

Yahgan: **Chámuj**, Čamux, Kqaiaminix
 Mapudungun: **Chinkol**, Chingol, Mencu, Toque, Mencu Lonco,
 Meñkutoki, Utruftoki
 Spanish: **Chincol**, Chingolo, Copete
 English: **Rufous-Collared Sparrow**
 Scientific: *Zonotrichia capensis*

This bird is found from southern Mexico to Cape Horn, and is characterized by the grey crest it carries over its head. The male's crest is more pronounced and the colors are more marked than the female's. The English name Rufous-Collared Sparrow comes from their chestnut, or rust, colored collar that looks like a scarf. The juveniles lack the tuft and collar. In winter the sparrows form flocks that move, skipping and pecking, across the soil in search of little seeds or insects. In spring, during the reproductive season, they form pairs and the males frequently emit their melodious and well-known call. They are found in almost all environments, although they are more abundant in shrublands and at the edge of forests.

The Mapudungun name *chinkol* means to unite, and denotes the fact that these birds travel in flocks and eat together. This image evokes the collaborative, or shared, work that Mapuche people and others carry out on occasions like a *minga* or *mingaco*, where the work is accompanied by good food and fellowship, much like the communal barn raisings that are held traditionally in the United States. Other Mapudungun names refer to the characteristic crest that the *chinkol* carries on its head, and that has the form of a hatchet or *toki*. Likewise, he who carries the axe is the war chief or *toki*, and the Mapuche nation still aspires to unearth the

axe of Caupolicán, their greatest leader: an ax that, it is prophesized, could be found by the *chinkol*. Some names that refer to the *toki* of the *chinkol* are: *utruftoki* (throws the axe; *utruf* = throw), *longkotoki* (with the head of an axe; *longko* = head) and *meñkutoki* (has to do with the "hatchet" or tuft over the brown collar that it has on the nape of its neck; *meñku* = carry over the nape or head).

In the countryside of central Chile the *chinkol* is known as "Uncle Agustín," because its call seems to ask, "have you seen my Uncle Agustín?" On Chiloé Island, it is said that when a *chinkol* perches or sings near the entrance to a house, it announces the arrival of a letter or visit of good will.



Yahgan: **Hashpúl**, Hěspul, Ūspul
 Mapudungun: **Püdko**, Huelko, Diucon
 Spanish: **Diucón**, Huilco, Hurco, Ojos colorados
 English: **Fire-Eyed Diucon**
 Scientific: *Xolmis pyrope*

The call of the *püdko* suggests the falling of water drops or the passing of heavy clouds. The *Lafkenche* communities that inhabit the sector of Lake Budi associate this call with the coming of drizzle because as its name indicates, the *püdko* separates the clouds (*püd* = to separate two clouds) loaded with water (*ko*). The Huilliche communities of Chanquín and Huentemó on Chiloé Island believe that when the *püdko* or *huelko* rises and falls over the same branch it announces bad weather. For these communities the *huelko* has spiritual powers and is a good shaman that accompanies the travelers through the forest, looking out for them from the canopy of the trees and bushes. For other Huilliche communities it is a "sent one" that the witches dispatch to test the reactions of a person under observation. For this reason, it is treated with respect.

The Yahgans also say that one has to treat the Fire-Eyed Diucon or *hashpül* well because it is a powerful shaman. It is

wise to take care with this "red-eyed one," as it is also known on Navarino Island. Grandmother Úrsula Calderón warns that one should never throw stones at it the *hashpül* unless they want strong storms with southern wind or *ilan* to descend upon them:



Yahgan story. My grandfather said that the *hashpül* or Fire-Eyed Diucon was a signal of bad fate. If we saw him, we were not to throw any stones after him. If we did so, the *hashpül* would bring rain, thunder and snow. My brothers did not believe my grandfather, and they threw stones after a *hashpül* in order to find out whether he was right. So soon afterwards the bad weather began; it came with rain and thunder. "Wow!" they said. "It is true what the grandfather told us, never again we will do so." Later, my mother confirmed: when the grandfather says something, we have to obey him, because he knows. And surely, it is bad to throw stones after the *hashpül* bird.