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***The Mythology of all Races.* 13 vols. (Louis Herbert Gray, Editor; George Foot Moore, Consulting Editor.) Vol. X, North American. Hartley Burr Alexander, Professor of Philosophy, University of Nebraska. Marshall Jones Co. 1916. Pp. xxvi, 325.**

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BOOK REVIEWS

THE MYTHOLOGY OF ALL RACES. 13 vols. (Louis Herbert Gray, Editor; George Foot Moore, Consulting Editor.) Vol. X, North American. HARTLEY BURR ALEXANDER, Professor of Philosophy, University of Nebraska. Marshall Jones Co. 1916. Pp. xxvi, 325.

In spite of the interest taken and the great advances made in recent years in the study of the mythology of the American Indian, no serious attempt has been made for a generation to give in a single volume a critical *résumé* of the whole subject. All students therefore will take up this volume of Professor Alexander's with great anticipation, and will be keen to see how he has understood his task and presented his material. From the outset it is clear that the author has conceived his problem very broadly, and has thus, by the inclusion of a variety of elements pertaining more to religion than to mythology proper, written a treatise on North American Indian religion as illustrated by mythology, rather than a critical study of the tales themselves; he has given more of an interpretation than a presentation of the facts. In his selection of a geographic basis of arrangement for the material, he has followed what is, at least for the present, probably the wiser course. In so doing he has adopted, for the most part, the accepted scheme of culture-areas into which the anthropologist divides the continent, the chief exceptions to this being the inclusion of the Northern Athabascans in the Great Plains area, and of the Southern Athabascans with the tribes of the Interior Plateaus.

The first chapter is devoted to the Eskimo, who, because of their isolation and peculiar environment, present features of great interest. The broad scope and descriptive method characteristic of the whole book, makes itself felt here at once, in that barely half the available space is devoted to the myths themselves, the remainder being occupied by historical details and general descriptions of Eskimo life and religious beliefs. Unfortunately, no attention is called to the really distinctive features of Eskimo mythology, which lie in its striking uniformity over great areas, its matter-of-factness, and its lack of the type of animal tales so characteristic of most other parts of the continent.

The two following chapters deal with the Forest Tribes: the

Algonkian and Iroquoian peoples of the Great Lakes and the North Atlantic States. In his treatment of this area the author has been more fortunate, and has given an excellent outline of the characteristic beliefs. The dualistic features of the culture-heroes are clearly brought out, and the order and dramatic quality of Iroquoian cosmogony is emphasized. We meet, however, with a tendency, shown pretty strongly throughout the volume, to make generalizations which are hardly warranted by the facts, and which therefore give the reader rather unfortunate impressions. Thus it is declared (p. 30) that *all* Indians have developed the theory of Platonic Archetypes, a statement which although perhaps true for this particular region, is certainly not so for the continent as a whole. It may also be pointed out that it is decidedly open to question whether the Siouan tribes of this area are "intruders," and that it is doubtful if many would accept the theory that Iroquoian mythology was merely a systematization of borrowed Algonkian elements.

The next group treated comprises the tribes of the Gulf region, of whom the most important in historic times were the peoples of Muskogean stock. Inasmuch, however, as this stock was very probably immigrant from the region west of the Mississippi river, it is hardly accurate to speak of them as "aboriginals of the soil." In this chapter attention is called to the increased importance of the Sun in ceremonial rites, and an outline is given of the Busk or Green Corn dance characteristic of the Muskogean tribes. In the cosmogonic tales a distinction is made between the former and the Iroquoian Cherokee and the Yuchi, in that the Muskogean tribes show more of a relationship than do the latter to the types of the Southwest.

To the very important area of the Great Plains, two chapters are given. The various deities and the ceremonials held in their honor are first described, followed by an outline of the Northern Athabaskan, Siouan, and Caddoan cosmogonies, a selection of tales of various types, and concluding with a consideration of migration legends. Selection from the large mass of material available for this region is difficult, but it seems to have been carefully done in this case, except that the Northern Athabaskan has been unduly slighted and the Pawnee given rather too prominent a place. In describing the Morning Star sacrifice of the latter, a parallel is pointed out in the human sacrifice practised by the Kandhs of India. The statement, however, that the victim in this case was always a virgin is incorrect, as persons of both sexes were sacrificed, the victims being either kidnapped or bought. Attention must also be called to the absurdity of the views put forth on page 126. It is, to say the least, unfor-

tunate that the author should allow himself to trifle in this way, and seriously suggest that in the mythology of the Plains tribes we may see vague recollections of the glacial period, the mammoth, and sabretoothed tiger, or that the Messianic tales of bearded culture-heroes are but the dim remembrances of the eleventh-century Scandinavian colonies in Greenland.

The two following chapters are headed "Mountain and Desert," and under this caption all the peoples of the Interior Plateaus, together with the Athabascans of the Southwest and the Piman and Yuman tribes of California and Northern Mexico, are discussed. The inclusion of the Athabascan, Piman, and Yuman tribes with the true Plateau peoples is unfortunate, inasmuch as they belong so much more clearly with the Pueblo groups of the Southwest. The tendency to draw far-fetched conclusions is here again shown in the suggestion that the episode of Coyote snatching the heart from a body about to be cremated, as told in a Yuman tale, is in some way related to the Nahuatl custom of human sacrifice. The mythology of the Pueblo group is next considered, but in a manner which again illustrates the disproportionate space given to religion and ceremonial as contrasted with mythology proper, for nearly a third of the chapter is devoted to this aspect of the subject. When at length the mythology is dealt with, attention is concentrated, and rightly, upon the cosmogonic tales, but it is unfortunate that no mention is made of some other classes of tales which are of great interest.

The Pacific Coast is treated in the last two chapters, the first dealing with the tribes of California and Oregon, the second with those of the Northwest Coast. In the former, in referring to the great linguistic diversity of the region, it is compared with the Himalaya, where a similar diversity is said to obtain. The comparison is hardly an exact one, inasmuch as in the Himalayan area, although dialectic variation exists, all the languages belong to two or three linguistic stocks, whereas in California the differentiation is one not only of dialects but of stocks themselves. It may also be noted that it is the Pomo, not the Hupa as stated, who excel in basketry in California. By some error in binding, the titles of plates XXVIII and XXIX have been transposed. The chapter dealing with the Northwest Coast tribes, like that on the Pueblo peoples, devotes too much space to matters outside the scope of mythology proper, about half the chapter being taken up with such topics as the Secret Society organization, ceremonials, and the Potlatch. As a result, the Raven and Transformer cycles, so characteristic of this region, are inadequately presented.

The notes, which have been placed in an appendix, are grouped under subject headings, such as monsters, ghosts, Sun and Moon, Corn Spirits, etc. This gives an opportunity for brief general discussions of the several topics, and is in many ways very convenient. In many of the notes, however, as in the text itself, the author makes sweeping generalizations which in many cases would not find wide acceptance, and in others are not in accord with the facts. Thus in note 30 it is stated that "the ritual of the ceremonial pipe or calumet, is the *most important of all* North American religious forms"; and in note 29 it is said that human sacrifice in one form or another appears in *every part* of aboriginal America—whereas as a matter of fact it is extremely limited in its distribution in the entire continent outside of Mexico. A selected bibliography is given, following the regional arrangement of the book. This is convenient, and with a few exceptions the references given are well chosen. In some cases, notably under Algonkian Tribes in Chapters II and III and the Northern Athabaskan and Siouan tribes of Chapters V and VI, there are several instances in which, in place of the titles given, more complete and modern sources might have been selected. Under the heading of Algonkian Tribes, of Chapters II and III, the inclusion of Iroquoian (Huron) and Siouan (Winnebago) material is hardly justified. The omission from the list of general works of Boas' critical discussion of North American Mythology, in J.A.F.L. XXVII, is also unfortunate.

Lest these various comments should seem too severely critical, let me hasten to say that weighed against the great general excellence of the volume, they are to be considered as distinctly of secondary importance. The task of presenting in any reasonable compass the mythology of the North American Indians is one of such difficulty, and one which demands so wide a knowledge not only of the mythology but of the whole range of American Anthropology, that the author deserves warm praise for the admirable manner in which he has accomplished it. Professor Alexander is by profession a philosopher, not an anthropologist, which probably explains why in this, his first serious undertaking in a subject which lies outside his own field, he has approached the matter more from the point of view of description and interpretation than from that of critical presentation. Having adopted the former method, however, one cannot help wishing that the evidences of transmission, in which Indian mythology abounds, had been more directly stressed, and the bearing of these facts on the growth of mythology in general had been made more clear. The author has, however, made a very

definite and valuable contribution to the literature on North American mythology, and in this volume, generously enriched by the publisher with a wealth of remarkably fine plates (many of which are in color), we have at last an account, entertaining in style and based upon trustworthy sources, from which student and layman alike may gain, better than ever before, a real knowledge of the mythology of the first Americans.

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DER TEUFEL IN DEN DEUTSCHEN GEISTLICHEN SPIELEN DES MITTELALTERS UND DER REFORMATIONENZEIT. EIN BEITRAG ZUR LITERATUR-, KULTUR-, UND KIRCHENGESCHICHTE DEUTSCHLANDS. Dr. MAXIMILIAN JOSEF RUDWIN. Vandenhoeck & Ruprecht, Göttingen. 1915. (Baltimore, The Johns Hopkins Press.) Pp. xii, 194. 5m.

Dr. Maximilian J. Rudwin, formerly of Purdue University, now of the University of Illinois, is favorably known to mediæval scholars through a number of recent researches on the German ecclesiastical drama, beginning with a paper published in 1913 on the prophet and disputation scenes in the Christmas, Passion, and other religious plays. He has now followed up these detached studies with a comprehensive monograph on *The Devil in the German Religious Drama of the Middle Ages and the Reformation*, which is indeed, as the subtitle indicates, a "contribution to the literary, cultural, and ecclesiastical history of Germany."

The book is divided into two parts, which, however, frequently overlap and supplement each other. The first part deals with the individual scenes of the various cycles of plays in which a devil or devils appear; the second part attempts to give a consistent and complete picture of the character of the mediæval stage-devil and his realm.

Under the first heading there are discussed such scenes as the following: the fall of Lucifer; the creation of man; the fall of man; the temptation of Job, and other so-called prefigurations of Old Testament origin; the adoration of the shepherds; the slaughter of the innocents; the death of Herod; the death of John the Baptist; the worldly life of Mary Magdalen; the public career of Christ from the temptation in the wilderness to the passion, the harrowing of hell, and the ascension; the foolish-virgins scenes; the Antichrist scenes; the contract with Theophilus and Jutta. The method applied by the author to all these different cases is the same—first, the biblical or theological basis of the underlying conception of each