

to the females and children, and a few superannuated old men. It is not generally known, perhaps, that this labour is not compulsory, and that it is assumed by the females as a just equivalent, in their view, for the onerous and continuous labour of the other sex, in providing meats, and skins for clothing, by the chase, and in defending their villages against their enemies, and keeping intruders off their territories. A good Indian housewife deems this a part of her prerogative, and prides herself to have a store of corn to exercise her hospitality, or duly honour her husband's hospitality, in the entertainment of the lodge guests."—*Oncéda*, p. 82.

Note 7, p. 127.—“*Thus the fields shall be more fruitful.*” —“A singular proof of this belief, in both sexes, of the mysterious influence of the steps of a woman on the vegetable and insect creation, is found in an ancient custom, which was related to me, respecting corn-planting. It was the practice of the hunter's wife, when the field of corn had been planted, to choose the first dark or overclouded evening to perform a secret circuit, *sans habillement*, around the field. For this purpose she slipped out of the lodge in the evening, unobserved, to some obscure nook, where she completely disrobed. Then, taking her *matchecota*, or principal garment, in one hand, she dragged it around the field. This was thought to ensure a prolific crop, and to prevent the assaults of insects and worms upon the grain. It was supposed they could not creep over the charmed line.”—*Oncéda*, p. 83.

Note 8, p. 134.—

“*Wagemin, the thief of corn-fields,*  
*Paimosaid, the skulking robber.*”

“If one of the young female huskers finds a *red ear* of corn, it is typical of a brave admirer, and is regarded as a fitting present to some young warrior. But if the ear be *crooked*, and tapering to a point, no matter what colour, the whole circle is set in a roar, and *wa-ge-min* is the word shouted aloud. It is the symbol of a thief in the corn-field. It is considered as the image of an old man: *hoping* as he enters the lot. Had the chisel of Praxiteles been employed to produce this image, it could not more vividly bring to the minds of the merry group the idea of a pilferer of their favourite mondamins.”

“The literal meaning of the term is, a mass, or crooked ear of grain; but the ear of corn so-called is a conventional type of a little old man pilfering ears of corn in the corn-field. It is in this manner that a single word or term, in these curious languages, becomes the fruitful parent of many ideas.