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menters is not to be confused with the superstitious theories of earlier centuries.

In regard to astrology, he shows how important a part this had in the daily life of the eighteenth century, more especially in navigation. It was still the usual practice to employ an astrologer, who should cast a horoscope, in order to determine the exact day and hour on which a vessel ought to weigh anchor. In the beginning of the nineteenth century, a publication which received the title of the Book of Knowledge circulated freely among New England people; this included popular astrology, prognostications, palmistry, etc. Indeed, as is observed, almanacs existed largely for the purpose of designating the days and hours when the particular influence of one or another planet would be operative.

Only the title need be mentioned of a chapter on "Indian Talk," in which is discussed the character of the English familiarly spoken by Indians in New England. In dealing with this question, as all other topics, Professor Kittredge has employed abundant learning, with the result of producing an exceedingly entertaining book.

W. W. N.

GEOGRAPHISCHE NAMENKUNDE. Methodische Anwendung der namenkundlichen Grundsätze auf das allgemeine zugängliche topographische Namenmaterial. Von J. W. NAGL. Leipzig und Wien: Franz Deuticke, 1903. Pp. vii, 122.

The three sections of this monograph treat: Geographic names of peoples remote from us (Germans), those not related culturally (Chinese, Japanese, American Indians, Turks, East Aryans), and those culturally so related (Hebrews, Phœnicians and Punic peoples, Semites in Spain, Magyars, etc.), geographic names of peoples racially and culturally related to the Germans (Portuguese and Spaniards, Italians, British and Irish, peoples of Balkan peninsula, Russians, Austro-Hungarian Slavs), geographic names of Germans and Scandinavians. A brief bibliography and an alphabetical list of all geographical names discussed are appended. The only aboriginal American names considered are: Mexico, Popocatepetl, Tehuantepec, Zacatecas, Chicago, Mississippi, Missouri, Ohio, Chimborazo, Chquisaca, Chocachacra, Andes, Hayti, for which more or less exact etymologies are given. Our *Japan* and cognates in the modern languages of Europe go back with the older *Zipangu* to the Chinese *Ji-pên-koûe*, "Land of the Rising Sun," — so too *Nippon*, by dialectic variation. The names of the continents, Europe, Asia, and Africa, are all probably of Semitic origin, but their exact etymologies are not at all clear. The author rightly accepts the derivation of *America* from *Amerigo*, probably = Gothic *Amalrich*. As a place-name *Bismarck* (p. 78) signifies "a mark on the Biese (a little river)." Of words which, in English, have achieved more than a lodging as place-names or ethnic terms, the following are discussed by Nagl: Alp, Arras, Atlas, Brussels, Cologne, Croat, Nanking, Slav, etc. On the whole, this little volume seems to be much above the average in accuracy, and contains a good deal of valuable matter. The sections (pages 68-91) on

the metamorphoses and transferences of geographical names will interest the student of folk-etymology.

Bibliothèque des Écoles et des Familles. UNE FRANCE OUBLIÉE : L'ACADIE, par GASTON DU BOSQ DE BEAUMONT. Paris : Hachette, 1902. Pp. 191.

Besides historical data and travel notes this work contains a brief section on the language and customs of the Acadians, and some items concerning the Micmacs of Cape Breton, the Hurons of Loretto, the Montagnais of Pointe-Bleue, and the Iroquois of Caughnawaga. The author's derivation (p. 64) of *Lac Bras d'Or* from *Labrador* needs elucidation. On page 72 is recalled the marriage of the Chevalier de La Nouée in 1754 to a Micmac *métisse*. At Pointe-Bleue there is abundant evidence of the intermixture of the Hudson Bay men and the Montagnais women. The old conical birch-bark wigwams of these Indians have given way to cloth tents in imitation of the whites. The younger generation of the Iroquois at Caughnawaga are letting their beards grow. Here, too, "the blond *métis*" are in evidence.

U. S. Department of Agriculture (Bulletin No. 33. — W. B. No. 294). Weather Bureau. WEATHER FOLK-LORE AND LOCAL WEATHER SIGNS. Prepared under the direction of Willis L. Moore, Chief U. S. Weather Bureau. By EDWARD B. GARNOTT, Professor of Meteorology, Washington : Government Printing Office, 1903. Pp. 153. With 21 charts.

Pages 5-47 of this interesting little volume are devoted to "Weather Folk-Lore," *i. e.* proverbs and sayings of the folk concerning wind and storm, clouds, atmospheric changes, temperature, humidity, animals, birds, fish, insects, plants, sun, moon, stars, moon and weather, stars and weather, animals, birds, etc., and weather, days, months, seasons, and years. Alongside the folk-thoughts are given the words of poets and philosophers. Few proverbs of American Indians have ever been published, for which reason the following may be reproduced here : —

1. When the clouds rise in terraces of white, soon will the country of the corn-priests be pierced with the arrows of rain (Zuñi).
2. When oxen or sheep collect together, as if they were seeking shelter, a storm may be expected (Apache).
3. When chimney-swallows circle and call, they speak of rain (Zuñi).
4. When grouse drum at night, Indians predict a deep fall of snow.
5. When the sun sets unhappily (with a hazy, veiled face), then will the morning be angry with wind-storm and sand (Zuñi).
6. The moon, her face if red be,
Of water speaks she (Zuñi).

DAS ASYLRECHT DER NATURVÖLKER, von A. HELLWIG. Mit einem Vorwort von J. Kohler. Berlin : R. von Decker's Verlag, 1903. Pp. viii, 122.

This little monograph endeavors to describe the nature and purpose of the "right of asylum" among savage and barbarous peoples all over the