

country and ours are two pieces quite separate, and made by the hands of different workmen. They say, therefore, that four young men once undertook a journey to find out the truth about it; that they found *Iouskeha* quite alone in his Cabin, and that he received them very kindly. After some compliments on both sides, in the fashion of the Country, he advised them to conceal themselves in some corner, otherwise he would not answer for their lives; that *Aataentsic* was sure to play them a bad trick, if they did not keep on their guard. This Fury arrives toward evening, and, as she assumes any form she sees fit, perceiving that there were new guests in the house she took the form of a beautiful young girl, handsomely adorned, with a beautiful necklace and bracelets of [93] Porcelain, and asked her son where his guests were. He replied that he did not know what she meant. Thereupon she went out of the Cabin, and *Iouskeha* took the opportunity to warn his guests, and thus saved their lives. Now, although their Cabin is so very distant, they are nevertheless both present at the feasts and dances which take place in the villages. *Aataentsic* is often badly abused there. *Iouskeha* throws the blame on a certain horned *oki* named *Tehonrressandeen*; but it is found at the end of the tale that it is he himself who, under that disguise, thus insults his mother.

Moreover, they esteem themselves greatly obliged to this personage; for, in the first place, according to the opinion of some,—who hold a belief quite contrary to that of those whom we have mentioned thus far,—without him we would not have so many fine rivers and so many beautiful lakes. In the beginning of the world, they say, the earth was dry and