

rule they assist one another." A woman is chosen leader of the Seneca society.¹ Chief Gibson's version of the custom was to the effect that those who wished assistance should notify the leader. The Onondaga name of the society is Adänidää' sää' (charity society). Help may in this manner be furnished throughout the season. The members of the society are next notified. The membership may consist of both old and young, and each must take his own hoe or other implement along. A man and woman are appointed leaders. When the members arrive they start to work. The person inviting them must furnish corn soup. When they get through, they go into the house. The leader on the male side makes a speech congratulating the others for their kindness in assisting, and informs them that soup has been prepared.

Any one, whether rich or poor, may invite the society and "bees" may be called for husking and braiding, as well as for hoeing and planting. The Onondaga term for a husking bee is hadinu yō dā, or gahwe'noni' hadinoyo' nda'n'.

These customs of co-operation for social or charitable purposes were evidently quite widely adopted and practised. Roger Williams found the New England Algonkins, men and women, to the number of forty, fifty, or a hundred, joining to cultivate their fields and to build their forts. Seaver's "Life of Mary Jemison" mentions that the Iroquois women of the locality joined forces not only to expedite their work, but to enjoy each other's company. One of the older women was chosen as overseer, which was looked upon as an honour. When the time for planting had arrived, the women assembled in the morning and each one planted a row. When this was completed, she went to another field and planted a row, and so on until all the fields had been visited, when she would begin again in the first field.² Local customs of this description varied slightly from village to village, or among the various nations of the Iroquois, but the underlying principle was the same. A Brant County informant³ states that some forty-five or fifty years ago he fre-

¹ Parker, A. C., *Iroquois Uses of Maize and other Food Plants*, p. 30.

² Seaver, *Life of Mary Jemison*, pp. 168, 169. Cf. also Adair, p. 407.

³ Peter John, Onondaga.