

imagine, the fate of their warlike expeditions depends. They worship likewise an *infernal Demon*, whose attributes are wrath and vengeance; while they invoke him, they are influenced solely by fear, lest he may afflict or torment them, for they believe that from him all their calamities and misfortunes proceed. As to a future state, they are as charitable as the *Universalist*, for they cannot bear to hear of a future state of torment and damnation. On the other hand, they imagine that they are to enjoy all the pleasures after which they aspired in this world. They have their priests, prophets and physicians; and their sacrifices consist generally of those brute animals which they consider the greatest favourites of the evil spirit, for they seldom supplicate the *Great Spirit*, except before battle, as they deem him a benevolent Deity, who is disposed to favour, rather than torment them.

* * * By offering sacrifices to the malevolent spirit, for it is seldom that they worship the benevolent deity, they think that they can avert his wrath. I have often observed that the Tongusi, of all the other tribes of Siberia, are those who pay the greatest attention to this religious ceremony; for, whenever they labour under diseases or scarcity of food, they first offer a sacrifice and then set out to hunt, fully convinced of their success. Their mode of offering sacrifices is attended with many ceremonies which are performed by their bravest warriors. Having lighted a fire, they take a dog, and sometimes a bear, which they suspend above the fire by several poles, till the animal is totally consumed. It is customary among some Tongusian tribes to dance during the sacrifice; there are others, however, who stand silent and motionless till the offering is completed. Then a dance commences which lasts for several hours, as if rejoicing for appeasing the angry demon. Before they go to battle they never fail to make an offering. Then all their villages are assembled and they form a kind of procession. The women walk one after another till they arrive at the spot where the sacrifice is to be offered. This place is generally some elevated ground at some distance from the village. The warriors march in full uniform with their faces painted. Before the dog is committed to the flames, they whisper something in his ear, telling him, as I have been told, to obtain for them the assistance of the great or benevolent spirit in battle, and prevent the evil or mischievous one from punishing them."

"On the night previous to their departure a very singular entertainment is given by the chief, in which the *Potoosi*, or the *sacred pipe*, is introduced, for the purpose of binding the warriors to fidelity and bravery. The *Potoosi*, among all the Tongusian tribes, is considered a sacred instrument, which their fathers received from the *Great Spirit* or