

ela, and created the highest enthusiasm. She will play at Leipzig, Vienna, Dresden, Prague, Mannheim, Frankfurt, Cologne and London, returning to America in February. It will probably be remembered, that this gifted and magnificent performer, played in Toronto in the Academy of Music in the fall of 1889, and aroused no little excitement on the part of the large audience, for she has poetry, repose, fire, dash, and a delightful spontaneity, which is absolutely telling. Fannie Bloomfield deserves her well-won triumph.

We are pleased to know that the chorus work which is being prepared under Mr. Torrington's direction for the opening of the Massey Music Hall in May next, is progressing most favourably, and the prospects are that we shall hear some excellent chorus singing on that occasion. We think it was a mistake that the representative musicians of the city had not been called together to discuss the question of what should constitute the performances at the dedication of such an important building, which is to be devoted entirely to musical representations. If the Hall is intended for the people, the performances should be free from the reproach of one-sidedness. We think all the musicians in the city should have been invited to co-operate, so that the programmes at the outset might be thoroughly representative, irrespective of schools or creeds. Had this been so, every musician would have taken a personal interest, not only in the opening performances, but also in the permanent success of the undertaking.

LIBRARY TABLE.

BIBLIOGRAPHY OF THE CHINOOKAN LANGUAGES (Including the Chinook Jargon.)

By James Constantine Pilling. Washington: Government Printing Office. 1893.

That indefatigable worker, Mr. Pilling, has added another wreath to his aboriginal laurels in his Chinookan Bibliography. Already Canada has contributed to his Algonquin, Iroquoian, Siouan, Athapaskan and Eskimo bibliographies, because within its borders representatives of these native families are found. In his treatise on the Muskogians our Dominion had no share, but that on the Chinooks places her on a high throne of bibliographical honor. Chinook is rather a ridiculous word on English ears, but it is not unlike Canuck, the name by which the American designates the Canadian. This word Canuck is probably the Iroquois *Canienga*, the title of the so-called Mohawks as the Flint tribe, while the American name *Yankee* is the Iroquois *yonkwe*, a man, a warrior. Beyond being brother aborigines, the Chinooks and the *Caniengas* or Mohawks have little in common. The former dwell from the mouth of the Columbia River northward into British Columbia. They are typical Flat-heads, weavers, whalers, carvers in stone, and traders, whose jargon, composed of various Indian dialects and a mixture of English and French, somewhat resembles the pigeon English of Hong Kong. Among the Canadians who have studied more or less seriously their language and jargon, the omnivorous Mr. Pilling enumerates the late Sir Daniel Wilson, Drs. Tolmie and Dawson, and Messrs. Anderson, Blanchet, Bolduc, Chamberlain, Dehiers, Franchère, Good, Hale, Langevin, etc. Any one who wants to know all that has been written about the Chinooks will find his directions in Mr. Pilling's admirable monograph.

ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY. J. W. Powell, Director. 1886-87. Washington: Government Printing Office. 1891.

We are near the end of 1893, but this report has only now reached Canada. From '87 to '91 is four years, the time required to print the report, and from '91 to '93 is two, the space necessary for distributing the same as far as the Dominion, after members of Congress had been supplied. It is a handsome folio of 298 pages, 123 large plates, many of

which are in colors, and of 118 cuts. It contains two works of merit: the first, *A Study of Pueblo Architecture*, Tusayan and Cibola, by Victor Mindeleff; the second, *Ceremonial of the Hasjelti Dailji and Mythical Sand Painting of the Navajo Indians*, by James Stevenson. The Pueblo or Village Indians of Arizona and New Mexico have lately attracted much attention, and their communal walled villages have been objects of great interest to all observers. Many writers, from the late Lewis Morgan onwards, have treated of the architecture of these remarkable structures, but it has remained to Mr. Mindeleff to make an exhaustive study of it, as 228 pages of the report indicate. The Navajos of Arizona, like the Apaches, are a southern branch of the Athapaskan or Timne Indians, most of whose families are found in our own North-West. These Navajos have a religious ceremony called *Hasjelti Dailji* or *Dance of Hasjelti*, who is their chief god. Mr. Stevenson was fortunate enough to witness this ceremony in company with 1,200 Navajos, and in fifty folio pages he describes the doings of the nine days during which it lasted. His paper concludes with some valuable information concerning Navajo mythology. In papers such as these the Bureau of Ethnology is laying up treasures for all time.

AN AUSTRALIAN LANGUAGE AS SPOKEN BY THE AWABAKAL OF LAKE MACQUARIE. By L. E. Threlkeld. Edited with an Appendix by John Fraser, LL.D. Sydney, N.S.W.: Charles Potter, Government Printer. 1892.

This book, of which we gave notice last year, has been prepared with a view to distribution at the World's Fair. The New South Wales commissioner brought copies over with him and has remembered us with one of them. It is a morocco bound octavo of lxiv., x., 227, and 148 pages, in all 449, accompanied by a large ethnographic map and three portraits of aboriginal Australians. Mr. Threlkeld, whose work forms the basis of this book, died in 1859, leaving his lexicon incomplete. Dr. Fraser's introduction of sixty-four pages is largely taken up with comparative philology. Then follows Threlkeld's Grammar as published in 1834; next, his key to the language as published in 1850; and after it the Gospel by St. Luke in Awabakal, printed for the first time from the original manuscript of the same author; to which is added his incomplete manuscript lexicon. Dr. Fraser's elaborate Appendix includes the Rev. E. Livingstone's grammar, etc., of the Minyung people; the Rev. G. Taplin's grammar of the Narringeri tribe; an anonymous grammar of the language of Western Australia; the Rev. Archdeacon Gunther's grammar of the Wirradhuri tongue; Threlkeld's prayers in the Awabakal; the Rev. W. Ridley's Kamilaroi Sayings, and, finally, Threlkeld's Specimens of a Dialect of the Aborigines of New South Wales, first published in 1827. It will thus be seen that this gift of the Government of New South Wales is a perfect treasure-house of Australian philological lore. The Government was fortunate in having at its disposal the valuable services of Dr. Fraser, whose extensive learning and great interest in the aborigines of the Antipodes pre-eminently fit him for such a task as the preparation of this most acceptable and useful book.

HINDU LITERATURE OR THE ANCIENT BOOKS OF INDIA. By Elizabeth A. Reed, Member of the Philosophical Society of Great Britain. Chicago: L. C. Griggs & Company. Price \$2.00.

This is a handsome, well printed and bound octavo of 410 pages, written by that accomplished lady, Mrs. Elizabeth A. Reed, whose work on Persian literature, Ancient and Modern, has been reviewed in these pages. Mrs. Reed has given a good deal of attention to the writings of our Aryan brethren in the East, and, being possessed of a good English style and a keen literary instinct, has produced two deservedly popular books dealing with them. In this work, she begins necessarily

with the Vedas, the hymns of which are the oldest of Sanscrit compositions, and rightly regards the Rig Veda as the oldest and most important of the four. The pure unmitigated polytheism of these hymns, their anthropomorphic conceptions, and their occasional gross immorality she does not dwell upon, but has a treatise on their mythology which compares it with that of other Aryan peoples, following Burnouf and his successors. The fact is, that the greater part of the Hindu mythology was borrowed from the aboriginal Turanians. In a chapter on the Vedas and the Suttee, the author shows that the Rig Veda at any rate furnishes no authority for the burning of widows. The Brahmanas are many, and are the service books or rubrics accompanying the hymns and prayers, comprising the minute priestly ceremonial of Hindu worship. These are illustrated by fitting examples. The sixth chapter treats of the Institutes or Code of Manu, the lawgiver, answering to the Greek Minos and the Egyptian Menes. Most writers regard this foundation of the Caste System to be as old as the most Ancient Vedas. Properly speaking, the Upanishads, which are the most recent parts of the Brahmanas and treat of mystical and theological questions involved in the Mantras or Vedas proper, and in the older Brahmanas, should have been dealt with before the Institutes, and it is unlike Mrs. Reed's orderly mind that it should be otherwise in her volume. Having her chief material before herself and her readers, she now proceeds to set forth the ancient Hindu teaching on the subjects of Cosmogony, the Origin of Man, Metempsychosis and Rewards and Punishments, all of which is satisfactorily done. Then come the Itihasas or Sanscrit Epics, of which there are two, that in point of length put all other epics to the blush, the Ramayana or adventures of Rama and the Mahabharata or Great Bharatan War between the Kurus and the Pandus. To each of these epics Mrs. Reed devotes four interesting chapters. The Bhagavad Gita, which claims an extra chapter, is really an interpolation in the Mahabharata and is a philosophical discourse in verse, delivered by the demigod Krishna. The twenty-second chapter is taken up with the Puranas or mythological treatises, not very ancient but among the most interesting of Sanscrit documents from the historical standpoint. Another chapter is devoted to Krishna, why, it is hard to say, and the concluding one sets forth the religious and moral teaching of the various writings.

Mrs. Reed is too ambitious in her titles; we do not mean her title of membership in the Philosophical Society of Great Britain which anyone can obtain on payment of the necessary fees, but of her books. Her delightful companion volume she calls Persian literature, which it is not; it is a very pleasant, thoughtful, and well written popular sketch of Persian poetry. This book she calls Hindu literature; it is not Sanscrit literature, nor even Sanscrit poetry, far less that vast subject, Hindu literature. Where is that famous poem, the Raja Tarangini or metrical history of the kings of Cashmere? Where the works of Kalidasa and Sakuntala? What about the representatives of Hindu philosophy? Then, again, the earliest Buddhist writings were Hindu, even if they were not Sanscrit, and they are numerous in the extreme. Mrs. Reed has no word for the Tripitaka or Buddhist canon, nor for the Mahavansa or Buddhist history of India, nor for the works of Jains and Sikhs. Hindu literature is as large a thing as German literature, which is far from exhausted after Uphilas, the Niebelungen Lied, and the Minnesingers have been illustrated. So far as Mrs. Reed has gone she has done her work well, and her book has already, we trust, awakened an interest on American ground in the literature of the distant east, but at least one chapter is wanting in her book to tell how small a portion, albeit a most important one, of the whole field she has touched, and how great a thing is that Hindu literature of which she has only given the foundation. For instance, we find the originals of Aesop's Fables in the Sanscrit Hitopodesa and Pankatantra; would it not be of interest to our American lovers of Uncle