

of serious crime. Excess in liquor, however, though considered highly sinful, has attractions which few or none resist. In their language the Sunday of the Christian bears a name of which the translation, whether into English or German, becomes a pun. They see that day devoted by their instructors and their converted brethren to intoxication, and call it *Sinday*. Besides the Num or invisible God, and the Tabetsio, or deity visible only to the magician, they have the Habe or household idol, a fetiche of wood or stone, which they dress in coloured rags, consult, and worship. Some stones of larger size, and bearing some rude natural resemblance to the human form, are also, like the Seidas of the Laplander, objects of general reverence. The island of Waygatz is a chief repository of these. For special purposes, such as the ratification of oaths, fetiches are manufactured of earth or snow, but the most effectual security for an oath is that it should be solemnised over the snout of a bear. The sacrifice of a dog or reindeer is necessary when some benefit is demanded of the Tabetsio. On these occasions no woman may be present.

Mr. Castren's next enterprize was the passage of the Tundra to the Russian village Pustosersk, at the mouth of the Petschora, a sledge journey of 700 versts. For this arduous exploit two sledges with four reindeer attached to each were employed; the traveller's sledge, which was covered, being attached to an uncovered one occupied by the guide. The village of Nes, on the north coast, was the first halting-place; and in this remote corner of the world Mr. Castren found a resident angel in the shape of a Christian pastor's wife, a beautiful and accomplished person, who, in the absence of her husband on duty, proved a guardian angel to our traveller, not only harbouring him in comfort and luxury, but procuring him Samoyede instructors, and various opportunities for studying native manners. No wonder that he lingered in such a paradise till the 19th of January. His further course was one of danger as well as difficulty. Not only the storm of the Tundra occasionally brought the sledge to a stand, baffling the guide and paralysing the reindeer; but even this desert is not exempt from the violence of man. The Samoyede, indeed, is harmless, and his active assistance is generally to be won by kind words and brandy; but he himself is exposed to the oppression of Russian traders, who degenerate into robbers, roam these wastes for the plunder of his reindeer, and have little respect for the traveller unaccompanied by some agent of Rus-

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