

to the leader of the women, who says: "We thank our son for giving assistance," after which the men sit down.¹ The leading woman picks up a bundle of cobs of corn, or some seeds, and begins to sing walking along, followed by the rest of the women, also singing and carrying seeds. They go around about three times. The leader then says: "We have got through thanking our Sisters or Mother."² Then, one of those appointed to collect opens a bundle and gives the seeds to the winning side in the game of bowl. Some prominent person, such as a chief, is appointed speaker, and congratulates the people on being present and calls the attention of the women to the arrival of the season for planting.

IMPLEMENTS EMPLOYED.

Both hoeing and digging implements were employed by eastern woodland tribes. Sagard, in describing the agriculture of the Hurons, remarks that "every year they sow their corn in the same fields and places, which they freshen or renew with their little wooden shovels, made like an ear in shape, with a handle at the end; the rest of the ground is not cultivated, but merely cleared of injurious weeds."³ Roger Williams mentions hoes of wood, while Peter Kalm speaks of turning up the ground with crooked or sharp branches. Champlain noted spade-like instruments of hardwood among the Almouchiquois and more southerly tribes.⁴ Loskiel records the use of the shoulder-blade of a deer, or a tortoise shell, sharpened on a stone and attached to a stick, as a hoe.⁵ "Pick-axes of wood" were observed by Hennepin. Hoes of a flat piece of antler have been frequently found on

¹ It was stated by John Jamieson, jun., Grand River reserve, that in the ceremonies of this kind which he had observed, the women and men sing alternately. When the men sing the women clap hands to keep time. Singing by the men is called *hadowî'dâ'* (On.). The men do not use the rattle, which used often to be made of a mud-turtle shell painted black and spotted with red. The name he gave for the society was *yundagô'-wi'-sa'* (On.).

² Cf. Invocation to Pigmies at Planting Time: Parker, A. C., *N. Y. State Museum Bulletin*, 144, p. 27. This is not practised at Grand River.

³ Sagard, *Voyage*, Tross ed., pt. I, pp. 93, 92.

⁴ Champlain, *Voyages*, pt. I, p. 65.

⁵ Loskiel, *Hist. of Mission*, pt. I, p. 67.