

of observations, showing (1) the extent of this second motion on different sides of a storm or high area, (2) the relation of the direction of this second motion to that of the storm or high area, (3) the cause of this motion, etc. At the same time, the facts and views here presented show that this subject is of the greatest interest, and may be of the highest importance.

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Washington, D.C., April 11.

#### BOOK-REVIEWS.

*Die Mutter bei den Völkern des Arischen Stammes.* By MICHAEL VON ZMIGRODZKI. Munich, 1886.

*La Question de la Femme c'est la Question de la Mère.* By MICHAEL VON ZMIGRODZKI. Paris, 1890.

*Zur Geschichte der Suastika.* By MICHAEL VON ZMIGRODZKI. Munich, 1890.

THE application of the facts drawn from ethnology and archaeology to the practical social questions of the day is one of the new and valuable acquisitions of science. Being new, one may reasonably expect that some time will elapse before it is employed with the best advantage; but meanwhile all honest and earnest efforts in this direction should be respectfully considered.

One such is before us in these works of the Polish writer Zmigrodzki. Appreciating that the position of woman in the social organization is the test of its excellence, he reviews the growth of the Aryan nations, both anthropologically and historically, and seeks to draw from his material the wisest rules for the place of woman in the present and the future of European and general civilization.

Without discussing the mass of learning on which he founds his conclusions, it is worth while stating what these are. He first urges that both sexes have naturally, and should be guaranteed legally, absolutely equal civil rights, equal opportunities for gaining an independent livelihood, equal wages, equal admission to all professions, avocations, and State employments. No marriage should be allowed until the woman is twenty and the man twenty-five years of age. The ceremony of marriage should be religious only, and the bond should be indissoluble, divorce for any ground being inadmissible. Illegitimate children should inherit equally with legitimate, and prostitutes should be condemned to forced labor for two years. During pregnancy, a woman who is earning salary or wages should have her income continued without labor on her part.

It is evident how impracticable and even grotesque are some of these recommendations; but, as they are founded on a supposed logical development of the theory of the equality of the sexes, they are interesting as illustrating the inherent difficulties in the way of this theory. There is also an evident desire on the part of the author to square his conclusions as much as possible with the precepts of the Roman Church, which obviously hampers his freedom.

His pamphlet on the Svastika is an endeavor to prove that this mysterious symbol is strictly Aryan in character, and is connected with the *Mutterrecht*. He seems to forget that his extreme devotion to the Aryan history and culture is often in rather ludicrous contrast to his obeisances to the Semites, Moses, Luke, Peter, etc., whom he frequently quotes, and whose religion he has adopted, as distilled through Roman alembics.

*The American Race: A Linguistic Classification and Ethnographic Description of the Native Tribes of North and South America.* By DANIEL G. BRINTON, A.M., M.D. New York, N. D. C. Hodges. 8°. \$2.

FOLLOWING close upon his "Races and Peoples," which appeared last year, the present volume is a further evidence, if such were needed, of Dr. Brinton's untiring devotion to linguistic and ethnographical studies. "The American Race" is the first attempt to classify systematically the peoples of the continent of America, who are its aborigines, upon a basis of language, — a basis of classification which would seem to be more safe and more useful in America than in any other quarter of the globe. In his use of language as a classifier of peoples, the author attaches

primary importance to grammatical construction, although he admits that our knowledge of the grammar of some American peoples is very meagre.

In his introductory remarks, Dr. Brinton reviews the general aspects of American anthropology, touching upon the various theories advanced regarding the peopling of the New World, the age of man in America, the glacial epoch, racial traits and characteristics, arts, religion, languages. His conclusions are that there is an "American race," and that primitive American man in all probability migrated by way of the North Atlantic land-bridge from the Eurafian continent.

He divides the American race into five great groups: I. The North Atlantic group; II. The North Pacific group; III. The Central group; IV. The South Pacific group; V. The South Atlantic group.

As regards "temperament, culture, and physical traits," Dr. Brinton considers that there is a "distinct resemblance" between the North Atlantic and the South Atlantic groups, and that there is "an equally distinct contrast" between these and the Pacific groups.

Of the main portion of the book, pp. 59-164 are occupied with the discussion of the peoples of North and Central America; pp. 165-332, with those of South America. The "Linguistic Appendix" (pp. 333-364) is invaluable, containing comparatives, vocabularies (of sixteen words and the numerals from one to five) in no fewer than one hundred and twenty languages and dialects of Mexico, Central and South America. Dr. Brinton's characteristic wealth of suggestion appears throughout the book, particularly in the portions which deal with the peoples of Central and South America, to whom special attention appears to have been given.

In the North Atlantic group are classed (1) the Eskimo, who formerly ranged much farther south, and whose primitive home was in the Hudson Bay region; (2) the isolated Beothuks of Newfoundland, who appear to have no marked affinities, as far as language is concerned, with any other people; (3) the wide-spread Athapascans, who are found over the wide territory from the Arctic Ocean to the frontiers of Mexico, and from Hudson Bay to the shores of the Pacific; (4) the Algonkins, who inhabited the North Atlantic littoral and the lake region of Canada; (5) the Iroquois, an inland people, with whom are affiliated in language the Cherokees; (6) the Chahta-Muskokis; (7) diverse tribes, such as the Catawbans, Yuches, Timucuas, etc., whom the author believes to be the remnants of the peoples who occupied the region before the immigration of the Muskokis from the North and West (it would appear, however, that to these Allophyllian tribes the Catawbans, at least, no longer belong, as they have distinct affinities with the Siouan stock); (8) Pawnees or Caddoes; (9) the important Dakotan or Siouan stock; (10) Kioways.

The North Pacific group comprises the tribes of the North-west coast and California, besides the Yumas and Pueblo peoples. There is room for much research within this group of tribes; and the recent investigations of careful observers like Dr. Boas have cleared up not a few troublesome questions in the ethnology of the Pacific region.

Under the Central group Dr. Brinton classes the Uto-Aztecan (comprising the Shoshonian, Sonorian, and Nahuatl); the various tribes of Mexico and Central America, such as the Otomis, Zapotecs, Chapanec, Chontals, Mayas, Lencas, Musquitos, etc.

Here for the first time we learn the affinities of some of the Central American languages; such as the Rama, for example.

The chapters of the book relating to South America are more detailed, and the reader will find in them an excellent guide with which to thread the mazes of South American tribal nomenclature.

The first great division of this half of the continent is the South Pacific group, which embraces (1) the tribes of the Columbian region, and (2) the tribes of the Peruvian region. The principal Columbian peoples are the Cunas, Changuinas, Chocos, and others of the Isthmus of Panama and the adjacent coast, the well-known Chibchas, the Paniquitas and Paezes (identified as one by Dr. Brinton), and the various tribes of the southern states of Cauca and Antioquia. In this region the author determines the Cayapa and Colorado to be dialects of the same stock.