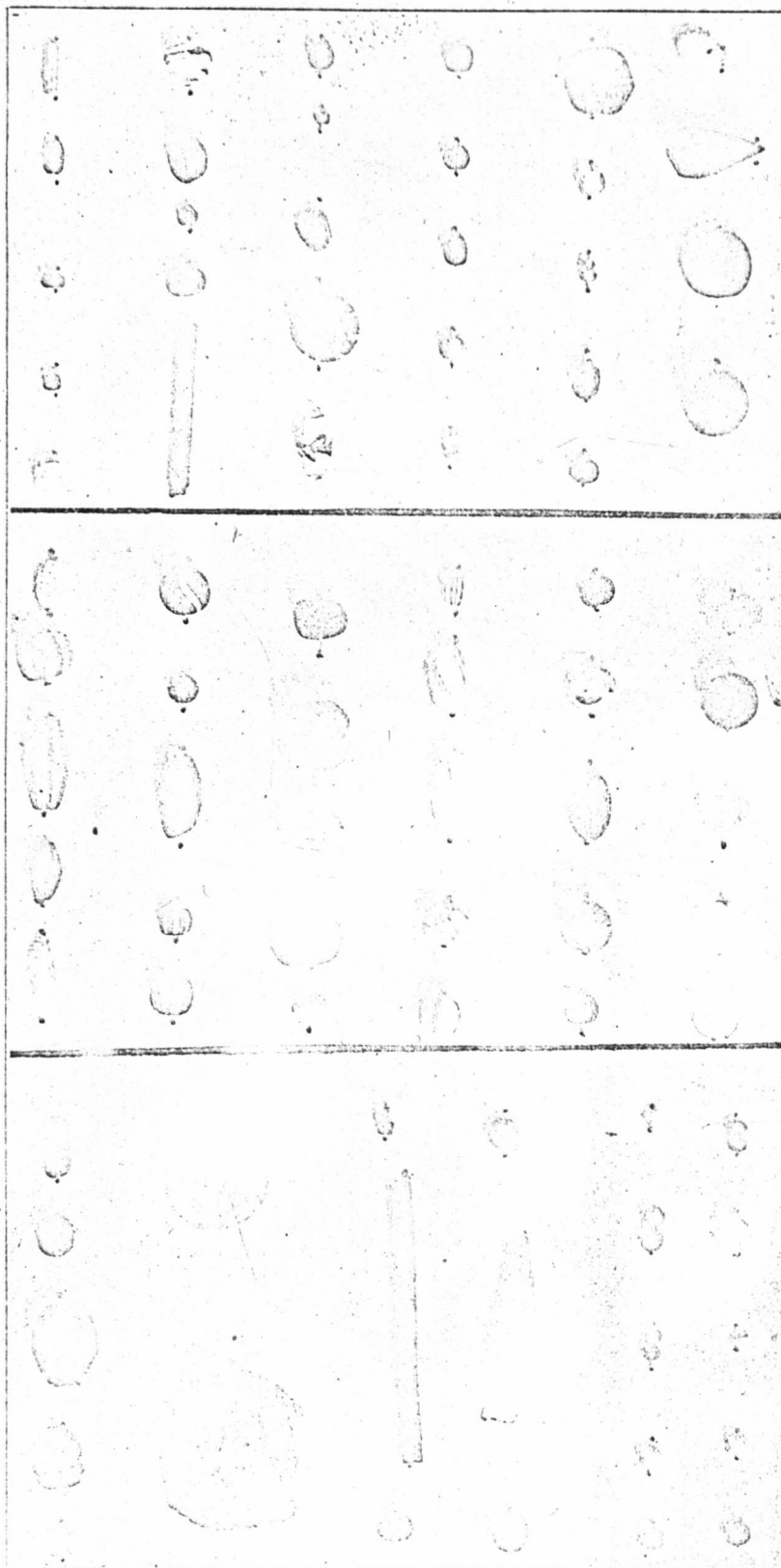


HOBBY IN A COTTON FIELD

By CECILE DOUGHTY



TOP: Bright colored beads, of European make, discovered at Fort Moore, S. C.

CENTER: Sixteenth, seventeenth, and eighteenth century beads used as a medium of exchange in trade with the Indians.

BOTTOM: The second bead on the first vertical row received its name, "Raspberry," by the collector from its similarity to the fruit. The bead directly above it is known as the "Star" or "Chevron."

A small blue glass bead dug up in a cotton field unearthed a brand new hobby for C. E. Story of Augusta, Georgia.

It all came about when Story was hunting for arrowheads on the site of old Fort Moore located on the Carolina side of the Savannah River three miles below Augusta. The fort looks like any farm settlement today, but it was originally an early English trading post situated on a high bluff overlooking the river.

It was a rather insignificant looking bead that Story chanced upon. It was little larger than the head of a straight pin. But it caught his imagination, as well as his attention. He started digging around, found other beads, realized he was delving back into Indian history. Research at home showed they were trade beads of European manufacture. The more he learned, the more interested he became—his new hobby was cemented.

Story began frequenting Fort Moore, finding new beads of more unusual and interesting design. As his search continued, the earth yielded more and more of its centuries' old treasures. But the job soon became too big for Story, there was a limit to his time and energy. So he devised a sort of co-operative labor plan with the tenants who farmed the land. He figured they could help him with little trouble to themselves.

The land he wanted to cover, which included some twenty acres, was being farmed. So why couldn't the tenants look for beads as they followed the plow across the fields. It might even add interest and variety to an otherwise monotonous toil. His plan met with approval and was quickly taken up. He gave the men presents in return for their service.

Thereafter Story made regular visits to the farmers, and as he did so his collection multiplied and remultiplied. Alongside the first small beads, ones of more intricate design and shape were placed. He now has some 25,000 beads of about three hundred different sorts.

The most common bead in his collection is the seed bead which is found in shades of turquoise, blue, gray, black, and red. Perhaps the most unusual type Story discovered is that known as the "Star" or "Chevron." It is a six-face prism with faceted ends beveled towards each side. It is made in five layers of different colors, combinations of white, red, blue, and sometimes green. The slanting ends, which join each other in jagged lines, show off the bright colors effectively.

Between these two types are ones of varying sizes and shapes, some as small as a pill, others as large as a bird's egg.

The striped tubular or cane bead, a prevalent type, is an elongated hollow bulb forming a tube. This tube, which was sometimes one hundred and fifty feet in length when first completed, was broken up into small lengths to form beads.

"Wire wound" beads of different sorts add to the collection. These are made of thread-like molten glass

wound around rods of varying diameters. Along with these are facet beads, some transparent, some opaque. As the collection grew it began to vie with the rainbow in color—blue, violet, red, brown, green, yellow, and amber.

As different as the designs were the names that Story found attributed to the beads. Many came no doubt from their resemblance to shape, as the raspberry bead which is covered with small nodules or bumps. Less applicable trade names are "Twelve Apostles," "Star," "Paisley," "Pompador," and "Kitty Fisher's Eyes."

Story strung the commonest beads into long necklaces. But the "showier" ones he mounted on cards. He neatly tabulated each in a notebook, giving its description and prevalence. Through personal research and correspondence with the Smithsonian Institution, various museums, and universities, he became familiar with the history of the beads.

They were used as a medium of exchange when Fort Moore was an important and thriving center for Indian trade. On what are today evenly plowed fields, traders once loaded their beads as they followed trails across what is now Georgia, and Alabama, and even touched the Mississippi River at a number of points.

The Indian used the beads chiefly for money, replacing wampum, the native shell bead. Yet the chances are high that many a maiden shyly received a necklace as a gift. Records show that from 1698 to 1765 glass beads paid for approximately five million deerskins. Even then prices were not steady, a string of beads buying so much one season, so much more or less the next. In 1716, according to Savannah Town (later Fort Moore) prices, one deerskin was worth three strands of beads. By 1764 the price had gone up—twenty strings of common or five strands of "barley corn" beads were exchanged for one pound of leather, as skins were then called.

During this period of trade, which stretched from 1680 to 1765, beads of sixteenth, seventeenth, and eighteenth century design made their way from the hand of the white man to that of the red.

Now the beads have become a collector's item—their historical, if not material, value enhanced by time.

WANTED

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WISCONSIN MUSEUM wants Indian relics.—E. K. Petrie, (Curator), Burlington, Wis. d12107

SMALL INDIANA Museum wants Indian relics.—C. Lynch, Curator, Rte. 2, Evansville, Ind. ap1223

HIGHEST PRICES PAID for Indian relics and Smithsonian and Indian books. Buy, sell, exchange.—Braecklein's Indian Studio, 3550 E. 60 Terrace, Kansas City 4, Mo. d3004

WANTED: Large spears, folsoms, dovetail, banners, bird stones, etc.—Albin A. Elchert, New Riegel, O. s12069

THE IROQUOIS MAGNA CARTA

lacking and is considered a find of first importance in American ethnology.

An essentially new version of the "epic of the Iroquois" has been traced to its source by a Smithsonian Institution ethnologist.

It is a 300-page manuscript which apparently has served for years as a sort of Indian Magna Carta on the Grand River Reservation of the Iroquois in Ontario. It came as a temporary loan to the Library of the American Philosophical Society in Philadelphia, was microfilmed, and since has been returned to its Indian owners.

Written in Indian-English in the bold style of a scribe, the manuscript tells the story of the legendary Iroquois lawgiver and prophet Degandawida, founder of the celebrated League of the Five Nations, which was one of the great original political systems of the world. It also describes, in considerable detail, the wanderings of the lawgiver's disciple Ayonwhatah, better known as Hiawatha, who was the chief missionary of the remarkable religion of peace and brotherhood which arose in the North American forests before the coming of the whites.

The manuscript consists largely of the texts of the chants which accompanied the Iroquois ceremonies and the "constitution" of the League. This was perhaps the first constitutional government to arise in the New World. Its thirty articles, sometimes

extended to 7, defined the rights of the original five tribes and of the tribes which later were admitted to the confederation. Few modern Americans realize how the workings of the League affected the thinking of the framers of our Constitution.

From the microfilms in the American Philosophical Society library, this manuscript has been identified by Dr. William N. Fenton, Smithsonian Institution ethnologist and principal student of the Iroquois, as the work of an educated Mohawk Indian named Seth Newhouse, first written about 1885. Newhouse wrote under his Indian name of Dayodekane. For years Newhouse, a resident of the Grand River Reservation, worked with various ethnologists engaged in Iroquois studies.

It was produced, Dr. Fenton shows, partly as a political document during the struggle between the old matriarchal hereditary system of the League and the new elective system which many of the younger Indians wished to adopt.

Other manuscript versions of the epic exist, perhaps more accurate than that prepared by Newhouse, but this version contains details hitherto

FOR SALE

Indian Relics — large list 3c. — Grutzmacher, Mukwonago, Wis. n12215

PESTLES, AXES, celts, pipes, spears, pottery, spades, banners, plummets, pendants, arrows, 15 common or 12 good, \$1. Others 10c—\$1, each. Stamp for list. —C. Lynch, Rte. 3, Evansville, Ind. je120291

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Indian Village Explored

South Dakota is the locale for many Indian village sites, and an active program for their investigation was extended this year under the direction of Mrs. Edythe George and party when they travelled to the Robinson Village on the south side of Peoria Bottom in Hughes County. It is one of many sites in that area that will be flooded by the construction of the Oahe dam.

Originally this village was large but now a number of the lodge sites have been obliterated. Mrs. George's party excavated three lodge sites where they found much material—stone and flint artifacts, bone tools and pot sherds. Cache pits and refuse heaps were also collected and screened for material, as it is believed they may contain tools and domestic articles long ago discarded by the Indians. Cache pits, which are usually pear-shaped, are holes which are located usually below the floor or outside near the entrance and used as storage space.

The report of this 1948 party shows drawings of the different types of artifacts as well as the various pieces of pottery found. There is also a map of Peoria Bottom showing the locality of all known village sites in the area.