

she blows out the light, he is accepted; if she covers her head and leaves it burning, he is rejected. The rejection however is not considered final till it has been thrice repeated. Even then the maiden is often bought of her parents or guardian, and forced to become the wife of the rejected suitor. If she accepts the proposal, still the suitor must buy her of her parents with suitable gifts.

76 The Dakotas called the Falls of St. Anthony the Ha-Ha—the *loud laughing*, or *roaring*. The Mississippi River they called Ha-Ha Wâ-kpa—River of the Falls. The Ojibway name for the Falls is Ka-kâ-bih-kung. Minnehaha is a combination of two Dakota words—Mini—water and Ha-Ha—Falls; but it is not the name by which the Dakotas designated that cataract. Some authorities say they called it Pâ-ha—pronounced E-rhah-rhah—lightly laughing. Rev. S. W. Pond, whose long residence as a missionary among the Dakotas in this immediate vicinity makes him an authority that can hardly be questioned, says they called the Falls of Minnehaha “Mini-i-hrpâ-ya-dan,” and it had no other name in Dakota. It means Little Falls and nothing else.” Letter to the author.

77 The game of the Plum-stones is one of the favorite games of the Dakotas. Hennepin was the first to describe this game in his “Description de la Louisiane,” Paris, 1683, and he describes it very accurately. See Shea’s translation p. 301. The Dakotas call this game *Kan-soo Koo-tay-pe*—shooting plum-stones. Each stone is painted black on one side and red on the other; on one side they grave certain figures which makes the stones “Wakan.” They are placed in a dish and thrown up like dice; indeed the game is virtually a game of dice. Hennepin says: “There are some so given to this game that they will gamble away even their great coat. Those who conduct the game cry at the top of their voices when they rattle the platter and they strike their shoulders so hard as to leave them all black with the blows.”

78 Wa’tanka—contraction of Wa-kan Tanka—Great Spirit. The Dakotas had no Wakan Tanka—or Wakan-péta—fire spirit—till whitemen imported them. There being no name for the Supreme Being in the Dakota tongue (except Tanka Wakan—See note 73)—and all their gods and spirits being Wakan—the missionaries named God in Dakota—“*Wakan Tanka*”—which means *Big Spirit*, or *The Big Mysterious*.