

BOOK REVIEWS AND NOTES.

THE MYTHOLOGY OF ALL RACES. Edited by *Louis H. Gray, A.M., Ph.D.*
Vol. X. North American. By *Hartley B. Alexander, Ph.D.* Boston:
Marshall Jones Company, 1916. Pages, xxiv, 325.

In his introduction Professor Alexander makes quite clear the distinction between the mythology of the North American Indians and mythology in the classical acceptance of the word. He is careful to explain just how far each tribe or each clan can be said to have its individual mythology. He claims now but a provisional value for his work, since so much literature is constantly being produced on the subject. He therefore modestly endeavors to confine himself to a descriptive study and bases the study upon local rather than chronological divisions. Chapter I treats of the tribes of the far north, the Skraeling, which the Norsemen found in 1000, and the Esquimaux tribes. The next two chapters treat of the concepts common to the forest tribes: the Manitous, the Great Spirit, the powers above and below, the cosmogony of Iroquois and Algonquin, the various sun myths and the story of Hiawatha. Next we have the cosmogonies, the animal stories and wonder tales of the Gulf tribes, and then the myths and religious ideas of the Great Plains tribes, introducing especially the idea of medicine, the importance of the sun, earth, and corn, the morning star, the elements and the mystery of death. The next tribes are those of the mountain and desert, the locality of the Great Divide, and we read of the gods of the mountains and the denizens of the world; spirits, ghosts and bogies, prophets and the ghost dance. In this division we find the Navaho myth of creation, and the Apache and Yuma myths. The next chapter is devoted to the Pueblo Dwellers, and includes beside the Pueblo cosmology rituals and mythical cosmogonies of the Sia, Hopi and Zuni tribes. The last two chapters deal more particularly with the tribes of California and Oregon, and their conception of Totemism and tutelary powers.

One of the many sections of popular interest is that on "Hiawatha" dealing with the sources for Longfellow's poem which is shown to have centered a number of cosmogonic myths around one traditionally historical figure. As the section is brief and contains much that is probably unknown to many readers of "Hiawatha," we shall here quote it in full (pages 51-52):

"Tales recounting the deeds of Manabozho, collected and published by Schoolcraft, as the 'myth of Hiawatha,' were the primary materials from which Longfellow drew for his *Song of Hiawatha*. The fall of Nokomis from the sky; Hiawatha's journey to his father, the West Wind; the gift of maize, in the legend of Mondamin; the conflict with the great Sturgeon, by which Hiawatha was swallowed; the rape and restoration of Chibiabos; the pursuit of the storm-spirit, Pau-Puk-Keewis; and the conflict of the upper and under-world powers, are all elements in the cosmogonic myths of the Algonquian tribes.

"Quite another personage is the actual Hiawatha of Iroquoian tradition, certain of whose deeds and traits are incorporated in the poet's tale. Hiawatha was an Onondaga chieftain whose active years fell in the latter half of the sixteenth century. At that time the Iroquoian tribes of central New York were at constant war with one another and with their Algonquian neighbors, and Hiawatha conceived the great idea of a union which should ensure a uni-

versal peace. It was no ordinary confederacy that he planned, but an inter-tribal government whose affairs should be directed and whose disputes should be settled by a federal council containing representatives from each nation. This grandiose dream of a vast and peaceful Indian nation was never realized; but it was due to Hiawatha that the Iroquoian confederacy was formed, by means of which these tribes became the overlords of the forest region from the Connecticut to the Mississippi and from the St. Lawrence to the Susquehanna.

"This great result was not, however, easily attained. The Iroquois preserve legends of Hiawatha's trials; how he was opposed among his own people by the magician and war-chief Atotarho; how his only daughter was slain at a council of the tribe by a great white bird, summoned, it is said, by the vengeful magician, which dashed downward from the skies and struck the maiden to earth; how Hiawatha then sadly departed from the people whom he had sought to benefit, and came to the villages of the Oneida in a white canoe which moved without human aid. It was here that he made the acquaintance of the chief Dekanawida, who lent a willing ear to the apostle of peace, and who was to become the great lawgiver of the league. With the aid of this chieftain, Hiawatha's plan was carried to the Mohawk and Cayuga tribes, and once again to the Onondaga, where, it is told, Hiawatha and Dekanawida finally won the consent of Atotarho to the confederation. Morgan says, of Atotarho, that tradition 'represents his head as covered with tangled serpents, and his look, when angry, as so terrible that whoever looked upon him fell dead. It relates that when the League was formed, the snakes were combed out of his hair by a Mohawk sachem, who was hence named Hayowentha, "the man who combs"—which is doubtless a parable for the final conversion of the great war-chief by the mighty orator. After the union had been perfected, tradition tells how Hiawatha departed for the land of the sunset, sailing across the great lake in his magic canoe. The Iroquois raised him in memory to the status of a demigod.

"In these tales of the man who created a nation from a medley of tribes, we pass from the nature-myth to the plane of civilization in which the culture hero appears. Hiawatha is an historical personage invested with semi-divinity because of his great achievements for his fellow men. Such an apotheosis is inevitable wherever in the human race the dream of peace out of men's divisions creates their more splendid unities."

The volume contains 38 full-page illustrations, including 16 colored plates, and at the end there is a colored map of the linguistic stocks of North America, which was prepared originally by Major J. W. Powell of the Bureau of American Ethnology, and has been revised by later members of the staff. ρ

Edmund Hewavitane, a wealthy furniture manufacturer of Colombo, Ceylon, the brother of the Anagarika Dharmapala, died in prison a year or two ago after a trial for treason and shop-breaking. He was not condemned on good evidence but for the reason that he was the brother of a Buddhist missionary and under the suspicion of being anti-British in his sympathies and general conduct. The court assumed that he had been implicated in the attempted sedition and had encouraged a mob of shop-breakers to loot the store of Mohamado Yusuf, the owner of a Moorish shop in the neighborhood of his own residence.

The widow, Sujata Hewavitarne, published a "Humble Petition" to the Right Honorable Andrew Bonar Law, then secretary of state for the colonies, to have her husband vindicated, because, as she claims, he was absolutely innocent of the crimes for which he was condemned. Judging from the defense the judgment against him seems to have been made in a state of fear of an anticipated rebellion on the part of the Singhalese against the British government, for the charge that Mr. Hewavitarne took part in the looting of the store is based on evidence quite contradictory to the facts. The store was looted, according to the evidence presented by Mrs. Hewavitarne, at half past ten, and Mr. Hewavitarne arrived in a motor car about 12. The witness against him claims that he saw the mob and encouraged them to proceed with the looting, while according to other evidence he arrived in the city after the looting had been done, and when he saw rioting going on in the streets he delayed at the station, not going to his home until later, at about 12 o'clock. The widow complains not only about the unfairness of the trial, but also of the ill-treatment of the prisoner and his exposure to infectious disease after he was removed to prison, the fact being that he contracted enteric fever there and died of it in a few days. The aged mother of the deceased as well as his wife and brothers who tried to comfort the patient in his last illness, were badly treated by the authorities of the prison, and the widow now claims that men of this character should be removed from the control of the prisons. The Anagarika Dharmapala has many friends all over the United States and in other parts of the world, and we expect that they will sympathize with him in the affliction which has fallen upon his brother's family. It seems incomprehensible that a family so prominent among the Singhalese as the Hewavitarne are reported to be should be treated with such cruelty, and an explanation can only be found in the fear aroused in the British colonists in Ceylon through the riots of the Singhalese, and the idea that a further spread of them must be stopped by the severest methods. κ

Mr. Peter Filo Schulte, of Cedar Rapids, Iowa (P. O. Box 43) has written a pamphlet entitled *Protest Against the Cruel War*, in which he presents a plan for international government as a means of attaining peace. His hope of seeing in the immediate future an international government established according to his plans is very small indeed; all he claims is that reason dictates this as the most feasible plan for attaining permanent peace. After we have planned according to reason there remains human opposition to overcome. If any one knows of any better plan than his for attaining peace he would be glad to hear of it. The pamphlet is written in as simple a style as possible. Its statements are positive and definite. The author has made a special study of the questions, What is reasoning? How must one conduct the thoughts to attain truth? And after much thought he has solved the question to his entire satisfaction. The pamphlet may be obtained of the author directly, at the special price of ten cents. ρ