

people, except the Kenaizas, Kenagas, and Schugatschas, have the same customs, dress, and even language, with a few variations in some words, and in the pronunciation, which does not, however, prevent them from understanding each other.

On the islands, where the Russian merchant-ships anchor, as on Unalashka, Umnak, and the Andrejenow Islands, the people are more civilized. Some of them speak good Russian, and many are baptized in the Christian Faith. But in the other islands, they are as rude and savage as ever. They acknowledge a God indeed, as the almighty and universally beneficent Being, but regard all worship, sacrifice, and prayer as superfluous, from the idea that God knows better than they, what is good for them, and will grant it without their request.

They consider misfortunes and diseases as the effects of wicked spirits, and on such occasions have recourse to their Shamans, who assume no particular garb, nor use any extravagant gestures in their exorcisms, but calmly sing with the other Aleutians, sitting in one posture, and sometimes beating on a drum. Their drums are not large, being the same as those used for every other song and dance. The Aleutians take one, two, or even three wives, as they are in a capacity of supporting them. They have no nuptial ceremonies. The bridegroom commonly treats with the parents for the bride, and promises what he thinks he can afford, either in cloaths, baidars, or what are termed *Kalga*, which is prisoners made in the other islands, or destitute orphans, who are consigned over to a rich Aleutian, to labour for their bare sustenance, and may be transferred to another on the same conditions. If the parties are agreed, the bridegroom begins to visit his bride, and frequently spends whole days with her, in the character of a lover. If they have any regard for each other, the bridegroom either takes her to his house, or repairs for a constancy to her dwelling. If they live in harmony, the father now on his part makes presents to the son-in-law; if, however, the husband be not satisfied with his wife, he can send her away, but has no right to demand his own presents back; on the other hand, if the woman will not live with him, he is at liberty to take from his father-in-law all that he had given for her.

No man is allowed to sell his wife without her consent; but he can resign her over to another, either for a term of years, or for a continuance, which is not unfrequent. The Russian hunters, in particular, make use of this privilege, and take Aleutian women or girls for a time, for which they give a trifling compensation. But it never happens that a woman grants her favours to another without the consent of her husband; for in this barter of