

quently attended bees, taking his own hoe, spoon, and pail, the latter for receiving his share of corn soup, which was prepared in the field over an open fire. When no corn was available they made doughnuts of wheat flour and fried these in grease in a frying-pan. The name applied was gahä'gwage'ida'w', or "cake in the grease fried." Each worker was entitled to a cake for each row hoed or planted. When one person's corn-patch was finished they would go on to the next. When corn bread was to be baked in the ashes, or other cookery of the sort performed, the ashes and cinders were carried from one place to another, so as to provide a suitable bed for the purpose.

THE QTQ'WI'ZAS (ON., ALL THE FEMALES).

This society, which is evidently of considerable importance in planting-time ceremonies, is described by A. C. Parker under the Seneca name of Towii'sas or Sisters of the Dio'he'ko. These are described as using the "land-tortoise" shell rattle, and giving thanks to the spirits of the corn, beans, and squashes (Dio'he'ko meaning "these sustain our lives").¹

Baptist Thomas, ex-chief, Onondaga Castle, stated that the purpose of the society there is "to help when a person feels sick." Any kind of rattle is used at this place. The local name given to the society is Gõtqwi'zas.

Chief Gibson, who was well-known as an exponent of the Handsome Lake doctrine, gives the following description of the society as found in his locality (the names are in Onondaga): A meeting of the Qtq'wi'zas, or woman's society, is held in the spring, about a week before planting. The whole community is called or notified. A speaker is next appointed, and when the people have assembled in the longhouse (Plates II and III), he makes a speech to the effect that a good number of people still have the privilege to plant again. He gives thanks to the corn, makes an offering of oyë'gwaq'w', or native tobacco, and continues at some length to thank all green things, or whatever grows on earth in spring. Tobacco is used to "speak direct to the Great Mother (Eti'nuha's'u')." The speaker

¹ Parker, A. C., *New York State Museum Bulletin*, 144, p. 27.