

November—Ta-kee-yu-hrâ-wee—the deer-rutting moon.

December—Ta-hé-cha-psing-wee—the moon when deer shed their horns.

72 Oonk-tó-mee—is a “bad spirit” in the form of a monstrous black spider. He inhabits fens and marshes and lies in wait for his prey. At night he often lights a torch (evidently the *ignis fatuus* or Jack-a-lantern) and swings it on the marshes to decoy the unwary into his toils.

73 The Dakotas have their stone-idol, or god, called Toon-kan—or In-yan. This god dwells in stone or rocks and is, they say, the *oldest god of all*—he is grandfather of all living things. I think, however, that the stone is merely the symbol of the everlasting, all pervading, invisible *Ta-ku Wakan*—the essence of all life,—pervading all nature, animate and inanimate. The Rev. S. R. Riggs who, for forty years, has been a student of Dakota customs, superstitions, etc., says, “Táhkoo Wákan,” p. 55, et seq. “The religious faith of the Dakota is not in his gods as such. It is in an intangible, mysterious something of which they are only the embodiment, and that in such measure and degree as may accord with the individual fancy of the worshipper. Each one will worship some of these divinities, and neglect or despise others, but the great object of all their worship, whatever its chosen medium, is the *Ta-koo Wakan*, which is the *supernatural* and *mysterious*. No one term can express the full meaning of the Dakota's *Wakan*. It comprehends all mystery, secret power and divinity. Awe and reverence are its due, and it is as unlimited in manifestation as it is in idea. All life is *Wakan*; so also is everything which exhibits power, whether in action, as the winds and drifting clouds; or in passive endurance, as the boulder by the wayside. For even the commonest sticks and stones have a spiritual essence which must be revered as a manifestation of the all-pervading, mysterious power that fills the the universe.”

74 Wazi-kuté—Wah-ze-koo-tay; literally—Pine-shooter,—he that shoots among the pines. When Father Hennepin was at Mille Lacs in 1679–80, Wazi-kuté was the head Chief (Itáncan) of the band of Isantees. Hennepin writes his name—Ouasicoudé and translates it—the “Pierced Pine.” See Shea's Hennepin, p. 234, Minn. Hist. Coll. vol. 1, p. 316.

75 When a Dakota brave wishes to “propose” to a “dusky maid,” he visits her teepee at night after she has retired, or rather, laid down in her robe to sleep. He lights a splinter of wood and holds it to her face. If

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