

white women" and "their cares certainly are not half so numerous, nor as great."¹

Sagard notes briefly of the Hurons, a related tribe, that "the women are more industrious than the men, though not forced to labour."²

Both hunting and warfare were arduous, and from the formation of the confederacy, at least, down to comparatively recent times, the maintenance of their national existence allowed of few other occupations. With the removal of the necessity for war, the men began to assist more and more. At Onondaga Castle, however, some sixty or more years ago, it was still considered beneath a man to engage in farm work,³ although a Brant County Onondaga states that corn-planting was not considered especially a woman's job in this locality.⁴

A growing idea of specialization in men's employments is recognizable. A man, for instance, who through physical inability was an indifferent hunter, might employ himself in the making of such articles as bows and arrows, wooden utensils, or in silversmithing and other handicrafts. The idea that these occupations were derogatory seems to have gradually disappeared.⁵

CO-OPERATIVE CUSTOMS.

The custom of mutual assistance is a very common one at present, though the prevailing idea seems to be sociability, or the principle that "many hands make light labour." "Bees" are frequent both in planting and harvesting, the women figuring prominently.

There is also an organized society for mutual aid for those requiring it through age or sickness. This belongs essentially to the more conservative element, and is noted by A. C. Parker under the Seneca name of Gai'wiu Qdānnide'oshā, "In the good

¹ Caswell, H. S., *Our Life Among the Iroquois*, pp. 238, 239.

Seaver, *Life of Mary Jemison*, p. 43.

² Sagard, *Voyages*, pt. I, pp. 90, 91.

³ Information by John Echo.

⁴ Information by Jairus Pierce.

⁵ Williams, Roger, *Key*, p. 128.

Brickell, *Nat. Hist. of N. Carolina*, p. 364.