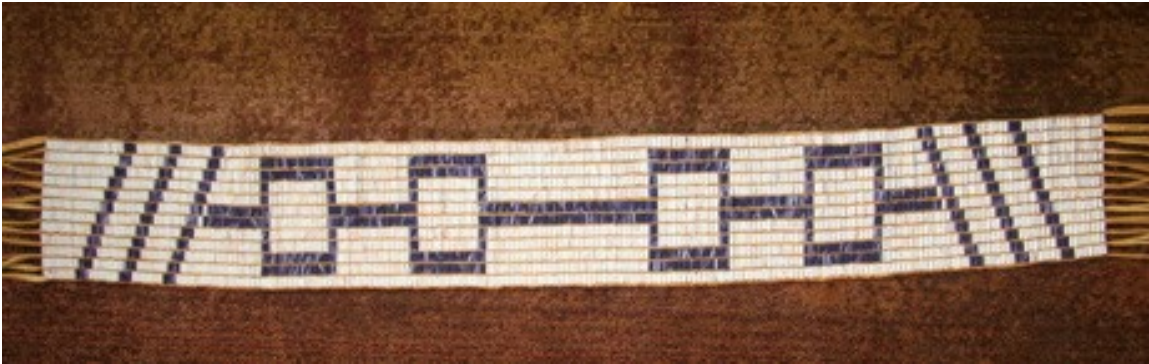
Massachusetts Historical Society - A Set of Plans and Forts in America, 1765

Source:

Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 24.

Four Fort Belt



Reproduction

Original Size: unknown
Reproduction: Beaded Length: 40.53 inches. Width: 5.5 inches. Total length with fringe: 64.5 inches.
Beads: 233 columns by 12 rows. Total: 2,796 beads.
Materials: Warp: leather. Weft: artificial sinew.

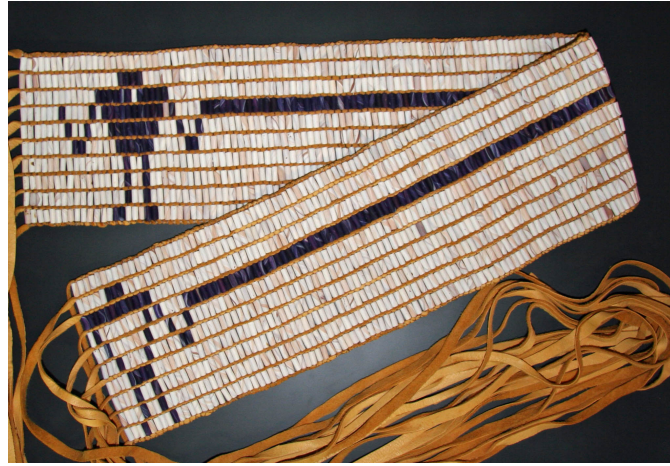
Description:

Belt was described at a white-fielded belt with four squares representing the French forts in Iroquois territory. The purple horizontal line is Perry Ground's interpretation of the pathway connecting the forts. The end extensions of the pathway beyond the end forts is the author's interpretation that the French continued through Iroquois territory. The two sets of diagonal purple lines are Perry's design. The diagonals are often used in Iroquois symbolism representing the Longhouse of the Iroquois.

Reference:

Fort Necessity National Battlefield Park: <http://www.nps.gov/fone/index.htm>.

Friendship Six Nations Belt



Reproduction

Original Size: undetermined
Reproduction: Beaded Length: 40.5 inches. Width: 4.75 inches. Total length with fringe: 64.5 inches.
Beads: 183 columns by 10 rows. Total: 1,890 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description (From Hill, T. 1989):

“Believed to be an invitation belt, inviting the Confederacy Chiefs to a Council at Philadelphia. However, it does not seem probable that an invitation belt would have survived so long. It is possible that the figures could have made reference to a covenant.”

Also called: The Governor Denny Belt and French and Indian War Peace Belt.

Source:

Hill, Rick 1989. Council Fire: A Resource Guide. Woodland Cultural Centre, Brantford, Ontario, Canada.

Ganondagan Belt



Original

Original Size: Beaded Length: 42.0 inches. Width: 9.0 inches. Total length with fringe: 66.0 inches.
Beads: 252 columns by 20 rows. Total: 5,040 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The concept for this belt was in its formative stage in July of 2013. Ganondaman is an artifact found at Ganondagan and has become an iconic symbol for this important Seneca site. Therefore, placed in the center piece in the wampum belt. The paired braces near the ends of the belt are the foundation of the Great Longhouse of the Haudenosaunee. The dates: 1670-1687 represent the settlement duration of Ganondagan (Ganondagan) ending with the destruction of the village by The Marquis de Denonville on July 13th, 1687.

Some believe La Sale visited Ganondagan in 1669. What follows is a quote for Parkman (1869):

"Thirty-five days after leaving La Chine, they reached Irondequoit Bay, on the south side of the lake. Here they were met by a number of Seneca Indians, who professed friendship and invited them to their villages, fifteen or twenty miles distant. As this was on their way to the upper waters of the Ohio, and as they hoped to find guides at the villages to conduct them, they accepted the invitation. Dollier, with most of the men, remained to guard the canoes; while La Salle, with Galinée and eight other Frenchmen, accompanied by a troop of Indians, set out on the morning of the twelfth, and reached the principal village before evening. It stood on a hill, in the midst of a clearing nearly two leagues in compass. A rude stockade surrounded it; and as the visitors drew near they saw a band of old men seated on the grass, waiting to receive them. "

Barber (1961) suggested "Fort Hill might have been the site of the "small village" mentioned during La Salle's visit to the large village half a league distant from it in 1669. Fort Hill was fortified and stocked with corn when the French invaded in 1687. There are two springs at the base of the hill: one on the east side and one on the southwest side. E.G. Squier traced the outline of the fortification in 1849. The trench was observed to be

4 feet deep in 1876; Coates in 1893 recorded observing the charred posts. Few artifacts have been found on Fort Hill, although the Rochester Museum of Arts and Sciences has an iron axe said to have been found there in 1861. Early in the 20th century excavations on the level summit outside the northern line of the fortification revealed trade artifacts and a child's skull. In 1960 and 1961 excavations at the southern base of the hill produced nothing.

References:

- Barber, Daniel MK. 1961. Fort Hill at Victor, New York. Fourth Report Lewis Henry Morgan Chapter Study Group, Rochester Museum of Arts and Sciences, Rochester, NY, April, 4pp.
- Parkman, Francis.. 1869. La Salle and the Discovery of the Great West. France and England in North America. Little, Brown and Co. (1897), 524pp.

Ganondagan Official Wampum Belt



Original

Original Size: Beaded Length: 43.5 inches. Width: 9.0 inches. Total length with fringe: 67.5 inches.
Beads: 252 columns by 20 rows. Total: 5,040 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This belt was made to commemorate the opening of the Seneca Art and Cultural Center at Ganondagan's State Historic Site on October 24, 2015.

Indian Country Today

It took 30 years and cost 5 million, but on October 24 the Seneca Art & Culture Center became a reality.

"This is a dream come true! We've already seen what it can do," Ganondagan State Historic Site Manager G. Peter Jemison (Heron Clan/Seneca) said of the center during his Thanksgiving Address on the day of the opening. What it can do is bring people together, as evidenced by that day. Those gathered around were from a number of nations, as well as members from the local Victor, New York community.

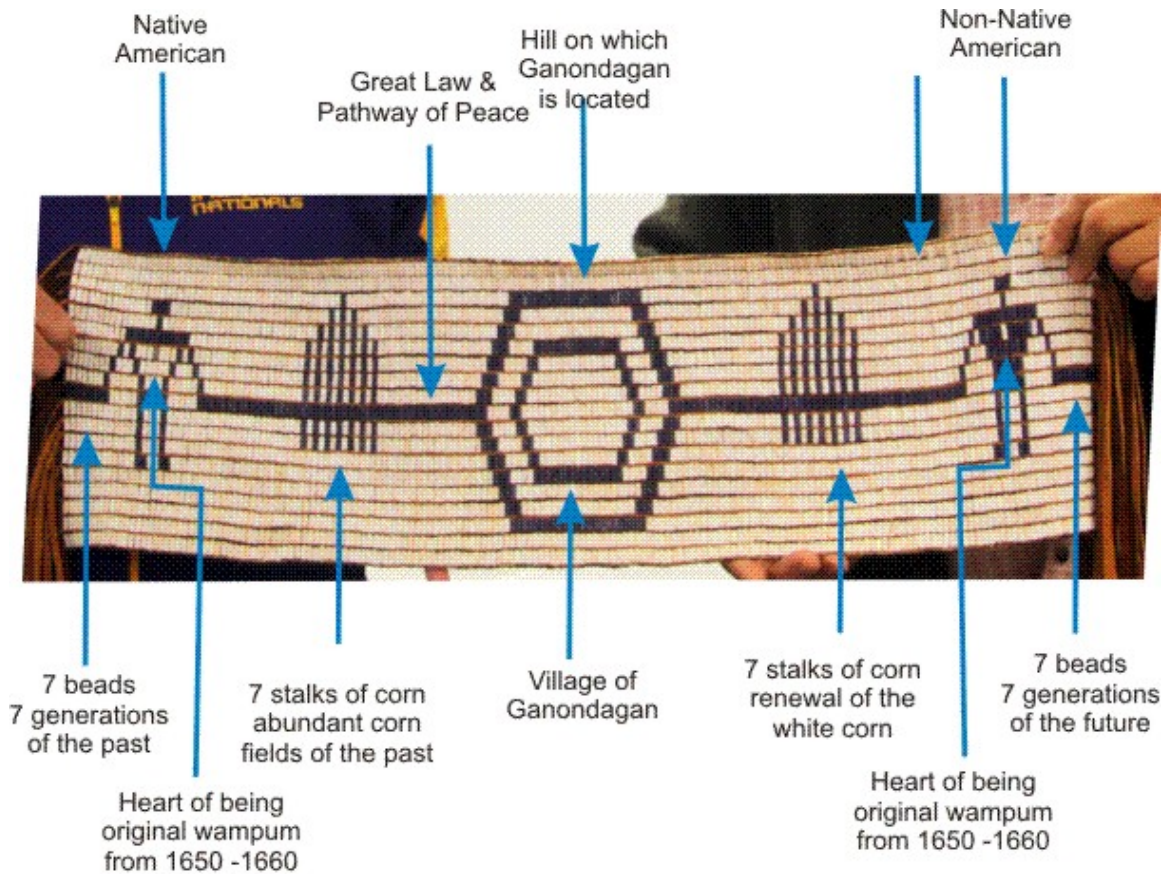
Those attendees stood on what was once a large 17th-century Seneca town, with up to 150 longhouses and 4,500 residents. Over the last 30 years, the work to preserve the site has been tremendous.

"You're on a historic site, you're on a site that was a major Seneca town, so this is where people actually lived and carried out their lives," Jemison explained. "In the beginning it was just an abandoned farm," he said of when the preservation process began. The first step was interpretive signage, then came a documentary telling the story about the site called "House of Peace," then came the Friends of Ganondagan organization, which as a nonprofit could accept donations. The Bark Longhouse was dedicated on the site in 1998. Then the idea came to have a building that would have exhibits and classrooms. That idea has become a reality, and it opened to the public on October 24 with storytelling, exhibit

tours, basket making demonstrations, Iroquois social dancing, and a showing of the Iroquois Creation Story.

Read more at <http://indiancountrytodaymedianetwork.com/2015/10/27/dream-come-true-seneca-art-culture-center-opens-ganondagan-162235>

Mike Galban, historian and site conservator, was instrumental with Richard Hamell to choose the imagery which would represent Ganondagan in the 17th century and in the 21st century. Below is the key to the figures in the Ganondagan Belt.



Ganondagan Wampum Belt

Concept Design: Rich Hamell and Mike Galban
November 2015

GR Covenant Chain Belt



Hypothetical Reproduction (Hamell, R. D. July 29, 2014)

Original Size: undetermined
Reproduction: Beaded Length: 85.0 inches. Width: 9.5 inches. Total length with fringe: 109.0 inches.
Beads: 488 columns by 21 rows. Total: 10,248 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

In the Johnson Papers (1764-1765: vol. X, p. 845), *the British Indian Agent Sir William Johnson, noted a very a large wampum "whereon was wrought in white wampum the figures of the Six Nations towards one End, the figure of Nine Men to represent the Nine Governments who Assembled at Albany in ye Year 1754, the time when Said Belt was delivered to them, between both was a Heart Signifying their Union and friendship then Settled between them - at the Top were the letters GR (King George) made of White Wampum, & under that the full length of the belt was a white line, which they were told was a long board to Serve as a Pillow, whereon their & our Heads were to rest."* The reproduction belt shown above is based on this description. The original belt has been lost to time.

Reference:

Anderson, Fred. 2005. War That Made America. Penguin Books, 320pp.
Johnson's Papers. 1738-1808. 13 volumes. New York State Library Manuscripts and Special Collections. March 2007.

Great Peace of 1701



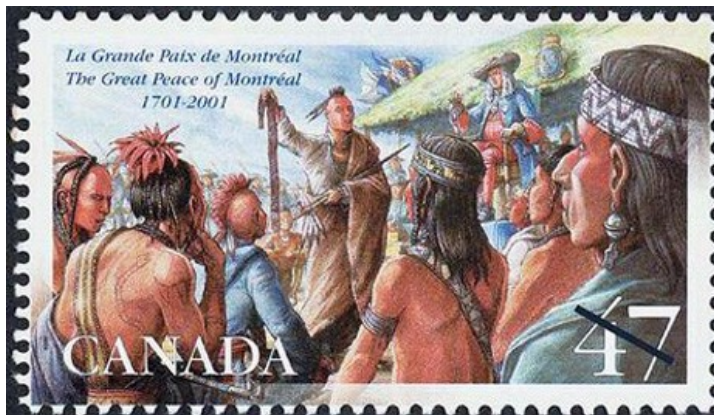
Reproductions

Original Size:	undetermined
Reproduction:	Beaded Length: 48.0 inches. Width: 4.2 inches. Total length with fringe: 72.0 inches.
Beads:	295 columns by 9 rows. Total: 2,655 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

"Planting the Tree of Peace on the highest mountain in the land is a way of making general peace." Bacqueville de La Potherie

TERMS OF THE TREATY



The peace treaty signed in Montreal on August 4, 1701, hinged on the following four points:

1. The signatory nations agreed not to make war on each other and agreed to symbolically bury their weapons.
2. The signatory nations considered each other allies or at least friends.
3. The signatory nations agreed that they would all have free access to the hunting grounds north of Lake Ontario and west of Detroit.
4. The signatory nations agreed to recognize Governor Calliere as the mediator in any disputes among them.

Huge conferences such as the one in Montreal in 1701 were a public face of diplomacy in North America. Such flamboyant occasions have captured historians' interest, overshadowing equally crucial clandestine maneuvering.

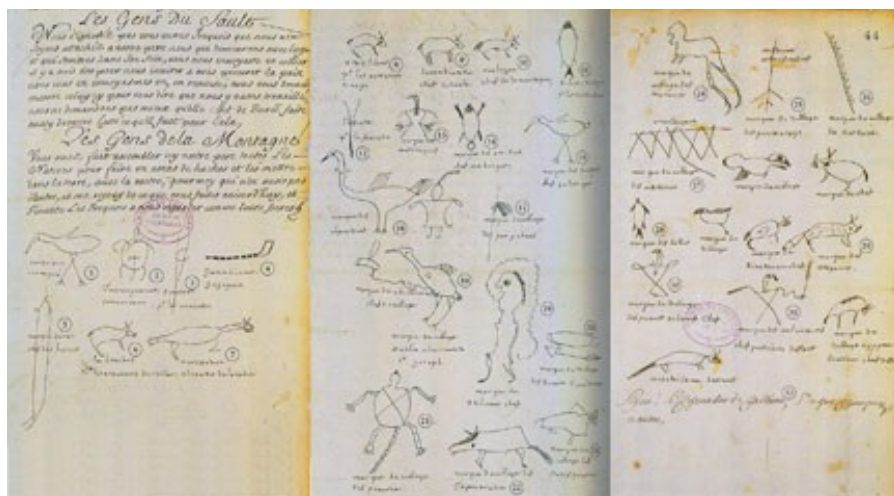
Disinformation, propaganda, spying, attempts at bribery and secret negotiations were just as essential a part of North American diplomacy as official meetings.

The French naturally wanted to prevent their system of alliances from breaking down as a result of official or under-the-table diplomatic maneuvering by the Iroquois or their English allies, and so did not hesitate to circulate false rumors among their allies or enemies.

Thus, not long after the French-Iroquois peace treaty of 1667, the French authorities announced to the Iroquois that the Ottawas were preparing to attack their villages. An anonymous account of Governor Remy de Courcelle's voyage as far as Lake Ontario, in 1670, noted that the Iroquois "believed this so thoroughly that they imagined the Ottawas, weapons in hand, coming to rip their throats out even in their own homes."

By spreading this false rumor the French were aiming to disrupt the closer trading ties growing between the Ottawas and the Iroquois. This kind of disinformation, as old as diplomacy itself, was by no means an exclusively European trick. Natives were equally skilled in this technique. Member of the Five Nations used themes that they knew would gain the attention of the French and their Native allies.

The Great Peace Treaty



Reference:

Montreal Museum of Archaeology and History

Great White Belt



Reproduction

Original Size:	Undetermined
Reproduction:	Beaded Length: 34.0 inches. Width: 7.25 inches.
Beads:	198 columns by 17 rows. Total: 3,136 beads. Top and bottom rows are light purple beads sown horizontally along the edge.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

Said to be the great white wampum belt Skanotakenrata'ko'wa given by Deganawida, co-founder with Hiawatha of the Iroquois League, at the time of its formation in the sixteenth century. When the Onondagas were attacked by the French and Caughnawagas, they lost some of their belts of which this was one and since then the Caughnawagas have refused to surrender them to the Onondagas.

Rick Hill of the Six Nations (Ontario, Canada) had stated: *"Many would argue that the date of the Confederacy is much older. It is fair to say that the Haudenosaunee believe that the original of this belt was made about 1,000 years ago,. You should also mention that we do not know how long the original was, and it may have been quite large, but was cut in half, as well as, a 'figure' removed. This took place sometime after the Revolutionary War."* (Personal Communication).

Mr. Hill noted that the artist, Rufus Grider, when he painted the belt that half of the belt went to Grand River. This is the half that is shown in the photograph above than in DC in 1871 by Hale. There is no information where the other half has gone. Original belt was housed by the National Museum of the American Indian, Cat.#175206.000.

Reference:

National Museum of the American Indian.

Rick Hill. Seneca Six Nations, Brantford Reserve, Ontario, Canada

Great White Mat

(White Thistle Belt)



Reproduction

Original Size: undetermined
Reproduction: Beaded Length: 36.0 inches. Width: 28.0 inches. Total length with fringe: 60.0 inches.
Beads: 205 columns by 50 rows. Total: 10,250 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

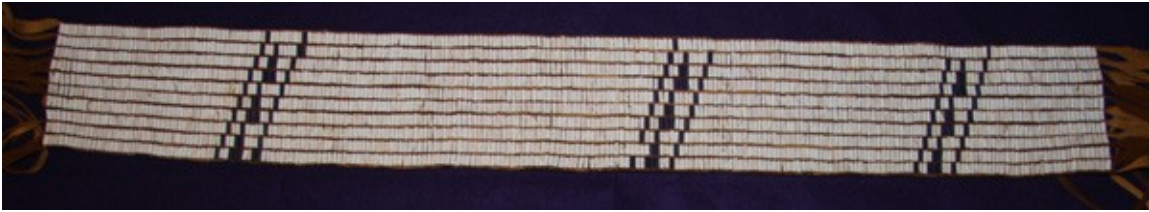
Original size is unknown. No images of this belt (mat) is known. The following is from The Constitution of the Iroquois Nations, the Great Binding Law known as Gayanashagowa (Article 62):

"When the Confederate Council of the Five Nations declares for a reading of the belts of shell calling to mind these laws, they shall provide for the reader a specially made mat woven of the fibers of wild hemp. The mat shall not be used again, for such formality is called the honoring of the importance of the law."

Reference:

<http://www.indigenouspeople.net/iroqcon.htm>

Greenville Treaty 1795



Reproduction

Original Size:	Beaded Length: 29.0 inches. Width: 3.0 inches (est)
Reproduction:	Beaded Length: 37.5 inches. Width: 4.5 inches. Total length with fringe: 61.5 inches.
Beads:	246 columns by 10 rows. Total: 2,460 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

(Information from: U.S.-History.com)

The immediate threat of warfare between the white settlers and the native inhabitants of the Ohio Country had been reduced by Anthony Wayne's victory at the Battle of Fallen Timbers in August 1794. A year later, the former contending forces gathered at Greenville (today in western Ohio) to sign a peace agreement. Wayne represented the federal government and expressed his hope that the treaty would last "*as long as the woods grow and the waters run.*"

The natives were less enthusiastic, regarding the agreement as a forced treaty. They had little choice because of the whites' advantages in arms and numbers. Tribes represented included the Miami, Chippewa, Wyandot, Shawnee, Pottawatomie, Kickapoo, Delaware, Wea, Piankashaw, Kaskaskia and Eel River.

Terms of the Treaty of Greenville included:

1. The tribes agreed to surrender their claims to lands in the southeastern portion of the Northwest Territory (mostly present-day southern and eastern Ohio).
2. The tribes also gave up additional defined areas that were used by the whites as portages and fort locations. This category included Fort Detroit and the site of the future town of Chicago on Lake Michigan
3. The United States government agreed to make an immediate payment of to \$20,000 in goods to the tribes, as well as annual payments of \$9,500 in goods to be divided among specified tribes.
4. The tribes retained the right to hunt throughout the area.

The Native Americans scrupulously abided by the terms of the treaty; American settlers did not. New white settlements outside of the treaty area were established almost

immediately. Resistance would emerge in the early years of the next century in lands slightly farther west under the auspices of Tecumseh and his brother, The Prophet.

Hal Sherman stated: The Time Line Magazine from the Ohio Historical Society had a photo of a belt that was giving to General Anthony Wayne at the negotiations. The design may represent the Three Fires of the Ojibwa, Ottawa, and Potawatomie.

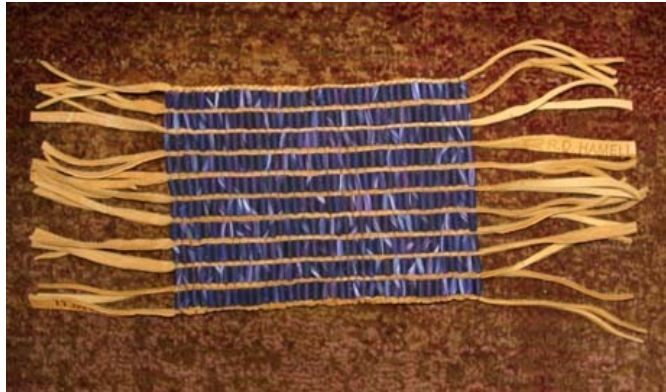
From Fort Meigs Museum

Greenville treaty wampum belt OHC #H50297: date of origin: 1795. Composition: buckskin belt adorned with ten rows of white and black wampum arranged in a diagonal stripe pattern. Significance: This is a wampum belt given by Miami Chief Little Turtle to United States General Anthony Wayne on the occasion of the Treaty of Greenville. Wampum is made from a shellfish found only in the North Atlantic. It was used to adorn items of religious or political importance. The patterns formed by the shells can even encode messages. Wampum belts were often sent by couriers as a message of war or peace among the tribes. They were often exchanged at treaty negotiations to solemnize the agreements. The Treaty of Greenville established a firm border for the future State of Ohio, while preserving a corner of the state for Indian use. It ended a period of warfare that had lasted for ten years and laid the foundation for white settlement in the Midwestern states. General Wayne died in 1796 at Erie, Pennsylvania. Little Turtle passed away near Fort Wayne Indiana, only four days before the War of 1812 was declared.

Reference:

Courtesy of the Ohio Historical Society. <http://www.shawnee-bluejacket.com/Gallery.htm>
Fort Meigs Museum. <http://www.fortmeigs.org/museum/>
U.S.-History.com. Treaty of Greenville. <http://www.u-s-history.com/pages/h1016.html>

Gyantwaka Treaty Belt



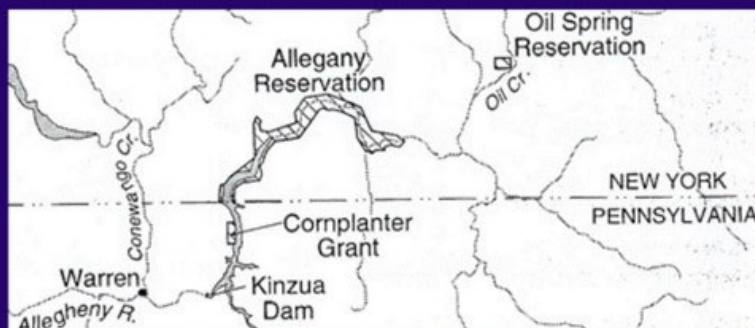
Reproduction

Original Size: Beaded Length: 5.25 inches. Width: 2.75 inches.
Reproduction: Beaded Length: 6.5 inches. Width: 5.0 inches. Total length with fringe: 13.0 inches.
Beads: 38 columns by 10 rows. Total: 380 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

A short fragment made on buckskin thongs and woven solely in purple beads. This is a portion of the belt given to the civil chief, Cornplanter (Gyantwaka) when the treaty of the Cornplanter Reservation was consummated. At the time of Cornplanter's death in 1836, the belt was divided among his heirs and these portions have been broken up into burial and council strings and variously scattered. Mrs. Converse said of it: *"This remnant has never been separated from the treaty, and is a record of the history of the Five Nations. Cornplanter's name and mark head the list of the chiefs who signed, and the treaty and belt were given to him to preserve for his people."*

This belt documents the land grant of 1500 acres in northern Pennsylvania given to Cornplanter in 1791.



Quote Bardeau (2011)
It represents the treaty belt given to Cornplanter as a record of the land reserved for him in Pennsylvania. At the time of his death in 1836 the

belt was divided amongst his heirs and these portions have been broken up into burial and council strings.

In 1899, Harriet Converse acquired this fragment, saying: “*this remnant has never been separated from the treaty, and is a record of the history of the Five nations (sic).*”

Cornplanter's name and mark head of the list of Chiefs who signed the treaty, and the belt was given to him to preserve for his people.

References.

Beauchamp, '01, p. 407-8, pl. 21, fig. 245; Clarke, '16, pl. fac. p.10; Parker, '08, pl. 29, fig. 2. Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 39.

Hiawatha Belt



Reproduction

Original Size: Beaded Length: 21.5 inches. Width: 10.5 inches.
Reproduction: Beaded Length: 31.25 inches. Width: 17.25 inches. Total length with fringe: 55.0 inches.
Beads: 192 columns by 38 rows. Total: 7,296 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This is in the form of a beaded mat on which a symbolic design in white beads has been worked in along its length, consisting of two hollow squares on either side of a figure of a heart (tree?), which occupies the center.

It is one of the most important and valuable Iroquoian wampum belts in existence and is considered the original record of the formation of the Iroquois League when representatives sat at the great council to ratify the union of the Five Nations. The exact age of this belt is unknown, but General Carrington has said that (Beauchamp, '01, p. 411) it is *"the official memorial of the organization of the Iroquois Confederacy, relating back to the middle of the 16th century."* It is referred to (New York State Supreme Court, '00, p. 59) as a *"belt of dark wampum beads representing the Confederation organization of the Five Nations under Hiawatha."* General John S. Clark, a witness for the plaintiffs in the Thacher case, is quoted as saying (New York State Supreme Court, '00, p. 59) *"That it was made at the formation of the League representing the Five Nations united together by white lines through the central part of the Nations."* The "reading" of this belt was made by Daniel and Thomas La Forte at Onondaga Castle, July 19 and August 1, 1898, as follows: (Beauchamp '01, p. 420) *"One heart of the Five Nations -that if any hurt of any one animal would pierce that heart then they would all feel it-all of the Five Nations. This was in Hiawatha's belt. That they are a united people. This is the original Hiawatha belt-a record of the first agreement to take the League."*

Under section 60 of the original Iroquois Code (Emblematical Union Compact) of the Great Binding Law, (Parker, '16, p. 47) reference is made to the interpretation of the designs on this belt:

The first of the squares on the left represents the Mohawk Nation and its territory; the second square on the left and the one near the heart, represents the Oneida Nation and its territory; the white heart in the middle represents the Onondaga Nation and its territory; and also means that the heart of the Five Nations is single in its loyalty to the Great Peace, that the Great Peace is lodged in the-heart (meaning the Onondaga Confederate Lords), and that the Council Fire is to bum there for the Five Nations, and further, it means that the authority is given to advance the cause of peace whereby hostile nations out of the Confederacy shall cease warfare; the white square to the right of the heart represents the Cayuga Nation and its territory and the fourth and last square represents the Seneca Nation and its territory.

White shall here symbolize that no evil or jealous thoughts shall creep into the minds of the lords while in council under the Great Peace. White the emblem of peace, love, charity and equity surrounds and guards the Five Nations.

In reversing the belt, the figure of the "heart" in the center assumes the appearance of a tree and at the same time brings the geographical position of the Five Nations in the correct order on the belt. A figure of a tree might well represent the Onondaga Nation as the Onondagas were designated to keep the Council Fire and it was under the Great Tree of Light that the nations met in council.

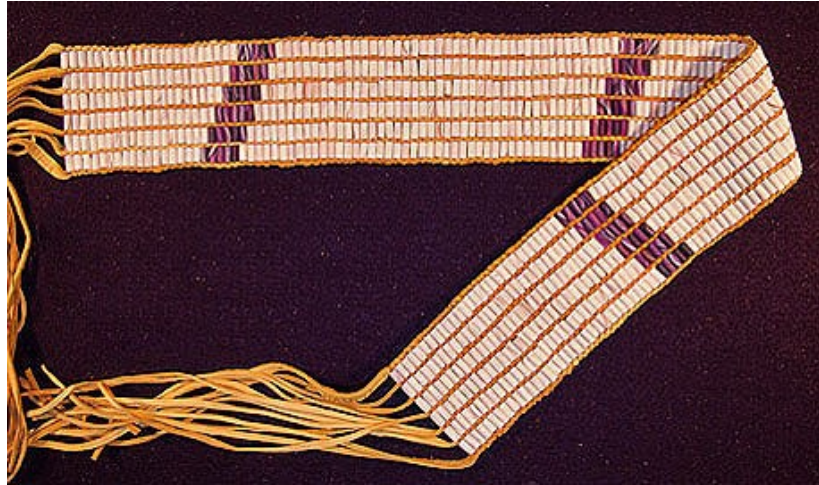
Quote Bardeau (2011)

This belt records the formation of the Hodinöhsön:ni'. It is one of the founding belts of the Great Law of Peace. The center represents the Onondaga Nation as the Keepers of the Central Fire of governance and the heart of the League's unity as well as the tree symbolizing the Great Peace. On each side are the other united nations: Mohawk and Oneida on the east (the Mohawks being the Keepers of the Eastern Door); and the Cayuga and Seneca on the west (the Senecas being the Keepers of the Western Door).

Reference:

Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 19,

Hospitality



Reproduction

Original Size: Beaded Length: 22.8 inches. Width: 2.0 inches.
Reproduction: Beaded Length: 26.5 inches. Width: 2.75 inches. Total length with fringe: 50.0 inches.
Beads: 150 columns by 6 rows. Total: 900 beads.
Materials: Warp: leather. Weft: artificial sinew.

Also known as the Welcome Belt (Mohawk-Canadian).

Description:

Also known as the Welcome Belt (Mohawk-Canadian)

This is a Canadian Mohawk belt made on thread and buckskin thongs. It has three diagonal purple beaded bars, or "braces," distributed equidistantly over its white beaded background. The central portion has been partly mutilated. The "braces" infer an extension of friendship by the presiding officer to visiting Light that the nations met in council.

Source:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 43.
Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Hudson Bay Belt



Reproduction

Original Size: undetermined
Reproduction: Beaded Length: 21.4 inches. Width: 5.75 inches. Total length with fringe: 42.4 inches.
Beads: 129 columns by 9 rows. Total: 1,677 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Tehanetorens described it as an unknown belt (p.126). Norman Hill of the Tonawanda Reservation identified it as the Hudson Bay Belt.

Chief Clinton Rickard (1973) in his book had also named the belt as the Hudson Bay Belt with three figures holding hands in friendship. It symbolized the trust of the White man and Hudson Bay Company with the Indians by allowing a trading post in their territory. The cross of the "new" Whiteman's religion is set at a distance signifying that the Indians *"did not immediately accept this new religion because they did not know if it would do good to their people. They said they would just watch this religion for a while and see what it was like."*

Jonathan Lainey (2011) stated the Hudson Bay Belt is "currently in Maniwaki in the hands of William Cammanda." Lainey supports Einhorn's (1974) interpretation that the "belt concerned Kanesatake, BEFORE (Lainey's emphasis) the Algonquins moved north to Kitigan Zibi (Maniwaki) in the 1850's. The three people holding hands would be in this case the Mohawk, the Algonquins and the Nepissing, the three Aboriginal peoples that used to leave in Kanesatake. The cross ("T") is the Church.

Reference:

Einhorn, Arthur. 1974. Iroquois-Algonquin Wampum Exchanges and Preservation in the 20th Century: a Case for in-situ Preservation. *Man in the Northeast*, 7, (Spring 1974) : 71-86.

- Hill, Norman. 2008. Personal Communications. Tonawanda Reservation, NY.
- Lainey, Jonathan C. 2011. Personal Communications. Aboriginal Archives, Gatineau, Quebec. K1A ON4
- Laramée, Dianne. <http://www.diannelaramée.ca/solstice2006.htm>
- Rickard, Chief Clinton. 1973. *Fighting Tuscarora: the autobiography of Chief Clinton Rickard*. Syracuse University Press, 182 pp.
- Tehanetorens. 1999. *Wampum Belts of the Iroquois*. Book Publishing Company, Summertown, TN.

Huron Alliance



Reproduction

Original Size: Beaded Length: 31.5 inches. Width: 3.5 inches.
Reproduction: Beaded Length: 40.6 inches. Width: 4.5 inches. Total length with fringe: 62.5 inches.
Beads: 236 columns by 10 rows. Total: 2,360 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

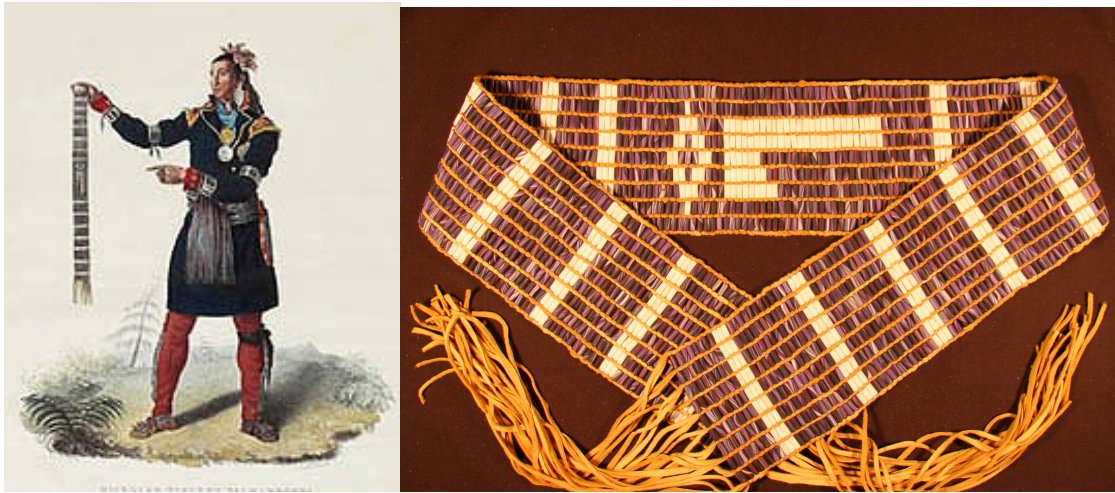
A perfect white belt woven on buckskin thongs. There are three diagonal purple bars distributed along the length. Each bar consists of three hollow purple squares placed corner to corner.

Chief John Buck, Skan-a-wah-ti, who was wampum keeper of the Grand River Reservation (Ontario, Canada) when Mrs. Converse purchased this belt for the Museum, related that it had originally belonged to the Seneca Nation and since the American Revolution it had been removed to Canada. Mrs. Converse believed *"this belt may have been an affiliation between the Huron and some of their neighbors, the Wyandots, Quatoghies, Neuters, Ka-kwas or others."* In 1650 the Hurons were overthrown by the Iroquois, and on this account it was at one time thought that these diagonal bars or "braces" may have referred to some such alliance previous to that date, but Doctor 'Beauchamp points to the fact that the Hurons seldom employed treaty belts at that time, and says *"the belt, if Huron, may be assigned to their later days."*

Source:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 31.

Huron – Wendat (1701)



Nicholas Vincent Tsawenhohi Edward Chatfield 1825, 19th century M20855 ©
McCord Museum Painting on left. Reproduction belt on right.

Original Size: Beaded Length: 47.2 inches. Width: 2.8 inches.
Reproduction: Beaded Length: 44.5 inches. Width: 4.25 inches. Total length with
fringe: 66.3 inches.
Beads: 252 columns by 9 rows. Total: 2,268 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

Oral tradition says that this belt depicts a clause in the great treaty that ended the French and Iroquois wars in 1701 [© McCord Museum, McGill University].

St Regis-Caughnawaga (below left), Mohawk Wolf Belt (below right), and this belt have been associated with the Great Peace Council held at Kahnawake in Montreal ending the French and Indian War ca 1760. (Bonaparte, 2012).



The belt resides in their collection Cat. # M20401. Date: 1755-1760. "In the early 17th century, the Hurons (who called themselves Wendats, or "island dwellers") lived in the Great Lakes region. There they formed a nation comprising 20 to 25 villages, where they practised farming, hunting and fishing. Located at a crossroads of trade routes, the Wendats became indispensable middlemen in the fur trade and the main suppliers to the

French. Their strategic position was coveted by other Iroquois groups. Over more than 10 years the Iroquois, supported by the Dutch, tried to disrupt trade and expand their fur supply sources. Finally defeated in 1650, the Huron-Wendat dispersed. One group took refuge at Québec City, and in 1697 it at last settled on what would become Old Wendake.

Oral tradition suggest this belt represents a clause in the great treaty which ended the French and Iroquois wars in 1701 (McCord).

The Historic Sites and Monuments Board of Canada has also recognized other contributions of this Wendat community to Canada's history. In 1999, it designated Old Wendake a historic district, and in 2000 it designated Grand Chief Ignace-Nicolas Vincent Tsawenhohi (1769–1844) a person of national historic importance. Serving as Grand Chief from 1811 to 1844, Tsawenhohi ("*he who sees clearly*") was a respected politician and a renowned diplomat who asserted the territorial rights of his nation. He was appreciated for his deeds as well as his knowledge of Aboriginal law, customs and tradition. His legacy to his community was a strong sense of pride."

Source:

Boneaparte, Darren. 2012. Personal Communications. Also see WampumChronicles:
McCord Museum: <http://www.mccord-museum.qc.ca/en/http://www.wampumchronicles.com/>

Huron Four Warrior Belt



Reproduction

Original Size: Beaded Length: 26.0 inches. Width: 5.5 inches.
Reproduction: Beaded Length: 40.5 inches. Width: 7.8 inches. Total length with fringe: 64.5 inches.
Beads: 234 columns by 17 rows. Total: 3,978 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Huron or Iroquois Belt. 17th or 18th century. Thongs and vegetable fiber cords. Length 84 (cm?). Museum of Paris.

Belt probably signifies a war alliance and had been attributed as a 17th Century "Four Nations of the Hurons". Others have attributed its association with the first French and Huron contacts (Vitart-Fardoulis, 1983, pp. 145-146) although no documentation has been found to substantiate this claim. A similar belt is depicted in a 1688 engraving of the Cabinet of Curiosities of the Abbaye de Ste-Genevieve in Paris. It has also been attributed to the Four Nations of Hurons alliance with Champlain (1611).

"It has long been believed original Huron and in relation to the four tribes Huron early seventeenth century. However, based on considerations stylistic, it would be most likely a belt from the Western Great Lakes region, and might be related to the four "clans" ottawa. [...] eighteenth Century".

C. F. Feest, eds. First Nations, Royal Collection ..., op. cit., 18, 73. In an article published in the American Indian Art Magazine, Feest nuance by saying: *"the belt is More Likely to Be of Algonquian (Perhaps Ottawa) manufacture and WAS Probably Made In The Eighteenth Century "*; C. F. Feest, "First Nations - Royal Collections, " loc. cit., 52. Of the four clans Outaouais, see Johanna E. Feest and Christina F. Feest, "Ottawa", in William C. Sturtevant, eds. Handbook of North American Indians, vol. 15; Bruce G. Trigger, ed., Northeast (Washington, DC, Smithsonian Institution, 1978), 772-786. Ruth Phillips had already challenged this interpretation when exhibition at the Glenbow Museum in Calgary in 1988, see Julia D. Harrison, The Spirit Sings. Artistic Traditions of

Canada's First Peoples. A Catalogue of the Exhibition, (McClelland and Stewart, Glenbow Museum, 1987), 47.

Reference:

Lainey, J. C. 2011. The so-called wampum offered Champlain and interpretation objects museified. Bibliothèque et Archives, Canada.

Huron 8 Nations War and Peace Belts



Drawing by Russ McCord 1895

Courtesy Museum of Victoria, Melbourne, Australia



Reproductions of the 8 Nations belts (Richard Hamell, 5/26/2014 based on drawings provided by the Museum of Victoria. See Hughes drawings below.

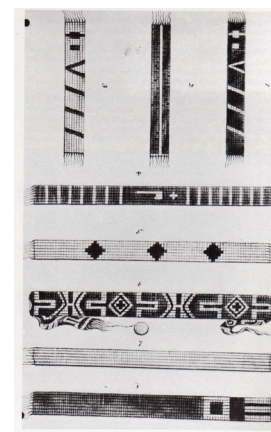
Original Size: Not given
Reproduction: Beaded Length: 19.5 inches. Width: 4.0 inches. Total length with fringe: 29.5 inches.
Beads: 117 columns by 8 rows. Total: 936 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The drawing by Huyghes is inaccurate. He drew 8 belts at the Huron Council House at Lorette in 1848.

Eight wampum belts drawn by S.D.S. Huyghes at the Huron Council House at Lorette in 1848 (Courtesy of the Museum of Victoria, Melbourne, Australia).

The keeper of the belts explained that #1 was used to rally eight allied tribes for war, #2 symbolized an "open path" and was used to inaugurate a grand chief. #3 was a "pledge of peace with eight



nations or villages", and #4 was a war belt. #6 was worn by the grand chief on state occasions, and #7 was used to make peace. (#5 and #8 were not explained (Glenbow Museum, 2010. p.84).

The Huron Eight Nations War belt was drawn by S.D.S. Huyges at the Huron Council House at Lorette in 1848. The drawing is currently in the Australian Museum in Melbourne. No other description was given.

Darren Bonaparte at Akwensane, stated this belt and its counter were connected with the Seven Nations of Canada of which the Hurons of Lorette were a part. They were called the 8 nations at times, probably due to the creation of a new village at Akwesasne at the beginning of the Seven Years War.

There is a similar purple-fielded belt (below) believed to have allied the 8 Nations in war. A colleague noted the two belts are not an identical 'positive-negative' of each other. The white-field belt's first image is symmetrical as the purple-field belt figure is not.

The quality of the drawing is rather poor to accurately count the columns of beads. A request to the Australian Museum for photographs and description of these belts has been submitted (June 1, 2014).

Jonathan Lainey stated the white-fielded belt (part of it) is currently in the Musee in Quebec (2004, pp. 130-133), The black-fielded belt is lost or location unknown.

The remnant of the white belt is not like the drawing by David Ross McCord which are very detailed, the last bar is oriented differently. See Lainey (2004) pp. 175-177.

References:

Australian Museum Melbourne.

Bonaparte, Darren. 2014. Personal Communications.

Indiana University. 1988. The Spirit Sings: artistic traditions of Canada's first peoples: a catalogue of the exhibition. 156pp.

Iroquois – Algonquin War Belt



Reproduction 04/25/2011

Original Size: Not given
Reproduction: Beaded Length: 57.5 inches. Width: 7.0 inches. Total length with fringe: 81.5 inches.
Beads: 326 columns by 15 rows. Total: 4,890 beads.
Materials: Warp: leather. Weft: artificial sinew.

Reproduction

Description:

Jonathan Lainey (2011) pointed out the belt is the Algonquin Tomahawk Peace Belt referenced in Keppler (1929) and in his book (2004). The caption under the photo (below), roughly translated is as follows:

"Wampum this reflects accurately the description that is in the archive the invitation wampum for a 'lift arms' And it all black, it features an illustration of an ax and is dyed red., oral tradition refers rather to a peace agreement between Iroquois and Algonquin (1670-1671)."

Reference:

Keppler, Joseph. 1929. The Peace Tomahawk Algonkian Wampum ». Indian Notes, 6, pp. 130-138.

Lainey, Jonathan C. 2004. La Monnaie des Sauvages. Septentrion Publ. p. 199.

Lainey, Jonathan C. 2011. Personal Communications. Archives autochtones / Aboriginal Archives, Social Archives Section, Library and Archives Canada, 550, boul. de la Cité, 7e étage (85), Gatineau (Québec), K1A 0N4.

Iroquois – Algonquin Belt



Original British Museum Cat AM2726

Reproduction

Original Size: 164 column long. 7 rows wide.
Reproduction: Beaded Length: 26.6 inches. Width: 3.2 inches. Total length with fringe: 50.0 inches.
Beads: 164 columns by 8 rows. Total: 1,148 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The original belt is made with purple and white shell wampum has a warp of leather thong and a weft of linen thread or vegetable twine. The belt was woven on a bow loom. It has 8 warp strands, producing a belt of 7 rows. The belt is 7 wampum wide and 164 long, a total of 1148 shell beads.

Motifs and Images: The design consists of 6 pairs of parallel lines of purple wampum, with pairs divided by a line of white wampum two beads wide. The four pairs of parallel lines in the center of the belt run in the same diagonal direction-- the pairs of lines at both ends run in the opposing direction.

This item is part of a larger collection donated to the British Museum by the English ethnologist Henry Christy between 1860 and 1869.

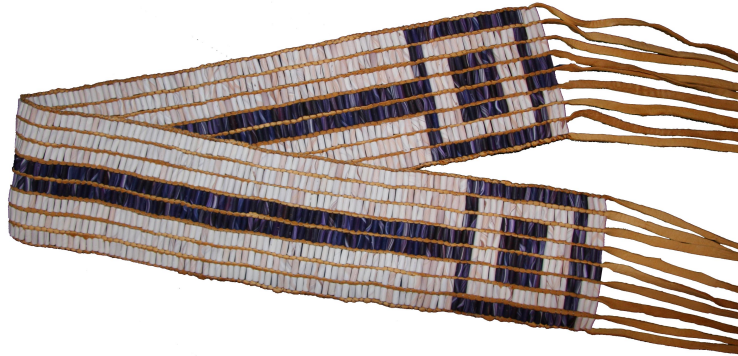
Catalog or Unique ID Number at Current Location: Am.2767. At Current Location, Part of Collection: Christy Collection

Reference:

British Museum. For more details see -

http://www.britishmuseum.org/research/search_the_collection_database/search_object_details.aspx

Iroquois – Great Britian Alliance



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 32.0 inches. Width: 4.0 inches. Total length with fringe: 51.0 inches.
Beads: 163 columns by 8 rows. Total: 1,008 beads.
Materials: Warp: leather. Weft: artificial sinew.

This belt represents a treaty between the British government and the Iroquois Confederacy. The purple squares signify the individual nations connected by a pathway of friendships.

The length of the reproduction belt was based on the University of Pennsylvania Museum of Anthropology. Original image NC35-12972.

Reference:

University of Pennsylvania Museum of Anthropology.
<http://www.library.upenn.edu/exhibits/rbm/kislak/print/belt.html>

Iroquois Turtle Pouch Belt



Reproduction

Original Size: Beaded Length: 24.75 inches. Width: 4.25 inches.
Reproduction: Beaded Length: 31.0 inches. Width: 7.2 inches. Total length with fringe: 56.0 inches.
Beads: 169 columns by 16 rows. Total: 2,704 beads.
Materials: Warp: leather. Weft: artificial sinew.

Arthur Hemming (1925) described this unusual belt and included the above photograph. *"In the accompanying illustration is figured a fine Wampum belt which has recently come into my possession. The shell belt, apart from the ends of hide, measures 24 3/4 inches long and 4 1/2 inches broad. It consists of 2,696 beads in 16 rows on a woof of thread with a warp of hide, of which 1,580 are white beads and 1,110 are purple. At the end of one of the leather thongs is a small pouch in the form, apparently, of a tortoise, in which presumably a charm was carried. There is, of course, a considerable literature on the subject of Wampum, some of the papers containing a interesting illustrations and it may be convent if I give the following references, which, without being an exhaustive list, furnish a good deal of information:-"*

Museum Tradescantium or a Collection of Rarities preserved at Lambeth, near London, by John Tradescant. London, MDCLVI.

Catalogue and Description of the Natural and Artificial Rarities belonging to the Royal Society and preserved at Gresham College, London.

1681. Art in Shell, by W. H. Holmes. 2nd Ann. Rep. Bureau of Ethnology. Washington,

1883. Four Huron Wampum Records, by Horatio Hale. J. Anth. Inst. Vol. XXXI,

1897, p. 244. The Origin of Wampum, by D. I. Bushnell, Junr. J. Anth. Inst. Vol. XXXVI,

1906, p. 172. Flint Chips, by Edward T. Stevens, Hon. Curator, Blackmore Museum, 1870, p. 454.

The chevron pattern in the example figured indicates, apparently beyond doubt, that the belt belonged to the Iroquois Confederacy. Mr. Hale, who first brought forward this point in 1884, states that the origin and meaning of the oblique band were well understood among the Indian tribes, and in the paper referred to above, Four Huron Wampum

Records, he produces valuable corroboration of his statement by the important authority of two chiefs well versed in Iroquois tradition, G. H. M. Johnson (Onwanonsyshon), the Government interpreter, and John Buck (Skanawati), the official keeper of the wampum, whose father, grandfather, and greatgrandfather had held the same office. *"Among the Iroquois wampum beads were used chiefly for religious purposes and by way of ratification of laws and treaties."* British Museum Description:

Wampum belt, with a white ground, and two parallel zig-zag lines of purple wampum, three beads in width. Most of the length of the belt is 16 beads wide; however at one end, 12 beads in from the end, the number of skin warps is reduced from 17 to 15. At this point one of the purple lines is reduced in width from three to two beads. The skin warps form fringes at both ends; the end with the reduced number of warps also has attached an oval skin zoomorphic feature, with a tail and four limbs indicated by skin tabs holding thin white discoidal shell beads. The other end seems to finish with the full 17 skin warps; but abrasions to these warps suggest the shadows of wefts, now missing with the beads from that end section. There may also be weft shadows on the warp-fringe at the end with the zoomorphic feature. The purple zig-zag lines touch the top edge of the belt 7 times, and the bottom 8 times. The belt is 170 beads long. One or two beads are missing.

NOTE:

The Turtle pouch legs and tail are composed of small shell disc beads. In reconstructing the turtle artificial wampum was used.

Reference:

Hemming, Arthur G. 1925. A Notable Wampum Belt. *Man*, Vol. 25 (Sept.), pp. 130-131.

Iroquois 14 Diamond Belt



Reproduction Dec. 05 2014

Original Size: 174 column by 6 rows. Estimated length: 17 inches
Reproduction: Beaded Length: 26.6 inches. Width: 3.25 inches. Total length with fringe: 50.6 inches.
Beads: 174 columns by 6 rows. Total: 1,044 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Associated as being Iroquois 1768.

Reference:

Penn Museum NA3878

Iroquois Five Figures Belt



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 48.0 inches. Width: 11.5 inches. Total length with fringe: 72.0 inches.
Beads: 252 columns by 25 rows. Total: 6,300 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Tooker (1998) described the photograph in Beauchamp's (1901) report that this belt represents half of a belt (the other half was left in New York State) symbolizing the formation of the Iroquois league.

Gilkison (1928, p. 48) report that Chief Buck (see Tooker's footnote No. 6) described it as the:

"the most extensive, being on groundwork of blue wampum and over seven inches wide. On it was worked in white, five figures, representing men hand in hand and standing with their elbows crooked. This represented the great Iroquois league. The idea originated with a chief, Pa-ka-na-wi-dak [Deganawideh], that it would be well to form different Indian tribes into a confederation for mutual protection, for before they were at war among themselves and were consequently diminishing in numbers. That was during the settlement of New York State by the English, Dutch and French. This belt represents the tribes standing in a ring joined hand- in-hand, and the compact was to be so strong that even though a tree might fall it could not break the chain of unity. The understanding was that if any one went out from this circle of protection he would have to go out for good and could never be received. Their elbows being crooked indicated that if a deer were to try to break through the chain his horns would catch on them; or, in other words, if a chief should leave the confederacy he must leave his chieftainship or authority behind him. The emblems of chieftainship are the antlers of a deer. The other half of the belt was left in New York State."

Quote Bardeau (2011)

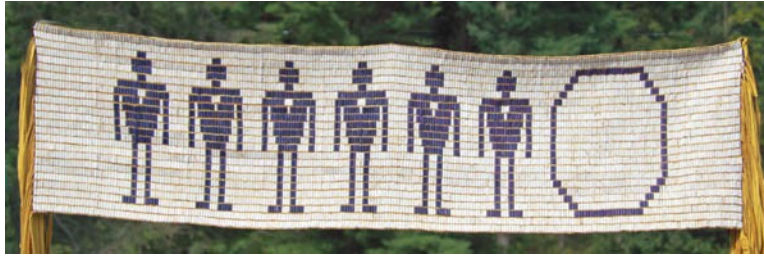
This belt of five white figures on a purple background was described in 1877 as representing the original Five Nations, joined together under the Great Law. A fragment

is displayed at the Museum of Man in France. The dark purple belt woven on buckskin thongs, doubled along the edges, shows 3 figures standing hand-in-hand with their elbows crooked. It is said that this belt once had 5 figures and represented the Great Law. A theory is that the belt may have been divided “according to the old law” as ransom of some prominent or important captive. Others interpret the belt represents the idea that if anyone left this circle of protection, he would leave for good and could not come back. This belt was acquired from the heirs of Mary Jemison in 1899.

References:

- Bardeau, Phyllis Eileen Wms. 2011. *Definitive Seneca: It's In The Word*. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
- Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. *NYS Mus. Bull.* 41, pp. 321-480.
- Gilkison, Augusta I. Grant. 1928. What Is Wampum? Explained by Chief John Buck. In *Thirty-sixth Annual Archaeological Report, Being Part of Appendix to the Report of the Minister of Education, Ontario*. Pp. 48-50.
- Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six Nations Iroquois Confederacy on Grand River, Canada. *Ethnohistory*, Vol. 45, No. 2 (Spring), pp. 219-236.

Iroquois Sun Belt



Hypothetical reconstruction Richard D Hamell

Original Size:	Belt non-existent
Reproduction:	Beaded Length: 41.2 inches. Width: 10.5 inches. Total length with fringe: 62.2 inches.
Beads:	254 columns by 24 rows. Total: 6,096 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

The design of the belt reproduction was based on the description given in the Johnson Papers (1756).

On February 23, 1756, at a Six Nations meeting at Fort Johnson, Sir William presented a pipe described as “*the largest pipe in America, made on purpose.*” He instructed the Six Nations to take the pipe to their “great council-chamber at Onondago” and hang it in view “and should you be wavering in your minds” about their loyalty to the British interest “at any time, take and smoke out of it, and think of my advice given with it, and you will recover and think properly.” Given to Sir William in return in this same meeting was a belt described as the “largest ever given! Upon it was wrought the sun, by way of the emblem of light, and some figures representing the six nations; it was intended to signify, that they now saw objects in their proper light, and that they were fully convinced of the truth of everything proposed.” Three interpreters attended Johnson and Capt. Butler, and this particular belt probably hung at Fort Johnson and later at Johnson Hall.

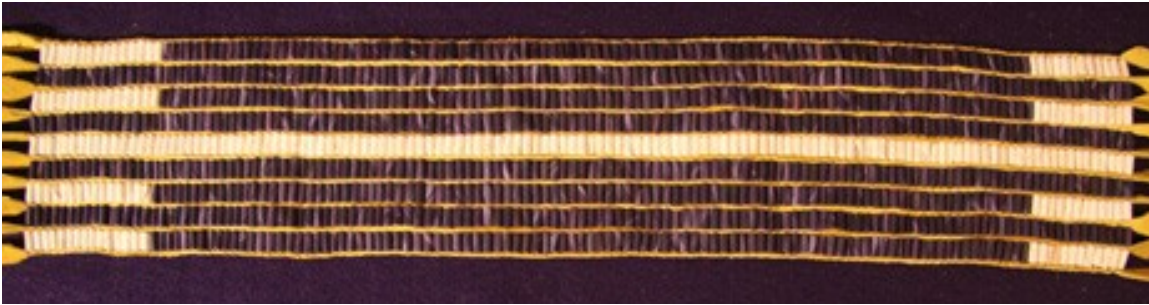
A Meeting of the Six Nations, February 23, 1756, Johnson Papers 9:373.

Information received from Wanda Burch, Sept. 1, 2013.

Reference:

Johnson Papers. 1759. A Meeting of the Six Nations, February 23, 1756. 9:373.
Wanda Burch. 2013. Personal Communications.

Jay Treaty Belt



Reproduction

Original Size: unknown (see last paragraph of text)
Reproduction: Beaded Length: 22.2 inches. Width: 4.2 inches. Total length with fringe: 46.2 inches.
Beads: 122 columns by 9 rows. Total: 1,098 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Jay's Treaty of Amity, Commerce and Navigation, between His Britannic Majesty and the United States of America, by their President, Ratified June 24, 1795. Published by Neale and Kammerer, Philadelphia, 1795. Although the Treaty of Paris (1783) ended the American War for Independence, the years following saw relations between America and England deteriorate precipitously. England refused to evacuate the frontier forts in the Northwest Territory (see note below); in addition, she seized American ships, forcing American sailors to serve in England's war against France. The United States, for her part, passed navigation laws that were potentially damaging to Great Britain. It was apparent that a commercial war between the two countries would undermine the health of the American economy. The American statesman John Jay, pressed into service as special envoy, went to England to negotiate disagreements between the two governments.

On November 19, 1794 Jay's Treaty was signed, averting the threat of war. The Treaty eliminated British control of western posts within two years, established America's claim for damages from British ship seizures, and provided America a limited right to trade in the West Indies. Although Jay's Treaty provoked a storm of controversy (Jay was burned in effigy by mobs of outraged Americans), President Washington pressed for ratification. The treaty passed the Senate in June, 1795.

Among John Jay's many accomplishments — president of Congress in 1778, minister to Spain, one of three Americans who negotiated the Paris Peace Treaty, an author of *The Federalist* and the first chief justice of the Supreme Court — none was more important than his negotiation of the Treaty with Great Britain in 1794. Northwest Territory 1787 The Northwest Ordinance of 1787 allowed for the creation of as many as five states in the northwest portion of the Ohio Valley on lines originally laid out in 1784 by Thomas

Jefferson. Known as The Northwest Territory, the new federal lands were east of the Mississippi, and between the Ohio River and the Great Lakes. The ordinance defined the boundaries of the states, excluded slavery and required that 60,000 inhabitants be present for statehood. Major General Arthur St. Clair was appointed its first Governor. Ultimately, the territory was organized into the present states of Ohio, Indiana, Illinois, Michigan and Wisconsin.

Einhorn (2012) stated the Jay Treaty was signed in *"London on November 19th just nine days after the Timothy Pickering concluded the Canandaigua Treaty with the Six Nations."*

A very important provision in this treaty was the freedom of passage across the international border (Canada-US) for the Native American. This right was repeated in the Ghent Treaty ending the War of 1812 eighteen years later (Einhorn, 2012).

Rickard described the belt (1973; p.74) as a small purple-fielded belt with a white line running the length of the belt and at each end were four short white lines.

Some believe there won't have been a belt exchanged at the treaty signing because it was an agreement between the United States and Great Britain, therefore no wampum belt(s) would have been exchanged. The freedom of movement across the border of the Native American was noted in the document. However, since Canada is an independent country it does not have to abide by the agreement made by Great Britain.

References:

- From: <http://www.earlyamerica.com/earlyamerica/milestones/jaytreaty/>
DianneLaramée. 2006. ca.<http://www.diannelaramée.ca/solstice2006.htm>
Einhorn, Art. 2012. Personal Communications.
Rickard, Chief Clinton. 1973. Fighting Tuscarora: the autobiography of Chief Clinton Rickard. Syracuse University Press, 182 pp.

Johnson Dish Belt



Reproduction

Original Size: 318 columns by 9 rows.
Reproduction: Beaded Length: 54.0 inches. Width: 4.25 inches. Total length with fringe: 78.0 inches.
Beads: 318 columns by 9 rows. Total: 2,862 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The belt is a reproduction of the ones commissioned by British Indian Agent Sir William Johnson. He had it presented to several Indian Nations during the mid-1750s in hopes of gaining their allegiance.

Native Americans were not the only group to use wampum belts. Europeans frequently used them to communicate with the Indians. This belt represents a promise by Johnson to provide war supplies and food to any group who would fight with the English against the French and their Indian allies.

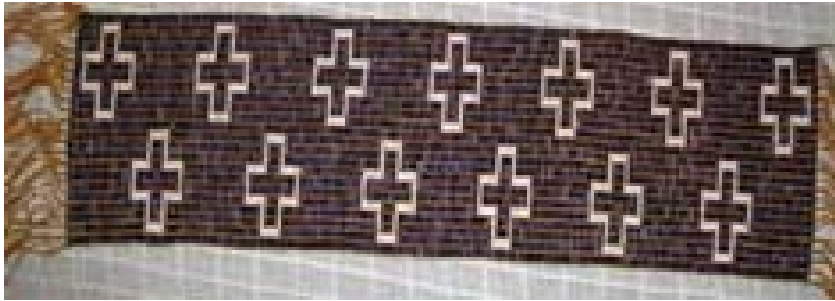
The purple background emphasizes the importance of the message as the red border calls attention to the "*life force*" that the British were offering. White hexagons represent the places (Johnson Hall, Fort Stanwix, Fort Oswego, and Fort Albany) where Indians could go to pick up the promised goods. White bars at either end reveal that the French and their Indian allies are excluded from this offer.

National Battlefield Park at Fort Necessity has a similar reproduction made by Bob Winters.

Reference:

Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. New York State Museum Bulletin No. 41, Vol. 8.

King Hendrick Belt



Reproduction

Original Size:	Unknown
Reproduction:	Beaded Length: 33.0 inches. Width: 10.5 inches. Total length with fringe: 51.0 inches.
Beads:	185 columns by 23 rows. Total: 4,225 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

The existence of the belt is unknown, but recorded in a 1710 painting of King Hendrick (Mohawk) with a wampum belt with 13 crosses that was given to Queen Anne. Scaled measurements of the belt in the picture was used to reconstruct the reproduction.

Mahican by birth (between 1680 and 1690), Hendrick (this is the form of the name most often seen in English-language sources; he was also known as Tee Yee Neen Ho Ga Row, Teoniahigarawe, Tiyanoga, White Head, Hendrick Peters, and King Hendrick) advanced to leadership among the Mohawks after his adoption into the Wolf clan. He was educated at the English Stockbridge School in Massachusetts. When Thoyanoguen became a Christian he was given the name 'King Henry'. He was an advocate for native peoples rights and his moral convictions were directed against the destructive power of alcohol.

He is notable in history chiefly for his undeviating support of New York and the British crown against New France. While still a boy, he adopted Protestant Christianity, and rejected the solicitations of Jesuit missionaries.

Hendrick became prominent in 1710 as one of the so-called four kings taken to London by Colonel Francis Nicholson and Peter Schuyler who hoped that a visit by pro-British Indians would generate support for an English invasion of French Canada. The Indians were the sensation of fashionable society. Dressed in formal costume, they were presented to Queen Anne and had their portraits painted. (On a second visit to England in 1740, Hendrick was received and patronized by King George II.) The queen donated a

silver communion service for a Mohawk chapel at Fort Hunter, near the predominantly Protestant Mohawk town of Tiononderoge, and the Society for the Propagation of the Gospel sent a missionary. But various factors prevented the projected invasion from taking place. Among other problems, Hendrick's Mohawk warriors were double-crossed by the Onondaga chief Teganissorens, who kept French authorities well informed of the English military's every mishap. Not for the first or last time, the Mohawks and the Onondagas pursued different policies in the course of their rivalry with each other. Hendrick rose to special authority after the appointment of the merchant William Johnson as New York's agent in charge of Indian affairs. The chief's violently anti-French attitude fitted Johnson's policies as well. The pair seduced the Mohawks into a disastrous campaign against Montreal in 1747. Other Iroquois nations, following the Onondagas' lead, refused to join this ill-advised raid, which lost heavily when ambushed by the French and their Indian allies. Johnson resigned his provincial post in 1750, but he continued to profit from trade, and he maintained close ties with leading Mohawk families, including Hendrick's.

With Johnson out of office, the Mohawks became alienated from the policies and personnel of New York's Indian-affairs office. Commissioners in Albany made the critical decisions, and they were more concerned with acquiring Mohawk lands than with establishing friendly relations with Indian people. (Johnson himself picked up millions of acres of Indian territory, but his methods were less crude than the commissioners', and he respected the property of his Mohawk neighbors.)

In 1753, Hendrick led an angry delegation to announce at Albany that the Covenant Chain alliance, linking the colony to its Iroquois allies, had been broken. His declaration made a serious impression on the Lords of Trade and Plantations in London, who ordered a new interprovincial treaty in the Crown's own name to redress Hendrick's grievances and renew the alliance. This new agreement took place at the Albany Congress of 1754.

Virginia stayed away, and New York's governor, James De Lancey, was able to seize control of the congress for his own purposes. The Crown's interests were forgotten. In this contentious and unsettled atmosphere, Hendrick took the opportunity to impress the colonial delegates by flaunting Mohawk leadership of the Iroquois League and denigrating the Onondagas.

The Albany congress's much-touted scheme of interprovincial unity proposed by Benjamin Franklin was approved by no colony and not even considered by the Crown. The most substantial victors of the congress were William Johnson, who emerged as the Crown's direct agent in Iroquois affairs, and Johnson's old ally, Hendrick, now the dominant chief in the Iroquois League.

Much of the Albany congress's real business took place "in the bushes"-separately from the formal sessions. Pennsylvania's Conrad Weiser and Connecticut's John H. Lydius persuaded an assortment of Iroquois chiefs into signing deeds for lands in dispute between the two colonies. With full knowledge that these procedures violated Iroquois custom, and in association with signatories who had no right or authority, Hendrick

signed both deeds. His political motive is not evident. He seems to have been among the men described by Weiser as "greedy for money." In due course, the lands thus deeded became the scene of the Pennamite Wars between Pennsylvania and Connecticut in the Wyoming Valley of the Susquehanna River.

In 1755, William Johnson was commissioned to campaign against the French outpost of Fort St.-Frédéric at Crown Point on Lake George. As before, Hendrick recruited a Mohawk contingent and led them personally into battle. He was always renowned for personal bravery, and he had gained a self-conception of overpowering self-importance. *"We are the six confederate Indian nations,"* he proclaimed, *"the Heads and Superiors of all Indian nations of the Continent of America."* However, the Lake George battle (1755) became greatly confused, and Hendrick had grown old and fat. When his horse was killed under him, he was unable to flee and was himself killed.

References:

The Hamlet of East Line New York: History in the Making: Hendrick.

<http://elrh.net/page21/prehistory/page8/page8.html>.

Hendrick Painting: <http://www.mccord-museum.qc.ca>

Mohawk Language Renewal Belt



Reproduction

Original Size:	New Belt
Reproduction:	Beaded Length: 8.5 inches. Width: 3.5 inches. Total length with fringe: 28.5 inches.
Beads:	50 columns by 8 rows. Total: 400 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

This belt is an original. The design was given to Rich Hamell by Marketa Davidson and created for the presentation at the Ganondagan July Festival (2013).

The symbolism...*"The five figures represent the Six Nations of the Haudenosaunee. In each territory there are language preservation and renewal efforts. The figures are all connected showing that we are all working together to keep our languages alive. We will use the belt as an agreement with families who come to class to make the commitment to carry the language forward. We especially want youth to see that the culturally and historically significant belts are being used in modern times to record what is happening in our communities today. To all others the message is that we are still here and continuing to pass on our culture, traditions and language"* (Marketa Davidson, 2013).

Reference:

Davidson, Marketa. 2013. Personal Communications.

Mohawk Two Dog Christian Belt



Reproduction

Original Size: Length: 60.5 inches. Width: 7.5 inches.
Reproduction: Beaded Length: 83.75 inches. Width: 12.0 inches. Total length with fringe: 96.0 inches.
Beads: 484 columns by 27 rows. Total: 13,068 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Original belt at McCord Museum Cat. # M1904. Circa 1775-1780.

According to the oral tradition (Brian Deer, 2007) the Two Dog wampum belt was made when the people of Kahnehsatake moved from the island of Montreal to their present location at the Lake of Two Mountains in 1721. Years later the chiefs reminded colonial officials of the message it contained: *"...you see this white line which shows the length of our land. The figures with hands clasped who rejoin the cross represents the loyalty which we owe to the faith that we hold. The body represents the council-fire of our village. The two dogs at the outside are supposed to guard the boundaries of our land,*

and if anyone attempted to interrupt our possession it is their duty to warn us by barking ..."

The following speech was addressed to Sir John Johnson Bart., Superintendent-General and Inspector-General of Indian Affairs, by the principal chiefs of the Village of Lake of Two Mountains afore-said in Council. The principal speaker is Mohawk Chief Aughneetha.

Montreal Feb. 8, 1787

Father, we thank the Great Spirit for the satisfaction we have in seeing you here today in good health, and we earnestly pray He will take you under His protection and grant you a long life of uninterrupted happiness that you may still continue to guide and direct your poor ignorant children and relieve their distressed Women and Infants.

Father, we beg you will clear your eyes and open your ears that you may fully comprehend what we are going to say to you.

Father, the minds of our old men have been a good deal disturbed lately and our hearts still continue to be sorely grieved, for we begin to be sensible that our distresses are greater than we apprehended, and we fear we will be a poor neglected People unless you will stretch out your hand to relieve us and your endeavors to quiet the fears of your ignorant Children.

Father, before the Wall was built around this Town, we lived at the foot of the Mountain, near to where the Priests of the Seminary have their Country seat, where we resided in peace and tranquility a considerable time, when the Priest settled amongst us, and the other clergy of the Island, represented in Council the inconveniences arising to the White People from our living so near a Town, particularly the disorders committed by some of our Young Men (as they alleged) when they got Rum, and they exhorted us strenuously to remove farther off from the Town, where we would be more quiet and happy, and pointed out to us Sault au Recollet as the spot near to the Priests' Mills, accordingly we complied, left our habitations and moved with our Wives and Children to the place allotted for us, where we resided for twenty three or twenty four years, when again our Priest (in conjunction with the Clergy of the Seminary of Montreal) told us we should remove once more with our Families, for that it was no longer proper that any Indians should live on this Island, and that if we would consent to go and settle at the Lake of Two Mountains we should have a large tract of land for which we should have a Deed from the King of France as our property, to be vested in us and our Heirs for ever, and that we should not be molested again in our habitations. Altho' it was very inconvenient to us to be quitting our houses and small clearings, yet the desire of having a fixed property of our own induced us to comply, and we accordingly set out and took possession of the Land assigned to us, and as was the custom of our Forefather, we immediately set about making a Belt (which we now deliver to you), by which our Children would see that the Lands was to be theirs for ever, and as was customary with our Ancestors, we placed the figure of a Dog at each end of the Belt to Guard our

property and to give notice when an enemy approached, and as soon as it was finished we spread it on the ground and covered it with earth, that no evil-minded persons should find it, where it remained undisturbed till about seven years ago, when a dispute arose between us and some Canadians living near us, who first settled on our Lands under the idea of trading with us, and who a out this time wished to make some agreement with us for their lots, if we would engage to prevent our Cattle from breaking into their Lots and the use of the common a Dollar for each head of Cattle they possessed. The matter was referred to our late Priest, who said half a Dollar would be sufficient, and on our refusing to comply with his decision, he told us not to insist on any terms, for that the Land did not belong to us, no, not as much as the smallest shrub. However, the Canadians agreed to pay us annually a Dollar a head for the Cattle &c., possessed by the Canadians, and altho' this matter was then settled the declaration of our Priest hung heavy on our minds and made us uneasy ever since.

Father, you are well acquainted with our situation previous to the last French War, and that we were under necessity of taking an active part with the King of France, but before Montreal was taken by the English, many of us became sensible of our error and, as a first step towards a reconciliation with our Father the King of England, came to a resolution to return all the prisoners taken by us during the war—accordingly, we collected them and conveyed them to your worthy Father the late Sir William Johnson, at Fort Johnson, who received us kindly and accepted our submissions, and soon after sent us back with a message to the seven Nations of Canada to acquaint them that the Great King of England was still willing to forgive the errors of the poor deluded Indians of Canada, who were ensnared into the Quarrel, and that he would receive all those who sincerely repented and would come in and sue for protection, but if, after this warning, they still persisted in their former conduct, and blindly rushed to make any opposition to the army that would soon march into their Country. He would extirpate all those Nations and raze their Villages to the Ground. We returned to Canada and faithfully delivered this message, which was attended to by a great many of our people, but some of our Young men were still head strong and would not believe that the French General would be obliged to quit America, as they were told. Soon after we received another message at our village from Sir William Johnson, who was then at Oswegatchie, to the same purport as the one we brought in and farther telling us that it should be the last we would receive from him while he looked upon us as Enemies. We immediately called a Council and determined to accept of the protection held out to us, and accordingly the principal men of our Village, as well as those of the other Villages, attended Sir William Johnson at Oswegatchie, where he received the submissions of all the Deputies from Canada, and there in a full Council granted us protection in the Kings' name, and confirmed to us our Lands as Granted by the King of France, and the free exercise of our Religion, with the indulgence of a Priest to reside in our Village, in confirmation of which we delivered us the Belt, which we now lay at your feet, and had we any doubts respecting the Tenure by which we held our Lands we would then Petition to have a new Deed lodged with Sir William in trust for us.

We have now opened our hearts and made our fears known to you, and we trust you are sensible that our minds labor under a heavy burden, from which it is our earnest prayer

that you will endeavor to relieve us, and use your interest with the Governor-in-Chief, Lord Dorchester, that a new Deed for the Lands we live on be made out for us, and that we may hold them on the same tenure that the Mohawks at Grand River and Bay of Quinte hold theirs.

Delivers the large Belt of twenty-seven Rows made on the occasion of the first settlement of the Indians at the Lake of Two Mountains.

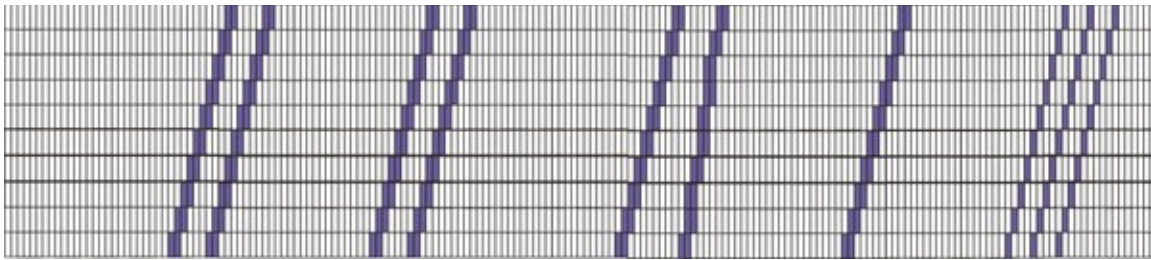
Simon Clarke
Interpreter

The above document provided by Darren Bonaparte. See Lainey (2012) for more information.

References:

- Bonaparte, Darren. 2011. Personal Communications.
- Deer, Brian. 2007. Wampum and the Iroquois: A Short Overview. Indigenous People Of North America Website. Univ. Mass. at Amherst.
http://people.umass.edu/hist170/Brian%20Deer.htm#_ftnref12
- McCord Museum of Canadian History. 690 Sherbrooke Street West. Montreal, Quebec H3A 1E9 Phone: (514) 398-7100 Fax: (514) 398-5045 E-mail: info@mccord.mcgill.ca <http://www.mccord-museum.qc.ca/en/info/access/>
- Lainey, Jonathan C. 2012. Histoire autochtone: les colliers de wampum comme supports mémoriels : le cas du Two-Dog Wampum », dans A. Beaulieu, M. Papillon et S. Gervais, Les Autochtones et le Québec, Montréal, Presses de l'Université de Montréal, Collections Paramètre (à paraître, 2012).

Newtown Point Belt 1791



Reproduction

Original Size: Not given.
Reproduction: Beaded Length: inches. Width: .0 inches. Total length with fringe: .0 inches.
Beads: 185 columns by 10 rows. Total: 1,850 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Reproduction made drawing. Note the 3rd set of rafters in the drawing were off-set and were not parallel. Reason unknown.

Red Jacket Speech at Newtown

You say you desire to make peace with them. Now you often to our French we will show you that we are equally strong for peace. We hope the Great Spirit will to make the Shawnee and Delawares, the strongest bad(?) nations in that country, take hold of the speeches? He was to deliver to them, and on his return, enable him to bring back the pipe of peace. Now Of our friends have, our nephews, in council, are going on the same with Brant. We hope they also will succeed, and that those nations may be brought to take hold of the chain of friendship with the U. States. When they return, so many as they bring with them, we will lay before them yours speeches; and we doubt not they will accept of them.*

When the white people have a fancy to go to another part of the country, they go; and your people are scattered over all the country. Our people do the like. No if you happen to take one of our people we hope you will not use him ill: remember the speeches you have made.

You have now heard our? Speech in council. We wish congres(s) to be very careful how they speak; and to speak to us of nothing but peace; and we desire they would do the same among their own people.

Now we have made our speech as..... as we could; for all you said was right and straight, we could find not fault with it. When we speak, we confirm we say with a belt.

Heathen? Delivered A white belt of 10 rows, with sloping rows Of purple wampum.

Reference:

Pickering Papers. In The Collected Speeches of Sagoyewatha, or Red Jacket. by Granville Ganter, Syracuse University Press, 2006.

Old Fort Belt



Reproduction

Original Size: Length: 24.0.
Reproduction: Beaded Length: 21.5 inches. Width: 4.0 inches. Total length with fringe: 42.0 inches.
Beads: 130 columns by 8 rows. Total: 1,040 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

"Old French fort belt of New York, 300 years old" (Beauchamp 1901, p. 424). "This belt was given to the Indians about 1700 to confirm an agreement by which they were to watch and guard the French forts on the coast" (Merwin 1916, p. 131).

Reference:

Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. NYS Mus. Bull. 41, pp. 321-480.
Merwin, Bruce W. 1916. Wampum. Museum Journal, Vol. 7, pp. 125-133.
Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six Nations Iroquois Confederacy on Grand River, Canada. Ethnohistory, Vol. 45, No. 2 (Spring), pp. 219-236.

Oneida Belt



Reproduction

Original Size: Beaded Length: not given
Reproduction: Beaded Length: 33.8 inches. Width: 9.5 inches. Total length with fringe: 50.0 inches.
Beads: 203 columns by 21 rows. Total: 4,263 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Oneida Tribal Belt description from:

<http://museum.oneidanation.org/education/wampum.htm>.

"Made by the Oneidas, this belt records the territories of the Six Nations joined as one. Six rectangles represent the territories of the Six Nations: Mohawk, Oneida, Onondaga, Cayuga, Tuscarora and Seneca. Six diamonds represent the council fires of each nation."

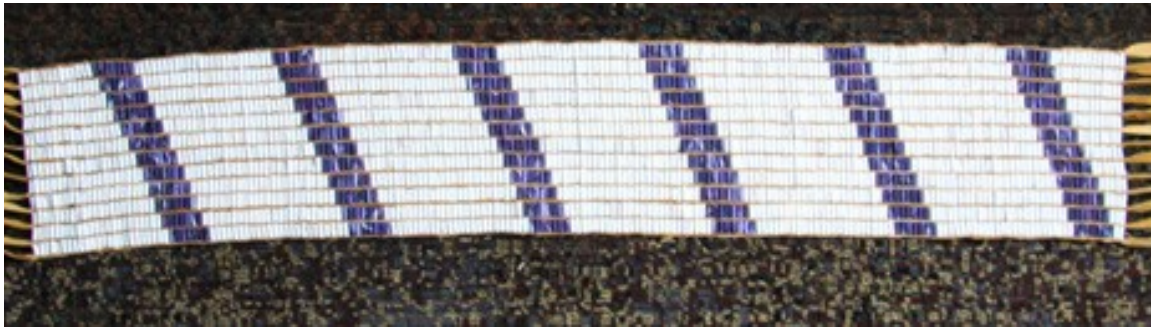
References:

Beauchamp, William M. 1901. Wampum and Shell Articles Used by the New York Indians. NYSM Bull. 41, No. 8.

Field Museum of Natural History, Chicago, Illinois. Catalog #FMNH 68566

Oneida Nation Museum: <http://museum.oneidanation.org/education/wampum.htm>.

Onondaga Alliance Belt



Reproduction

Original Size: Length: 28.0 inches. Width: 3.3 inches.
Reproduction: Beaded Length: 32.0 inches. Width: 5.5 inches. Total length with fringe: 56.0 inches.
Beads: 189 columns by 12 rows. Total: 2,268 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This belt has been referred as the Tuscarora Taken-In Belt.

A white beaded national belt of the Onondagas, containing six purple diagonal bars, or braces, along its length. It is somewhat mutilated and when first seen by General John S. Clark of Auburn, N. Y., it contained seven of these diagonal bars, and it may have contained a greater number once, for General Clark's photograph of it then showed it to have been mutilated at both ends. It has been incorrectly explained as commemorating the entrance of the Tuscarora Nation into the League of the Iroquois in 1714. As the belt once bore seven bars, this interpretation may be eliminated for the reason that the Tuscarora were the sixth nation to enter the League. The use of diagonal bars on a belt signified support to the Long House, the symbol of the League.

According to Printup and Paterson, Jr. (2007) this belt was delivered to the Five Nations of the Haudenosaunee Confederacy in 1714 by the Tuscarora Nation who sought admission to the League through their brothers, the Oneida Nation, based on the grounds of a common ancestry. A white beaded national belt of the Onondagas, containing six purple diagonal bars, or braces, along its length. It is somewhat mutilated and when first seen by General John S. Clark of Auburn, N. Y., it contained seven of these diagonal bars, and it may have contained a greater number once, for General Clark's photograph of it then showed it to have been mutilated at both ends. It has been incorrectly explained as commemorating the entrance of the Tuscarora Nation into the League of the Iroquois in 1714. As the belt once bore seven bars, this interpretation may be eliminated for the reason that the Tuscarora were the sixth nation to enter the League. The use of diagonal bars on a belt signified support to the Long House, the symbol of the League.

According to Printup and Paterson, Jr. (2007) this belt was delivered to the Five Nations of the Haudenosaunee Confederacy in 1714 by the Tuscarora Nation who sought admission to the League through their brothers, the Oneida Nation, based on the grounds of a common ancestry. However, this affiliation is considered to be accurate.

References:

- Bardeau, Phyllis Eileen Wms. 2011. *Definitive Seneca: It's In The Word*. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
- Clarke, Noah, 1931. *The Wampum Belt Collection of the New York State Museum*. Bulletin 288.
- Printup, Bryan and Neil Patterson Jr. 2007. *Tuscarora Nation, NY (Images of America)*. Arcadia Publishing, 128 pp.
- Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Penobscot-Onondaga Belt



Reproduction

Original Size: Length: 22.5 inches. Width: 2.2 inches.
Reproduction: Beaded Length: 31.5 inches. Width: 3.25 inches. Total length with fringe: 44.5 inches.
Beads: 175 columns by 8 rows. Total: 1,400 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

This is a dark purple belt made on hemp thread and carries six double white diagonal bars distributed along its length. At the center is a small white square, the corners of which radiate four white lines to form an X-shaped figure.

It is reputed to have been made by the Iroquois and in the possession of Penobscot Indians at Oldtown, Maine. A. C. Parker (1908, p. 109) believes the "X" in the center signifies that "it is a command and summons to a condolence council at Onondaga. The dark background may place it as originally used for condolences ceremonies.

Frank G. Speck identified the belt as a probable Seven Nations wampum belt which after it lost its political significance among the Penobscot it entered private circulation where it was used as a betrothal belt (Hamell. G., 2013).

Penobscot Belt - note that there are six slanting lines, indicating "*propping up*" or support of six nations, with the central cross shaped design representing pathways to the seventh, central nation, of Kahnawake. The Iroquois have taken a lot of Seven Nations Belts and purged their identity and then recast them as Six Nations belts including this one.

References:

Clarke, Noah T. 1931. New York State Museum Bulletin No. 288, Fig. 30.
Hamell, George R. 2013. Personal Communications.
Wiseman, F. 2013. Personal Communications.

Pontiac War Belt



Reproduction 04/25/2011

Original Size: Not given.
Reproduction: Beaded Length: 57.5 inches. Width: 7.0 inches. Total length with fringe: 85.1 inches.
Beads: 326 columns by 15 rows. Total: 4,890 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

This belt was reconstructed from an image shown in the PBS film: *The War That Made America*.

It is similar to the Algonkin-Iroquois War Belt.

References;

- Keppler, Joseph. « The Peace Tomahawk Algonkian Wampum ». Indian Notes, 6, (1929) : 130-138.
- Lainey, Jonathan C. 2011. Personal Communciations. Archives autochtones, Aboriginal Archives, Social Archives Section, Library and Archives Canada, 550, boul. de la Cité, 7e étage (85), Gatineau (Québec), K1A 0N4
- Lainey, Jonathan C. 2004. La Monnaie des Sauvages. Septentrion Publ. p. 199
- PBS. 2006. The War That Made America. Two Part Series.

Pontiac 1766 Belt



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 38.25 inches. Width: 6.25 inches. Total length with fringe: 62.25 inches.
Beads: 224 columns by 9 rows. Total: 2,016 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

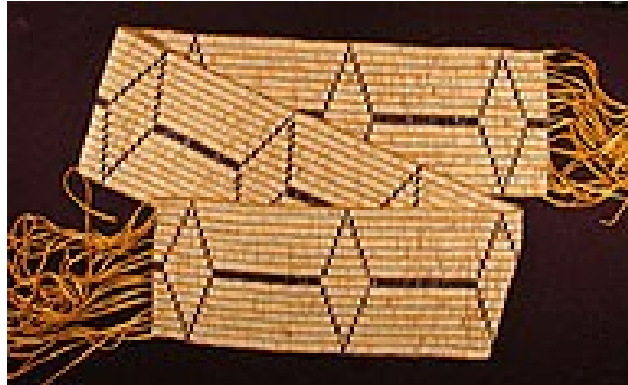
July 25, 1766, Pontiac met with Sir Wm Johnson at Fort Ontario (Oswego, NY) to end what was called the Pontiac Rebellion. The war began in 1763 with a loose confederation of Great Lakes Nations dissatisfied with the British policies ending the French and Indian War (1754-1763).

The belt resides in Pitt Rivers. The warp is very clearly basswood inner bark – the weft is very fine as you would expect (*Tilia americana?*). The beads are quite varied in length which is perhaps an indication that the beads may have come from many sources and time periods (Mike Galban, 2013).

Reference:

Galban, Mike. 2013. Personal Communications.

Red Jacket Belt



Reproduction

Original Size: Length: 64.5 inches. Width: 5.1 inches.
Reproduction: Beaded Length: 58.5 inches. Width: 7.0 inches. Total length with fringe: 72.5 inches.
Beads: 321 columns by 15 rows. Total: 4,815 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

According to a paper published by the New York State Museum in, the belt was believed to contain a "pictorial representative of nine council fires which Red Jacket took part in during his life. It should be noted that Red Jacket could hardly be limited to so few councils since he was such a prominent and leading political figure of the period (Clarke. 1931).

Hill (1989) cast doubt on this interpretation for *"it should be noted that Red Jacket could hardly be limited to so few councils since he was such a prominent and leading political figure of the period."* He further stated that *"it is certain that the interpretation does represent an alliance between the nine towns or nations but what towns or nations have been lost to time."*

However, it is certain that the interpretation does represent an alliance between nine towns or nations but what towns or nations has been lost to time (Hill, 1989).

Six Nations description:

Sagoyewatha's Peace Plan

The declaration of war by the United States *"created very considerable alarm amongst the [Seneca], and to use their own expression, 'eemed to turn the world upside down,'* according to a Society of Friends writer.

In June, 1812 Seneca, Onondaga and Cayuga Chiefs living at Buffalo Creek came to a council at Grand River. Their motive was to secure a pledge of neutrality on behalf of all Hodinohson:ni. They delivered a wampum belt and a message from Sagoyewatha (Red

Jacket): *I hope you will not go and make your Children poor by joining the British Government in case of a dispute between them and the Americans. If you do, the Americans say, You will lose all your Land, and that it will be taken from you – that it is wisest for you to remain neutral because the promises the king may make to you, he never will perform. You may remember he did not fulfill his engagements to Captain Brant last war, and I hope you will hearken to what I now tell you.*

Fishkahga (Little Billy) asked: *Why should we again fight... Why then should we endanger the comfort, even the existence of our families, to enjoy their smiles only for the Day in which they need us?*

The Grand River Chiefs agreed that there should be neutrality, however, they later made a statement that the friendship between the Hodinohson:ni had ended. Their linked arms began to separate and the Tree of Peace began to falter.

Source:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.

Hill, Rick. 1989. Council Fire: A Resource Guide. Woodland Cultural Centre, Brandford, Ontario, Canada.

Six Nations. <http://sixnationslegacy.org/sagoyewathas-peace-plan/>

Red Painted War Belt



Reproduction

Original Size: Length: 46.6 inches. Width: 4.5 inches.
Reproduction: Beaded Length: 59.0 inches. Width: 7.0 inches. Total length with fringe: 83.0 inches.
Beads: 339 columns by 15 rows. Total: 5,085 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Five Nations War Belt made by Black Hawk (NMAI). Rick Hill (1989) recorded this belt as having a "*Red Pigment*" and therefore, represented the Nations at war.

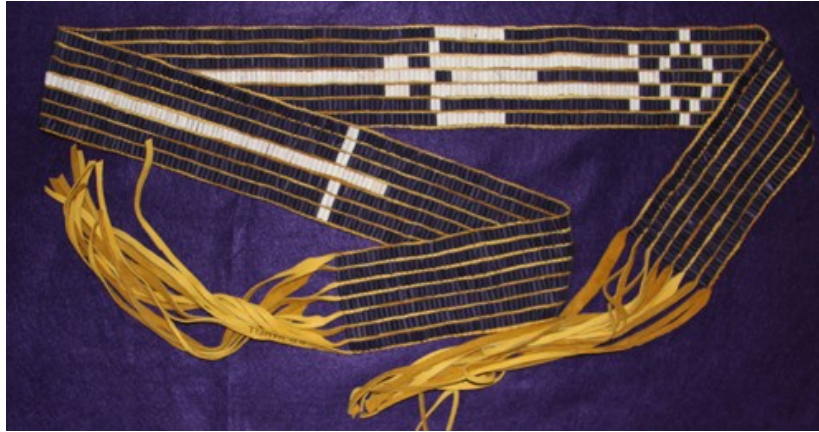
Tehanetorens reproduction is short of one pair of diamonds. The difficulty in reproducing this belt was the symmetry of the paired diamonds which is not very clear in the photograph. This could be due to lighting on the original belt giving a 'false' color interpretation of beads. The author selected to make the paired diamonds symmetrical, as did Tehanetorens, and complete the missing end with the same pattern that is on the left with the exception that the 4 sets of paired white bars were inverted.

References:

- Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. NYS Mus. Bull. 41, pp. 321-480.
Hill, Rick. 1989. Council Fire. Woodland Cultural Centre, Brantford, Ontario, 51pp.
Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.
Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six Nations Iroquois Confederacy on Grand River, Canada. Ethnohistory, Vol. 45, No. 2 (Spring), pp. 219-236.

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Remembrance Belt



Reproduction

Original Size: Length: 40.4 inches. Width: 2.5 inches.
Reproduction: Beaded Length: 57.5 inches. Width: 3.2. inches. Total length with fringe: 46.8 inches.
Beads: 202 columns by 7 rows. Total: 1,414 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description

A long narrow purple pictographic belt. The beads are strung on fine white thread and woven over buckskin thongs. It is in perfect condition.

The traditional description does not seem to be appropriate in that it mentions that it carries the figure of a "Long House" (the symbol of the Confederacy) at one end, which is connected to a cross at the other by a long single ribbon of white beads. Donaldson's interpretation (Beauchamp, '01, p. 414) is more apt: "the guarded approach of strangers to the councils of the Five Nations" is shown by the figure of a man before an open diamond-shaped figure which could be the -representation of an Indian Castle.

The cross was sometimes used to symbolize Canada, but instead of its referring to French Canada, Doctor Beauchamp thought "it is more likely to have been Moravian," as the Moravian Indians produced a somewhat similar belt in 1775 at the Grand Council of the Delawares and there was more or less intercourse between the Moravians and the Onondagas.

Arthur C. Parker believes the belt *"records the treachery of a French missionary at Onondaga who sought to summon the French army from Canada"* and memorizes the French invasion against the Five Nations. At the same time "it is an admonition against the French religion." As Doctor Beauchamp related, however, *"the sole reason for the missionary theory is found in the cross terminating the white line which reaches the man's head toward the other end."*

Thomas Webster's interpretation and record (Beauchamp, '01, p. 422: inaccurate, but interesting) given at Onondaga in 1886 follows:

"The priest told the Onondagas that a building right by the mission house--and told them that there were goods there stored for the Onondagas, but he could not open them until the king came, and a white boy who had been captured had been told by the priest that it was full of arms--and when the king came they would annihilate the Onondagas. The boy told the chief, and they held a council and resolved to open the building. The priest tried to keep them from it, but they opened the door in spite of him, and found the building full of arms. They heated an ax red-hot, and hung it upon the priest's heart, and it burnt his heart out. The French did come, and the Onondagas met them at Camden, and defeated them in a great battle, and then the Onondagas all renounced Catholicism. It was between Pompey and Jamesville, about this side of Pompey Hill. Cross means Canada. The white line a road from Canada to the Onondagas and the village at the other end."

Reference:

Clarke, Noah T. 1931. New York State Museum Bulletin No. 288, Fig. 28.

Seneca Cross Belt



Reproduction

Original Size: Length: 33.0 inches. Width: 3.5 inches.
Reproduction: Beaded Length: 18.0 inches. Width: 4.0 inches. Total length with fringe: 38.0 inches.
Beads: 115 columns by 8 rows. Total: 920 beads.
Materials: Warp: leather. Weft: artificial sinew.

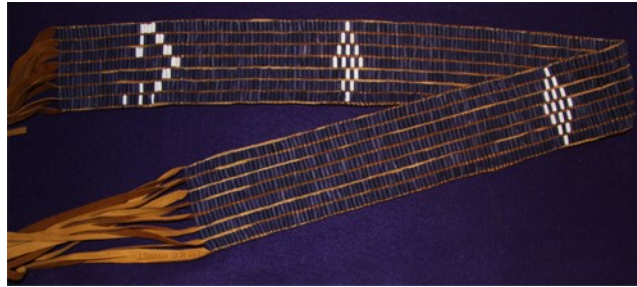
Description:

American Museum of Natural History described it as a wampum belt from Chief Turtle. Seneca.

Reference:

American Museum of Natural History. [Www.amnh.org](http://www.amnh.org).

Seneca Condolence Belt



Reproduction

Original Size: Beaded Length: 40.0 inches. Width: 2.2 inches. Rows: 246 by 7.
Reproduction: Beaded Length: 41.5 inches. Width: 3.2 inches. Total length with fringe: 65.5 inches..
Beads: 246 rows by 7 beads wide. Total: 1,722 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

A dark purple belt woven on buckskin thongs. It bears the designs of two white diamonds and a horizontal V-shaped figure in white at one end. Dark wampum belts were used in mourning councils when the ceremony of "raising up" new names and sachems (*hoyaneh*) took place. The custom in these ceremonies dictated that one clan should do the mourning, while the opposite clan condoled. These two clans may be represented by the diamond figures, while the V-shaped figure may signify the spreading antlers or "horns," the emblem for authority" or "power".

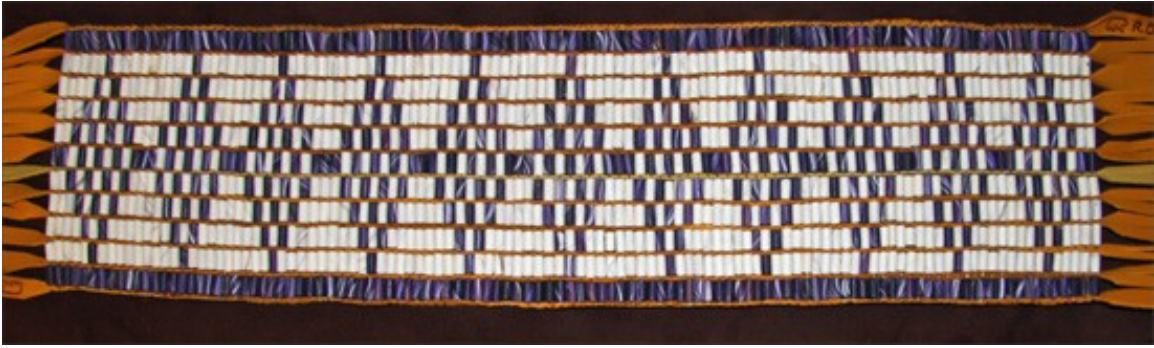
"The mourning ceremony for a fallen Chief is both to console the mourning brotherhood and on the 10th day to install a successor to carry the Chieftain name and duty of that office. The belt shows two diamonds signifying the Elder Brothers (Mohawks, Senecas, Onondagas) and the Younger Brothers (Oneida, Cayuga, Tuscarora). The V design at one end signifies the symbol of chieftainship. The successor is chosen by the women. Much protocol is involved in the condolence ceremony, from the singing of the Song of Peace as the condoling Chiefs and the people following the singer journey toward the mourning Chiefs, to the installation of the candidate Chief" (Bardeau, 2011).

This belt was believed to have been owned by Blacksnake and has been called Blacksnake's Condolence Belt.

References:

Anderson, Lisa. 2013. Personal Communications. NYS Museum.
Bardeau, Phyllis Eileen Wms. 2011. Definitive Seneca: It's In The Word. Jaré Cardinal, editor. Seneca-Iroquois Museum Publisher, Salamanca, New York, 443pp.
Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 30.

Seneca MA 22/4242 Belt



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 20.0 inches. Width: 5.0 inches. Total length with fringe: 40.0 inches.
Beads: 111 columns by 11 rows. Total: 1,221 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Seneca: MA1 22/4242. Exchange with Montreal Museum Fine Arts.

Reference:

Clarke, Noah T. 1931 New York State Museum Bulletin No. 28.

Seneca UMP Belt



Reproduction

Original Size: Not given
Reproduction: Beaded Length: 24.6 inches. Width: 3.7 inches. Total length with fringe: 41.6 inches.
Beads: 140 columns by 8 rows. Total: 1,120 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

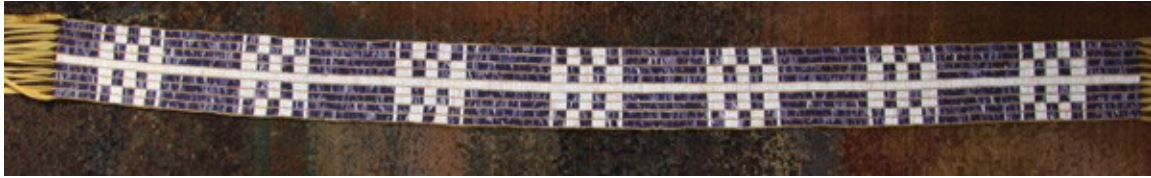
Not given. Very similar to the belt show in Beauchamp 1901, Plate 25, Figure 272, labeled as a Huron belt with a swastikas on a white background. Museum in Trocadero, Paris.

see [W_Huron Zig Zag Belt Beauchamp 272.html](#)

Reference:

Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Seven Turtles Belt



Reproduction

Original Size: Length: 43.2 inches. Width: 2.8 inches.
Reproduction: Beaded Length: 57.9 inches. Width: 4.3 inches. Total length with fringe: 81.9 inches.
Beads: 354 columns by 9 rows. Total: 3,186 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

The McCord Museum had listed this belt as Eastern Woodland: Circa: 18th or 19th Century. Plant fiber. No other information. See: W_Eastern Woodland McCord Belt 1906. The belt is in the McCord Museum catalog number M-1906.

The following description was kindly provided by Darren Bonaparte (2011):

A treaty of peace between seven tribes. A very ancient belt. Design: In white on a purple ground, a line straight through the center, intersecting the seven broken square figures, which represents the tribes. Strung on Indian hemp twine and woven on heavier twine of the same material, which forms short fringe at either end. Length of belt 43 inches depth 9 rows beads.

Darren Bonaparte stated the design "*It represents the Seven Nations of Canada, which was basically Kahnawake, Kanehsatake, Oswegatchie, Odanak, Wendake and Akwesasne*" and had recognized the wampum belt as the "*Seven Turtle*" belt.

References:

Bonaparte, Darren. 2011. The Wampum Chronicles. Personal Communications.

McCord Museum of Canadian History

690 Sherbrooke Street West

Montreal, Quebec H3A 1E9 Phone: (514) 398-7100

Fax: (514) 398-5045

E-mail: info@mccord.mcgill.ca <http://www.mccord-museum.qc.ca/en/info/access/>

Six Nations Belt



Reproduction

Original Size: No given
Reproduction: Beaded Length: 52.5 inches. Width: 4.75 inches. Total length with fringe: 72.5 inches.
Beads: 296 columns by 10 rows. Total: 2,960 beads.
Materials: Warp: leather. Weft: artificial sinew.

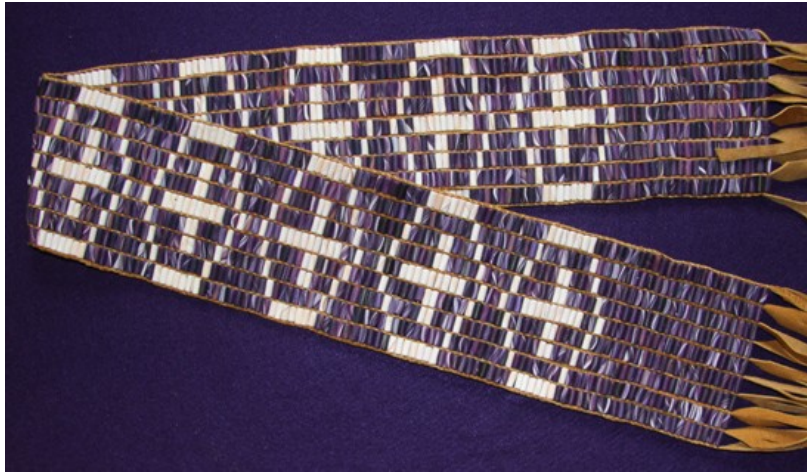
Description:

“This belt is a peace belt, and the white wampum in the belt stands for peace. The six diamonds woven into the belt stand for the territory and council fires of the Six Nations, the Mohawks, Oneidas, Onondagas, Cayugas, Tuscaroras, and Senecas.” (Tehanetorens, 1999, p. 91) Tehanetorens (1999) illustrated this belt as having all six diamonds filled-in with purple wampum. However, the examination of the original belt the 2nd and 4th diamonds (left to right) on the original belt are almost entirely gone. The third and 5th diamonds are filled with white wampum, not filled as shown in Tehanetoren's image. It was suggested by Jamie Jacobs, Tonawanda Reservation, that the second diamond from the left would have been open (filled with white) and the forth diamond from the left would have been filled with purple wampum as the end two diamonds. The purple filled diamonds would have represented the Elder Brothers, whereas, the open (white-centered) diamonds symbolized the Younger Brothers.

References:

Jacobs, Jamie. 2009. Personal Communications.
Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Six Nations Ten Cross Belt



Reproduction Jan. 16, 2015

Original Size: Not given.
Reproduction: Beaded Length: 36.0 inches. Width: 4.0 inches. Total length with fringe: 60.0 inches.
Beads: 210 columns by 9 rows. Total: 1,890 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Web site description:

Probably Iroquois (Haudenosaunee) artist
Wampum belt
Shells and leather
18th Century
Peabody Essex Museum

“Wampum are cylindrical shell beads, typically about one Quarter inch in length and one eighth inch in diameter. Wampum beads are white or purple, with the white made from the interior column of the Atlantic whelk shell and the purple made from that of the quahog.... The more important use of wampum was as a symbolic and documentary medium. Among the Iroquois, wampum strings functioned as mnemonics (sic) for reciting ritual speeches, while belts of wampum solemnized intertribal communiqués and commemorated councils and treaties”.

“Belts made mainly from white beads suggest cordial diplomacy, while those that made extensive use of purple (sometimes referred to as “black” beads) have more sober connotations. The meaning of the belt shown here, which is predominantly purple with ten white cross-filled hexagons, is now lost, but it bears faint traces of red paint on some of the beads and fringe. Belts marked with red were understood as a call to war.”

Quoted from: *Uncommon Legacies: Native American Art from the Peabody Essex Museum*, by John R. Grimes, Christian F. Feest, and Mary Lou Curran. NY: American Federation of Arts, New York in association with University of Washington Press, Seattle and London, 2002; p. 103, p.105.

Reference:

http://teh.salemstate.edu/ImmigrationMigration/Wampanoag/pages/E39383WampumBelt_jpg.htm

Tadadaho Belt



Reproduction

Original Size: Length: 27.0 inches. Width: 14.0 inches.
Reproduction: Beaded Length: 29.5 inches. Width: 22.3 inches. Total length with fringe: 49.5 inches.
Beads: 176 columns by 45 rows. Total: 7,920 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

"This belt recalls the time when the Peacemaker combed the snakes from Tadadaho's hair. Changing the evil-minded Tadadaho into the pure-thinking leader. This belt also reminds the Haudenosaunee that once all of the chiefs accepted the Great Law, they became the guardians of this great peace for all of the generations to come. The diamonds down the center of the belt represent the thirteen other chiefs that are sitting with Tadadaho at Onondaga to continue the ways of the Haudenosaunee."

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Clarke (1931)

A remarkably wide belt (the second widest known) woven on buckskin thongs. This belt is somewhat similar in general appearance to the "Wing," or "Dust Fan Belt" (cat. no37420) and may be contemporaneous, if not made by the same person. The design consists of a series of large overlapping purple triangles which are regularly arranged over the length. Along its central axis appears a chain of 14 small white open diamond-shaped figures. The background is made in white beads.

This is an Onondaga belt and sometimes termed the "Presidentia." It is known to have been longer at one time and bore 16, instead of 14, diamonds, as at present. The chain of

diamonds has been represented as signifying a covenant, or a chain of friendship, always *"to be kept bright."* The belt was employed during council meetings of the Six Nations and, according to Thomas Webster, (Beauchamp, '01, p. 412) it was *"the first belt used by the principal chief"* at such meetings. It was placed in the custody of the Onondaga wampum keeper at Onondaga in 1847 and is considered a comparatively modern belt (Clarke, 1931).

References:

Clarke, Noah T. 1931. New York State Museum Bulletin No. 288.

Onondaga Nation: http://www.onondaganation.org/culture/wpm_tadadahoh.html

Tecumseh Great Peace Belt



Hypothetical Reproduction

Original Size: Not given.
Reproduction: Beaded Length: 33.5 inches. Width: 5.75 inches. Total length with fringe: 57.5 inches.
Beads: 206 columns by 13 rows. Total: 2,678 beads.
Materials: Warp: leather. Weft: artificial sinew.

Excerpt from Sandy Antal (Epigraph, 1998)

After the Seven Years' War of 1756-63, the British government presented the Natives of the "*Old Northwest*" with the Great Wampum Belt. One end of the symmetrical arrangement was white, the other darker, each end featuring a black hand. The belt was joined in the center by a figure of a heart, signifying the common interests of the two sides. During the following decades, the Natives engaged in a losing struggle against relentless American encroachment onto their lands.

In 1811, the Shawnee was chief, Tecumseh, produced the Great Wampum in council as an invitation to rejuvenate the alliance in his forthcoming struggle with the United States. British officials accepted the offer, repeatedly assuring their allies that there would be no peace without the recognition of a Native state south of the Great Lakes. Despite a string of stunning military successes, British-Native fortunes waned, as did the notion of a Native state, and by September 1813, Tecumseh threatened to cut the Great Wampum in two.

This is the story of the War of 1812 on the Detroit frontier."

Reference:

Antal, Sandy. 1998. *A Wampum Denied: Proctor's War of 1812*. McGill Queens University Press, 450 pp.

Treaty of Shackamaxon



Reproduction 2013

Original Size: Length: 24.8 inches. Width: 5.5 inches.
Reproduction: Beaded Length: 26.25 inches. Width: 8.0 inches. Total length with fringe: 50.25 inches.
Beads: 156 columns by 18 rows. Total: 2,208 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Original belt: Warp and Weft: Cordage.. Catalog card description accompanying the sale of the belt at Christie's reported in the NY Times (1916):

"Treaty Belt. The Original Treaty Belt presented to William Penn by the Indians, consisting of eighteen strings of Wampum (25 1/4 in. by 5 1/4 in.) the ground being white, with four crosses or diagrams in violet-colored beads made for clam or mussel shells."

The smaller belt at the sale description:

"Treaty Belt. A Similar Belt to the above, consisting of fifteen strings of Wampum, (25 in. by 5 in.), the ground white, with the diagrams in violet-colored beads. Originally there were three belts which belonged to the Penn family, but one was presented by Granville John Penn, great-grandson of William Penn, to the Historical Society of Pennsylvania."

A transcription given by Clarkson was: *"the Indians pledged themselves to live in love with William Penn and his children as long as the Sun and Moon should endure."*

These belts probably refer to what is known as the 'Elm Treaty'.

Given to William Penn in 1683 at the Treaty of Shackamaxon, one of the number of treaties by which the Quakers acquired land which later became the state of Pennsylvania. The crosses symbolize the land ceded. (NMAI).

Collection History (NMAI):

Belonged to William Penn and was the property of J. Merrick Head who in 1887 purchased the Penn estate known as Pennsylvania Castle at Portland, England; subsequently sold at auction July 12, 1916 by Christie of London and purchased from the buyer at that sale by Mrs. Thea Heye and acquired by MAI in 1925 using funds given by MAI trustee Harmon W. Hendricks (1846-1928).

References:

New York Times. 1916. William Penn's Wampum Belts Recently Found Abroad. Nov. 26.

New York Times. 1916. Museum Here Gets Historic Wampum. Nov. 21. NMAI
Collection Catalog.

Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company,
Summertown, TN.

Tuscarora Land Holland Belt



Reproduction

Original Size: Not given.

Reproduction: Beaded Length: 26.6 inches. Width: 4.5 inches. Total length with fringe: 48.6 inches.

Beads: 163 columns by 10 rows. Total: 1,630 beads.

Materials: Warp: leather. Weft: artificial sinew.

Description:

The Tuscarora belt was at the Buffalo County Historical Society (Rick Hill). According to the Haudenosaunee Runner (Summer, 2000) was presented at the meeting with a delegation of Tuscarora chiefs and the U.S. general agent for Indian Affairs, Capt. Isreal Chapin. The meeting took place in Canandaigua, New York in 1799. The Tuscarora delegation requested that the Holland Land Company give the Tuscarora Nation an additional square mile of land to be added to their existing territory within western New York. In 1914, Cornell University professor Paul Evans found the wampum belt in a Holland vault. And in 1962, while entrusted to the Buffalo Historical Society, the belt went missing and has yet to be found. The Tuscarora Nation would like to have the belt returned for it is an important document to authenticate the Tuscarora Nation's claim.

References:

Haudenosaunee Runner. 2000. Holland Land Belt. Summer Issue, p.23. Published by the Tonawanda Seneca Nation Office, Meadville Rd., Basom, NY 14013.

Hill, Rick. 2010. Personal Communications. Six Nations of Canada.

Tuscarora Return Belt



Reproduction

Original Size: Not given.
Reproduction: Beaded Length: 28.0 inches. Width: 11.0 inches. Total length with fringe: 52.0 inches.
Beads: 162 columns by 24 rows. Total: 3,388 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

A white beaded national belt of the Onondagas, containing six purple diagonal bars, or braces, along its length. It is somewhat mutilated and when first seen by General John S. Clark of Auburn, N. Y., it contained seven of these diagonal bars, and it may have contained a greater number once, for General Clark's photograph of it then showed it to have been mutilated at both ends. And therefore, incorrectly explained as commemorating the entrance of the Tuscarora Nation into the League of the Iroquois in 1713.

Others disagree with the information given above and believe the belt had only the 6-diagonal steps representing the Six Nations (The use of diagonal bars on a belt signified support to the Long House, the symbol for the League). In the lower right corner is a single 'step; (seen clearer on Fadden Belt) representing the closeness of the white settlers (Rick Hill, Six Nations, Ontario, Canada).

Reference:

Clarke, Noah T. 1931. New York State Museum Bulletin No. 288.

Two Row Belt



Reproduction

Original Size: Not given.
Reproduction: Beaded Length: 60.2 inches. Width: 6.0 inches. Total length with fringe: 84.2 inches.
Beads: 325 columns by 13 rows. Total: 4,225 beads.
Materials: Warp: leather. Weft: artificial sinew.

Original Size: after Tehanetorens (1999)
Reproduction: Beaded Length: 28.0 inches. Width: 6.0 inches. Total length with fringe: 40.0 inches.
Beads: 156 columns by 13 rows. Total: 2,028 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Also called: Guswenta (Kaswentha) Belt. There are at least four Two Row Belts of varying lengths known to exist. *“The Kaswentha is a treaty belt created in the 16th century to record an agreement between the Dutch and the Haudenosaunee. The belt consists of two rows of purple wampum separated by three white rows. The two purple rows symbolize two vessels traveling a river together, side-by-side. One vessel, a ship, is for the Dutch. The other vessel, a canoe, is for the Haudenosaunee. Inside each vessel is what defines it as a society - its customs, laws, and way of life. The three white rows between the two vessels symbolize skennen (peace), kariwiiio (a good mind) and kasastensera (strength) and they help to keep the vessels connected.”*

References:

- Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.
Culturally Based Environmental Protection Process: Two Row Belt Silver Covenant Chain. <http://www.hetfonline.org/pages/culturallybasedproject.htm>
Hill, Rick. 1989. Council Fires: A Resource Guide. Woodland Cultural Center, Brantford, Ontario, Canada.
Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Two Row Onondaga Belt



Reproduction

Original Size: Not given.
Reproduction: Beaded Length: 23.0 inches. Width: 6.0 inches. Total length with fringe: 47.0 inches.
Beads: 156 columns by 13 rows. Total: 2,028 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Also called: Guswentha (Kaswentha) Belt. There are at least four Two Row Belts of varying lengths known to exist. *“The Kaswentha is a treaty belt created in the 16th century to record an agreement between the Dutch and the Haudenosaunee. The belt consists of two rows of purple wampum separated by three white rows. The two purple rows symbolize two vessels traveling a river together, side-by-side. One vessel, a ship, is for the Dutch. The other vessel, a canoe, is for the Haudenosaunee. Inside each vessel is what defines it as a society - its customs, laws, and way of life. The three white rows between the two vessels symbolize skennen (peace), kariwiiio (a good mind) and kasastensera (strength) and they help to keep the vessels connected.”*

The difference with the Onondaga Two Row are the two columns of white wampum on the left-hand side indicating the contact with Europeans.

References:

- Clarke, Noah T. 1931 New York State Museum Bulletin No. 288.
Culturally Based Environmental Protection Process: Two Row Belt Silver Covenant Chain. <http://www.hetfonline.org/pages/culturallybasedproject.htm>
Hill, Rick. 1989. Council Fires: A Resource Guide. Woodland Cultural Center, Brantford, Ontario, Canada.
Tehanetorens. 1999. Wampum Belts of the Iroquois. Book Publishing Company, Summertown, TN.

Vatican Belt



Brother Robert W. Hamell (left), his two sons, Jeremiah (center) and Joshua (left) holding a Vatican reproduction belt

Original Size: Beaded Length est: 79.0. Width: 4.5 inches.
Reproduction: Beaded Length: 105.0 inches. Width: 6.75 inches. Total length with fringe: 129.0 inches.
Beads: 646 columns by 15 rows. Total: 9,690 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Mi'kmaq Nation – Vatican Belt

The Vatican Wampum Belt: <http://tribes.tribe.net/realdealhistory/thread/031ae494-9587-4665-a5cb-99b5513f9496> Left to right

Church Agreement

1. At the end (left) of the wampum is the symbol for the twelve apostles of Niskam's child, Jesus Christ, who have spread God's message to the world.

Church Built on the Rock

2. The second symbol is the church, built upon the rock, St. Peter. The symbol of the church with an open window represents the principle that each Mi'kmaq had the right to accept or reject Catholicism through individual choice. Also, the open church must accommodate the Mi'kmaq language and culture.

Mi'kmaq Hieroglyphic Script

3. In the Ancient Mi'kmaq Hieroglyphic script, the council freely grants forever to the Catholic Church the right to build and keep churches on the Mi'kmaq lands, as well as the privilege that its priests may conduct masses and teach in the Mi'kmaq language.

The Keys of St. Peter

4. The keys of St. Peter represent the grand chief's recognition of the pope's spiritual and political authority in the world, including Mi'kmaqik. The keys are placed on the belt to symbolize Vatican protection of the Mi'kmaq nation and its people under the authority of god. No power on earth could attempt to harm Mi'kmaq Catholics.

Black Robe and Mi'kmaq

5. The fifth symbol, the black robe, represents the priest. This figure, together with the Mi'kmaq figure holding the cross, illustrates the union of the church and the Mi'kmaq Grand Council. Each are equal and sacred in the alliance. The small bundle the Mi'kmaq holds represents the retention of the Mi'kmaq sovereignty and cultural rights within the alliance. Mi'kmaq cultural rights will be especially accommodated within the church.

The Crossed Spears

6. The sixth symbol, the crossed spears, represents the grand chief's promise to plant Christ's lessons of wisdom, truth, and forgiveness in the hearts of all Mi'kmaq. Like the spears stuck in the ground.

The Pipe and the Battle Axe

7. The seventh symbol, the peace pipe and the battle axe, reflects the grand chief's pledge to follow the path of brotherly love, and to protect those who join in the holy alliance.

The Twelve Apostles

8. The left side represents the agreement of the Roman Catholic Church with Mi'kmaq Grand Council. The markings on the left represent the seven Mi'kmaq districts. This means that all seven districts joined in the concordat with the holy father.

Note: should have been made of the 2 pieces of coarse twine that are attached to the belt. These are short pieces of either coarse twine or some rough fiber that now remain on the belt, but their function or functions are not known. One is 15 mm long, passes through the belt and has a knot on the obverse side. A similar short piece pierces the belt between row 1 and row 2, close to center of 4B zigzag. This placement of a possible attachment between the kneeling figure and the crossed spears may be significant, but no suggestions can be made at this time. Note also should be made that there are varying degrees of damage and bead loss from this belt (Becker, 2007)

Oral tradition stated this could be the oldest known wampum belt given as early as 1610. The Vatican belt was made at the Lac Des Deux Montagnes (Lake of Two Mountains) missionary community (Montreal) in 1831 according to Dr. Giovanni Pizzorusso.

References:

- Becker, Marshall J. 2007. The Vatican Wampum Belt: An Important American Indian Artifact and its Cultural Origins and Meaning within the Category of "Religious" or "Ecclesiastical-Convert" Belts. <http://mikmawey.uccb.ns.ca/wampum.html>
- Orange County Catholic News. 2014. <http://www.occatholicnews.com/vatican-exhibit-in-oc/>
- Prindle, Tara. 2014. Waaban Aki Crafting. <http://home.cshore.com/waaban/>
- The Vatican Wampum Belt. <http://www.scribd.com/doc/67102612/The-Vatican-Wampum-Belt-Treaty>
- The Vatican Wampum Belt Treaty Online. Vatican Belt PDF Download
- Tribal Art. 2014. mag.tribalartmagazine.com/T68EN/pubData/SEO/Page_86.html

Wabanaki Confederacy Belt



Reproduction

Original Size:	Not given.
Reproduction:	Beaded Length: 11.5 inches. Width: 2.5 inches. Total length with fringe: 31.5 inches.
Beads:	71 columns by 5 rows. Total: 355 beads.
Materials:	Warp: leather. Weft: artificial sinew.

Description:

Speck reported *"the belt representing the union of the four eastern tribes in their local alliance (pl. xxiv, fig. b). This was a somewhat broader belt with a dark background, denoting former or potential hostility among the tribes, lightened on the margins with white borders denoting the bonds of friendship that now surround them. The alternating panels of blue and white at the ends are evidently a convention imitated from the Iroquois. The four white triangles are tribal "wigwams," the Penobscot, Passamaquoddy, Malecite, and Micmac. In the center is the pipe which is the symbol of the peace ceremony by which the allies are joined. Such a belt would serve very general purposes in the days of the confederacy. It was a reminder of the confederacy, to be carried by messengers from any council as a testimonial. In going from village to village to deliver the message, whatever it might be, the ordinary method in connection with all the belts, but particularly with this one, was for the messengers to go directly to the council house and there await the coming of the chief and council. When all had assembled the ceremony was opened by lighting a pipe and passing it around the company as a formal pledge of sincerity. Next the head messenger would arise with the belt in his hands before him and deliver his set speech. The presence of the alliance belt was an absolute guarantee of attention. As long as the belt was displayed it commanded respect. The Passamaquoddy and Micmac remember how their councilmen and chiefs would kiss the belt or string that was presented to them. In short the belt had to accompany the message whether it was forwarded by the first carriers or whether it was relayed to the next village. The presentation rite was known as nimskep'skul 'tame, "to stop in and light the pipe." When it had gone the rounds of the tribes the belt would be returned to the senders."*

Note:

Information courtesy of <http://www.native-languages.org/wabanaki.htm>

The Wabanaki (Eastern) Confederacy was a coalition of five Algonquian tribes of the eastern seaboard, banded together in response to Iroquois aggression. These tribes--the Abenaki, the Penobscot, the Maliseet, the Passamaquoddy, and the Mi'kmaq--each retained their own political leadership, but collaborated on broader issues such as diplomacy, war, and trade. The confederation officially disbanded in 1862, but the five tribes remain close allies, and the Wabanaki Confederacy lives on in the form of a political alliance between these historically friendly nations.

There is some confusion associated with the term "Wabanaki." It literally means "people of the dawn" or "dawnland people," meaning easterners, and at times all five tribes of the Wabanaki Confederacy have referred to themselves this way. Also, the Mi'kmaq and Maliseet of New Brunswick collectively refer to themselves as Wabanaki, and some information about these two tribes has this name on it. Finally, the Abenaki, though their name clearly has the same Algonquian root, are not identical to the Wabanaki--they are one constituent tribe, and though a Maliseet may be referred to as a Wabanaki, he is not an Abenaki.

Reference:

Speck, Frank G. 1915. The Eastern Algonkian Wabanaki Confederacy. *American Anthropologist*, New Series, Vol. 17, No. 3, July-Sept., pp. 492-508.

War of 1812 Peace Belt



Reproduction

Original Size: Length (est) 34.2 inches on cordage
Reproduction: Beaded Length: 39.0 inches. Width: 5.5 inches. Total length with fringe: 63.0 inches.
Beads: 249 columns by 12 rows. Total: 2,988 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Excerpt from Carl Benn (1998): *"The end of hostilities between the two white powers did not lead automatically to peace between the divisions of the the old Six Nations Confederacy. Therefore, the Iroquois of Grand River and of New York held a council at Fort George on 31 August and 1 September 1815 to negotiate peace between the two groups and between the king and the Iroquois in New York. At the council, they exchanged white wampum belts to formalized the end of hostilities and to symbolize that ill will had been removed from their hearts, thereby canceling the need to avenge the deaths suffered at each others' hands. They condoled with each other for their wartime losses and metaphorically buried 'the Tomahawk to the depth of a Pine Tree under ground. Both the Iroquois groups then went home loaded with British presents as gestures of the king's good will"* (Carl Benn, (1998; p. 181).

Col. Claus presented this belt to the Six Nations after the War of 1812. It was a pledge by the Crown *"not interfere in our culture or governance. It was given in 1815 and the minutes from that council still exist, but the belt was subsequent read by John Buck at Grand River with the meaning attached to it"* (Rick Hill, 2011). Seneca Belt (Six Nations Grand River, Canada). Chief Johnson recorded as the artist (Jan. 1, 1906). Represented the League of the Iroquois. No other information given (National Museum of American Indian).

The author extends his appreciation to Rick Hill for his kind assistance in reproduction this belt.

Excerpt from Gilkison (1928)

Gilkison (1928: 50) reported that of all the belts shown by John Skanawati Buck in 1887, this belt was "the largest and most showy, but least significant in its design. It was fully three feet and a half long and five inches wide and contained a groundwork of purple wampum with white worked in, forming a zig-zag pattern. This was given by Col. Claus on behalf of the Canadian Government, after he had studied the wampum records, at which he must have been looking and understood their significance. It was given as a token that the government would never force the Indians to change their customs." Krehbiel also saw this belt in 1892, writing that *"a belt of purple containing a white conventionalized design like that commonly called the Greek key pattern (a meander) was said to have been sent by whites as a confirmation of a treaty"* (cited in Beauchamp, 1901, p. 416).

Pledge of the Crown Wampum Belt (Steve Durand, 2016)

This wampum belt was created by the British to represent the ongoing relationship after the war. The pattern may have been derived from an ancient design called the meander, or Greek Key. It often was used to represent the interwoven bonds of love and friendship. Col. Claus stated:

This Belt which I now hand to you I ask in compliance with your Customs be sent by you with these my words in his behalf to all the Nations in friendship with your Great Father the King of England. . . I am further instructed to inform you that in making Peace with the Government of the United States of America, your interests were not neglected, nor would Peace have been made with them had they not consented to include you in the Treaty, which they at first refused to listen to. I will now repeat to you one of the Articles of the Treaty of Peace which secures to you the Peaceable Possession of all the Country which you possessed before the late War, and the Road is now open for you to pass and repass without interruption.

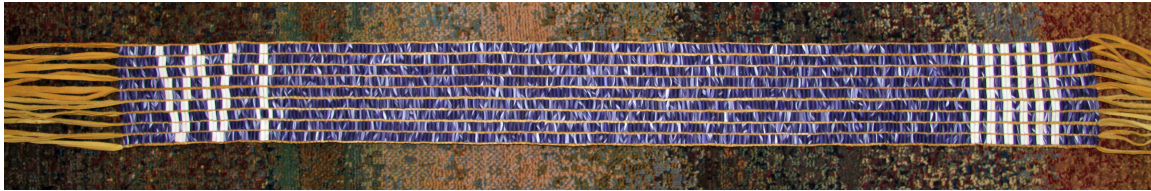
In 1877 Onondaga Chief John Buck, the Wampum Keeper at the time, stated that this belt represented a pledge by the Canadian government to never force the Haudenosaunee to change their customs.

References:

- Benn, Carl. 1998. The Iroquois and War of 1812. University of Toronto Press, Scholarly Publishing Division, Edition 1, 288.
- Beauchamp, 1901. Wampum and Shell Articles Used by the New York Indians. NYS Mus. Bull. 41, pp. 321-480.
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Tooker, Elisabeth. 1998. A Note on the Return of Eleven Wampum Belts to the Six
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(Spring), pp. 219-236.

William Johnson Siege Belt



Reproduction

Original Size: Not given.
Reproduction: Beaded Length: 39.25 inches. Width: 4.1 inches. Total length with fringe: 63.25 inches.
Beads: 245 columns by 9 rows. Total: 2,205 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

Beauchamp described this belt (p. 391) when Johnson held a council in preparation of the siege of Fort Niagara in 1759. The Six Nations presented Johnson with *"a Belt with the Figure of Niagara at the end of it, & Sir William's name worked thereon."* Another report described the falls as illustrated by a several parallel lines. However, the number of lines, how Johnson's name was portrayed and the background color of the belt was not included. It was my decision to make it a purple-fielded belt, representing war and use the initials G.I. for Johnson as other belts have been done. The I initial is the old English J. Also I arbitrary used 6 parallel lines representing the falls. The length and width of the belt is also arbitrary. This design was inspired by Becker and Lainey's (2004) inference of what the 'Falls' image could have been:

The William Johnson Belt of 1759.

In his section on lettered belts Beauchamp refers to *"one other belt [that] must have been inspired for the [special] occasion. Preparations for the siege of Fort Niagara were in progress and Johnson held a council. At this [council] the Six Nations presented him [with] 'a Belt with the Figure of Niagara at the end of it, & Sir William's name worked thereon.'"* Probably only initials were worked into a design on this belt. The *"Figure of Niagara"* may refer to an end design such as that commonly found on belts, taking the form of a series of parallel lines. A design such as that could be interpreted as representing the famous falls or even a human namesake. The possibility that this belt and the WJ 1756 belt are one and the same must be considered (Becker and Lainey, 2004).

Another reference to this belt was by Timothy Shannon:

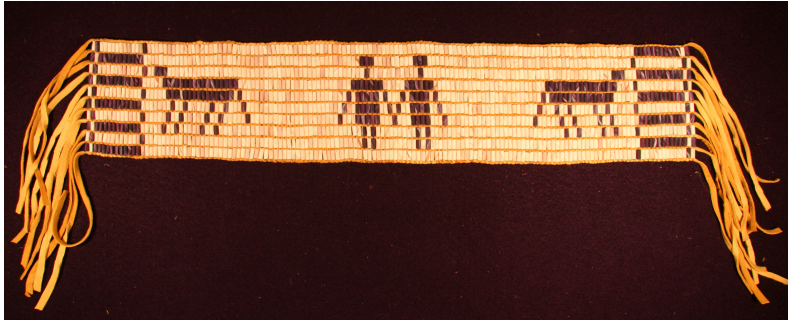
With the fall of Louisbourg, Frontenac, and Duquesne, the pendulum had swung decisively in Britain's favor, and for the Iroquois, that meant it was time for neutrality to give way to alliance. In April 1759, Johnson convened a treaty conference with the Six Nations and several affiliated tribes at Canajoharie. Invoking the Treaty of Easton

completed a few months earlier, he hand-delivered to an Onondaga chief the 'Instrument of Release and Surrender' for the 'Lands on the Ohio' that the Penn family had purchased at the Albany Congress. He then threw down a war belt and asked for warriors to join the British in the coming campaign season. a delegation of Senecas accepted the war belt, signaling that the western Iroquois were ready to support the British, and they pressed Johnson to attack the French at Niagara. Johns hosted a grand feast and distributed presents the following day. The Indians reciprocated with a wampum belt 'with the Figure of Niagara at one end of it, and Sir William's name worked thereon (Campbell).

References:

- Becker, Marshall J. and Jonathan Lainey. 2004. Wampum Belts with Initials and/or Dates as Design Elements: A Preliminary Review of One Subcategory of Political Belts. *American Indian Culture and Research Journal*, Vol. 28, No. 2, pp. 25-45.
- Beauchamp, William M. 1901. Wampum and Shell Articles Used By The New York Indians. *NYS Museum Bulletin No, 41, Vol. 8*, 429pp.
- Campbell, Patrick (ed.). *Travels in the Interior Inhabited parts of North America in the Years 1791 and 1792*. H.H. Langton, Toronto. The Champlain Society.
- Shannon, Timothy J. 2009. *Iroquois Diplomacy on the Early America Frontier*. Penguin Library. 260 pp.

Wolf Belt



Reproduction

Original Size: Beaded Length: 32.5 inches. Width: 4.4 inches.
Reproduction: Beaded Length: 45.0 inches. Width: 6.4 inches. Total length with fringe: 69.0 inches.
Beads: 252 columns by 14 rows. Total: 3,528 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

This is a pictographic National Belt of the Mohawks. In the center are two human figures joined by clasped hands. Near and facing each end is the effigy of a wolf and at the extreme ends are seven short purple horizontal stripes which alternate with seven white stripes. These stripes are practically eliminated at one end by partial mutilation. The belt is made on buckskin thongs.

The seven purple stripes, according to Mrs. Harriet M. Converse, represent seven nations. The central figures denote friendly relationship between the white man and Indian; the white beaded background indicates peace, while the wolves are an insinuation of guardianship of this peace and friendship. It has been mentioned that wolves symbolize the keepers of the east and west door of the Long I-louse, but Beauchamp infers some doubt as to this by taking issue with John Buck's statement that "the hereditary keeper of the eastern door of the Long House was a wolf."

Beauchamp (1901) defined it as a treaty belt between the French and the Mohawks. *"The center figures—two men—represent the king and an Indian clasping hands in friendship. The seven purple lines signify seven nations, white the peace paths guarded at each end, east and west, by sachems of the Wolf clan, symbolized by the purple animal figures. The hereditary keeper of the Long House was a Wolf, the Do-ga-e-o-ga of the Mohawks according to John Buck. The Do-ne-ho-ga-weh of the western door was also a Wolf."* The Mohawk chief mentioned was a Turtle, but the Seneca chief is correct. The Mohawks treated with the French, but were never in their alliance, and the emblems are those of the middle of the 18th century. At that time the western Iroquois were balancing between the English and the French" (Beauchamp 1901: 427).

Bonaparte (2005) stated he did not have an *"explanation for why the English figure became a French one in this description. Perhaps Mrs. Converse didn't fully trust what was told to her, and sought another explanation from other Iroquois informants such as John Buck. She may have not had access to Margaret Cook, as she does not actually specify who she purchased the belt from in St. Regis. Her research into the clan of the "doorkeepers" may have been to bolster the belt's monetary and historical value to the New York State Museum, which was avidly collecting Iroquois belts at the time. Elements of the Beauchamp/Converse description later ended up in Ray Fadden's book on wampum, which served to solidify its identity as the "wolf belt" in the minds of Akwesasronon ever since."*

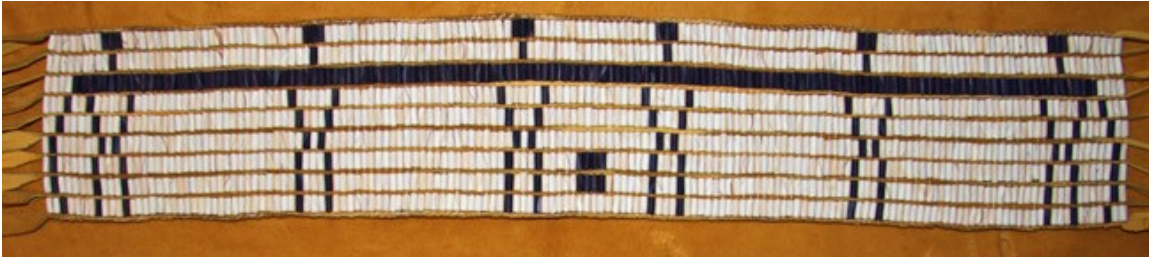
St Regis-Caughnawaga (left), 'Bury the Hatchet' Belt (right), and this belt have been associated with the Great Peace Council held at Kahnawake in Montreal ending the French and Indian War ca 1760. (Bonaparte, 2012).



References:

- Beauchamp, William. 1901. Wampum and Shell Articles Used by the New York State Indians. NYS Mus. Bulletin.
- Bonaparte, Darren: 2005. As Long As Water Runs, Skies Do Shine, And Night Brings Rest - The Covenant Chain of Peace and Friendship Returns to Akwesasne.
<http://www.wampumchronicles.com/wolfbelt.html>
- Bonaparte, Darren. 2012. Personal Communications. Also see WampumChronicles:
<http://www.wampumchronicles.com/>
- Clarke, Noah T. 1931 New York State Museum Bulletin No. 288, Fig. 37.

Women Nomination Belt



Reproduction

Original Size: Length: 24.25 inches. Width: 3.0 inches.
Reproduction: Beaded Length: 27.5 inches. Width: 4.0 inches. Total length with fringe: 49.5 inches.
Beads: 154 columns by 9 rows. Total: 1,386 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

It is a pictographic Seneca National Belt woven with a white beaded background on buckskin thongs. Six purple beaded human figures, joined by extended arms, are distributed along its length. Between the two central figures is a purple square, to denote the council fire.

This Nomination Belt is so called because it was the document of authorization to Iroquois women 'giving them the right to choose, nominate and confirm the "*raising up*" of the 50 sachems, or civil chiefs (Ho-di-ya-ne-sho-onh) of the Confederacy.

Reference:

Clarke, Noah T. 1931. New York State Museum Bulletin No. 288, Fig. 42.

Wyandot Two Row Belt



Reproduction

Original Size: 425 columns by 25 wide
Reproduction: Beaded Length: 44.3 inches. Width: 11.2 inches. Total length with fringe: 68.3 inches.
Beads: 425 columns by 25 rows. Total: 6,625 beads.
Materials: Warp: leather. Weft: artificial sinew.

Description:

There is no known image of the original belt. The style of the figures used to depict this belt are a 'hybrid' of those found on the Canandaigua Treaty Belt and others. The depiction of the New York Governor (far left - outlined body), the five nations of the Iroquois (solid bodies), and the Wyandot far (right) holding a hatchet. I am indebted to Darren Bonaparte, Akwensasne Mohawk, for his assistance in reconstructing another 'lost' belt to history.

Excerpt from Weiser (1748):

"8th. Had a Council with the Chiefs of the Wondats; enquired their number, & what occasioned them to come away from the French, What Correspondence they had with the Six Nations, & whether or no they had ever had any correspondence with the Government of New York; they inform'd me their coming away from the French was because of the hard Usage they received from them; That they wou'd always get their Young Men to go to War against their Enemies, and wou'd use them as their own People, that is like Slaves, & their Goods were so dear that they, the Indians, cou'd not buy them; that there was one hundred fighting Men that came over [30] to join the English, seventy were left behind at another Town a good distance off, & they hoped they wou'd follow them; that they had a very good Correspondence with the Six Nations many Years, & were one People with them, that they cou'd wish the Six Nations wou'd act more brisker against the French; That above fifty Years ago they made a Treaty of Friendship with the Governor of New York at Albany, & shewed me a large Belt of Wampum they received there from the said Governor as from the King of Great Britain; the Belt was 25 Grains wide & 265 long, very Curiously wrought, there were seven Images of Men holding one another by the Hand, the 1st signifying the Governor of New York (or rather, as they said, the King of Great Britain), the 2d the Mohawks, the 3d the Oneidos, the 4th the Cajugas, the 5th the Onondagers, the 6th the Senekas, the 7th the Owandaets [Wyandots], the two

Rows of black Wampum under their feet thro' the whole length of the Belt to signify the Road from Albany thro' the 5 Nations to the Owendaets; That 6 Years ago, they had sent Deputies with the same Belt to Albany to renew the Friendship."

The following is a notation on this belt's similarity to the traditions story affiliated with the Two Row Belt by Darren Bonaparte - Wampum Chronicles.

"[I'm] not sure if [everyone] is are aware of the so-called two row "controversy," that is, that some scholars believe the Iroquois story about the boat and canoe on the two row is a recent invention. (I allude to this on the two row article on my web site.) I suspect that that the boat and canoe metaphor is not linked to the two row wampum in the historical records because the two rows are actually representative of the "road" between various nations that are "cleared of brambles, thorns and weeds" at the beginning of councils. This road, back in Indian times, was a single footpath but with the arrival of Europeans became a double path due to the use of wagon wheels carrying trade goods. This seems to be supported by the Wyandot belt given to them by the English via the 5 Nations in the late 1600's."

Rick Hill suggested the figures feet may have actually rested on the 'road' as depicted in other christian wampum belts such as depicted in the Two Dog Christian Mohawk Belt.

References:

Bonaparte, Darren. 2011. Personal Communications.

Hill, Rick. 2011. Personal Communications.

Weiser, Conrad. 1748. Conrad's Weiser's Journal or A Tour To The Ohio August 11 - October 2, 1748. Pennsylvania Colonial Records, v. pp. 348; with variations from Pennsylvania Historical Collections, i, pp. 22-33.