

Interior of wampum shell before being turned into a beadContents1 Introduction2 History3 Wampum as Trade CommodityWampum, which were small beads made from white and purple seashells found on the beaches of Long Island, Connecticut, and Rhode Island. Associated with spiritual power, wampum served several key functions in indigenous communities throughout eastern North America long before European contact. Wampum was widely used to pay ransom, tribute, and reparation among the indigenous peoples of the area. For the Iroquoian-speaking Five Nations of upstate New York, who lived far away from coastal New England, wampum also became an essential symbolic good that was used in many rituals. Additionally, wampum woven on belts and strings served as mnemonic devices in diplomatic meetings. History Prior to 1637, the native peoples of eastern Long Island had little contact with the English colonists. For the most part, contact with the outside world was mediated through the Pequot tribe of Connecticut. The indigenous people who lived among the shores of the Long Island Sound and the shores of Long Island Sound and the shores of the wearer. They symbolized ceremony and ritual exchange 1620During the 1620s, wampum became used as a good and currency during the fur trade between native and colonial communities. The Pequots continued to control the trade of wampum manufactured by Long Islands east end tribal groups, the Shinnecock and Montaukett. 21633 John Winthrop, Governor of Massachusetts Colony, considers Long Islands the best place for obtaining wampum for trade.3Wampum as Trade CommodityThe strong association of wampum and European trade goods in archaeological sites suggests some important economic function during the early historic period. This function was made explicit in the 1660 letter from Governor Stuyvesant to the directors of the Dutch West India Company. Wampum, he explained is the source and the mother of the beaver trade, and for goods only, without wampum, we cannot obtain beavers from the savages.4Thus, aside from the well-known decorative and social uses of wampum by Indians, wampum served as an important if not critical exchange commodity for Europeans engaged in the fur trade.5 NativeTech: Native American Technology & Art WAMPUM HISTORY AND BACKGROUND Shell beads in the Northeast have been found which are 4500 years old. These shell beads were larger and relatively uncommon because drilling the material was difficult with stone drill bits. This earlier bead, proto-wampum, was traded within ceremonial contexts, in part for the connections of shell with water and its life giving properties. Shell beads come in many traditional shapes and sizes, including small discs or hishi beads. Before contact with Europeans, shell beads were either disk shaped, or barrel shaped, usually made from the whelk's spiraling inner columnela. Other shapes of shell beads include tubes, and other forms resembling a ball, cone, diamond, square, or hourglass. Wampum from Middle and Late Woodland periods (beginning around AD 200) had a robust shape, about 8mm in length and 5mm in diameter, with larger stonebored holes of more than 2mm. Wampum beads of the mid-1600's average 5mm length and 4mm diameter with tiny holes were bored with European metal awls average 1mm. Seneca's in New York after European contact during the late 1600's had increasing numbers of shell beads which measured approximately 7mm length and 5mm diameter, having metaldrilled holes with a diameter of just under 2mm. The word "Wampum" comes from the Narragansett word for 'white shell ("Meteahock"), and purple-black ("Ski") beads ("Suckuhock") from the growth rings of the Quahog shell ("Suckauanasuck"). The quahog shell used to produce purple wampum and other shell pendants is exclusively the species with the Latin name 'Busycon'. In southern New England beads are often manufactured from two local species: Busycon canaliculatum (Channeled Whelk) and Busycon carica (Knobbed Whelk), which both inhabit the waters from Cape Cod southwards to Florida. Early historic Iroquois wampum also originates from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from New Jersy through Florida around through the Gulf, and also from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the coast from the species Busycon sinistrum (Lightening Whelk) along the species B Laeostomum (Snow Whelk) who's habitat ranges from New Jersy down to Virginia (Pendergast 1983: 97-112). Some early historic documents contain innacurate references to the shells being of periwinkle or muscle shell, sometimes mistaking the beads themselves for porcelain or bone. The periwinkle shell was not even introduced to the New England coastline until the late 1800's (Krepcio 2001: personal communication). European traders and politicians, using beads and trinkets, often exploited gift exchange to gain Native American favor or territory. With the scarcity of metal coins in New England, Wampum quickly evolved into a formal currency after European/Native contact, it's production greatly facilitated by slender European metal drill bits. Wampum was mass produced in coastal southern New England. The Narragansetts and Pequots monopolized the manufacture and exchange of wampum in this area. Tools for making "Dutch" wampum (Orhard 1975: 84). Click for closer view. The intense hardness and brittleness of the materials made it impossible to wear, grind, and bore the shell by machinery alone. First the thin portions were removed with a light sharp hammer, and the remainder was clamped in a scissure sawed in a slender stick, and was then ground into an octagonal figure, an inch in length and half and inch in diameter. This piece being ready for boring was inserted into another piece of wood, sawed like the first stick, which was firmly fastened to a bench, a weight being so adjusted that it caused the scissure to grip the shell and to hold it securely. The drill was made from an untempered handsaw, ground into proper shape and tempered in the flame of a candle. Braced against a steel plate on the operator's chest and nicely adjusted to the center of the shell, the drill was rotated by means of the common hand-bow. To clean the aperture, the drill to cool it, for particular care was exercised lest the shell break from the heat caused by friction (Jennings 1976: 93-94). A fathom (six feet of strung beads) of white wampum was worth ten shillings and double that for purple beads. A coat and Buskins "set thick with these Beads in pleasant wild works and a broad Belt of the same (Josselyn 1988: 101)" belonging to King Philip (Wampanoag) was valued at Twenty pounds. Even in the 1600s there was noted distinctiveness of Native-made wampum and the inability of others to counterfeit it, although attempts at imitations included beads of stone and other materials. King Philip, Wampanoag [from a lithograph by T. Sinclair appeared in Events in Indian History, 1842]. "Strung money was known as wampumpeage, or merely peage. Customarily arranged in lengths of one fathom (6 feet), which contained anywhere from 240 to 360 individual beads, depending not only on the size of the beads but on their current worth, for "fathom" soon came to denote a specific monetary value. Individual strands were then worked into bands from one to five inches wide, to be worn on the wrist, waist, or over the shoulder, ... Occasionally the Indians fashioned great belts containing over ten thousand beads" (Vaughan 1979: 120 124). With the increased manufacture after European contact, these beads were carried inland along indigenous trade routes as far as the Great Plains and as far south as Virginia. By the 1700's the Dutch Europeans began to fabricate vast quantities in factories such as the Campbell wampum factory New York. "The use of wampum as money, even among the English, continued until the American Revolution. Important matters such as treaty agreements were likely to be marked by an exchange of Wampum belts, with designs in two colors, which thereafter served as visual reminders of the event itself, and to call to memory the arrangements agreed on "(Russel 1980: 185). Bow Loom used in New England to weave wampum belts. Wampum belts. Wampum belts consist of rows of beads woven together. Belts were made using the techniques of both hand-held and loom-woven beadwork, often on a simple loom made from a curved stick resembling an archer's bow. Weaving traditionally involves stringing the beads onto twisted plant fibers, and securing them to animal sinew or leather thong warp. Try your hand at weaving a Virtual Wampum Belt Inner fibers stripped from milkweed, dogbane (a close relative of milkweed), toad flax, velvet leaf, and nettle plants were twisted into fine threads. By the 1700's a multitude of Native American weaving techniques had developed for wampum belts, bracelets, necklaces and collars. By the 1700's in New England, tubular glass beads and small round pony beads were being woven into belts and bands. Penobscot Wampum Collars & Belt (Speck 1976) Long, wide belts of wampum were not produced by Native Americans until after European contact. However, the methods and techniques used in making large wampum belts probably developed from the ancient Native American traditions of finger-weaving. Some of the earliest post-European contact wampum belts were worn as collars around the neck. These early wampum collars are made without the use of a loom, much like prehistoric finger-weaving, with one end of the belt anchored and the other end left free to weave the warp and weft elements on a bias (diagonal). The very first woven wampum most likely incorporated single beads strung onto twine while finger-weaving sashes, garters, burden-strand square weave technique known as 'double-strand square weave appears earlier (late 1500's and early 1600's) than the 'single-strand square weave' technique known as 'double-strand square weave' technique known as 'double-st weave technique does not require the use of metal needles, as the beads can be strung one at a time onto the two wefts and then the wefts passed under and over the next warp string. The single-strand square weave, used by most bead-workers today, probably developed in the late 1600's and early 1700's with the florescence of the Native wampum industry. Reproduction of the "Belt Carried by the Penobscot Delegate to Caughnawauga" "The white ground color symbolizes its peaceful mission, the blue rectangle in the center represents the four Wabanaki tribes grouped about their council fire, while the four small crosses ranged at the sides again denote the four tribes. Another soomewhat variant interpretation may be given in which the confederacy at Caughnawaga, to which the four tribes indicated by the crosses owe their allegiance." (Leavitt & Francis 1990: 17). Reproduction of the "Belt Representing the Union of the Four Eastern Tribes" "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 peace by whic England. White wampum is the emblem of health, peace or purity. Purple and black wampum are color variants of the same bead, and were used for serious or civic affairs, sometimes indicating dis-ease, distress or hostility, at least in referring to the background colors in belt patterns. The meanings in the designs can become very complicated, for example a belt may have white designs on a purple background but be surrounded by a white border, indicating a relationship that was once hostile is now peaceful. A wampum belt painted red (with red ochre or vermilion) was sent as a summons for war. Delaware family, 1653 wearing belts, bands, strings, & medallions (Trigger 1978:218). Personal headbands and bracelets might combine shell with glass or metal beads. Many Native American headbands and bracelets in the 1600's in southern New England incorporated squares, triangles, diagonal lines, crosses, people, animals and other geometric shapes. Belt designs might show kinship or connection with a particular group. Belts and beads validated treaties and were used to remember oral tradition. Ceremonies of dance, curing, personal sacrifice incorporate religious and ritual aspects of beads. Jewelry was also used to display many physical or social "rites of passage", and shows that a person has gone through a certain transformation in their life, like maturity or marriage. Wampum could be presented by the family of a prospective husband to the family of a potential wife, and if accepted, granted approval for the marriage. "The young man, when he had settled his mind upon marrying some special girl, would appoint an uncle, or some elderly man to be his go-between. Extra dignity was lent to the occasion by having two old men for negotiators. He would then procure some wampum, if he were rich enough a collar or necklace, if not, just a string. Next he would compose a message, the main points of white and purple beads. This message, accompanied by the mnemonic wampum, would be forthwith entrusted to the goanswer. Now should the girl's family have decided negatively, the wampum would be returned to the sold man, who would be returned to the sender. And the matter was dropped. But should the suitor be favorably regarded, the wampum would be returned to defer a little longer. The retention of the wampum was considered a sign of consent. It often happened that the husband, after the wedding, would buy back the wampum Single-Strand Square Weave Technique Double-Strand Square Weave Technique Other Internet Links (courtesy NMC/CMC/575-620). Nicholas Isawanhanhi, Huron chief, shown wearing the regimental coat commonly awarded to Indigenous trading captains during the fur trade. Painting by Chatfield (courtesy Library and Archives Canada/C-38948). Wampum which comes from a Narragansett (Algonquian language family) word meaning a string of white shell beads are tubular beads manufactured from Atlantic coast seashells. While a variety of shells may be used, most often the white shell are formed from the purple from the purple from the quahog clam shell. Belts made of wampum were used to mark agreements between peoples. Wampum belts are of particular significance with regards to treaties and covenants made between Indigenous peoples and European colonial powers. Function and Uses of Wampum Indigenous peoples to the Haudenosaunee, for furs, corns, beans and squash. The beads had considerable value in eastern and maritime Canada for ornament, ceremony, the fur trade and diplomacy, particularly in the 17th and 18th centuries. Wampum was threaded on string or woven into bracelets, necklaces, collars, sashes and later into belts that served as physical representations of political agreements. Particular patterns symbolized events, alliances or Wampum Belts, Treaties and Alliances BeforeConfederationsome groups of Indigenous people, particularly those in the Eastern Woodlands, indicated their agreement to certaintreaties by presenting long wampum belts to Crownofficials. Some examples include the Hiawatha Belt (the belt of the Haudenosaunee), the Covenant ChainWampumof 1764 and the Two Row Wampum Belt (Kaswentha). Two Row Wampum Belt (Kaswentha) The Two Row Wampum Belt (Kaswentha) of the Haudenosaunee is a well-known example of a wampum Belt (Kaswentha) to North America. The be able to function as a framework for improved relations between Indigenous peoples and various levels of government. Contemporary Significance Wampum belts and other wampum bead artifacts exist in private preservation techniques. Beaded wampum belt given to William Penn, 1682; in the National Museum of the American Indian, Smithsonian Institution, New Yorkwampum, tubular shell beads that have been assembled into strings or woven into belts or embroidered ornaments. formerly used as a medium of exchange by some North American Indians. The terms wampum and wampumpeag were initially adopted by English settlers, who derived them from one of the eastern Algonquian languages; literally translated, wampumpeag means strings of white (shell beads). Before contact with white settlers, the Indians used because of a shortage of European currency. When machines were invented in the mid-18th century for mass production of wampum, the resulting inflation stopped its use as money in the eastern United States. Western Indians, however, continued to use it commercially until the mid-19th century. Learn more about inflation, interest rates, and economic policy. Encyclopdia Britannica, Inc. (Read Milton Friedmans Britannica entry on money.) For the borough in Western Pennsylvania, see Wampum, see Wa strings of wampum were used for storytelling, ceremonial gifts, and recording important treaties and historical events, such as the Two Row Wampum Treaty[2][3] and the Hiawatha Belt. Wampum was also used by the northeastern Indigenous tribes as a means of exchange, [4] strung together in lengths for convenience. The process to make wampum was labor-intensive with stone tools. Only the coastal tribes had sufficient access to the basic shells to make wampum. These factors increased its scarcity and consequent value among the early European traders, who understood it as a currency and adopted it as such in trading with them. Wampum artists continue to weave belts of a historical nature, as well as designing new belts or jewelry based on their own concepts.[5]The term wampum is a shortening of wampumpeag, which is derived from the Massachusett or Narragansett word meaning "white strings".[7]The term wampum (or wampumpeag) initially referred only to the white beads which are made of the inner spiral or columella of the channeled whelk shell Busycotypus carica.[1] Sewant or suckauhock beads are the black or purple shell beads made from the quahog or poquahock clamshell Mercenaria mercenaria.[8] Sewant or zeewant was the term used for this currency by the New Netherland colonists. [9] Common terms for the dark and white beads are wampi (white and yellowish) and saki (dark). [10] The Lenape name for Long Island is Sewanacky, reflecting its connection to the dark wampum. The white beads are made from the inner spiral of the channeled whelk shell.Wampum beads are typically tubular in shape, often a quarter of an inch long and an eighth of an inch wide. One 17th-century Seneca wampum beads by rounding small pieces of whelk shells, then piercing them with a hole before stringing them Wooden pump drills with quartz drill bits and steatite weights were used to drill the shells. The unfinished beads would be strung or woven on deer hide thongs, sinew, milkweed bast, or basswood fibers.[5]The introduction of European metal tools revolutionized the production of wampum, and by the mid-seventeenth century, production numbered in the tens of millions of beads.[11] Dutch colonists discovered the importance of wampum as a means of exchange between tribes, and they began mass-producing it in workshops.[when?] John Campbell established such a factory in Passaic, New Jersey, which manufactured wampum into the early 20th century.[1] Eventually the primary source of wampum was that manufactured by colonists, a market glutted by the Dutch.[citation needed]Lithograph of wampum was that manufactured by colonists, a market glutted by the Dutch.[citation needed]Lithograph of wampum was that manufactured by colonists, a market glutted by the Dutch.[citation needed]Lithograph of wampum was that manufactured by colonists. of wampum belts is a sort of writing by means of belts of colored beads, in which the various designs of beads denoted different ideas according to a definitely accepted system, which could be read by anyone acquainted with wampum language is. Records and treaties are kept in this manner, and individuals could write letters to one another in this way.[12]Wampum belts were used as a memory aid in oral tradition, and were sometimes used as badges of office or as ceremonial devices in Indigenous cultures, such as the Iroquois. For example, the 1820 New Monthly Magazine reports on a speech given by the late chief Tecumseh in which he vehemently gesticulated to a belt as he pointed out treaties made 20 years earlier and battles fought since then.[13]Iroquois Chiefs from the Six Nations Reserve reading Wampum belts in Brantford, Ontario, in 1871Some of this section's listed sources may not be reliable. Please help improve this article by looking for better, more reliable sources. Unreliable citations may be challenged and removed. (July 2018) (Learn how and when to remove this message) Wampum as it was used by used for official purposes and religious ceremonies, and as a way to bind peace between tribes. Among the Iroquois, every chief and every clan mother has a certain string of wampum that serves as their certificate of office. When they pass on or are removed from their station, the string will then pass on to the new leader. Runners carrying messages during colonial times would present the wampum showing that they had the authority to carry the message.[17]As a method of recording and an aid in narrating, Iroquois warriors with exceptional skills were provided training in interpreting the wampum belts. As the Keepers of the Central Fire, the Onondaga Nation was also trusted with the task of keeping all wampum records. Wampum is still used in the ceremony of raising up a new chief and in the Iroquois Thanksgiving ceremonies.[17]Wampum was central to the giving of names, in which the names and titles of deceased persons were passed on to others. Deceased individuals of high office are quickly replaced, and a wampum inscribed with the name of the deceased is laid on the shoulders of the successor, who may shake it off and reject the transfer of name. The reception of a person killed in war may be obligated to avenge the death of the name's previous holder, or care for the deceased person's family as their own).[18]:120122... the Iroquoians (Five Nations and Huron alike) shared a very particular constitution: they saw their societies not as a collection of living individuals but as a collection of eternal names, which over the course of times passed from one individual holder to another.[18]:120Just as the wampum enabled the continuation of names and the histories of persons, the wampum was central to establishing and renewing peace between clans and families. When a man representing the purpose of the meeting or message. The wampum thus, facilitated the most essential practices in holding the Iroquois society together.[18]:124127When Europeans came to the Americas, they adopted wampum as money to trade with the native peoples of New England and New York. Wampum was legal tender in New England from 1637 to 1661. It continued as currency in New York until 1673 at the rate of eight white or four black wampum equalling one stuiver, meaning that the white had the same value as the copper duit coin. The colonial government in New Jersey issued a proclamation setting the rate at six white or three black to one penny; this proclamation setting the rate at six white or three black shells were rarer than the white shell were rarer than and so were worth more, which led people to dye the white and dilute the value of black shells. [20]In the writings of Robert Beverley Jr. of Virginia Colony about tribes in Virginia in 1705, he described peak as referring to the white shell bead, at the rate of 1 shilling and 6 pence (18 pence) per yard. He added that these polished shells with drilled holes were made from the curk (conch), while another currency of lesser value called roenoke was fashioned from the cockleshell.[21]Wampum briefly became legal tender in North Carolina in 1710, but its use as common currency died out in New York by the early 18th century. [citation needed] The use of wampum as currency, and shifting control of this currency, and shifting control of this currency determined which power would have control of the European-Indigenous trade. The wampum's significance to the tribes that collected it meant that no one individual wanted to amass too much of it, however, European colonists did not care about its cultural significance, but it would always hold value to the indigenous populations. In this way, colonists could trade wampum for goods and sell those goods to Europeans for European currencies, therefore amassing wealth. This is one of the few examples of settler adaptation of wampum to European currencies and the introduction of a monetary system. was not something that the indigenous people had a desire to take part in, thus increasing tensions as trades held different economic value to each contributing party. However, when wampum was legal tender, it was one of the most important forms of currency in the region amongst settlers as well as between settlers and indigenous groups. [22] This article may be in need of reorganization to comply with Wikipedia's layout guidelines. Please help by editing the article to make improvements to the overall structure. (July 2022) (Learn how and when to remove this message)The National Museum of the American Indian repatriated eleven wampum belts to Haudenosaunee chiefs at the Onondaga Longhouse Six Nations Reserve in New York. These belts dated to the late 18th century and are sacred to the Longhouse religion. They had been away from their tribes for over a century.[1][23]The Seneca Nation commissioned replicas of five historic wampum belts completed in 2008. The belts were made by Lydia Chavez (Unkechaug/Blood) and made with beads manufactured on the Unkechaug Indian Nation Territory on Long Island, New York. In 2017, a wampum belt purchased by Frank Speck in 1913 was returned to Kanesatake, where it is used in cultural and political events. [24] The Shinnecock Indian Nation has sought to preserve a traditional wampum manufacturing site called Ayeuonganit Wampum Ayimup (Here, Wampum Was Made).[25] A portion of the original site, Lot 24 in today's Parrish Pond subdivision in Southampton, Long Island, has been reserved for parkland.[26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island, has been reserved for parkland. [26]The Unkechaug Nation on Long Island (18) [26]The Unkechaug Nation by Native artists such as Ken Maracle, Elizabeth Perry, and Lydia Chavez in their designs of traditional belts and contemporary jewelry. The factory has been in existence since 1998 and has been instrumental in the resurrection of the use of wampum in contemporary native life. Traditional wampum makers in modern times include Julius Cook (Sakaronkiokeweh) (19271999)[27] and Ken Maracle (Haohyoh), a faith keeper of the Lower Cayuga Longhouse.[28]Numismatics portalUnited States portalUnited States portalEconomy of the IroquoisGreat Law of PeaceHiawatha BeltQuipu Quechua recording devices made of knotting and dyed stringsShell moneyHistory of money^ a b c d e Dubin, Lois Sherr. North American Indian Jewelry and Adornment: From Prehistory to the Present. New York: Harry N. Abrams, 1999: 170171. ISBN0-8109-3689-5.^ Bonaparte, Darren (2005). "The Two Row Wampum Belt: An Akwesasne Tradition". The Wampum Chronicles. 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Wikisource has the text of the 1911 Encyclopdia Britannica article, Iroquois Indian MuseumWampum History and Background "The Tribes And The States: 100,000-Year History of North America"X-ray showing inner spiral and entire shell of the Busycotypus Canaliculatus Channeled Whelk Shell, Europa"Money Substitutes in New Netherland and Early New York", Coins, University of North DakotaWampumOnondaga and Haudenosaunee culture. Wampum is created from the shell of a clam. The pieces are rounded, sanded and drilled to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the shell of a clam. The pieces are rounded, sanded and drilled to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. 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Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that is needed to make a bead. Because of the effort that puts the words of the agreement into the wampum as the strings or belts are our living history. Wampum has many uses. One of the uses is to invite the other nations to council meetings. These wampum strings are given the topic that all of the nations are to meet and discuss about. At the end of the wampum string is a wooden stick tells the people of the nation when the meeting will take place. Wampum also symbolizes titles within the Haudenosaunee. Each position of a Clan Mother of a Chief has their own wampum to show their place in the community. When a leader falls, the wampum is passed on to the new leader. When a string of wampum that is held in a persons hand, they are said to be speaking truthfully. During ceremonies, the wampum also know this and are very attentive and respectful of the speakers message. Onondaga was given the responsibility of Wampum Keeper of the Haudenosaunee at the founding of the Great Peace. For countless centuries the Onondaga are given the responsibilty of being the caretaker of the belts. When our white brothers first began interacting with us, they noticed how important the belts through an illegal sale. The Nation immediately tried to have the belts returned. But the State of New York deemed that these belts were too valuable and needed to placed in the fall of 1989, some belts returned after the determined efforts of the chiefs to bring these belts back to the people. Read Chief Irving Powless Jr.s account of The Day that 12 Wampum Belts Returned to Onondaga Hiawatha, the Peacemakers helper. In this belt, it records when 5 nations; the Seneca, Cayuga, Onondaga, Oneida, and to cut trees and clear land for their homes and farms. They had entered the lands Tadadaho BeltThis belt recalls the time when the Peacemaker combed the snakes from Tadadahos hair. Changing the evil-minded Tadadaho into the pure-thinking leader. This belt also Six Nations BeltThe Peacemakers message told of the white roots of peace spreading out in the four directions. That people who follow this message to the source will find the Haudenosaunee Pale Faces (colonists) who entered the territory. The record recalls how life was very difficult for the colonists Dust Fan BeltThis belt symbolizes the Tree of Peace important belt for the Haudenosaunee. The equal strands of wampum represent the 50 chiefs. Each chief being equal and united. The one longer strand 'Whats that purple stone?'WAMPUMis made from one of the hardest andmost beautiful shells in the world: the Northern Quahog, a clam found along the New England coast. Wampum was given to the Cherokee people by the peacemaker to help the 'Principal people' (as the Cherokee called themselves) in times of hardship and despair. The Cherokees have seven Wampum belts that are still in existence and cared for. For more historical information CLICK HERE; you can see images HERE At Hearst Networks EMEA, we share stories that matter. A global broadcaster since 1995, we reach audiences in over 100 countries, including the UK, Nordics, Benelux, Central & Eastern Europe, Spain, Italy, Germany, Africa and the Middle East. Our stories are global and local, linear and digital, and always compelling. Personalities shine at Hearst Networks EMEA. Our culture embraces individuals, in all their daring, passionate, ambitious glory. Our people are our strength, and our differences are celebrated. We challenge each other, collaborate and should feel proud and free to run with their ideas, enjoying their successes and journey with us. And in such an evolving industry, tomorrow is always today. We anticipate change, identify future opportunities and are excited by the potential that tomorrow brings. We want to be famous for creating and sharing stories that matter unique, trusted, entertaining, everywhere. Whether our stories challenge and inspir intellectually or simply entertain, we know that we are making a positive contribution to our audiences across the many diverse regions and countries in the UK, Europe, The Middle East and Africa. Striving to always do so requires passion. And its with just as much passion that we strive to gain new audiences with our creativity and by using innovative technology, by partnering with leading and emerging local platforms. With our diverse line-up of original, high-quality programming, our distribution partners across EMEA recognise the benefits of offering Hearst Networks EMEA's distinctive, high quality brands on their platforms and services. We understand the opportunity to grow engagement with new audiences of all ages and through new partnerships with Facebook, Twitter, YouTube, Instagram, TikTok and Snapchat, along with our podcasts and on-demand SVOD services, we ensure our programming and unique stories reach audiences across the full demographic spectrum. Join our global team of talent. At Hearst Networks EMEA youll find a team of innovative, creative and collaborative people who embrace change and want to continually try new things. With offices in London, Rome, Madrid, Warsaw, Munich and Johannesburg, we are a truly international company that celebrates difference and diversity. We offer a range of benefits such as a generous pension plan, life assurance and holiday allowance, and there are useful local perks in various offices, and summer Fridays across the whole company. But most of all, we will support you to develop and grow throughout your time with us. Learning is part of the journey at Hearst Networks EMEA and youll be offered personal and professional development opportunities throughout your career with us. Well do everything we can to see you thrive and grow. While not a mineral in the strictest sense, Wampum beads are among the most collected artifacts out there. Once used as currency in ancient America, theyre now mostly found in individual collections. These days its mostly collected as chips of the shells that are used to create the famous beads from a previous era. Lets dig in and get to the root of the matter. Its time to check out our guide to wampum. Native American Wampum is the descriptor for the material used in ancient beaded necklaces. These were used as trade goods among the Native groups in North America and even found their place as a currency in the early days of the colonies. The originate from a Native word meaning, strings of white beads or white string depending on who you ask. Among some tribes, Wampum had a tight symbolic meaning as well. It was used as belts holding the individuals name and station by the Iroquois, while others used them to formalize agreements and treaties in banners. The end result: pretty much everyone agreed they were valuable. While their cultural use wasnt of much concern to the colonial Europeans, they made a valuable trade good when it came to purchasing things from the local tribes. Wampum is made from two different types of shells. The white beads are made from the internal portion of the Cuahog clam. Wampum shell (credit: Wikipedia) The shells were cut down, drilled with a quartz hand drill, and then strung. Stringing occurred when the beads were still raw, they were rolled on an abrasive stone with water to create the smooth outer texture of the shells. On landing, they were actually considered legal tender in the early days of the colonies. Eventually, the process became industrialized and diluted their value as a currency. Wampum remained an important thing here to note is that the creation of Wampum beads was made from a limited resource and was heavily labor-intensive. These made them an ideal sink of time and their various cultural uses lent them some serious value. Currently, theyre still available as both loose beads are usually produced in bulk overseas and then sent back. That is if they were ever actually made of the correct shells in the first place. Credit: Wikipedia What most people find themselves looking for is less the beads, which were highly prized and are of archaeological significance when found for the most people find themselves looking for is less the beads, which were highly prized and are of archaeological significance when found for the most people find themselves looking for is less the beads, which were highly prized and are of archaeological significance when found for the most people find themselves looking for is less the beads, which were highly prized and are of archaeological significance when found for the most people find themselves looking for is less the beads, which were highly prized and are of archaeological significance when found for the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find themselves looking for its less than the most people find the The invertebrates that possess the shells have a fairly small range. That said, its not the rarest material you can beach comb for. The collected pieces of Wampum usually found are between a dime and a nickel in size. Most people are searching only for the sea-polished remnants of quahog shells, since the internal portion of a whelk shell may not be immediately recognizable. As we noted above, you should report any actual artifacts you find to the appropriate local agency. But its free game when it comes time to collect some bits of the shell for yourself. Finding Wampum isnt that hard you just have to be in the right areas to find it. For the most part, theyre found on beaches in places like Delaware and Maryland. The native range of the clam runs down much of the East Coast. They also been introduced in other coastal areas in the US, where establishing populations has had varied results. There is one thing to note: it appears that the diet of the clam has a huge effect on the shells coloration. Those too far North will have blue shells instead of the more notable purple that people are usually searching for. Beachcombing is very similar to general rockhounding, best compared to searching creek beds in my experience. Different areas require different techniques, but two are still king when it comes to finding cool stuff on the beach. Along sandy shores, its best to walk up and down them looking at the area where the waves are pulling back. This will often unearth various bits of things, including Wampum in this case, and theyll be easy to see as the wave sets go back out. You may even want to get in ankle-deep water to check these areas, Wampum in particular the white portions of the shell are easy to separate from the sands beneath the surface. I usually carry a stick to poke at possibly interesting things without having to bend down, but its a pretty minimal-equipment affair. Low tide will, as a general rule, be a better time to search for things. The water is out farther and has already receded and left behind many of the goodies that are mixed in. On rockier beaches, a bit of digging may be in order. Promising spots can be found along the edges of rock reefs, where bits of stuff get pushed into the receding sea. The majority of Wampum is small and relatively thin, making it a good size and shape to get trapped. In this case, find an area a bit above the tidal area during low tide. Youre looking for things roughly the same size as what youre looking for, in this case stones and bits of shell about the size of a nickel. For the most part, larger stuff sinks in the various bits of gravel and debris. You may need to dig a bit, but no more than a few inches. From there, use a large flat stone or a small shovel to spread things out and pick through whats there to find what youre looking for. If youre careful and ordered about it you can get through a large amount of material very guickly. I usually spread the pile one last time before moving to a new location, as sometimes youll miss things. And thats really all there is to it: Find a beach in their native rangeGo beachcombingBring home Wampum From there its just figuring out what you want to do with them! Share Tweet Share Share

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