

# THE POMPEY, (N. Y.,) STONE,

With an Inscription and Date of A. D. 1520.

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AN ADDRESS BEFORE THE

ONEIDA HISTORICAL SOCIETY,

On the 11th of November, 1879.

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BY HENRY A. HOMES, LL. D.,

LIBRARIAN OF THE STATE LIBRARY.

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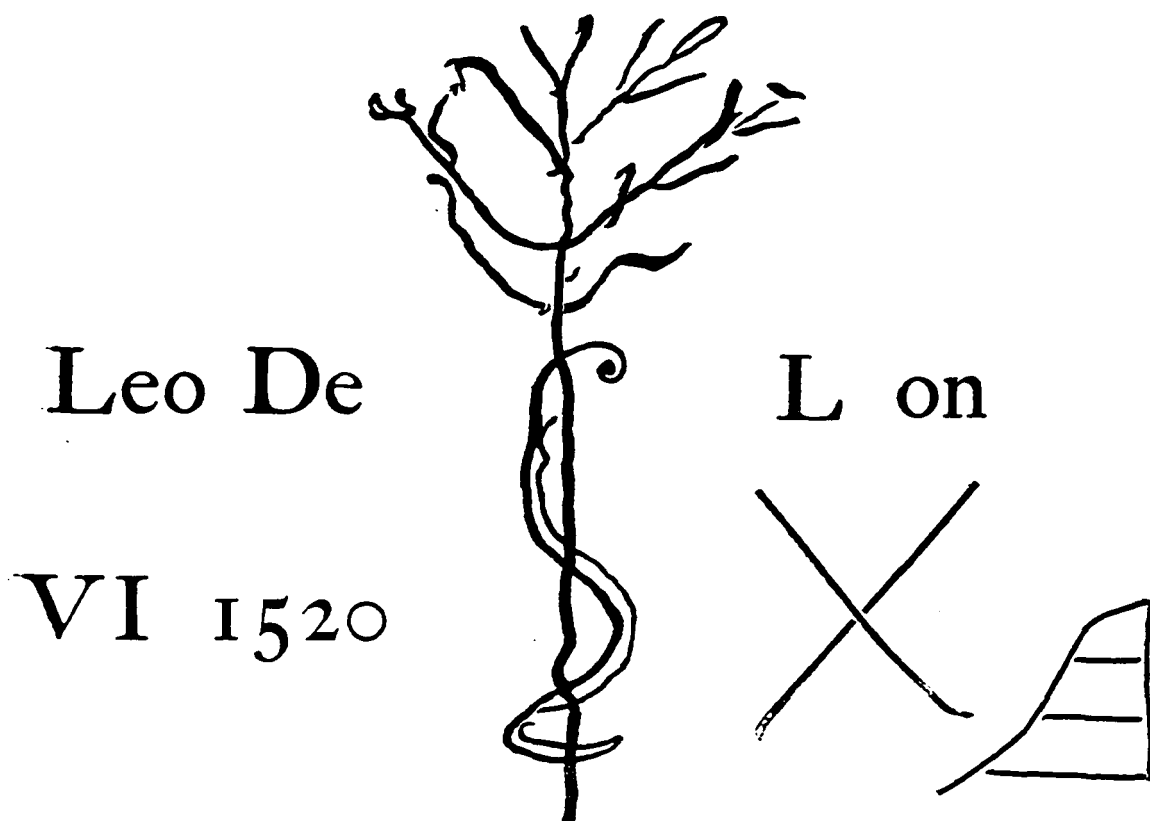
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BY HENRY A. HOMES, LL. D.,  
Librarian of the State Library.

DELIVERED BEFORE THE SOCIETY, NOVEMBER 11, 1879.

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It is now nearly sixty years since there was found at Watervale, in the township of Pompey, Onondaga county, three miles northeast of Pompey Center and four miles south of Manlius, on the side of a hill looking to the northeast, a small boulder of gneiss rock, about fourteen inches long by twelve inches wide and ten inches thick, which bore a most remarkable inscription and figures.



If genuine and correctly interpreted, it is a relic furnishing the earliest evidence of the presence of the European in North America.\* The appearance of the inscription on the stone resembles

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\* General John S. Clark, of Auburn, a thorough student of the topography of the region, in a letter dated January, 1880, gives me a farther description of the locality, which I take the liberty to subjoin: "The great Onondaga town visited by Le Moyne in 1654, was directly north on what is now

very nearly the drawing which I offer for your inspection. This stone is the property of the Albany Institute, though for the present deposited in the State Museum. The date is earlier than that of the discovery of New England, New York or Virginia, and one hundred years earlier than the founding of the colony at Plymouth. The fullest account of the discovery of the stone may be found in J. V. H. Clark's *History of Onondaga county*. It is also described in Schoolcraft's *Indian Tribes*, and in his *Notes on the Iroquois*, and in Squier's *Antiquities of New York*; and there are drawings of the inscription in the works of the three writers.

The township of Pompey has yielded up more relics of the Aborigines than any other place in this State. Upon its territory there must have existed three large villages, defended with strong forts, and the same number of cemeteries. Among the articles found there have been corn, arrows, flints, stone pestles, gun-barrels, swords, cannon-balls, hatchets, sacred medals of French and Dutch origin, a gold cross, numerous brass kettles, etc. These articles in nowise indicate an early and unknown European colony, or a European town or fort, to have been established near the spot. Governor DeWitt Clinton finds no evidence for European relics of an earlier date than of French colonists from 1654 to 1669, who finally abandoned the region.\* The objects found simply prove that the Indians were living there in villages so early as 1620 at least, to judge by the age of some of the trees. The early colonists found a profit in digging up the graves in the township for the sake of valuable objects buried with the dead; and especially for the sake of the brass kettles, which they afterwards used for domestic purposes. The French mission, at the village now called Jonesville, in Pompey, must be the source of such articles as the sacred medals and a piece of an anvil. The source of others must be from the Indian trade with the colonists, or from their marauding excursions. In the early times it had been the custom of the French and the Dutch to sell or give to them carbines and muskets; so that in 1642 the Mohawks alone had 300 men who were

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known as Indian Hill, the main village, about two miles from the stone. This was a very large town, and extended south probably a mile, and not unlikely quite to the locality of the stone. Directly southwest about a mile was another important town occupied about the same time by some one of the subjugated nations. South two miles, in the same valley, was still another of like character."

\* Clinton's *Memoir on the Antiquities of the Western Parts of New York*, 1817.

armed with guns.\* The French colonists at Onondaga Lake brought five cannon with them, which they must have buried somewhere previous to their stealthy flight in 1658. Sir William Johnson, in 1756, supplied the Tuscaroras with swivels for their own and the colonists' protection against the French. These facts alone are sufficient to account for the cannon-balls found in Pompey. The region of Pompey was so famous for certain battles among the Indians themselves at some period of their history, that it obtained the name among them of the Bloody Ground.† Mr. Schoolcraft's remark on the subject of these relics is, that "it is most probable that there are no remains of European art, or have ever been disclosed in this part of the country, one only excepted, which are not due to the attempts of the Dutch and French to establish fur trade."‡

There were found on the rocks in one place grooves resembling five Roman figures for I and an X, in size three-quarters of an inch broad, three-quarters of an inch deep and nine inches long, contiguous to each other. Another rock with similar marks has been lately found, and both are now in the possession of Mr. Ledyard, of Cazenovia. Careful observation has shown that these marks have no significance, and that they are simply indentations produced by the Indians in sharpening their stone tools.

The stone which is the subject of our present remarks bears a date nearly one hundred years earlier than French intercourse with the Indians at this point, a date within twenty-three years of the first discovery of the new continent by Cabot. The genuineness of the inscriptions upon it have never been questioned by any of those who have written regarding them, down to Mr. Haven, of the American Antiquarian Society, who very lately has declared them to be well authenticated.§ These writers have merely failed to give explanations or conjectures regarding its origin and meaning that have harmonized with all the facts. Mr. J. V. H. Clark, the historian of Onondaga county, who published in 1849, comes nearer to a correct, though incomplete, view of it than others. Mr. Clark says: "It was probably designed as a sepulchral monument. \* \* \* It may not appear incredible that a party of Spaniards, either stimulated by the spirit of adventure or allured by the love of gold, or driven by some rude blast of misfortune, may have visited this region, lost one of their number by death,

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\* Parkman ; p. 214, 230.

† Schoolcraft's Notes on the Iroquois, p. 470, 446-

‡ Notes, p. 189.

§ Am. Ant. Soc. Proc., 1863; Ap., p. 33.

and erected this rude stone with its simple inscription as a tribute to his memory.”\*

Mr. Schoolcraft assumes that the serpent climbing a tree refers to a well-known passage in the Pentateuch. He thinks that the date (VI 1520) means the sixth year after Pope Leo Tenth took the Papal chair; and that, also, some straggler from Ponce de Leon, who discovered Florida in 1513, reached the Iroquois.† His contradictory conclusions only create dilemma and bewilderment.

Mr. Squier expresses no opinion of his own as to its origin, but says that it is the conjecture of some that Ponce de Leon, Narvaez, or some other Spanish commander, penetrated thus far to the northward during the period of Spanish adventure in Florida.

Thomas Buckingham Smith, who is the last person who has speculated upon the topic, as late as 1863, had advanced no farther than to surmise that the inscription was derived from Spanish missionaries, who early penetrated the country, and to say that the inscription in full would be, “*Leo decimus Pontifex maximus.*” “Leo the Tenth, grand high priest.”‡ This he inferred from the fact that in the year of Christ 1520, Giovanni de Medici sat upon the Papal throne, and therefore, these might possibly have been the words.

Regarding some of the solutions offered of these mysterious carvings, they seem to be either improbable or impossible. It is even now surmised that the stone might refer to Leo X, Pope, and only for the reason that he was Pope from 1513 to 1521. But he was not from the town or kingdom of Leon, a part of Spain: and there is nothing but the date to connect the stone with him. Leo or Leon is a very common name among all the Latin nations. It is surmised that the name may have referred to Ponce de Leon, the discoverer of Florida. The answer is, that in this case there is no coincidence of a name of person, but only of a name of place. Surmises which have been made connecting the stone with persons in various other expeditions, fail to apply, because we find that the dates of those expeditions were at too late a period, that this stone could be a memorial of any incident connected with them.

In my present contribution to the study of the origin of this stone, I do not pretend to have solved every problem connected with it, but I hope that by bringing into new relations some facts from the history of the progress of discovery in the New World,

\* Clark's History of Onondaga County. Syracuse: 1849. 2 v., 8vo.

† Notes on the Iroquois, p. 323.

‡ Am. Antiq. Soc. Proc., Ap., 1863; p. 33.

and some facts from the customs of the Indians, I may succeed in limiting the range of investigation, and that while the stone itself will always remain a most interesting object, it may seem less of a mystery.

The conclusion to which I have come, is one so simple, that if true, it must in a measure dispel curiosity to seek to reach farther into the darkness; and after it is presented, it may seem so obvious, as hardly to deserve so much form in setting it forth.

My position in a single proposition, is the following : The Pompey Stone is a memorial stone of a European, probably of a Spaniard, who previous to 1520, with one or more companions had been made a captive by the Indians in some part of North America, and both had been adopted as members of the tribe with which they were living, and one of them had become a Sachem. At the death of Leo a surviving companion carved on the stone his name with the month and year of his death, and emblems of his hope of an immortal life.

Upon this proposition, the first question which one asks is, in what way could any Spaniard have reached Onondaga county as early as the year 1520. The answer to this is, that from the discovery of Hispaniola or San Domingo in 1492, and its settlement, occasions when Europeans landed upon the continent must have been much more numerous than the voyages from Hispaniola which have been specifically reported and recorded. But we will go back only to the voyage of the first discoverer of the continent, that of John Cabot, father of Sebastian Cabot in 1497. No one who considers how persons of every nation of Europe were mingled among these early adventurers, will have any difficulty in believing that a portion of those that sailed from Bristol with Cabot in 1497, may have been Spainards. Cabot himself, born in Genoa, and a naturalized Venetian, it has been shown was at Seville in Spain in 1496.\*

Dr. O'Callaghan has lately found in the roll of the discovery-ship, the Pinta of Columbus, that one of the crew was an Irishman of Galway.† It is evident that Cabot landed upon the coast of North America, and he brought home some natives of the country to London.‡ In his next voyage in 1498, he is reported to have sailed with five ships, and with hundreds of persons on board,

\* H. Stevens, Memoir on Cabot. London : 1870.—Also, Historical and Geographical Notes, 1869, 8vo., by the same.

† From a newspaper of August, 1879.

‡ Stow's Annals of London, of 1502, quoted by Biddle, p. 225.

doubtless for purposes of colonization, and only one or two of these ships ever returned to England.\*

Following after Cabot, we have the Portuguese Navigator, G. Cortereal, who in 1501, on his second voyage with three ships, landed in Labrador, and two of the ships carried back seventy persons as laborers, whence the name of Labrador to that region, from the Portuguese word for laborers. Cortereal was lost with one of the ships. He had commenced his discoveries at the south of the river St. Lawrence.† A third voyage of a brother, Miguel, is reported, but the ship never returned in which he sailed.

We come next to the voyage of Ponce de Leon in 1513 to Florida. He landed twice or thrice on the coast, and had a battle in which two of his men were wounded; at another time, he was attacked by eighty canoes. His first place of landing was a little below St. Augustine. In 1515, on another voyage, he again landed, coming from Seville, with three ships. The Indians, says Gomara, came against him to prevent his halting in their town, and fought so bravely, that they defeated him, slew a great many of the Spaniards, and wounded him with an arrow; from which wound he afterwards died.

In 1517, three ships from Hispaniola, discovered Yucatan, landed and brought back some of the natives.

In 1518 and 1519, Pineda in the service of Garay, went to Florida, and fought with the natives at several points.‡

Besides these voyages, and those of Denis in 1504, of Pinzon and Solis in 1507, of Nunez de Balboa in 1513, of Hernandez in 1517, Cortes in 1519, all before 1520, there are other voyages mentioned by the historians of those early days, by Galvanos, Oviedo, Herrera and others.§ I do not refer to Columbus's voyage to South America in 1503, nor to the voyages to Central America. But besides all these voyages, how many unreported voyages must have occurred where the adventurer never returned to Europe, to Spain or to Hispaniola? And last, and perhaps as much to our purpose, were the early voyages to the fishing banks, reported as discovered as early as 1463, and by some, even thirty years earlier. One navigator reports that ships of various nations, catching cod or Bakalaos in that quarter, were seen by him in the year 1519, to the number

\* Biddle's Cabot, pp. 87, 88, 239.

† Biddle's Cabot, p. 241.

‡ Galvanos, Hakluyt Soc., p. 133, 134, 141. Kohl, p. 142. Gomara, lib. 2 cap 48, French edition.

§ Galvanos, p. 130, 134.



of fifty. Either driven by storms, or landing on the coasts to salt and dry their fish, some persons of their crews could hardly fail to have been left on land and captured.\*

It must be left to your imagination to reckon up the total number of the consequent landings and contacts with the natives, from all these enumerated and unenumerated voyages, when you at the same time have recalled the secrecy, and the suppression of facts practiced, regarding new discoveries, not only by Spain, but by all the nations interested in adding to their dominions, by asserting claims to sovereignty by right of discovery. It is an evidence of the extent to which this principle of preserving secrecy was carried, that Spain published no official geographical charts of these new countries, with the admitted jurisdiction over them, previous to the year 1790.†

This rapid review of the voyages to America from 1492 to 1497, and down to the date of the Pompey stone is sufficient to give us the conviction, that the Spaniards very frequently during that period of time came in close contact with the Aborigines.

This may have seemed to you so clear, that it would have been sufficient that I should have affirmed it in a single sentence.

But the next consideration refers to facts which are not so well known; that it can be shown that from a very early period after the discovery, there are recorded a number of cases of Europeans living among the Indians long after their captivity, and becoming honored members of the tribe with which they happened to be thrown. Facts of a similar nature have been repeating themselves to the present time. In the majority of cases, the Indians did not massacre or devour their captives. At first they were ready to receive them with hospitality and respect.‡ In some cases they revered them as more than human. From what ships their captives came, in many cases we have no information; for the buccaneers and corsairs of those days, whether preying upon the Indians or upon the commerce of European nations, most frequently have left us but the most insignificant reports of their adventures.

We will illustrate this intercourse of the Spaniards with the Indians, and allude to the long residence of some among them, by a few examples. When Ponce de Leon discovered Florida, in 1513, he found on the coast, in latitude 28°, an Indian who was liv-

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\* Gomara in Kohl, p. 404; Brevoort on Verazzano's voyage; Major's P. Henry, p. 374.

† Brevoort on Verrazano (Am. Geog. Soc. Jour., v. 4).

‡ Heckewelder, p. 59.

ing with his tribe, who served him as an interpreter, having learned Spanish at Hispaniola, showing that there had been previous intercourse. D'Ayllon actually commenced, in 1526, a settlement at Coosakatchie, in South Carolina, near the mouth of the Combachee, having five hundred persons with him from Hispaniola. The Indians revenged themselves for the treatment they had received five years before from him, on his first voyage, when he had carried off a cargo of the natives and sold them as slaves, and they destroyed the colony, so that not one-quarter of them escaped back to Hispaniola. Of course of those that did not escape, many may have remained alive only to become captive to the natives.\*

When Martin Affonso, in 1532, landed in Brazil, he was unexpectedly saluted by Ramalho, a Portuguese refugee, who had married the daughter of the chief of a tribe, and was held in much honor. The story of the captivity of Hans Stade in the same country, Brazil, fills one of the last volumes of the Hakluyt Society. He lived with wild tribes from 1547 to 1555.

Biedma, who was with De Soto in 1539, in his great journey from Florida to the Mississippi, obtained information regarding D'Ayllon's settlement, made twelve years before, from one of his soldiers, who had been permitted to live with the Indians. The destruction of this colony has been celebrated in a poem of two thousand lines, by W. J. Grayson, of South Carolina.

Let us next recall the expedition of Nunez Cabeça de Vaca, who started, in 1528, with Narvaez, with 300 men, to cross the country westward from Florida. After two years of wandering and six years of captivity, traveling three thousand and five hundred miles, he succeeded in reaching Sonora, on the Gulf of California, and finally, with only three companions, joined the Spaniards in Mexico.

When he reached the Province of Sinaloa, on the Pacific, the whole community of the Nevome Indians united in acts of hospitality, built them a house and a fort, till there should be a favorable moment for their departure for Mexico.

The case of John Ortiz is a very interesting one. Soon after De Soto landed in Florida, in 1539, he learned that a soldier from Narvaez's party was living with the Indians. He wished to secure him, and sent a captain and eighty men for the purpose. The soldiers seeing a band of Indians of equal number, galloped fiercely towards them, and they all fled but one—who turned out to be this captive from Narvaez's army. His story was, that after

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\* Galvanos, p. 160; Schoolcraft, vi; 39.

he had been captured, his life had been spared through the intercessions of a chief's daughter. This genuine story was already in print when Captain John Smith was preparing a final edition of his works, and, to still farther excite the wonder of the English regarding Virginia, led him to invent the story of his having been saved in a similar manner by Pocahontas, sixteen years before. De Soto himself left the coast of West Florida with 1,300 men, crossed the Mississippi and the Arkansas, and reached Mexico after four years, with only one-half of the number.

The story of the campaign of Coronado, in 1540-41-42, from Mexico, with 400 horsemen, up through Arizona and Colorado, to the cities of Cibola and Quivira, is a marvelous one. In numerous skirmishes with the Indians, many of his men were slain or disappeared, and on his return to Mexico, he had with him but 100 men. Within a few years, coats of armor, supposed to have belonged to some of his party, have been found by our soldiers in mountain caverns of that region.\* We can not doubt but that some of all these warriors became members of Indian tribes.

Fontaneda, a Spaniard who was shipwrecked on the coast of Florida when he was thirteen years of age, narrates that he lived with the Indians seventeen years from the year 1551, and that he spoke four of their languages. He mentions by name, incidentally in the course of his narrative, seven of his countrymen whom he met among them. He mentions one ship which was wrecked with 1,000 souls on board, of whom 300 reached the land in safety. He describes the people as poor in gold and silver, except the millions which they had obtained from wrecked European vessels. "It was a consolation," he says, "for those who were lost after us, to find on shore christian companions who could help them to understand the brutes. Many Spaniards have saved their lives by finding before them their countrymen."† So prominent a feature were shipwrecks, resulting from the treacherous currents around the coast of Florida, that Oviedo devotes one hundred and thirty folio pages of his work to an account of those shipwrecks that had come within his knowledge, there and in the Gulf of Mexico, previous to 1545.‡

Champlain, Governor of Canada, in his account of his attack on the Iroquois in 1615, at Fenner in Madison county, in this State, observes that they had with them three Flemish (Dutch) men aid-

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\* General Simpson's paper, *Am. Geog. Soc. Jour.*, vol. V, p. 194.

† Smith's *De Soto and Fontaneda*, p. 20, 21, 22, 32, &c.—Ramusio.

‡ Oviedo, *Hist. de las Indias*, *Jour.* IV, l. L.

ing them at that early period of a Dutch trading settlement, in their war against the Algonquins, whom they afterwards gave up to the French. In 1642 and 1643 the reverse of this occurred, that the Iroquois having captured Fathers Bressani and Jogues from the French, gave them up to the Dutch.\*

It would unnecessarily protract this paper to embody all the evidence I have collected of the residence of Spaniards and Europeans among the Indians of North America within the first one hundred years from the discovery of the continent. The original narratives and the compilations of the historians show that there were many, either as captives or as adopted members of the tribes, living with them, and occasionally acting as interpreters to vessels that touched the coast for commerce. Our libraries are full of narrations of what are called Indian captivities. DeWitt Clinton says: "The Indians made free all the captives whom they spared in battle."† The Mohawks had *Englishmen* included in their tribe at an early date.‡ The Five Nations in 1684 had added so largely to their numbers from Indian captives as to have increased the number of their warriors by more than 600 men. And this year of centennial celebrations of Sullivan's campaign of 1779, makes it appropriate to state that when he came to Newton he found fifteen captives from the settlers among the Senecas.§

The whole evidence, therefore, goes to show that from the considerable number of voyages previous to 1520, when the navigators came into actual contact with the Indians on land, and from the frequency of captives living with them at that time and in years following, that this Pompey stone was probably inscribed by a Spaniard domiciled with the Indians; and if this stone was found in the place where it was first deposited, then it was among the *Onondaga* or the *Oneida* Indians, and near the line of the great Indian trail from the Hudson and the south to Lake Erie.||

We next, therefore, come to the explanation of the *marks on the stone*; and we proceed to account for them in accordance with the

\* Champlain's Ed. of 1619. Trans. in Mag. of Am. Hist., I, p. 563.—Geddes, Mag. of Hist., p. 527.

† DeWitt Clinton.

‡ Parkman, lxvi p.—Morgan, League of the Iroquois, 340, 341.

§ In my statement as first delivered, I mentioned thirty as the whole number of captives. Not being able to refer to my authority for that number, I accept the correction which the Rev. David Craft has kindly made to me in a letter since an extract from this paper was published.

|| L. H. Morgan, League of the Iroquois, p. 421.

assumption we have made. As a grave-stone memorial, the inscription would mean that in the year of our Lord 1520, in the sixth month, (which according to old style would be September or October,) Leo, a Spaniard of the city of Leon in Spain, died here. The carving of the tree and the serpent we infer was done contemporaneously with the inscription of the name of the deceased, and that the whole was cut by a surviving companion. The tree entwined by a serpent we must believe was placed there by a man who had recollections of the christian teachings of earlier days, and of the pictures he had seen in the churches and in his books of devotion, of the tree of knowledge, of good and evil, which is at the same time the tree of immortal life, thus entwined. The same symbol he might have seen employed in the vignette of early printed books, as a printer's mark, perhaps surmounted with an owl, as the bird of wisdom. Our captive, having obtained the respect of the Indians and become familiar with their beliefs, does not carve any object emblematic of christianity, but adopts one which conformed much nearer to the beliefs of the Indians, than the learned world was generally aware of fifty years since. The religious reverence for trees and serpents, which may be called worship, as it existed in East India, is now seen to have been almost universal, certainly very prevalent in the whole New World. J. G. Mueller, a German writer, in 1855, finds traces of tree-worship combined with serpent-worship all over the American continent. Ferguson in England, in 1873, devotes a large quarto volume, with one hundred plates, under the title of "Tree and Serpent Worship," to a history of that mythology, not only in India, but "in all parts of the world." And besides the chapters on the subject in Schoolcraft's "Indian Tribes of the United States," we have the volume of Squier, published in 1851, on the "Serpent Symbol in America." I will make no quotation from either of these, but content myself with a single sentence from the latest authority, that of J. G. Henderson, in a paper read by him at the meeting of the American Scientific Association at Saratoga, September, 1879, on this topic. He says: "The serpent was at one time worshiped as a divine being by all the tribes from Cape Horn to Hudson's Bay, and from ocean to ocean." I will only add one or two illustrations specifically from the traits of our own northern Indians. The Indian mounds of the mound-builders are frequently constructed in the form of a serpent. Lawson, a land surveyor among the Tuscaroras in North Carolina, in the years 1710 to 1712, writes that they have a superstition which forbids

them to step across a tree, and that they will never kill a snake.\* Cusick, an Indian preacher, (a Tuscaroran of New York,) fills the pages of his "History of the Six Nations" with stories of snakes and serpents exercising divine power over the destinies of the tribes in their legendary period. Sir William Johnson, in his account of the Oneidas, tells us that this tribe used a tree as a symbol of stability.†

The chief object of worship among the Onondagas was a being whom they called, Hotarho, who was always pictured with the hair of his head composed of writhing snakes.

Without farther illustrations, we must conclude therefore, that this emblem was placed here as being one which would commend the stone to the respect and reverence of the Indians, and would at the same time express hopes of an immortal life for the one buried near it.

In coming to the remaining marks upon the stone, those at the right hand corner, at the bottom, we think that they represent two pipes or calumets crossed, with perhaps a tobacco pouch below them. As the calumet of peace, it would be an emblem that he who was there entombed was at peace and amity with the survivors. Says DeWitt Clinton, "For an infringement of the rights of the calumet, the confederate Five Nations carried on a war of thirty years against the Choctaws."‡ Hennepin says, "I had certainly perished in my travels had it not been for this calumet of peace."§ Charlevoix says, "To smoke in the same pipe therefore in token of alliance, is the same thing as to drink in the same cup, as has been practiced at all times by many nations."|| Whether pipes, arrows or war-clubs, these marks on this stone are plainly Indian emblems: and if they are a token of ownership by a chief, it might be that they were carved in after years, as marks of an Indian family—family arms, or *totem*. Fontaneda states that memorials set up by the Spaniards were treated with religious respect by the Indians. In this sense Longfellow makes Hiawatha address his "wondering people":

\* Lawson's Travels in North Carolina; 1709, p. 202, 210.

† Doc. Hist., vol. iv, p. 271.

‡ Clinton. Address, 1811, from Smith's N. Y., p. 52.

§ Hennepin's voyages. Chap. 24, p. 94. London, 1698.

|| Charlevoix. Dublin, T. 1., p. 180, 181.

\* \* \* “Behold, your grave-posts  
 Have no mark, no sign, nor symbol.  
 Go and paint them all with figures ;  
 Each one with its household symbol,  
 With its own, ancestral totem ;  
 So that those who follow after,  
 May distinguish them and know them.”

Many of the incidents and facts which I have mentioned, I have touched upon in the most brief manner possible, so as not to weary your patience. And I will not enlarge farther regarding the meaning and import of this stone, but will just repeat in an abbreviated form my general proposition as my conclusion. The stone is the grave-stone of a European and probably a Spaniard, who with a companion was once a captive, but at the date of 1520 were adopted members of some tribe of Indians. The inscription was made by the survivor. The marks in the right hand lower corner indicate tribal relationship.

In view of all the considerations which I have presented, I think we are authorized to regard the Pompey inscribed stone with its genuineness and authenticity, as the earliest monument either in the State of New York or in the United States, attesting the discovery of the New World and the presence here of the European.

Gentlemen of the Society ! I thank you for the indulgence with which you have listened to my utterances on this very minute historical theme. I regret that I have not been able to offer to you topics of a wider scope : but I have been glad of an opportunity to offer something even though it be but a trifling gift, as an acknowledgment of your kindness. To have been able to carry back your thoughts to the noble and heroic nation that once flourished here, is all that in the circumstance of a daily very busy life, it has been possible for me to accomplish.

