

catch this beautiful object. He went up, and found it had the appearance of an old woman. However, he set a snare, and descended. The beautiful object was caught in the net, and there it stuck. The woman ancestor was perfectly outrageous because it was stopped in its course; and scolded her husband for setting the trap. She then desired her husband to ascend the tree, and let the beautiful object go on its course again; but he declined to do so. She then tried to get the deer and other animals to go up; but they could not climb. At last she induced a raccoon to make the effort. The heat was so great when he got near the object, that it scorched him, and he came tumbling down through the branches of the tree. The good woman was now in a greater rage than ever, when she found she could not have her curiosity gratified, and the object loosened from its captivity. After a long time a mole volunteered to go up. All the other animals began to laugh at him for his temerity; but up he went, and when he got near the object, finding it very hot, he managed to burrow along till he reached the snare, and cut the object loose. But in doing so, he scorched his nose, and that is the reason why moles have brown noses and small eyes; and the sun once loosened from its trap has been going ever since.

Such was Nanaboujou's legend.<sup>1</sup> After its relation, I closed

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<sup>1</sup> The earlier portion of this Pottawotamie legend evidently refers to the general deluge. Other tribes have also had handed down to them more or less vaguely, traditions of the deluge. Some of these traditions are related by Schoolcraft in his *History of the Indian Tribes*, vol. i, p. 17; Vol. vi, pp. 571-72, as preserved variously by the Algonquins, Iroquois, Cherokees, Muscogees, and Chickasaws—all agreeing that there was a general cataclysm, and that but few persons were saved. The Algonquins, he says, relate, that when the deluge began to submerge the mountains, a benevolent God, called Manabo, ascended a high elevation—climbed a tree, and as the waters rose, he commanded the tree from time to time to grow taller, which obeyed the injunction; when at length he directed successively the loon, the beaver, otter, and mink, to dive down and find bottom; but none of them succeeded. At last he sent the muskrat; "for," said he, "your ancestors were always famous for grasping the muddy bottoms of pools with their claws." The animal succeeded in bringing up a morsel of earth in its claws; and from this new chaotic mass, the Algie deity re-created the earth.

A recent Des Moines correspondent of the *St. Paul Pioneer Press* gave this