

of Scugog is buried a Mississagua chief, who just before he died called out that "I die! the thunders are coming!"

Amongst the Mississaguas and Ojebways, Indians were very often named after the "thunders." At Scugog one of the sons of Nāwīgīshkōkē (sun in the center of the sky) was named Head Thunder, while another Indian was called Osāwānimiki (Yellow Thunder). When the Rev. Peter Jones was named, the appellation conferred upon him was *Kākiwākōnāhi* (sacred waving-feathers), and his tutelary deity was the thunder. "He was given a war-club and a bunch of eagle-feathers, symbolical of the might and swiftness of the eagle-god of thunder."¹

Among the Passamaquoddy Indians the thunder-birds appear as men. Leland² has recorded a legend of this tribe of a man who was whirled up into the abode of the thunders and who told what he had there seen. The "thunders" were very like human beings, used bows and arrows, and had wings which could be removed or put on as occasion demanded. "The thunder is the sound of the wings of the men who fly above. The lightning we see is the fire and smoke of their pipes." These thunder-beings are always "trying to kill a big bird in the south." Here a recollection of the thunder-bird of other Algonkian people would seem to be present. Other "thunder stories" are given by Leland. According to another³ legend, the giant thunder-spirits, with eyebrows of stone and cheeks like rocks, dwell in Mount Katahdin. According to another Passamaquoddy legend,⁴ *Badawk*, the thunder, and *Psawk-tankapic*, the lightning, are brother and sister, whilst the distant rumbling before the thunder-crash is made by the child of *Badawk*, to whom his grandfather had fastened wings. This child was the offspring of *Badawk* and an Indian woman.

The Passamaquoddyes also believe that the wind is caused by the motions of the wings of "a great bird called by them *Wochowsen* or *Wuchowesen*, meaning Wind-Blow or the Wind-Blower, who lives far to the north and sits upon a great rock at the end of the sky."⁵ This resembles the belief of the Blackfeet, noticed above.

Leland thinks⁶ that this "Wind-Blower is, as he appears in the Passamaquoddy tale, far more like the same bird of the Norsemen

¹ Journ. of Amer. Folk-lore, i, 152.

² Leland. Algonquin Legends of New England (1885), pp. 263-266.

³ Op. cit., p. 261. ⁴ Op. cit., p. 267. ⁵ Op. cit., p. 111.

⁶ Op. cit., p. 113. A similar account of Passamaquoddy beliefs is given in Journ. of Amer. Folk-Lore, ii, 230.