

with a red cross upon the doors, and 'Lord have mercy upon us!' writ there; which was a sad sight to me, being the first of the kind that, to my remembrance I ever saw. It put me in an ill conception of myself and my smell, so that I was forced to buy some roll-tobacco to smell to and chew, which took away the apprehension."*

The costly nature of the luxury has been assumed as furnishing ample explanation alike of the minute size of the original tobacco pipe,—which in all probability secured for it in later times its designation of "Elfin" or "Fairly Pipe,"—and of the early substitution of native pungent and fragrant herbs for the high priced foreign weed. The circumstances, however, which render the rarer English literature of the sixteenth and seventeenth centuries inaccessible here, have furnished resources of another kind which may perhaps be thought to account for this on other, and no less probable grounds. During a visit to part of the Minnesota Territory, at the head of Lake Superior, in 1855, it was my good fortune to fall in with a party of *in* Sault-aux Indians,—as the Chippeways of the far west are most frequently designated,—and to see them engage in their native dances, in foot-races, and other sports, and among the rest: in the luxury of the pipe. It is scarcely necessary to remark that the Indian carries his pipe-stem in his hand, along with his bow, tomahawk, or other weapon, while the pipe itself is kept in the tobacco pouch, generally formed of the skin of some small animal, dressed with the fur, and hung at his belt. But what struck me as most noticeable was that the Indians in smoking, did not exhale the smoke from the mouth, but from the nostrils; and this, Mr. Paul Kane assures me is the universal custom of the Indians of the north west, among whom he has travelled from the Red River settlement to the shores of the Pacific. By this means the narcotic effects of the tobacco are greatly increased, in so much so that a single pipe of strong tobacco smoked by an Indian in this manner, will frequently produce complete giddiness and intoxication. The Indians accordingly make use of various herbs to mix with and dilute the tobacco, such as the leaf of the cranberry, and the inner bark of the red willow, to both of which the Indian word *kinikinik* is generally applied, and the leaves of the winterberry, which receives the name of *pahgezegun*.† The cranberry

* Pepy's Diary, 4th Edition. Vol. II., p. 242.

† I am informed by the Rev. Dr. O'Meara, the translator of the Bible in the Chippeway tongue, that the literal significance of *kinikinik* is "he mixes." *kinikangun* is "a mixture," and the words are applied by the Indians not to the diluent alone, but to the tobacco and diluents when mixed and prepared for use. So also *pahgezegun* is "anything mixed," and may be rendered: something to mix with tobacco.