

thunder storms or frights. A rag or shoe of a European hung about their children instils into them some portion of European skill and ability. They are particularly anxious to have an European blow upon them. When they set out to the whale fishery they must not only be neatly dressed, but the lamps in their tents must be extinguished, that the shy whale may not be frightened. The boat's bow must be adorned with a fox's head and the harpoon with an eagle's beak. In the reindeer chase they throw away a piece of the flesh for the ravens, and the heads of their seals must not be fractured or thrown into the sea, but piled up before the door of the house, lest the souls of the seals be incensed and they drive away the rest. This superstition, however, is probably due to their own vanity, which is gratified by these trophies of their valour. The kayak is frequently adorned with a small model of a kayak containing a miniature image of a man bearing a sword; sometimes with a dead sparrow or snipe, a stone, a piece of wood, feathers or hair, to ward off danger. But it is observed that those who chiefly make use of these charms are in general the most unfortunate, since they are unskilled, and therefore timid, or else so secure in their superstition that they needlessly run into danger.

The description given by the angekokks of a future state is hazy indeed, this world being supported on pillars, and bearing, also on pillars, the upper world beyond the firmament. To the nether one the souls of the good go, and to the upper go the souls of the bad Eskimo. There the climate is bitterly cold, and hunger is the fiend which pursues them. The Aurora is simply these spirits playing bowls for the double purpose, we may imagine, of dodging the fiends and warming their shivering, ill-clad souls. Some angekokks, however, teach almost the reverse of the foregoing; the place of bliss being the moon, where warmth and verdure await them around the rim of a great lake, wherein are seals and whales, walrus and narwhal, and around its grassy shores reindeer in vast numbers, all of which are to be had for the asking, or at least for the spearing, and when this lake overflows there is rain upon the earth, and, should the rim break, a deluge. Departed good spirits, however, do not make an immediate entrance to this blessed abode; they must first, for five days or more, slide down a steep rock slippery with blood. The relations and friends of the deceased in consequence abstain for five days from all active work, except the necessary capture of seals, that the spirit may not be disturbed or lost upon its dangerous road. On the other hand, the souls of the bad go down to a place of punishment, a gloomy subterranean place filled with horror and anguish.

Different angekokks give different versions, and those on the eastern borders of their extensive habitat vary somewhat from that of the middle and western, and the idea of the first of these regarding the resurrection, of which they have a very vague idea, may be interesting. Of the end of the world and the resurrection of the dead they have generally scarcely any idea. Some of them, however, affirm that the souls loiter near the graves of the bodies they inhabited for five days, and who then rise again to pursue the same course of life in another world; therefore they always laid the hunting implements of a deceased person near his grave. This opinion, however, is ridiculed by the more observant Eskimos, who perceive that the deceased and his weapons remain unmoved and go into corruption together. The following idea seems to bear more evident marks of a tradition relative to the resurrection, and is the more remarkable, as it involves belief in a superior being. They say that after the death of the whole human race the solid mass of the earth will be shattered into small fragments, which will be cleansed by a mighty deluge from the blood of