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Notes on the Material Culture of the Huron

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NOTES ON THE MATERIAL CULTURE OF THE HURON

By F. G. SPECK

SEVERAL visits to the Huron Indians of Lorette, P. Q., near Quebec, in 1908-9 and again in 1911,¹ for the purpose of studying their decorative art and moose hair embroidery, an account of which has already been published separately,² also resulted, incidentally, in the collection of some specimens of material culture with explanatory notes which are here presented.

This historic tribe is now represented by those at Lorette, and the band known as Wyandot in Oklahoma, the latter numbering 378 in 1905, while some few more of the Anderdon band are to be found in Ontario near Detroit. The Lorette people, with whom alone this paper is concerned, are classed as the descendants of the Cord people of the Huron confederacy, the Attigneenongnahac³ of the Jesuits, who fled from Ontario to escape the Iroquois about 1650. From 1648 to 1660 the rupture between those of the Huron who fled westward, becoming known as Wyandot, and those who sought the protection of the French near Quebec, became permanent.

The Lorette Huron have been increasing quite rapidly in recent years although none can be strictly regarded as full bloods.⁴ Intermarriages with Algonkians of the Ottawa and Gatineau rivers, Abenaki of St Francis, Malisit of Cacouna, and a few Montagnais of Lake St John have been of quite frequent occurrence in recent generations.

¹ Supported by Mr George G. Heye.

² Cf. *American Anthropologist*, N. S., Vol. 13, No. 1, Jan.-March, 1911, pp. 1-14.

³ The "Handbook of American Indians" quotes Potier, *Rac. Huron et Gram.* Ms. 1761, as recording the two names *Ekeenteeronon* and *Hatindiazointen* as the names by which the Lorette Huron referred to themselves, although no translation is offered. The Montagnais of Lake St. John call the Lorette people *Nádowéuts* "People who kill everybody," this being also their name for the Mohawk and other Iroquois.

⁴ For example at my first visit in 1908 the Huron census at Lorette gave 466; in 1910 they numbered 484, exclusive of other Indians, while previous counts gave them 455 in 1904; and 293 in 1890.

The main significance of the information obtained from the Huron of Lorette, aside from the purely objective aspect, is in the fact that it enables us to point out some comparative traits between the Huron, their Iroquoian kindred, and the neighboring Algonkian tribes, leading to the determination of their later ethnographic affinities. From a comparison of the scanty Huron material and the fuller but as yet incomplete and unsystematized studies of the other groups, it seems that the major part of Huron material culture has been pervaded by northeastern Algonkian ideas, while the fundamentally Iroquoian particulars seem to be more like those of the Mohawk. Practically nothing distinctively Huron, as we know the older tribes of this group from the Jesuit accounts, appears to have remained with these people; not even the language. A mass of ethnologic material on this tribe could be compiled from the numerous historical works, but no attempt has been made to undertake this by the writer.

CLOTHING

Information was obtained about clothing to supplement what could be observed from specimens in the possession of the Indians. The characteristic chief's head dress is a large bunch of hawk feathers attached to the crown of a sort of cloth skull cap with a decorated headband and a few ribbons hanging behind (fig. 21). In the finer articles possessed by chiefs a beautifully ornamented silver band encircles it. In the more ordinary articles embroidered moose hair designs suffice. A similar cap with decorated head band and one or two feathers or several strings of beads hanging from the crown was worn by ordinary warriors, and boys. Cutting the hair short has been in vogue for many years among the men. Women mostly part their hair in the middle and tie it up in a coil low down on the back of the head. Upon special occasions a decorated head band with a feather in the rear is worn.

A long, sleeved coat opening down the front is the next article of importance. Among the chiefs this has taken the form of the long broadcloth military coat, with the lapel collar. There is little doubt, however, that some such garment was, in the earliest times, worn by the men of the Huron as well as of other north-

eastern tribes. These coats, either of buckskin or cloth, reach almost to the knees. Around the collar and down the front of the lapels, on crescent-shaped epaulets edged with metal and moose hair dangles, upon the cuffs, and around the border of the skirt, flower decorations in moose hair are placed. A pair of silver bands fastened with ribbons ornaments the arms above the elbows, and



FIG. 21.—Huron chief's feathered headdress.

a woven sash confines the coat at the waist. The sash, being an important article with these people, will later be described separately. A large silver brooch with ornamental etchings fastens the chief's coat at the top. The military coat is as indicative of the chiefs as the large feather-bunch headdress. The men of plainer

rank wear a coat of similar pattern lacking, however, ornamentations. Their coats are usually of some vari-colored, plainer cloth resembling what one sees among the Shawnee, Seminole, and other southern tribes, except that they are a little longer. Men's hunting coats formerly possessed a peaked hood, separate or attached to the collar. Examples of both chief's and ordinary warrior's costume are shown in plate VIII.

The woman's body covering consists of a calico over-waist reaching half way to the knees with a broad frilled collar sometimes enlarged to the proportions of a small cape, fastened across the chest with a silver brooch. In most respects the female costume is quite the same as that worn by the Iroquois women. The ornamentation is frequently elaborate and individual, with beads and ribbon' appliqué. The skirt follows the ordinary European pattern, reaching halfway below the knees. Decorations in beadwork or ribbon appliqué border the bottom. No sash confines the woman's over-waist, so this falls loosely over the skirt.

Men's leggings reach from the ankle about three-fourths of the way up the thigh. They give the impression of being a little too short. A flap to be decorated is left to the width of several inches outside the seam which comes at the side of the leg. Huron leggings are much ornamented, having ribbon appliqué or beadwork with the metal dangles on the flap, and ribbon or beadwork around the bottom, at the knee and something around the top. The leggings of common warriors correspond in plainness to their coats. Women's leggings come almost to the knee and have a similarly decorated flap and bottom. I saw no specimens of breechcloths among the Huron and could not find out about them. While similar in general features to the coats worn by neighboring Algonkian tribes, the Huron garment lacks the broad decorated collar on the back which is so characteristic of the others. The conservative distinction between the equipment and clothing of chiefs and ordinary men among these people is a matter worthy of notice.

The moccasins, which are extensively made by these people and sold all over the country, are of an old Huron type. The common variety is really more of a slipper for home use than an article for heavy service. Deer and moose skin is the common moccasin

material. Four distinct types of footwear occur: the common puckered moccasin, with or without ankle flaps and upper extensions (fig. 22); the same with a T-shaped seam on the toe, on account of which this is called the "bull nose"; the lower hind leg of the moose tanned with the hair on and sewed across the toe where the hoof has been cut off; and another, quite different from the preceding in having a sole separate from the upper, the latter in two pieces, one reaching from the heel to the line of the toes, the other covering the toes (fig. 23). The latter has the buskins attached and long lacings which are strung through a loop at each side in front. The same style of lacing

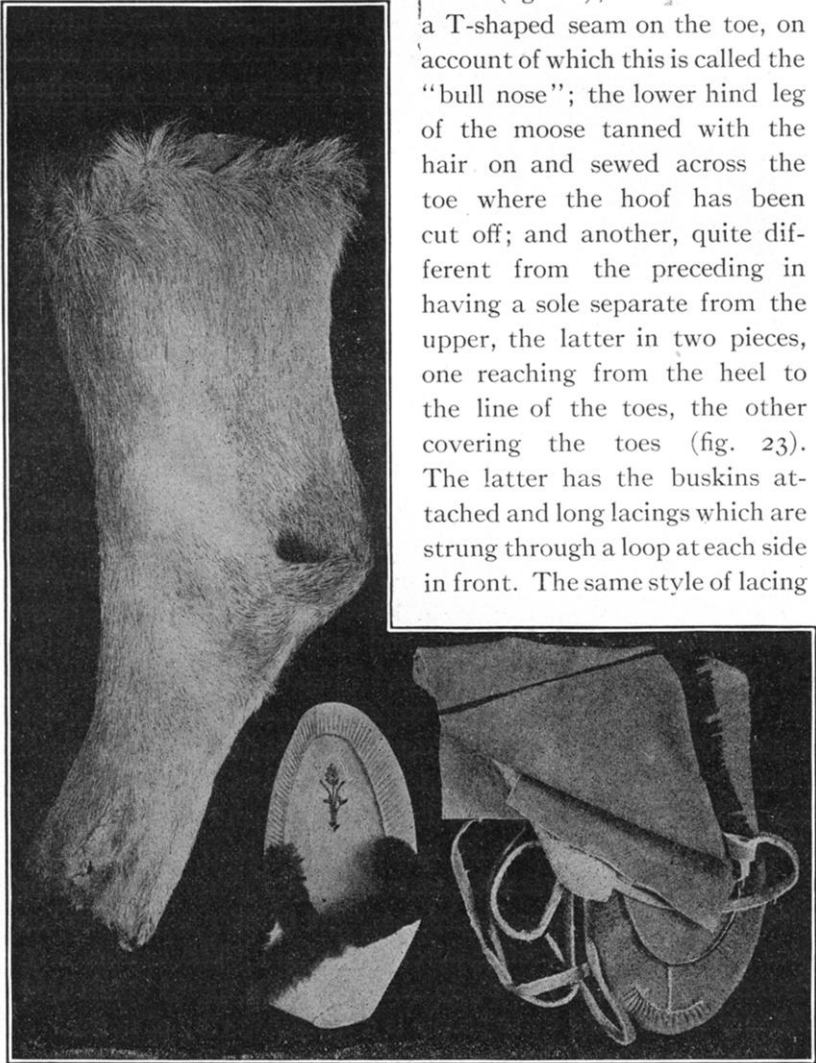


FIG. 22.—Huron moose-hock boot (unfinished) and moccasins.

through a loop I have seen on the other puckered moccasins among the Huron, and seems to be comparable only with what is found on



HURON CHIEF (1908) AND HIS GRANDSON

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Eskimo boots. The puckered moccasin is of the type found throughout the northeast and, together with its decorations, is almost exactly the same as that of the Abenaki, Penobscot, and Malisit, although to an observing eye there are minute peculiarities which make a distinction possible, such as the width and length of the vamp, the length of the tongue, and the number of stitches puckered around

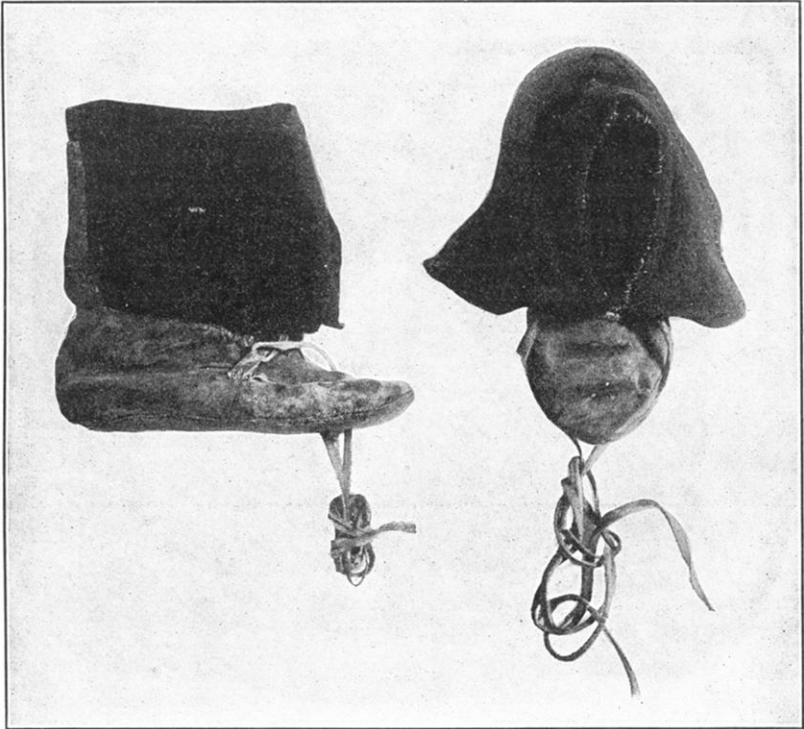


FIG. 23.—Huron winter moccasins.

the vamp. In a number of Huron moccasins in which I counted these stitches the average was found to be between fifty and sixty.¹ Only the puckered moccasins have any decorations upon them, most of them having some moose hair embroidery, while some used in snowshoeing are most exquisitely garnitured over the entire vamp. These soft moccasins are only for home wear or snowshoeing

¹The average number on Penobscot moccasins is, for instance, about 28.

when the snow is dry. The moose hocks and the soled boot-like moccasins are for heavy out of door work in any winter weather.

Moccasins are made by women. The sole and upper is cut according to the pattern and the vamp. The moose hair embroidery is put on the vamp beforehand, then the skin is gathered up over a wooden last having the shape of the fore part of the foot, and the sides of the vamp attached over this to the sides of the upper. The puckered stitch is then filled in across the toe, the creases being marked in deeply with the point of an awl. The last is then pulled out, the heel seam sewed up, and the thing is done. The seams of moccasins of the last type described are usually welted to make them more water tight. Strips of fringed skin or red flannel are sometimes inserted between seams evidently with some idea of ornamentation (see fig. 22).

Out of the above mentioned articles of clothing the number in which there is a close similarity even in details to those of neighboring eastern Algonkian is rather significant, while some head dresses and women's costumes are distinctly Iroquoian.

In regard to the woven sashes worn by men a few words of description are needed. The article averages six to seven feet in length with varying width, the proportions as shown in figure 24. The design is a series of zigzags, in dark red, blue, and buff, to which no interpretation is attached. These sashes were made during the last generation but the art is no longer practiced. The process was described to me as follows. To a peg fixed vertically in the middle of the upper side of a log resting on the ground the required number of threads were tied so that as much of their length extended on one side of the peg as on the other. From the peg as a center one half of the sash is to be woven. Each of the threads was then wound upon a little stick with a sharpened point to be stuck in the ground. By a sort of braiding process, each little stick acting as a shuttle, the fabric was woven and the design brought out. A peculiarity in the weave is that there is a seam lengthwise down the middle of the sash, where the strands are parted, each set of shuttles remaining on its own side. The diamond-shaped designs resulted from manipulating the shuttle containing the same colored threads in groups. To finish the other half of

the sash the operation is carried on on the other side of the peg in the same manner. A hump or elevation in the fabric, which may be seen on all the complete sashes, results from the pulling in the process when the sash is placed over the peg in finishing the

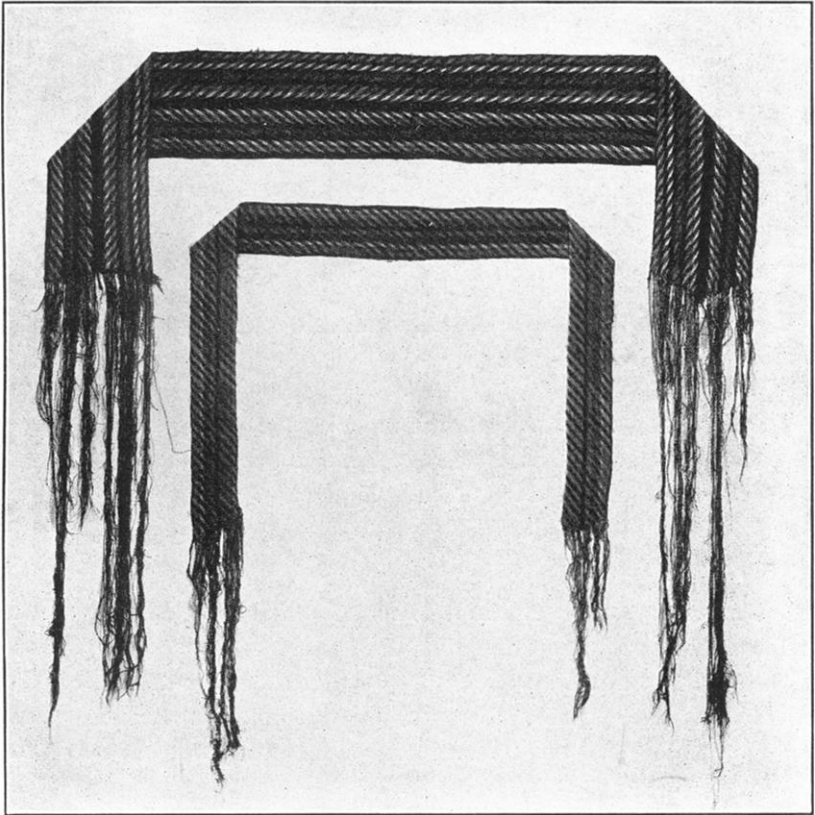


FIG. 24.—Huron woven sashes.

second half. The sash consequently is actually woven from its center outwards in both directions.

When worn these sashes are wrapped twice about the waist and tied in a knot in front with the fringe hanging down before, as may be seen in plate VIII.

Ornaments of beaten silver work were formerly abundant.

Besides the above-mentioned brooches and headbands, finely made earrings were worn by the women. One pair seen consisted of two crescent-like pendants about one inch in diameter, one swinging free inside the other.

While most of the decorative work on clothing was done with moose hair, nevertheless some beadwork is seen in which the designs belong to the double curve type so characteristic of the eastern

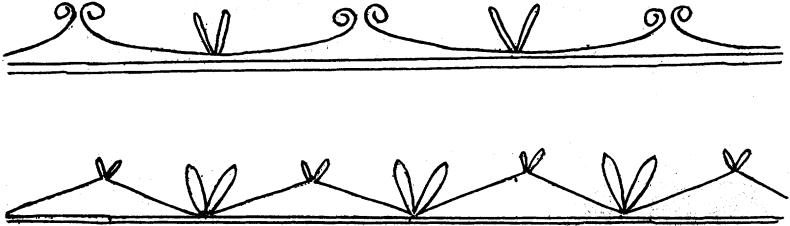


FIG. 25.—Beadwork designs on leggings.

Algonkian, and also found in a modified style among the Iroquois proper. A pair of woman's leggings has a beadwork border with the motive down the flap shown in figure 25.

HIDE TANNING

These people are excellent tanners. After the skin has been removed from caribou, moose, or deer, the first step in the process of preparation is to scrape it free of hair over a log, one end of which rests upon the ground, the other being supported almost waist-high on two legs. With a scraper (fig. 26) like a spoke-shave the

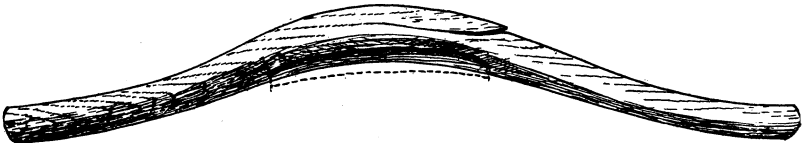


FIG. 26.—Hide scraper.

hair is scrubbed off. I was told that the hide is sometimes stretched on a frame and scraped with a sharp-edged stone. Both of these methods and the implements as well are similar to those which the

neighboring eastern Algonkian have. The next step is to partially dry the skin so that it will soak up the tanning mixture. It is then soaked well in a preparation of animals' brains and oil, grease, or soap. When taken from this bath the skin is wrung dry. This is done by cutting slits down the edges so that it may be fastened on a hook to be twisted and turned with the hand until the moisture is wrung out. The skin is then soaked again in lye made of wood-ashes and this time kneaded and pulled with the hands until it is dry again. Next comes the smoking, the skin being stretched over the head of a barrel under which a smudge is kept burning, or

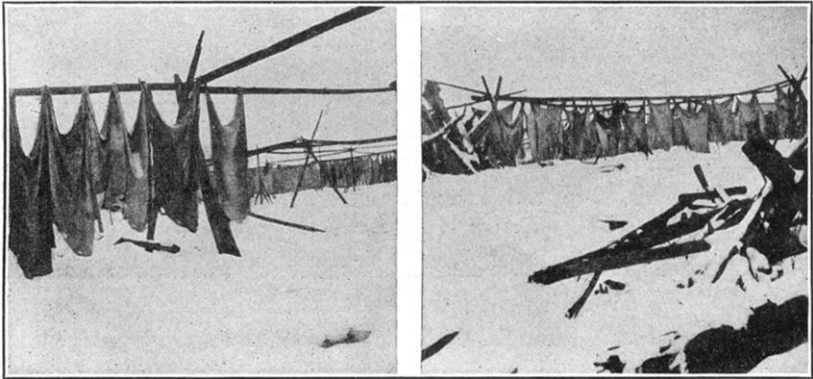


FIG. 27.—Skins drying in winter on racks at Lorette.

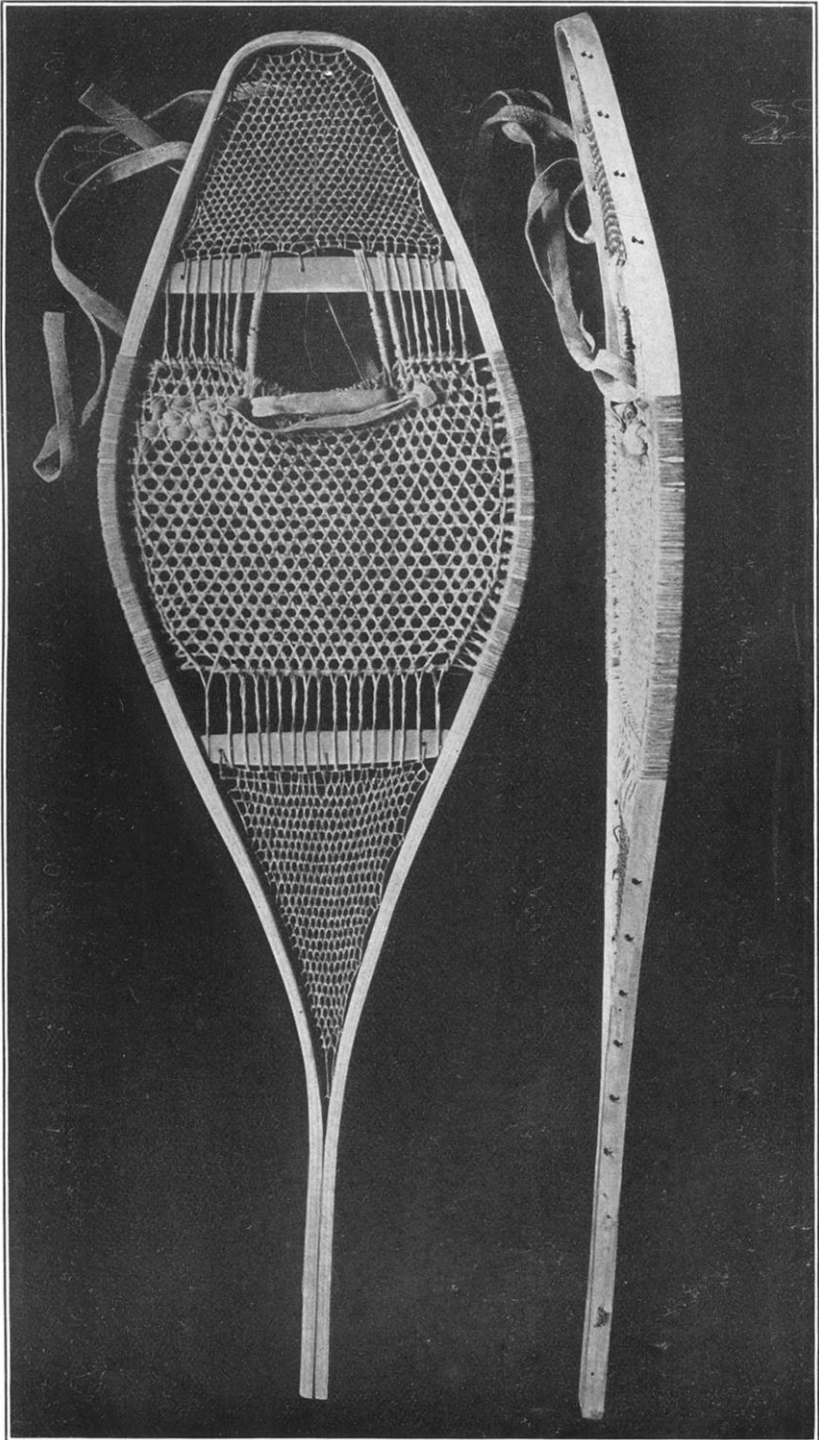
laid on a frame over the smudge in a small hut constructed for the purpose. In the smoking process we encounter some interesting distinctive features. The Huron can obtain various shades of tan by using different kinds of wood in the smudge. Rotten maple wood in the smudge gives a reddish tinge to the hide, a balsam fir smudge gives a dark tan which is thought to be the best, pine gives a yellowish and spruce wood a greenish tinge. The time the hide is left in the smudge also governs the color. A beautiful white color results from leaving a skin to dry in the frost and sun in winter. Figure 27 shows a number of skins at Lorette drying outside in winter time, on the frames of horizontal poles supported on tripods. Skins which are properly tanned by the above rather lengthy process, will, it is claimed, soak up water but will become soft and pliable

when dry. Moose skins are considered best for general use. The quality of a tanned skin depends upon how well it has been kneaded in drying.

To make rawhide thongs, or babiche, which is so essential in Indian manufactures, these Indians cut hides by sticking a knife in a table or board and drawing the skin against the blade. Or the skin may be held by one person and the lengths cut off by a second. By zigzagging across the skin it is converted into a single strip of hide.

MEANS OF TRANSPORTATION

None of the other Iroquoian tribes apparently make or use snowshoes as much as the Huron who require them almost continually in winter, as the snowfall of the lower St. Lawrence is extreme. For home use, and extensively for commerce as well, one general type of snowshoe is made by them which is now pretty widely distributed over eastern Canada among the whites. The type, however, is an old one adopted by the Huron for service in the rolling country over which they hunt. When going north among the Laurentian Mountains they not infrequently use the Montagnais type of shoe which is broader, shorter, and without the upcurved toe. The Huron shoe either by its frame or weave is identified at sight among the different northern Indians as far as New Brunswick and Maine. The style does not vary much among different Huron makers. A typical specimen of the approved Huron snowshoe is shown in plate IX. The method of manufacture is as follows. The frame is made of selected ash staves cut and squared with the crooked knife. For the space of a foot or so in the middle the staff is thinned considerably so that it may be bent easily. Being then steamed it is bent double, somewhat squared across the front, the two crossbars morticed in, and the ends fastened together with strips of rawhide run through holes. Many now use rivets for this. The front of the Huron shoe is turned up an inch or so above the surface plane. This upturn is obtained by lasting two bent shoe frames tightly together one atop of the other, prying their front ends apart with a lever and inserting a cross stick as a wedge. At this stage the frames are hung up in the house over pegs on the wall near the fire to dry and season. Hand measurements are



HURON SNOWSHOES

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commonly used but I can not recall the details. When dry the frames retain their shape permanently.

Now the maker sets to work on his filling. For this the Huron used moose and deer skin, or deer skin, throughout. The moose skin being heavier is better for the middle space which supports the weight of the wearer. Deer skin, or caribou skin when it can be obtained, is used for the head and tail filling. This material, known commonly in the north as *babiche*, is made simply of green hides; with the hair scraped off, soaked in water until thoroughly soft. To cut such a hide into strips a knife is stuck upright in a board and the hide pulled carefully against it, in this way shaving off strips as desired all in one piece from one skin. The cutting usually follows round and round the outside. The rawhide string is then wound up into a ball and thrown into a pail of water ready for use. A ball of *babiche* can be kept a long time by allowing it to dry; after which by soaking again it can be softened. To make extra strong filling, the thongs are stretched while wet between rafters of the house and left to dry. The stretched stuff takes on a much darker hue and is frequently seen in head and tail filling because it is usually finer. The strip which runs around the inside of the frame at the head and tail, to which the filling is rove, is usually of this sort. When there are snowshoes to be netted, or filled as they say, some men assemble and sit in a circle near the fire, each man with his pail of water containing skins of *babiche*, his tools—crooked knife, snowshoe needle, and mesh-punch and block—and the frames on the floor about him. Winter, during the early part of the season, is the favorite time. Pipes and tobacco are also indispensable for the occasion. The head and tail fillings are usually put in first, the body left till last. The diagonals are strung parallel across the middle, the wrappings going directly around the frame and the bars. Next the opposite running diagonal warps are strung and then, with the needle,—a piece of hard wood $2\frac{1}{2}$ inches long, with pointed ends and a hole in the center (pl. x),—the weft is laced in, crossing the intersections of the warps. In the head and tail pieces the only difference is that the warp is wove through a strip running around inside the frame instead of directly over the frame. The reasons for this difference between body and

end filling are obvious. While working around the front bar to space off the heavy reinforced thongs which support the foot, the squared block is used (pl. x). Now that the whole filling has been put in the next step is to even up the spaces of the mesh. For this the mesh-punch made of a sharpened caribou leg bone (pl. x) is brought into use. Holding the frame slantwise in his arms the operator grasps the punch, point downwards like a dagger, and

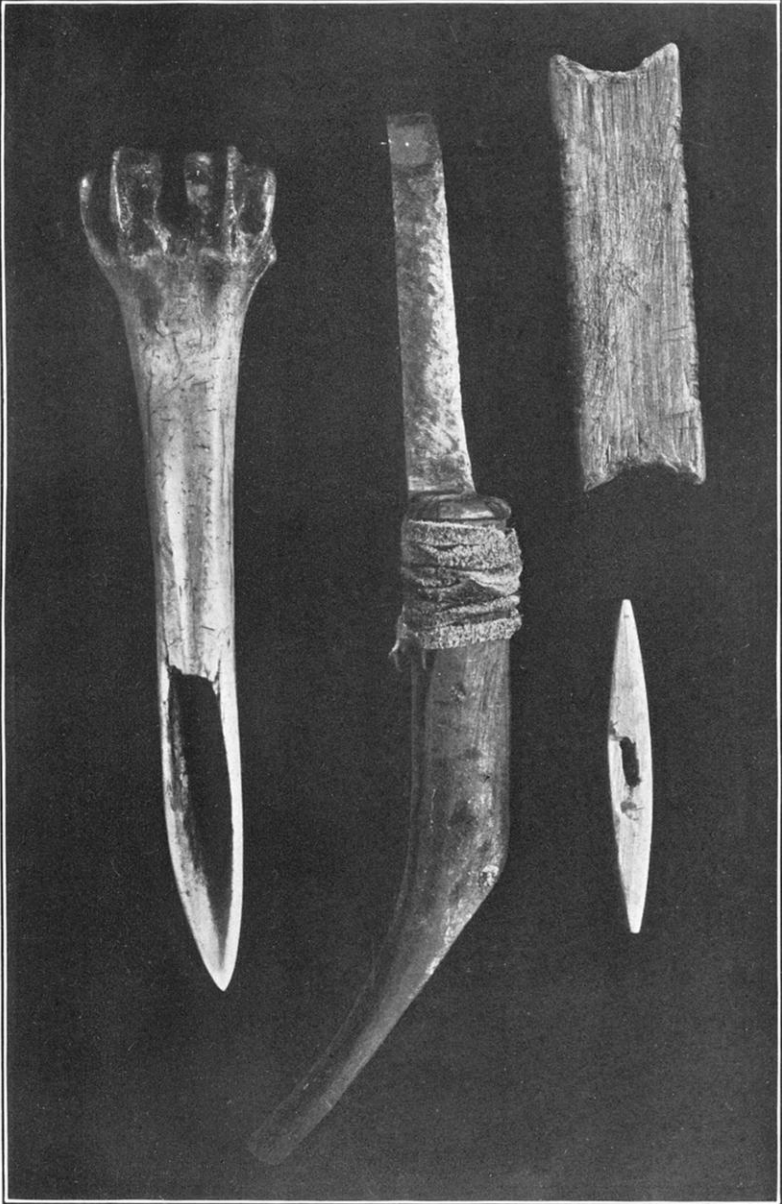


FIG. 28 —Huron toboggan loaded.

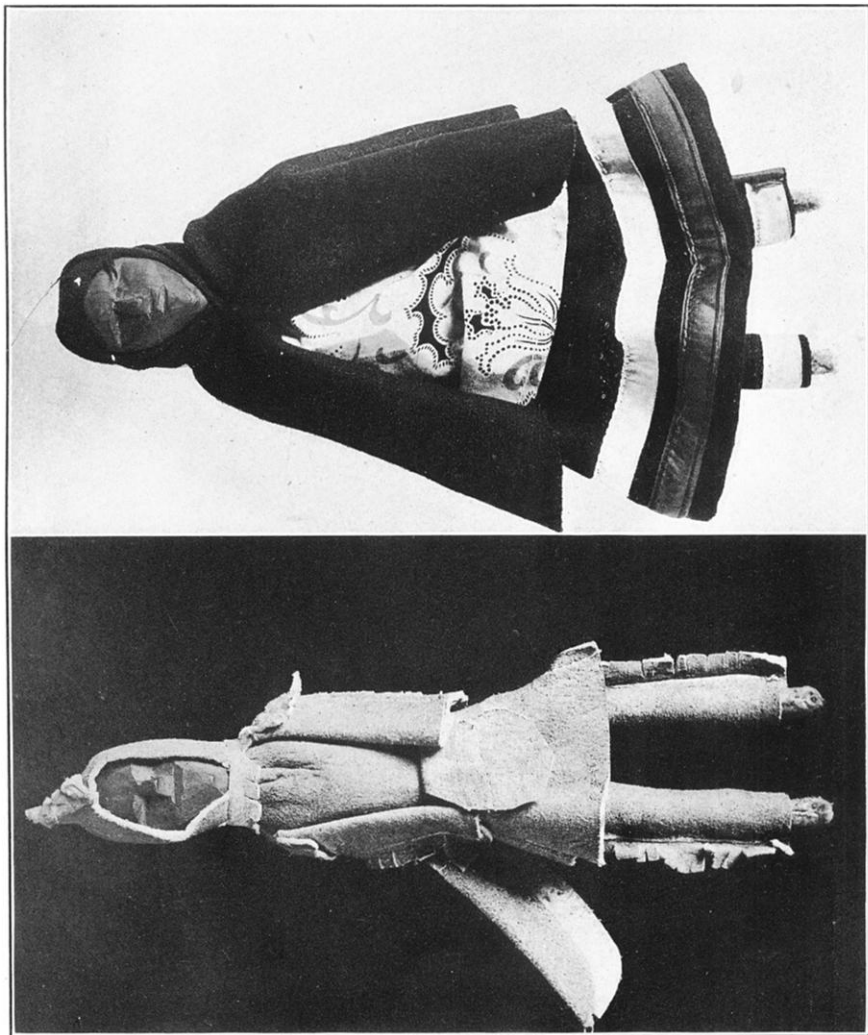
jams it successively into each mesh working quickly back and forth. The snowshoe is then complete except for the lacings, which can be put in at any time. By working together and dividing the labor several men can finish several dozen pairs in a few days.

The network technique of the whole affair is that known as the hexagonal twill, occurring also in fancy baskets. Mere description does not give a proper idea of the snowshoe, the illustration affording the best means of examining its details, which upon comparison with other shoes will be found to vary regularly from tribe to tribe.

The Huron toboggan is another native product of exceedingly



HURON SNOWSHOE MESH-PUNCH, CROOKED KNIFE, MEASURING BLOCK, AND SNOWSHOE NEEDLE



a

HURON DOLLS

a, male doll; *b*, female doll

b

ingenious construction, though similar in most particulars to what is used by the Algonkian. The measurements of a typical toboggan which I used are as follows. The single board which forms the body is eight feet two inches in length, thirteen inches wide at the bow and sixteen at the stern. The board itself is one quarter inch thick and of good pliable material. An upturned bow curve rises eight inches, being held in place by thongs, after having been steamed and bent. Seven crosspieces strengthen the board and two side bars run the entire length, both the crosspieces and bars being held in place by rawhide thongs which on the under running surface of the toboggan are cleverly counter-sunk into the wood so that they will not wear through. Some toboggans are made of two planks, one of which, a little shorter and wider than the one described above, is shown in figure 28.

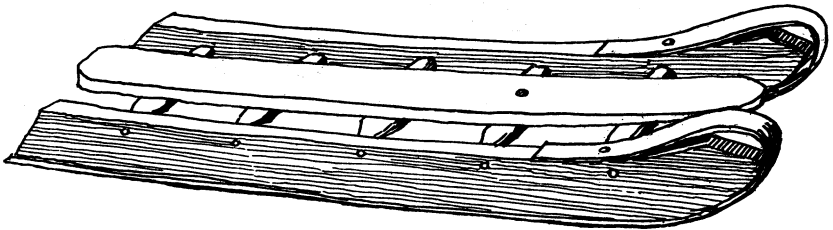


FIG. 29.—Model of Huron sled.

The Huron sled is an affair about five feet long (fig. 29) made of two side pieces with upturned rounded front ends held about a foot and a half apart by five or six stout crosspieces upon which is pegged a board for a platform. The runners are of hard wood nailed or pegged and extending completely over the front. Whether or not the idea was known formerly one frequently sees these Indians nowadays riding on a sled drawn by a single dog harnessed in a collar between two shafts attached to the runners (fig. 30). The idea, however, is evidently borrowed from the French. Sleds of the first type are claimed as native articles and are found similarly among the more conservative eastern Algonkian hunters for transporting their winter supplies through the woods and also for hauling game to camp.

While birch-bark canoes are still occasionally made at Lorette,

the type appears to be so modified toward the Malisit that an independent description seems unnecessary even if the data were at my disposal. Those who follow canoe making are either wholly



FIG. 30.—Huron dog-sled.

or in part of Malisit blood; the art is said to have been brought from the Malisit of Cacouna. The same remarks apply to the birch-bark canoe bailers, maple and ash paddles and poles.

UTENSILS AND MANUFACTURES

The following short account of native activities and implements is based on specimens collected by the writer for Mr Heye.

A tool, used only by women in making baskets, is the gauge (fig. 31). The uniform type among the Huron is a rectangular wedge-shaped piece of wood about four inches long, set with teeth. The prepared splints are cut into strips of equal width, a number at a time, by drawing the splint across these teeth, the instrument being held in the hand. While this same article is found among all the northern basket-making tribes, its form is different in each. Sub-

sequent papers on the eastern Algonkian in preparation by the writer will show the more detailed distribution in type. None have simpler or less ornate gauges than the Huron.

The snowshoe tools, separately described, include, besides the crooked knife, and awl, a wooden needle about three inches long with an eye in the center, a caribou tibia sharpened at one

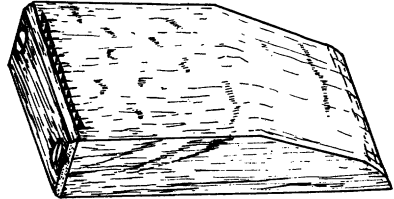


FIG. 31.—Huron basket gauge.

end, mesh-punch and a simple mesh gauge of wood for spacing the openings in snowshoe netting between the front bar and center net.

Awls (fig. 32) for sewing, hole making, and birch-bark work, are made by setting a sharp metal point in a wooden handle.

Like the other northern tribes the Huron men employ the crooked knife (pl. x) almost exclusively for all their work. The tang of the curved blade is set into a deep groove in a wooden handle and wrapped with rawhide. Some uniformity is traceable in the Huron handles, the type of which is represented in the specimens figured. Some are nicely carved.

An ingenious horizontal chest bow-drill is commonly used at Lorette for boring holes in wood. It consists of a bow, drill, and chest-piece (fig. 33). The chest-piece is stuck into the belt, the head of the drill placed against it, and the string of the bow



FIG. 32.—Huron awl.

twisted once about the shaft. By leaning against the object to be bored and rotating the drill the work is done horizontally instead of

vertically as among the Eskimo and Iroquois.

The Huron women engage extensively in the manufacture of fancy baskets of ash splints and sweet grass. Their work is practically the same as that of the other northern Algonkian who follow basketry as an industry. To the practiced eye, however, there are minute differences in construction which enable the products of the various tribes to be identified. Since this general technique

is being treated in detail among the Penobscot by Mr Orchard it hardly seems necessary to go into it here.

Some work in birch bark is also carried on, in which more that is distinctively Huron stands out. Very nicely made trinket- and

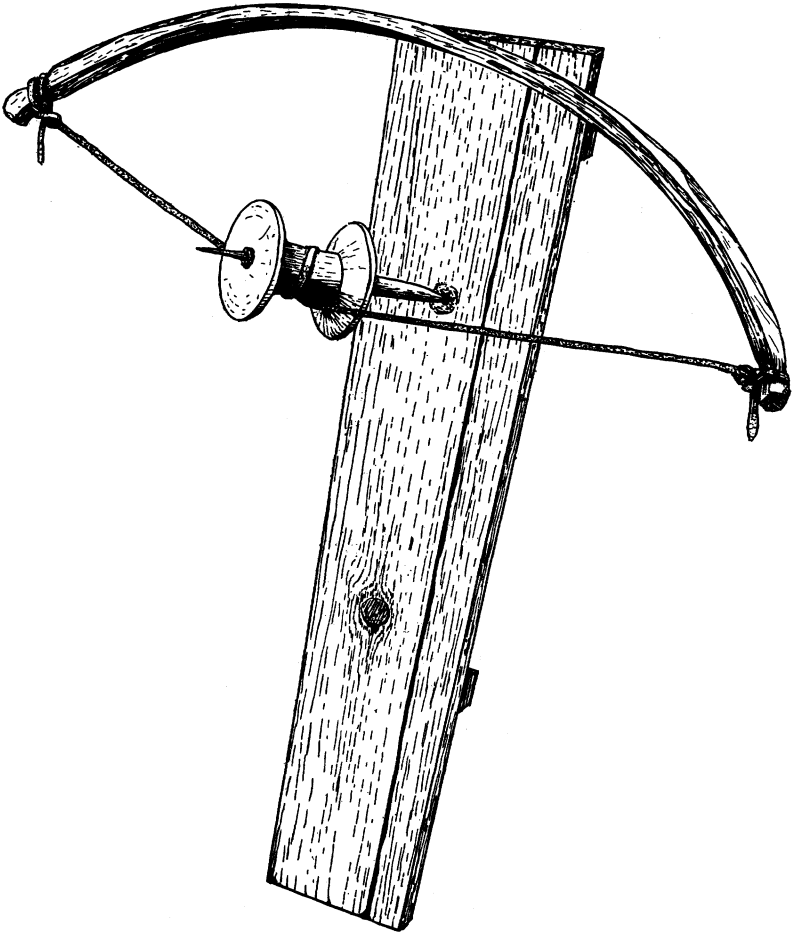


FIG. 33.—Huron chest bow-drill.

work-boxes, from one inch in length to six or eight, are made and decorated with moose hair embroidery sewed on the surface and not inserted into the bark like the quill work of the Micmac and Ojibway. These boxes are oval, top and bottom, with straight

perpendicular sides, and are sewed together with ash splints. Close fitting covers, also of birch bark, are added.

Spoons and ladles for eating are shown in figure 34. They have oval rather narrow bowls, are made of maple, and range from six inches to fourteen. The larger pot ladles have a projecting human face carved on the under side, to catch on the rim and to prevent them from slipping into the vessel.

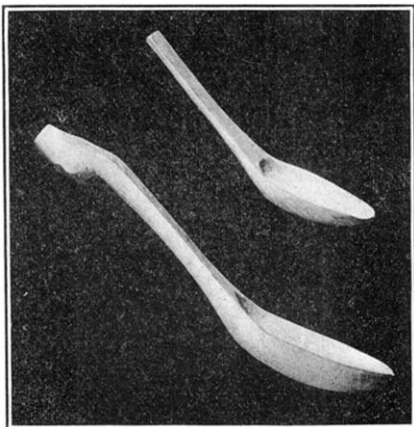


FIG. 34.—Huron spoons.

The bows and arrows, mostly toy articles nowadays, are also similar to those of the eastern Algonkian. The bows are recurved

at the ends, with a rawhide string, and are rectangular, in cross section. The arrows are of the common blunt-head type, usually unfeathered. An old specimen, however, shows a sharpened wooden point with three hawk feathers wrapped to the nock with sinew (see

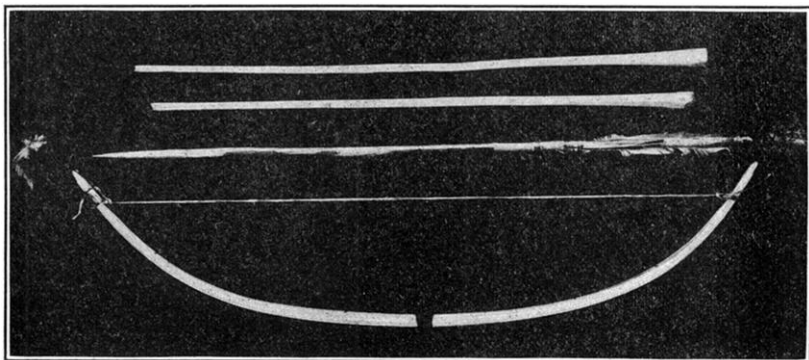


FIG. 35.—Huron toy bow and arrows.

fig. 35). Among the Huron boys I observed the primary, or thumb and bent forefinger, arrow release.

Two toy dolls are shown in plate XI, *a* and *b*, one a female likeness dressed after the historical Huron fashion in cloth, the other in buckskin dressed as a hunter with hood, coat, leggings, shot-pouch, and knife-sheath. Both are made of wood with eyeless faces stained red. Miniature models of men on sleds and toboggans and in canoes are cleverly made by these Indians.

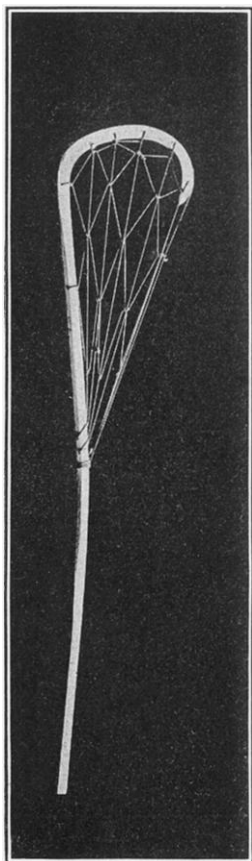


FIG. 36.—Model of lacrosse stick.

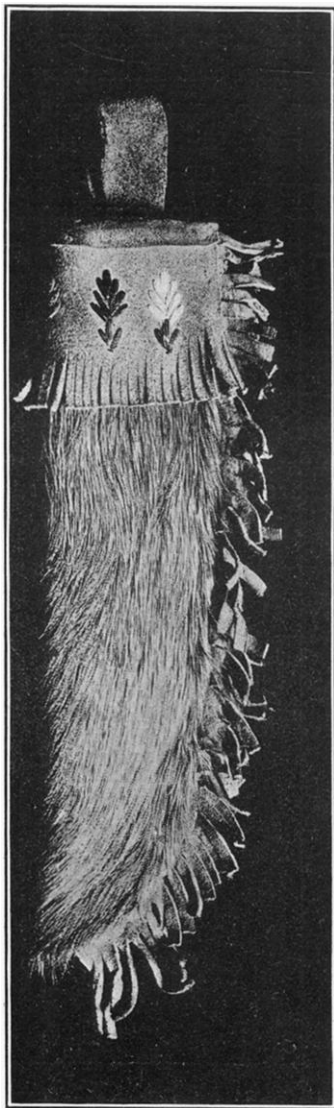


FIG. 37.—Huron knife-sheath.

The game of lacrosse was formerly played by the Huron. A

small model of the netted stick (fig. 36) shows its similarity to the Iroquois article.

Knife-sheaths are used by hunters, made generally of caribou skin with the hair on, and decorated around the top with metal danglers and moose hair embroidery. A typical specimen is shown in figure 37, the designs representing balsam-fir trees.

Ornamental headbands, armbands, brooches, earrings, and circular breast-plates of silver or German silver, were formerly made at Lorette. These were pounded out in the cold state and then stamped with dies and etched in curved lines. Several of these articles appear on the chief in plate VIII. Both in form and decoration

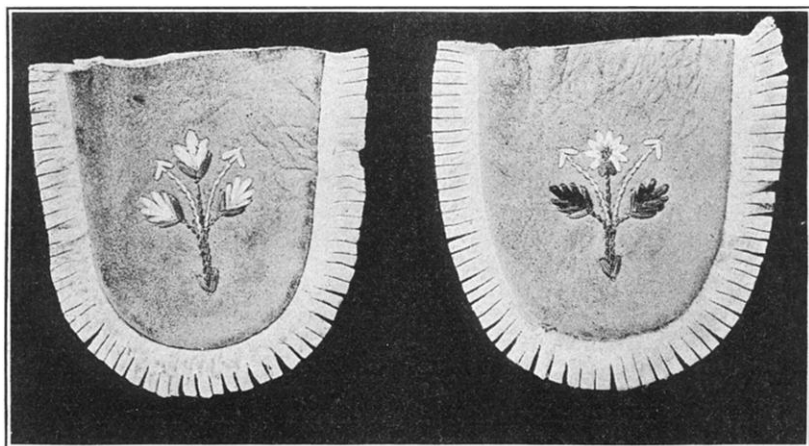


FIG. 38.—Huron moose hair embroidered tobacco bags.

they seem to resemble the work of the Iroquois. Until a generation or two ago one of these large brooches on the chest was the insignia of a chief.

The warlike Huron formerly possessed a number of wampum belts commemorative of their compacts with neighboring tribes. A few of them are still extant here and there. The photograph of two wampum belts in the collection of Mr George G. Heye is included here with some descriptions and explanatory notes since they are so closely related to the life of the Huron. One (fig. 39, *a*), about thirty-one inches long and four inches wide, was obtained from the wife of a Wyandot chief in Oklahoma and unfortunately

is accompanied by no data. It appears, however, to have been made to commemorate peace between two peoples as, indicated by the joined figures in the center. The other happily is fairly well understood, having been obtained in 1903 from A-to-wa To-ho-

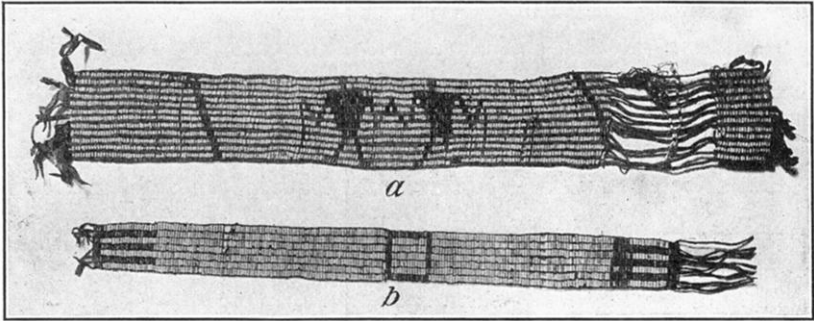


FIG. 39.—Wampum belts: *a*, Wyandot; *b*, Huron.

nadi-ke-to by Mrs H. M. Converse. The information supplied with it says that it is a treaty belt presented by the Huron to the Iroquois in 1612 at the headwaters of the Ottawa River, Canada. The central square represents the Huron nations; the purple stripes designate people, and the white designates peace, meaning that the people of both nations walk together in peace. This belt is twenty-six by two and a half inches, the weave of both specimens being as follows. Upon stout warps of tanned buckskin the cylindrical shell wampum beads are strung upon double woofs of thread, apparently of native fibre, each row of the beads alternating with the leather warps.

Still another belt of the same type is in the possession of the chief of the Huron. This belt is said also to represent a treaty of peace, having seven crosses of blue beads on a background of white. The crosses are said to indicate villages. Further historical data concerning this belt, is, however, lacking. It appears to have been smeared at some time with red paint, though for what reason I could not ascertain. The belt is shown around the owner's neck in plate VIII.

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