

man as the lower animals. They serve also to illustrate the indirect means by which the influence of a remote civilization may be extended, and thereby to explain some of the singular coincidences with which the Archaeologist is familiar, in the traces of widely diffused primitive arts.

The daring traveller Charles John Andersson, the first explorer of the country of the Damaras, in his "Lake Ngami," furnishes the following interesting account of the African use of the weed:

"The Hill-Damaras subsist chiefly upon the few wild roots which their sterile neighbourhood produces. Most of them, however, manage to raise a little tobacco, for which they have a perfect mania, and which they value nearly as much as the necessities of life.

"They also cultivate 'dacks,' or hemp, not as with us, for its fibre, but for the sake of the young leaves and seeds, which they use as a substitute for tobacco, and which is of the most intoxicating and injurious character. It not unfrequently happens, indeed, that those who indulge too freely in the use of this plant are affected by disease of the brain.

"The manner in which the Hill-Damaras smoke is widely different from Hindu, Mussulman, or Christian. Instead of simply inhaling the smoke, and then immediately letting it escape, either by the mouth or nostril, they swallow it deliberately. The process is too singular to be passed over without notice. A small quantity of water is put into a large horn,—usually of a Knodoo,—three or four feet long. A short clay pipe, filled either with tobacco or dacks, is then introduced, and fixed vertically into the side, near the extremity of the narrow end, communicating with the interior by means of a small aperture. This being done, the party present place themselves in a circle, observing deep silence; and with open mouths, and eyes glistening with delight, they anxiously abide their turn. The chief man usually has the honor of enjoying the first pull at the pipe. From the moment that the orifice of the horn is applied to his lips he seems to lose all consciousness of everything around him, and becomes entirely absorbed in the enjoyment. As little or no smoke escapes from his mouth, the effect is soon sufficiently apparent. His features become contorted; his eye glassy and vacant, his mouth covered with froth, his whole body convulsed, and in a few seconds he is prostrate on the ground. A little water is then thrown over his body, proceeding not unfrequently from the mouth of a friend; his hair is violently pulled, or his head unceremoniously thumped with the hand. These somewhat disagreeable applications usually have the effect of restoring him to himself in a few minutes. Oases, however, have been known where the people have died on the spot, from overcharging their stomachs with the poisonous fumes. The Ovaherero use tobacco in a similar manner, with this difference only, that they inhale the smoke simply through short clay pipes, without using water to cool it, which of course makes it all the more dangerous."

It would seem, alike from the American and the African modes of using the tobacco or other narcotics in smoking, and no less so from the Chinese and Malay employment of opium in a similar manner,

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