

## b. MAGIC SONG.

TRANSMITTED WITH THE PRECEDING.

(PLATE 55.)

Fig. 1. A Lynx. The meda sings—

Nah me ba o sa yaun  
 Neen a ne mah je o sa yaun neen  
 I walk about in the night.  
 I that walk along—'tis I.

Fig. 2. A human figure, denoting bad speeches from a medicine-man.

Neen none daun ke tone  
 Ma ne do we aun.  
 I hear your mouth.  
 You that are a spirit.

Fig. 3. A Lynx. He is represented as just having emerged from the ground. The bar across the neck denotes this. This lynx is a symbol of a first-rate Meda-man—one deeply versed in the medical mysteries.

Shi equah mo mo ke aun e  
 Nin bishue  
 I ah ne aun ě.  
 Now I come out of the ground,  
 I that am a lynx.

Fig. 4. The Lynx—a symbol of the Meda.

Ben ah, neen bishue  
 Ah nah ke me nuah bum e nak?  
 See! I am a lynx;  
 Do you like my looks?

## c. MEDICINE ANIMAL OF THE WINNEBAGOES.

TRANSMITTED WITH THE PRECEDING.

(FIG. 7. PLATE 55.)

The idea of a medical panacea for human diseases, appears to be deeply implanted in the Indian mind. Equally deep and general is the expression, that this remedy is to be exhibited in connexion with a supernatural, magical, or necromantic power, of which the professors of the medical art are the depositories. These professors, in their supposed order, are the medas, or higher proficient of Indian occult knowledge.

The Jossekeed or seer, or what is denominated the prophet or foreteller of future

events, must be classified as a *meda*, for he is ever supposed by the Indians to be conversant with the highest arts. 2. The *Madä-win-inee*, or doctor, practises his arts of curing on personal experience or knowledge, relying on the material virtues of his simples.

Sorcerers, wizards, and tricksters, or *Wabenos*, arise from one or the other of these classes, the boundaries between whose arcana of knowledge are of course not very accurately defined.

As a general belief, animals, to the hunting of which so much of the lives of the Indians is devoted, are associated with the exhibition of magic medicines; and individuals, in all portions of the Indian country, acquire a local celebrity for their skill in this department of Indian traditionary knowledge.

The annexed Fig. 7, Plate 55, was drawn by Little Hill, a Winnebago chief of the upper Mississippi, west. He represents it as their medicine animal. He says that this animal is but seldom seen — that it is only seen by medicine-men after severe fasting. He has a piece of bone, which he asserts was taken from this animal. He considers it a potent medicine, and uses it by filing a small piece in water. He has also a small piece of native copper, which he uses in the same manner, and entertains like notions of its sovereign virtues.

d. HAÖKAH—A DACOTA GOD.

(PLATE 55.)

To the Indian mind, many of the phenomena of nature, which are familiar to persons of even the lowest grade of information in civilized life, are invested with the attributes and functions of a god. Whatever, in fact, is mysterious, abstruse, or unknown in nature or art, is referred to the power of a deity. It is with him the short cut to solve every question beyond his depth. Superstition is exceedingly acute in observing phenomena, in the great area of the forest. Not a sound escapes his ever quick ear, and if there be any thing in the attending circumstances in which he is placed, to raise a suspicion, it is immediately set down as of superhuman influence.

It is one of the notions of the ancient poets,<sup>1</sup> that the spirit of a man might inhabit a tree, injuries to which were, in such cases of transition, to be regarded as shocking cruelties. It is not conceived by the Indians, that a mere man could be thus transformed, without, at the same time, possessing the attributes of a god. The evidence of the enchantment or transformation is to be drawn from the senses.

If a tempest sweeps the forest, producing a tumult of sounds, there is no cause for wonder. It is an ordinary event. But should a tree emit from its hollow trunk or branches a sound during a calm state of the atmosphere; or what is more probable,

<sup>1</sup> Virgil. Tasso.

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#### Abstract

Cultural beliefs include a medicine animal who is associated with magic medicines. Little Hill, a Winnebago chief, drew a picture of the tribe's medicine animal, seen only by medicine men after severe fasting. [Sketch not included]