

confidence in their power to punish any wrongs. Her presence, too, was also an evidence of the confidence that was reposed in their honesty and good intentions."

Shortly after this another little incident occurred that for a moment created a thrill of feeling among the crowd, at least the white portion of it not familiar with such scenes. A Cheyenne squaw, leading a horse, with a boy, about 10 or 12 years old, mounted upon him, made her way into the entrance of the council arbor, and commenced her chaunt. The interruption was sudden, and for a few minutes not understood, but soon stopped by the Cheyenne chiefs. The purpose was this. Some years previously, one of the Shoshonies, a snake chief, who was then in the Council, had killed her husband, leaving this boy, then an infant, fatherless. She now came to present the boy and horse to the Shoshonie, and entitled to all the rights and privileges of that tribe. The snake chief had no right, by their customs, to refuse receiving the gift, and upon its seception became bound to treat the boy in every respect as his own child. These laws of custom which prevail among them selves, are most faithfully observed. The time and occasion was not appropriate for the squaw's purpose, and she had to defer her presentation until another time.

When the smoking had been gone through with, Col. Mitchell, addressed the Indians, in substance as follows: His expressions were short, in simple language, such as they could readily understand, in many cases adopting various forms, and employing their own hyperbolic mode of thought. Between sentences, he paused to see that the interpreters understood him correctly, and to allow time for them to communicate it to their respective tribes. As many of the Indians understand the dialect of other tribes, the interpreters announced their interpretation in a loud voice, that all might hear, and mistakes in conveying the correct meaning be corrected. Whenever the Indian understands, or thinks he