Wampum Research: Notes from the Trail
2014-2015

Margaret Bruchac
University of Pennsylvania, mbruchac@sas.upenn.edu

Follow this and additional works at: http://repository.upenn.edu/anthro_papers

Part of the Anthropology Commons

Recommended Citation

This paper is posted at ScholarlyCommons. http://repository.upenn.edu/anthro_papers/115
For more information, please contact libraryrepository@pobox.upenn.edu.
Wampum Research: Notes from the Trail 2014-2015

Abstract
In May 2014, three members of the “Wampum Trail” research team (Dr. Margaret Bruchac with research assistants Lise Puyo and Stephanie Mach) set out to follow a century-old trail left by University of Pennsylvania anthropologist Frank G. Speck. With funding from the Penn Museum and the Department of Anthropology, we made an ambitious list of wampum in museum collections to examine. We also received encouragement and guidance from Haudenosaunee wampum experts like Richard W. Hill (Tuscarora, Coordinator of the Deyohahá:ge Indigenous Knowledge Centre) and G. Peter Jemison (Seneca, Coordinator of Ganondagan Historic Site). Our goal was to chart the distribution of wampum belts into museums; along the trail, we discovered much more.

Keywords
ARRAY(0x7f54f283f0b8)

Disciplines
Anthropology | Social and Behavioral Sciences

This other is available at ScholarlyCommons: http://repository.upenn.edu/anthro_papers/115

By: Margaret Bruchac

In May 2014, three members of the “Wampum Trail” research team (Dr. Margaret Bruchac with research assistants Lise Puyo and Stephanie Mach) set out to follow a century-old trail left by University of Pennsylvania anthropologist Frank G. Speck. With funding from the Penn Museum and the Department of Anthropology, we made an ambitious list of wampum in museum collections to examine. We also received encouragement and guidance from Haundenosaunee wampum experts like Richard W. Hill (Tuscarora, Coordinator of the Deyohah:ge Indigenous Knowledge Centre) and G. Peter Jemison (Seneca, Coordinator of Ganondagan Historic Site). Our goal was to chart the distribution of wampum belts into museums; along the trail, we discovered much more.

Our research and interviews took us into the collections of thirteen museums and five tribal nations across the northeastern United States and Canada, including: the Archives of Nicolet Seminary; Canadian Museum of History; Kanesatake Mohawk Nation; Mashantucket Pequot Museum and Research Center; McCord Museum; Museum of Currency; Ndakinna Education Center; New York State Museum; Peabody Essex Museum; Peabody Museum of Archaeology and Ethnology at Harvard University; Penn Museum; Tantaquidgeon Indian Museum; and the Yale Peabody Museum of Natural History, among others.
During the salvage anthropology era (from the 1870s-1920s), wampum belts and other Indigenous items left tribal communities and entered the collections of different museums, often without clear records of their tribal identities or symbolic meanings. Over time, Indigenous meanings were often replaced by misleading stereotypes and idiosyncratic interpretations. In general, we found that misrepresentations of wampum (such as the notion that wampum belts are inherently unidentifiable) reflected, not the erasure of Indigenous memories, but the influence of processes that separated these objects from communities. In some cases, we found that data housed in one museum shed light on poorly identified wampum in another museum. Through close material analysis of a sampling of individual wampum beads, strings, collars, and belts, we recovered a wealth of lost information about these old objects. Through interviews with curators, scholars, and Native American wampum keepers, we also recovered new insights into wampum semiotics and display that reflect the evolving relations among Indigenous people and museums.
The most intriguing insights emerged from our observations of the physical details of wampum construction. We found:

- clear visual distinctions among different sizes and sources of shell beads (quahog, whelk, and conch)
- anomalous beads (stone, bone, clay, glass, rounded beads, and painted beads) in historic shell bead belts
- various weaving materials (sinew, hemp, leather, linen, and cotton) and distinct patterns of twining warp and weft
- various treatments of warp and weft, including rubbing with dye (red ochre, vermillion, ash, and paint), and wrapping, knotting, or braiding of edges and ends
- evidence of the re-use of older beads and leather warps in newer belts

All of these details bespeak artisanal, aesthetic, practical, symbolic, and cultural choices, and they reflect savvy Indigenous technologies that deserve more careful analysis. After examining more than 50 wampum belts and collars, we realized that we had only just scratched the surface. Current inventories indicate that there are more than 400 extant historic (pre-20th century) wampum belts in the collections of museums and Native American and Canadian First Nations tribes. Our hope is to recover as much data as possible on each of these objects, so as to restore their object histories, and reconnect them with each of their respective tribal nations.

With that goal in mind, and with additional support from the Penn Museum, in May of 2015 the Wampum Trail research team set out for another round of research in museums. This time, Project Director Margaret Bruchac was accompanied by graduate student Stephanie Mach, and by two new research assistants, Sarah Parkinson and Zhenia Bemko. Watch for upcoming reports on our new research findings along the Wampum Trail!

For more information about the Wampum Trail research, see the following: