

of the thunderstorm (vol. x., note 3). See Jones's *Ojebway Indians* (London, n.d.), pp. 85-87; and Dorman's *Origin of Primitive Superstitions* (Phila., 1881), pp. 271-276. In all these myths, the serpent is symbolical, in its turn, of the waters, and of the unceasing conflict of the elements.

3 (p. 33).—*Michtabouchiou*: the same as Michabou or Manabozho (vol. v., note 41). Cf. Squier's "Manabozho and the Great Serpent," in *Amer. Review*, vol. ii. (N. Y., 1845), pp. 392-398; chapter on "Manabozho" in Emerson's *Indian Myths* (Boston, 1884), pp. 336-371; and Hoffman's collection of Menomonee myths relating to this personage, in *Bur. Ethnol. Rep.*, 1892-93, pp. 161-209.

4 (p. 37).—Other versions of this legend appear in the myths of various tribes. The Ojibwas relate that a boy, enraged because the heat of the sun had singed his birdskin coat, contrived a snare with which he caught the sun "at the moment of its rising above the earth's disk;" the dormouse—"then the largest animal in the world"—set the sun free by cutting the snare with its teeth; but the sun's intense heat so burned the dormouse's body that it was reduced to its present small size.—Schoolcraft's *Hiawatha* (Phila., 1856), pp. 239-242.

The Menomonees have a similar tale, in which the cord is cut by a mouse (*Bur. Ethnol. Rep.*, 1892-93, pp. 181, 182).

An Omaha legend, secured by Dorsey, relates that the rabbit, vexed that his morning hunt was always anticipated by the Sun, resolved to catch the latter in a snare. Having done this, but obliged himself to cut the cord, the rabbit's hair between the shoulders was scorched yellow by the sun's heat, which mark is still visible.—*Contributions to N. Amer. Ethnology* (U. S. Geog. and Geol. Survey), vol. vi., pp. 14, 15.

The story of Tchakabech's ascent to the sky suggests the nursery tale of "Jack and the Beanstalk." It is also akin to a tradition among the Minnetarees that in former times all the tribes of their stock lived underground, but that two boys among them climbed upward, by the roots of a great vine, to the surface of the earth; finding there a rich and beautiful country, they returned below, and persuaded their people to migrate to this new land.—Jones's *Traditions of N. Amer. Indians* (London, 1830), vol. i., pp. xix., 201-209.

Ojibwa and Menomonee legends of Manabush say that he caused the pine tree to grow to several times the original size, that he might rise above the earth (*Jour. Amer. Folk-Lore*, vol. iv., pp. 202, 212).

5 (p. 73).—The notion of a turtle upholding the earth is prominent in the Huron story of creation as given by Brébeuf in *Relation*