

any general wearing they must be accompanied with the eagle feather. This bird is impersonated in the dance of the Medicine Men by a perfect resemblance of its flying action, alighting, squatting and rising; and songs are sung in its honor.

The Winnebagoes have a myth pertaining to the woodpecker, which runs as follows: There was once a man whose younger brother was stolen by all the spirits allied together. As this man went all over the upper and lower regions of the earth looking for his brother, he finally, in an exhausted state, approached his lodge, using his bow as a cane. The woodpecker kept flying back and forth in front of him, and the man finally gave vent to his annoyance. The woodpecker said: "Oh, we intended giving our grandson some information." So the man said, "Oh, grandmother, give me information concerning my brother and I will paint you with my paint." So the woodpecker told him how the spirits had combined together and stolen his brother, and that he was then in the lower regions with the bad spirits. So whenever any one is given to gossip, the Indians call him or her a woodpecker.

The Dakota Indians believe that if the woodpeckers make their nests near a field, they must not be harmed, although those nesting away from a field may be robbed by the Indians for food if they are starving. In some mysterious way these woodpeckers occasion rain for a field and are otherwise propitious for the field.

The bluejay is said to utter the cry "jayjaich" and that is the Winnebago name for the bird. In winter he follows the Indians from place to place, eating the scraps of food which he can find outside the lodges. He is called a jester, and they say he imitates various birds, his sharp rasping

cry being an imitation of the hawk. His blue color is said to be a touch of the blue sky which was at one time given to him and which he still carries. If a person eats a blue-jay, his or her consort will surely die. Therefore, only old and unmarried people ever eat bluejay.

The Dakota Indian song of the bluejay represents him as shivering in the wind when the first autumn cold arrives:

"H'h'h'h'h'h'l
I'm freezing; O my heart is sad,
Give me a worn out blanket please
H'h'h'h'h'h'h'l'l'o."

The whippoorwill in Winnebago is "gagominak," named after its cry and meaning sit that way. In the spring, the appearance of this bird was a sure sign that danger of frost had passed, and, in early days, the Indians planted their corn after it had arrived from the south. Its cry as well as the cry of the quail were used in Indian wars for communications between scouting parties. Many an Indian baby when crying was hushed by the cry of these birds. The mother would say: "Hush, child, do you not hear the enemy?" The quail is called "whistle bird" by the Winnebagoes. The Apaches used the top-knot of the southern quail for ceremonial and ornamental purposes. To the Winnebagoes the cry of the quail does not indicate approaching rain as it does to the Whites, but the robins cry in fair weather indicates rain, and in wet weather indicates fair.

Various animal habits have influenced the social life of the Indians, and none more than the dance of the prairie chicken. As described by Dr. Beede, it is as follows: At the mating season, the prairie chickens dance in a large circle, side by side. Usually in pairs not yet mated; a female on the left and a male on the right;