

wings. When he does flap them the Indians say it is going to rain. The Apaches say that they can usually locate a deer which one of their hunters has wounded. They do so by watching the turkey buzzards, who sail around over any wounded animal in expectation of a feast.

The loons are the heralds or runners for the spirits of the lower regions; therefore, they can stay under water for a long time. If a loon or flock of loons flies around and sings, it means an early change in the weather. The loon is a medicine bird, and the Winnebagoes make the skin into a receptacle for medicines.

The song which the Dakota Indians ascribe to the loon expresses gayety and sincere jollity in all things. Just the joy of living:

"Ha-ha-ha-ha, ha-ha-ha-ha-ha. (Falling
tone at end)
In the waters deep, in the clouds that
sleep,
Ha-ha-ha-ha, ha-ha-ha-ha-ha,
In the sky that's blue, in the wind and
dew,
Ha-ha-ha-ha, ha-ha-ha-ha-
ha.

(In translating Indian songs, Dr. Beede has retained the rhyme, where he could do so without violence).

By the Winnebagoes the bittern is called "wee-haj-a-kay-ra," meaning "views the sun." In early spring and summer its cry in the swamps is said to be a Winnebago word, "houch-a-poro" meaning bears elbow.

The wild geese are called (by the Winnebagoes) "wee-jan-ra" meaning larger ones. The migration of geese and ducks always means a change of weather; and this is especially true of the migration of the red heads and those with a top-knot. When either of these two varieties appears it will surely storm.

The crane is called "pay-jan-ra"

meaning, in Winnebago, large bill. It is considered a very dangerous bird when wounded or at bay. Cranes flying south always indicate an approaching storm or cold weather. Flying north they indicate clear weather.

By the Sioux Indians the crane was said to be very vicious. It frequently attacked men and more often children. In early days it was claimed by white men and Indians that this bird would swoop down and destroy crops. They were supposed to announce with glee cloudbursts and other approaching disasters which would cause suffering to the people:

"There'll be a smashing flood
All over everywhere you know,
And in that smashing flood
I hope you all will drown."

Another song addressed to the people:

"Your eyes are big as your conceit,
If they were little eyes like mine
We couldn't so easy peck them out
And leave you blind as ground moles
are."

Still another:

"Don't be so impudent
The whole great earth
Belongs to all the people
The birds and beasts and all."

By many tribes the woodpecker is considered the interpreter of the gods. The Pawnee believed that the woodpecker understood the voice of the thunders, and were thus enabled to express the wishes of Tirawa, the Chief God. A cap composed of the heads of red-headed woodpeckers was worn by the sons of chiefs, who thus gave evidence that they were under the protection of Tirawa. Many tribes use the woodpecker on their pipes for the same reason.

The golden winged woodpecker is a sacred bird with the Pawnees whose feathers may only be worn by members of a certain secret fraternity. In