

When inhaling the fumes of tobacco, the bear-berry or the inner bark of the red willow, the Indian relinquishes himself to the narcotic influences of the "weed," a term by the way applied to the bear-berry, and to the dry and gravelly ridges where that pretty little creeping plant flourishes; the local names, "weed-ridge," "weed-hill," being not uncommon in Rupert's Land. It has been well said that "the tobacco pipe constitutes the peculiar and most characteristic symbol of America, intimately interwoven with the rites and superstitions and with the relics of ancient customs and historical traditions of the aborigines of the New World. If Europe borrowed from it the first knowledge of its prized narcotic, the gift was received unaccompanied by any of the sacred or peculiar virtues which the Red Indian still attaches to it as the symbol of hospitality and amicable intercourse, and Longfellow, accordingly, with no less poetic vigour than fitness, opens his "Song of Hiawatha," with the institution of the "Peace-pipe" by the Great Spirit, the Master of Life.*

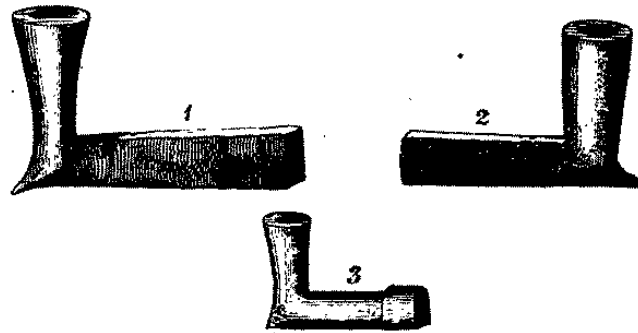
Pipe No. 1 was presented to me by Tà-wâ-pit, an old Indian of Dauphin Lake. He had another in his pouch nearly completed, made from the soft shale which crops out on the Riding Mountain. I asked Tà-wâ-pit "what he would do for a smoke" until he had finished the new pipe? After the half-breed with me had made him understand my question, he rose to his feet, and walking to the edge of a swamp close by, cut three or four reeds, and joining some pieces together, after he had made a hole through the joints, he gently pushed one extremity in a slanting direction into the earth, which he had previously made firm by pressure with his foot; he then cut out a small hole in the clay above the extremity of the reed,

* "Narcotic Usages and Superstitions of the Old and New World," by Daniel Wilson, LL.D. Canadian Journal, new series, vol. ii.

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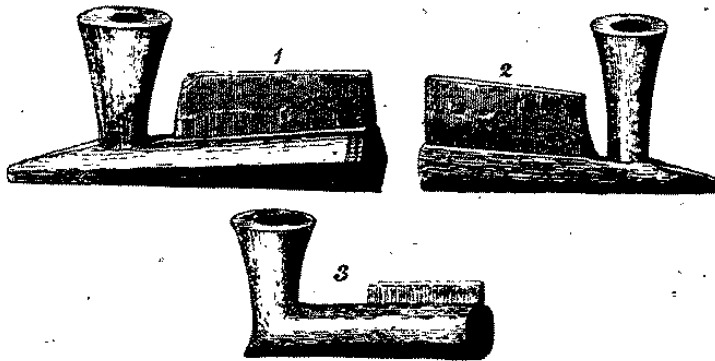
and moulding it with his fingers, laughingly said, "Now give me tobacco, and I will show you how to smoke it." He filled the hole with a mixture of tobacco and the bear-berry, placed a live coal on the top, and stretching



Tobacco Pipes of the Swampys of Lake Winnipeg.

himself at full length on the ground, with his chin supported by both hands, he took the reed between his lips and enjoyed a long smoke.

Different tribes of Indians affect peculiar shapes and ornaments in the manufacture of their pipes. The Ojibways



Tobacco Pipes of the Ojibways of Rainy Lake, &c.

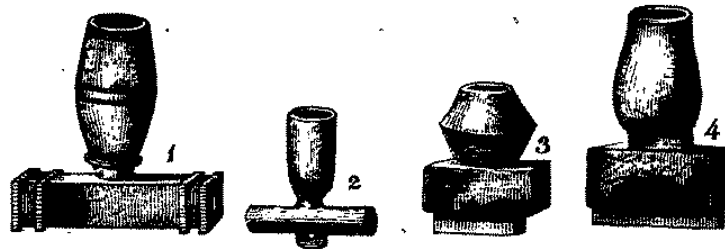
of Rainy Lake and those of the same nation living on Lake Winnipeg, have different patterns, but preserve a certain resemblance, which appears to be characteristic of this people.

The pipes manufactured by the Plain Crees and the Blackfeet are formed after the same model ; those of the Sioux approach more to the form almost universally adopted by



Sioux Pipe.

the Ojibways ; while the beautiful and sometimes highly ornamented pipes of the Chipewyans resemble more the favourite models of the prairie tribes. These distinctions will be seen at a glance in the accompanying drawings, which are all reduced from pipes in my possession.



Chipewyan (1 and 2), Plain Cree (3), and Blackfoot (4) Pipes.

The elaborate and sometimes beautiful pipes of the Babeen Indians, while they exhibit a much higher degree of art than we should expect to find among such a savage race, are by no means illustrative of their superstitions or customs, and can be received as illustrations only of their imitative power and ingenious workmanship. The grotesque devices with which their pipes are ornamented can generally be traced to objects which they have seen since they became familiar with the traders belonging to the Hudson's Bay Company on the north-west coast.

The customary salutation among the Ojibways who have been brought in contact with the French Canadian