

inches deep. The skin covering is stretched over one end, making a drum with one end only. The magical drum-sticks are ornamented with down, and heads of birds or animals are carved on them. This makes them Wakan.

The flute called *Cho-tanka* (big pith) is of two varieties—one made of sumac, the pith of which is punched out, etc. The second variety is made of the long bone of the wing or thigh of the swan or crane. They call the first the *bubbling chotanka*, from the tremulous note it gives when blown with all the holes stopped. Riggs' *Tahkoo Wakan*, p. 476, et seq.

E-né-pee—vapor-bath, is used as a purification preparatory to the sacred feasts. The vapor bath is taken in this way: "A number of poles, the size of hoop-poles or less are taken, and their larger ends being set in the ground in a circle, the flexible tops are bent over and tied in the centre. This frame work is then covered with robes and blankets, a small hole being left on one side for an entrance. Before the door a fire is built, and round stones, about the size of a man's head, are heated in it. When hot, they are rolled within, and the door being closed, steam is made by pouring water on them. The devotee, stripped to the skin, sits within this steam-tight dome, sweating profusely at every pore, until he is nearly suffocated. Sometimes a number engage in it together and unite their prayers and songs." "*Tahkoo Wakan*," p. 83. Father Hennepin was subjected to the vapor-bath at Mille Lacs by Chief Aquipaque-tin, two hundred years ago. After describing the method, Hennepin says: "When he had made me sweat thus three times in a week, I felt as strong as ever." Shea's *Hennepin*, p. 228. For a very full and accurate account of the Medicine-men of the Dakotas, and their rites, etc., see Chap. II, Neill's *Hist. Minnesota*.

82 The sacred *O-su-ha*—or Medicine-sack, must be made of the skin of the otter, the coon, the weazel, the squirrel, the loon, a certain kind of fish, or the skins of serpents. It must contain four kinds of medicine (or magic) representing birds, beasts, herbs and trees, viz: The down of the female swan colored red, the roots of certain grasses, bark from the roots of cedar trees, and hair of the buffalo. "From this combination proceeds a Wakan influence so powerful that no human being, unassisted, can resist it." Wonderful indeed must be the magic power of these Dakota Druids to lead such a man as the Rev. S. R. Riggs to say of them: "By great