

Primary Documents to Be Matched with Artifact Images

Unit: Politics & Diplomacy (Elementary and Middle School)

Note: Certain phrases in the following excerpts have been underlined to help students identify key points. These phrases are not underlined in the original text.

I. August 13, 1805: Journal of Meriwether Lewis (Shoshone Encounter, early in the day on the prairie)

We had marched about 2 miles when we met a party of about 60 warriors mounted on excellent horses who came in nearly full speed. When they arrived I advanced towards them with the flag, leaving my gun with the party about 50 paces behind me. The chief and two others who were a little in advance of the main body spoke to the women, and they informed them who we were and exultingly showed the presents which had been given them. These men then advanced and embraced me very affectionately in their way, which is by putting their left arm over your right shoulder, clasping your back, while they apply their left cheek to yours and frequently vociferate the word “Ah-hi-e Ah-hi-e.” That is, “I am Much pleased. I am much rejoiced.”

Both parties now advanced and we were all caressed and besmeared with their grease and paint till I was heartily tired of the national hug.

I now had the pipe lit and gave them smoke. They seated themselves in a circle around us and pulled off their moccasins before they would receive or smoke the pipe. This is a custom among them as I afterwards learned, indicative of a sacred obligation of sincerity in their profession of friendship given by the act of receiving and smoking the pipe of a stranger, or which is much as to say that they wish they may always go barefoot if they are not sincere; a pretty heavy penalty if they are to march through the plains of their country. After smoking a few pipes with them, I distributed some trifles among them, with which they seemed much pleased, particularly with the blue beads and vermillion. I now informed the chief that the object of our visit was a friendly one.

II. August 13, 1805: Journal of Meriwether Lewis (Shoshone Encounter, later that evening at the Shoshone camp)

They introduced us to a lodge made of willow brush and an old leather lodge which had been prepared for our reception by the young men which the chief had dispatched for that purpose.

Here we were seated on green boughs and the skins of antelopes. One of the warriors then pulled up the grass in the center of the lodge, forming a small circle of

about 2 feet in diameter. The chief next produced his pipe and native tobacco and began a long ceremony of the pipe, when we were requested to take off our moccasins, the Chief having previously taken off his as well as all the warriors present. This we complied with; the Chief then lit his pipe at the first kindled in this little magic circle, and standing on the opposite side of the circle uttered a speech of several minutes in lengths at the conclusion of which he pointed the stem to the four cardinal points of the heavens first beginning at the East and ending with the North. He now presented the pipe to me as if desirous that I should smoke, but when I reached my hand to receive it, he drew it back and repeated the same ceremony three times, after which he pointed the stem first to the heavens then to the center of the magic circle smoked himself with three whiffs and held the pipe until I took as many as I thought proper; he then held it to each of the white persons and then gave it to be consumed by his warriors. This pipe was made of a dense semi-transparent green stone very highly polished about 2 inches long and of an oval figure, the bowl being the same directions with the stem. A small piece of burned clay is placed in the bottom of the bowl to separate the tobacco from the end of the stem and is of an irregularly rounded figure not fitting the tube, perfectly close in order that the smoke may pass. This is the form of the pipe.

III. 1774-1775: Journal of Peter Pond: Fur Trader and Adventurer (Yankton Sioux meeting with Pond for the purpose of trading)

Coming near the camp made a stop and sat down on the ground. I perceived five persons from the camp approaching...four were employed in carrying a beaver blanket finely painted...the other held in his hand a calumet or pipe of peace...very finely dressed with different feathers with painted hair. They all sat by me except the one who held the pipe. They ordered the pipe lit with a great deal of ceremony. After smoking a few whiffs, the stem was pointed east and west...then north and south...then upwards toward the skies...then to ye earth after which we all smoked in turn and appeared very friendly. I could not understand one word they said, but from their actions, I supposed it to be all friendship. After smoking they took off my shoes and put on me a pair of fine moccasins or leather shoes of their one make, wrought in a curious manner. Then they laid me down on the blanket...one hold of each corner and carried me to the camp in a lodge.... I was placed at the bottom or back part which is esteemed the highest place. After smoking, an old man rose up on his feet with as much gravity as can be conceived of he came to me...laid his hands on my head and groaned out “i...i...i” three times. then drew his right hand down on my arms faining a sort of a cry as if he shed tears.

IV. Writings of Luther Standing Bear (Sioux) from *My Indian Boyhood* (about how smoking and the pipe came to be)

Long ago the wolf came to the medicine man and told him how to use the tobacco plant. The wolf digs into the earth and is wise about the things that grow up from the soil,

so he told the medicine man that if the tobacco plant was burned in the tipi, it would keep away disease and purify the air. The women threw the leaves of this plant on the fire and the smoke would rise up and fill the tipi.

Long before pipes had been invented, the men would draw coals from the fire and sprinkle the dried leaves over the coals. As the smoke arose, they covered their heads with their blankets and bent over the coals so they could breathe in the smoke. A little later men learned to smoke another way. Lying on the ground they drew the smoke into the mouth through a hollow reed.

The next pipe was more convenient, for it was the small leg bone of the deer hollowed out. A piece of charcoal was put in one end of the bone and on this the tobacco. It was carried in the mouth and smoked like a cigar. This bone pipe was carried by the smoker just as the men today carry their pipes, only in those days there were no pockets. A ring was notched around the middle of the bone and a buckskin string tied to it. The other end of the string was tied to the man's belt. When an Indian camped for the night and he had a pony that might stray away, he put this bone pipe to the end of the pony's tether. Then he buried the bone pipe deep enough in the ground to hold the pony. In the morning he took his pipe from the earth, cleaned it off, and it was as good as ever, while the pony was there to state the day's journey.

How long men smoked without a bowl to the pipe, we do not know, but it must have been a long time. Then a medicine man had a vision in which was brought the knowledge of the pipe stone. So when the white man came among us, we were using the pipe with a bowl. This third pipe was made of a material called soapstone. The old men of the tribe tell us that it was found in this way:

The Sioux were camped on the Missouri River somewhere on the east side. The medicine man told the people of his vision and that the place where this wonderful stone lay buried in the earth had been revealed to him. At once preparations were made to go to the land where this stone was to be found. There was no argument with the medicine man, no question as to where he would lead them. The Sioux believed in their medicine men. They were our wise men and we had faith just as the people in Bible days had faith in their wise men. Our medicine men were always searching for and finding things that were of benefit to us. So the entire camp moved to the place where the medicine man said the stone would be found.

Flint tools were all they possessed in those days, so with these they began to dig in the earth. They came to a layer of stone, but it was not what they were looking for. The second layer of stone which they came to was still not the right kind. They continued digging and came to a third layer of stone, but still they had not found what they were searching for. Nevertheless, the digging went on. The fourth time they came to stone, it proved to be a soft red stone, and they knew that they had found what they were looking for...the stone for the pipe of peace.

[B]y this time the pipe-makers had files, saws, and other conveniences, so they began making very fine and fancy looking pipes. The bowls were shaped like the buffalo or bear....

V. Excerpts from "The Pipe" by George Sword, 1896

The pipe was first given to the Lakotas by the God. The spirit of the God is in the smoke from the pipe....

Each band of the Lakotas may have a ceremonial pipe. It is kept by a keeper appointed by a shaman. Each shaman may have a ceremonial pipe. He keep it and uses it only when he is performing an important ceremony.

Anyone may have a pipe and may smoke it for pleasure. The spirit of the God is in the smoke of any pipe if the pipe is smoked in the proper manner. Any pipe may be smoked ceremoniously in this manner. The smoking material should be carefully prepared on a block or board. While preparing it, one may pray or sing. Then the bowl of the pipe should be held in the left hand with the stem held toward the body. The smoking material should be carefully put into the bowl with the right hand and tamped down with a pipe stick. The filling of the pipe is an import part of the ceremony. One may pray or sing while filling it. The pipe should be lighted with a burning coal and not with a flame. If the pipe is not filled and lighted in this manner, the spirit of the God will not be in the smoke from the pipe. The pipe should be smoked until the contents are all consumed. If is stops burning before all the contents are consumed, it should be emptied and filled before smoking again. The remains in the pipe thus smoked should be emptied into a fire, for if it is emptied on the ground it may be stepped on and this would offend the God.