

ment of this palace is said to be fitted up with cooking apparatus, all on the most extensive scale; pots and kettles of such huge dimensions, that walruses, sea-unicorns, seals, &c., in large numbers, are boiled or baked therein every day, to furnish a perpetual banquet for the happy spirits of deceased Esquimaux hunters, or such of them as have behaved themselves with tolerable propriety while in the flesh. Hence it will appear that the Esquimaux heaven consists of a never-ending feast of fat things, an eternity of well-cooked walrus-meat and seal's blubber.

The devil (the female one, remember), is supposed to be an unworthy sister of the divine Toongarson. She resides at some distance from her brother's palace, on an island, where game of all kinds is very scarce, where she takes charge of deceased sinners, who, under her domestic management, fare worse, if possible, than the inmates of some of the cheap boarding-houses in New York. In fact, these delinquent spirits suffer the pangs of starvation, and their cries and shrieks of agony are often heard above the howling of the Arctic gales and the angry roar of the mountain torrents.

The Esquimaux are almost the only people in the world who have no government. Every man among them is absolutely his own master. They have indeed a nominal patriarch or chief-officer of the tribe, who is called Noolegook; but his office is a sinecure, and his prerogative is not to enforce obedience but to give advice. His advice is given freely and seldom gives offense, for the Esquimaux have not learned that it is an insult to offer a man good counsel; however, they often adopt the rule which is operative on a majority of our species, that is, to accept no advice which does not accord with their own opinions.

They acknowledge no law except public opinion, and this seems to have great weight with them. Crimes are seldom committed because they are disgraceful and inconvenient, the criminal being shunned and abhorred by his fellow-countrymen. Injuries are sometimes but not always punished by acts of private resentment; but the principal way in which their vengeance is exhibited is by making their enemy ridiculous. For this purpose he is invited by the offended party to meet at a certain time and place where the matter in dispute becomes the subject of a satirical controversy, a number of persons being assembled to hear and decide according to the real merits of the case. The accuser then makes a speech full of biting sarcasm, in which the conduct of the accused is represented in the most unfavorable light; and when this harangue is finished, the opposite party rises and makes another speech, intended to throw back all the odium and contempt on his opponent. In this way the discussion is continued until an overwhelming laugh is