

11 (p. 127).—See also Brébeuf's account of Ataentsic in the *Relation* of 1635, vol. viii. of this series.

12 (p. 133).—For citations regarding the meaning of the myths of Ataentsic and Jouskeha, see vol. viii., note 36.

Cf. Hewitt's "Cosmogonic Gods of the Iroquois," (*Amer. Asso. Adv. Sci. Proc.*, 1895, pp. 241-250); he takes issue with Brinton as to the interpretation of these myths. He says: "If the evidence of language may be trusted, it seems safe to regard these gods as creations indigenous to the primitive philosophy of the Iroquois regarding the origin of themselves and their environment—the protology of their existence and that of the earth and the heavens. . . . *Tha-ron-hya-wă-kon* was the ruler of the sky . . . ever benign and beneficent, at all times solicitous to promote the welfare of man, and in great emergencies even descending among men personally to aid them against adverse powers and beings of sinister aspect and malevolent purpose. From the brief introductory account of the protology of the Iroquois, it would seem to be erroneous to identify *Tha-ron-hya-wă-kon* with *Yoskehă'* of the Huronian version, or with *O-teñ-toñ-nĩ-ă'* of that of the Onondagas and other tribes; for the latter is the demiurge, being, strictly speaking, the grandson of the spouse of *Tha-ron-hya-wă-kon*, *E-yă-ta-hěñ'-tsik*. . . . It was the daughter of *E-yă-ta-hěñ'-tsik* who became the moon which changes its form continually. It is a very common thing among writers to confound *E-yă-ta-hěñ'-tsik* with her daughter, and hence arises the erroneous identification of *E-yă-ta-hěñ'-tsik* with the moon. . . . On both linguistic and functional grounds, I am inclined to regard *E-yă-ta-hěñ'-tsik* as the impersonation or goddess of night and the earth. . . . Lastly, the usual application of the appellation "grandmother" to the moon must not be construed as evidence that the grandmother of *O-teñ-toñ-nĩ-ă'* is meant; for the mother of *O-teñ-toñ-nĩ-ă'*, being born on the earth, was in fact regarded as the grandmother of the race in a stricter sense than her mother, *E-yă-ta-hěñ'-tsik*. . . . In the protology of the Iroquois, *Yoskehă'* or *O-teñ-toñ-nĩ-ă'* is the demiurge in contrast with *Tawis'kara'* his brother, who represented the destructive or Typhonic power in nature, as exemplified by the destructiveness of frost, hail, and ice. The people held in high esteem the great and bounteous benefits they believed they enjoyed only through the care and benevolence of *Yoskehă'*. . . . It is, I believe, the reproductive, rejuvenating power in nature that is personified in *Yoskehă'*, and not the sun, which is ever portrayed as retaining the full vigor of manhood, undiminished by the lapse of years. . . . *Tawis'kara'* was so called because he spread forth hail, sleet, and ice, and the blighting frosts; because he was