

possessing some value in relation to the history of the singular native custom for which such implements were constructed, and to its early practice in Europe. Meanwhile it may be noted that the terms existing in the widely diversified native vocabularies are irreconcilable with the idea of the introduction of tobacco among the northern tribes of the American continent as a recently borrowed novelty. We learn from the narrative of Father Francisco Creuxio, that the Jesuit missionaries of the 17th century, found tobacco in abundant use among the Indians of Canada. So early as 1629 he describes the Hurons as smoking immoderately the dried leaves and stalks of the nicotian plant commonly called *tobacco* or *petune*; and such was their addiction to the practice that one of their tribes in Upper Canada, received the designation of the *Petunians*, or smokers, from the latter name for the favourite weed.* This term appears to be of Floridian origin, and was perhaps introduced by the missionaries themselves from the southern vocabulary. But the Chippeway name for tobacco is *asamah*, seemingly, as Dr. O'Meara—now, and for many years resident missionary among the Indians of the Manitouanin Islands,—assures me, a native radical having no other significance or application. So also the Chippeways have the word *butta* to express smoke, as the smoke of a fire; but for tobacco fumes they employ a distinct term: *bucwanay*, literally: “it smokes,” the *puckwana* of Longfellow’s “Hiawatha.” *Pwahgun* is a “tobacco pipe;” and with the peculiar power of compound words and inflection, so remarkable in the languages of tribes so rude as those of the American forests, we have from this root: *nipwahguneka*: “I make pipes,” *kipwahguneka*: “thou makest pipes,” *pwahguneca*: “he makes pipes, &c.,” so also, *nisuggaswa*: “I smoke a pipe.” *kisuggaswa*: “thou smokest,” *suggaswa*: “he smokes.” While therefore, Europe has borrowed the name of the Indian weed from that portion of the new world first visited by its Genoese discoverer, the language of the great Algonquin nation exhibits an ancient and entirely independent northern vocabulary associated with the use of tobacco, betraying none of the traces of compounded descriptive terms so discernible in all those applied to objects of European

*“Ad insaniam quoque adamant Fumum ex siccatis foliis stirpis snperiore seculo in galliam illatæ: (ab eius qui intulit nomine *nicotiam* placuit appellare: nunc *tabacum* seu *petunum* vulgo vocant: atque inde nomen apud Gallos invenit, quæ inter Canadenses populos Natio Petuniorum dicitur) eo, quod cerebri exsiccandi vim miram habet, uti per navigationes Europæi consueverant primum, nunc vel ab eis vel a Canadensibus res translata ad crapulam. Hi certe ne passum quidem progrediantur sine tubo longiusculo, quo ejusmodi fumos hauriunt, ac fere ad temulentiam; pertentant enim cerebrum, ebrietatemque demum inducunt, vini instar.” “*Historia Canadensis, seu Novæ Franciæ.*” Paris: 1664. Page 76.