

points. Then in March its tongue is single pointed and the count is begun again.

The Wisconsin Winnebagoes remember the passenger pigeon as the bird which was so plentiful that small boys shot them off the limbs with their bows and arrows. They were called "rooj-kay-ra" meaning was eaten. Their nesting places were called "homa-ray-na," meaning they nestled there. The mourning dove is called "rooj-kay-wan-wan-kay," or the calling pigeon.

The Winnebagoes used the tanager in witchcraft procedures which was once a profitable pastime. The Pawnee explain the origin of this bird by a long story, the substance of which is that, at one time, all the people in a certain village were transformed into animals and birds. Each one was allowed to decide for himself just what animal or bird he wished to be. Some were transformed into coyotes, and others into birds of various species. At last a boy said to his sister and wife: "Come, go with me to the timber, where we will stay." My father is the Sun, so we will be red. As soon as he said Sun, the boy and the two girls were turned into red birds. The boy bird was very red, with two black streaks down from the eyes. The two girls were brown with two black streaks down from the eyes. They flew to the timber and that is where we find the red bird.

The curlew is said, by the Pawnee Indians, to skim over the lonely prairies, keeping continually in advance of approaching hunters, and to twitter its warning to the deer and antelope that their human enemy is near.

The swallow is said to be a messenger bird, conveying messages from the powers above and the Pawnee utilize him in the ceremony of changing

names; as after every victory in battle, warriors' names were changed, and they succeeded to the title borne by father or near relative of royal standing, or of high reputation. A sort of ritual is sung, in which the swallow is glorified by a much chanted refrain. The bird is known as "kahah-ree-wis."

Among the Western tribes of Indians, the meadow-lark is probably the most highly esteemed of all the smaller birds. The Dakotas have a beautiful legend which explains the origin of this bird and accounts for their high regard for the meadowlark. The substance of this story is to the effect that during a time of great famine, while the Indians were camping near a water stream, two spirit people or holy men appeared to them and showed them where to find deer and buffalo. After the people had eaten their fill, they wished to give some meat to the two men, but when they went out to find them, the two men were not at the place where they had been, but there were two meadowlarks in the same spot singing sweetly songs of faith and good cheer.

These were the first meadowlarks, and ever since that time whenever the meadowlark sings telling of the place where game is to be found, or of coming weddings, or of fruitful seasons, or that some in a village or camp will die, whatever the meadowlark sings is always true; and that is why the people reverence the meadowlarks, and never harm a meadowlark, or the nests or eggs of a meadowlark family.

Dr. Gilmore informs me that among the western tribes the meadowlark is regarded as an oracle and the Indians attach words of their own to his song. The Hidatsa Indians call the meadowlark a name meaning scolding woman, for they say that he says such taunt-