

the dead; a tempest will then unite the putrefied particles and give them a more beautiful form. The new world will not be a wilderness of barren rocks, but a plain clothed with everlasting verdure and covered with a superfluity of animals, for they believe that all the present animal creation will be revived. As for the men, "He that is above" shall breathe upon them; but of this personage they can give no further account.

The other great but mischievous spirit is a female without name. Whether she is "Torngarsuk's" wife or his mother is not agreed upon. The natives of the north believe that she is the daughter of the mighty angekok who tore the islands from the continent and towed them hundreds of miles further north, and this arctic Proserpine lives in a large house under the ocean, in which she enthralls all the sea monsters by the efficacy of her spells. Sea fowl swim about in the tub of train-oil under her lamp. The portals of her palace are guarded by rampant seals, exceedingly vicious, yet their place is often supplied by a large dog, which never sleeps longer than a second, and can consequently rarely be surprised. When there is a scarcity of seals or fish, an angekok must undertake a journey to her abode for a handsome reward. His "Torngak," or familiar spirit, who has previously given him all proper instructions, conducts him in the first place under the earth or sea. He then passes through the kingdom of souls who pass a life of jollity and ease, but their progress is soon afterward interrupted by a frightful vacuity, over which a narrow wheel is suspended, which whirls with wonderful rapidity. When he has been so fortunate as to get over, the Torngak leads him by the hand upon a rope stretched across the chasm, and through the sentry seals into the palace of the fury, who, as soon as she sees her unwelcome guests, trembles and foams with rage, and hastens to set on fire the wing of a sea fowl, the stench of which would enable her to take the suffocated angekok and his "Torngak" captives. These heroes seize her before she can effect the fatal fumigation, pull her down by the hair and strip off her filthy amulets, which by their occult powers have enslaved the inhabitants of the ocean, and the enchantment being thus dissolved, the captive creatures immediately ascend to the surface of the sea, and the successful angekok champion has no difficulties on his journey back. They do not think, however, that she is so malicious as to aim at making mankind eternally miserable, and therefore do not describe her dwelling as a hell, but a place abounding in the necessities of life, yet no one desires to be near her. On the contrary, they greatly venerate "Torngarsuk," and though they do not hold him to be the author of the universe, they wish after death to go to him and share his affluence. Many Eskimo, when they hear of God and his almighty power, are easily led to identify him with Torngarsuk, for they honour the latter as much as the ancient heathens did Jupiter, Pluto, or their other principal divinities, yet they do not regard him as that eternal being to whom everything owes its existence. They pay him no religious honours or worship, regarding him as much too beneficent a being to requite any propitiation, bribes or entreaties, though it cannot well be construed into anything but a sacrifice when an Eskimo lays a piece of blubber or skin near a large stone, and very often a part of the reindeer which is the first fruit of the chase. They cannot assign any other reason for this except that their ancestors have done so before them in order to insure success in hunting.

In the air dwells a certain "innua" (or possessor) whom they call "Innerter rirsok," the informer, because he informs the Eskimo through the angekok what he must abstain from if he wishes to be fortunate. Their "Erloersortok" also inhabits the air, and lies in wait for those souls which pass upward in order to take out their entrails and devour them.