

All such will let the pipe pass. I don't want them to touch it."

Here the ceremony of smoking commenced. A large red stone pipe, with a stem about three feet long, colored and ornamented with hair, beads, &c., after the most approved style of the Indians, was filled with tobacco and kinne-kinnick. When lighted, it was passed by the Interpreter of the Sioux to Col. Mitchell, and then to Major Fitzpatrick. After they had smoked, it was passed successively round to each Sioux, commencing in the east. Many of the principal men, on taking the pipe, point it to the four points of the compass, then up to the Great Spirit, and down to the bad. Another ceremony was observed by nearly every one. When the Indian took the pipe, the Interpreter holding the other end, he would extend his right hand to the bowl, and draw it back along the stem to his breast. Some of them would repeat this action several times. It is understood to be the most solemn and sacred attestation of truth they can give.

When the Sioux were through, the pipe was refilled, and in like manner handed first to the Commissioners, and then round to each tribe successively, by the interpreter of the tribe. This ceremony occupied considerable time but throughout seemed to be regarded with deep reverence by the Indians. Until the explanation given by Col. Mitchell of the interest and force of this ceremony, I had not regarded it in its proper aspect, nor given to it its due influence.

During the process of smoking, Mrs. Elliott, the lady of Lieut. W. L. Elliott, of the Mounted Rifles, came in, and was received by the Commissioners, and assigned a seat within the arbor. Mrs. E. was the only white lady in the encampment, and her presence created an agreeable sensation throughout the assemblage. Col. Mitchell, on receiving her, remarked to the Indians, "That in her presence the white men gave them an evidence of their peaceful intentions, and thus