

floating tree or small island. Hidden behind this leafy screen, the hunter was enabled to approach much closer to his prey than was usually the case.

At Mud Lake each family had its own hereditary hunting-ground, and trespass upon it was highly resented. At the beginning of the winter season the women retired to the village, where they remained until the maple-sugar season in the spring, while their husbands traversed the forest to the hunting-grounds of the tribe, to return laden with the winter's spoils.

A chief article of food of the Mississaguas was the wild rice (*monomin*). From the abundance of this plant in its waters, Rice Lake has received its name. It was also plentiful along the western shores of Lake Ontario and the Bay of Quinté. The time for gathering the rice is in September. The method followed at Rice Lake was this: The squaws, who are the harvesters, paddle out to the rice-beds, and with their paddles, or with sticks suited to the purpose, they pull the heads down into the canoe, and strike them, so that the ripe grain falls to the bottom. Returning to the shore, they stick into the ground pine or cedar branches, so as to form a square inclosure. Within this they drive in forked sticks, upon which cross-pieces are laid, and upon these latter mats of bass-wood or cedar-bark are placed. Under this framework a fire is then lit, and the hedge of green branches serves to keep in the heat. The rice is spread upon the mats, and kept turned about with the paddle until dried. It is then shaken in large open baskets and the husks are removed. When it is desired to parch it, the rice is placed in pots over a slow fire until the grain bursts and shows the white, mealy centre. Without further preparation it is often used by hunters and fishermen when out on expeditions. But more frequently it is made into soups and stews. Another method of preparing the raw rice was this: After it was gathered, a hole was dug in the ground, in which a deerskin was placed, and upon this the rice was poured. Boys were then set to trample it with their feet, after which it was winnowed and stored up for future use. Another common occupation of the squaws was the preparation of maple-sugar. With the Indians of Chemong Lake, each family had its own sugar-bush. When the season opened the squaws went to the woods, erected camps, gathered firewood, and prepared the troughs and other necessary articles. After borrowing as many kettles as they could obtain, and arranging the fire, they made incisions in each tree with the tomahawk, inserted the tube, and placed the trough. The younger squaws were employed to fetch the sap to the fire, where the older women kept up the proper heat, and saw that the stuff was kept stirred and properly cooled off. It