

than the grotesque thunder-bird of the Western tribes." He seems inclined to explain many of the incidents in the "thunder stories" from Eskimo and from Norse mythology.

It may be, however, that the "wind-blower" and the "thunder-giants" are simply the "wind-bird" and the "thunder-birds" of the Western Algonkian tribes modified to suit circumstance and locality.

This view seems to be confirmed by the statement of Dr. F. V. Hayden¹ respecting the Crees: "Indeed, these Indians do not seem to fear any natural phenomena except thunder, which is supposed to be the screaming and flapping of the wings of a large bird, which they represent on their lodges as a great eagle. Wind is supposed to be produced by its flying, and flashes of lightning are caused by the light of the sun reflected from its white and golden plumage, and when strokes of lightning are felt they are thunderstones cast down by this bird. All storms, tornadoes, etc., are caused by its wrath, and fair winds, calm and fine weather are regarded as tokens of its good humor." Here the wind-bird and the thunder-bird are regarded as one, and, as with the Ojebways, the bird takes on the form of an eagle in pictography, sculpture, and ornament. On the whole, the Algonkian beliefs respecting thunder seem more akin to those of the Siouan than of any other Indian peoples. With the Tetons the snake appears as the enemy of the thunder. Rev. J. Owen Dorsey² thus describes the Teton thunderers: "Some of these ancient people still dwell in the clouds. They have large, curved beaks, resembling bison humps; their voices are loud, they do not open their eyes wide except when they make lightning, and they have wings. They can kill various mysterious beings, as well as human beings. Their ancient foes were the giant rattlesnakes and the Un-kche-ghi-la or water monsters, whose bones are now found in the bluffs of Nebraska and Dakota." In the Omaha and Ponka myths thunder-men and thunder-birds appear, and the story of a visit to the nest of the thunder-bird is related.³

A close and detailed comparison of Siouan and Algonkian thunder stories and folk-lore would be of great interest and value, and might perhaps shed some light upon the relations of these two great peoples in the past.

¹ Transactions of Amer. Philos. Soc., vol. xii (N. S.), p. 245.

² Journal of Amer. Folk-Lore, ii, 135, 136. Compare the Onondaga tale of the serpent and the thunderers, *ib.*, i, 46.

³ Rev. J. Owen Dorsey, in Journ. of American Folk-Lore, i, 75-77.