KINSHIP AND MARRIAGE.

Kinship and Marriage in Early Arabia. By the late W. Robertson Smith. New Edition, with Additional Notes by the Author and by Prof. I. Goldziher, Budapest. Edited by Stanley A. Cook, M.A. Pp. xxii+324. (London: A. and C. Black, 1903.) Price 10*s.* 6*d.*

THIS new edition of a masterly work should be welcomed by all who take an interest in the study of primitive man, a study which, it is no paradox to say, has more practical bearing than academic history on the social problems of the future. Before his death Robertson Smith made corrections and added notes to the first edition of 1885, which are now incorporated. As anthropologists and orientalists know, the essay is an application of the theories of J. F. McLennan to early Arabia, conducted with the originality, insight, logical clearness and brilliance of exposition which are inseparable from the name of Robertson Smith.

Beginning with an exposure of the easy methods of the Arabian genealogists, he proceeds to argue that "female kinship" was once the rule. The strong Arab sense of blood-unity "can only have come from female kinship" and from a state of society where children were reckoned to the tribal kin, but not to a particular father. He regards the *mota* marriages, common in the time of Mohammed, as a last relic of McLennan's *beena* marriage, in which the husband goes to live with his wife's people. This system of *beena* or *sadica* marriage with female kinship and totemism was broken up by the growth of the idea of the family (*dar*), the result being male kinship and *baal* marriage, in which the husband has "dominion." The change was made through "marriage by capture," followed by marriage by purchase. But there is also to be explained the acceptance of male kinship in a state of society where there was "no notion that a man should keep his wife strictly to himself." The only possible explanation lies, the author thinks, in Tibetan polyandry, in which a group of brothers bring to their common home a common wife. This must have been preceded by Nair polyandry, in which a group of brothers is entertained in her home by a common wife. The whole doctrine of the paternal system implies that this polyandry was quite widely spread. Lastly, bars to marriage before Islam were made on female kinship alone; the early Arabians and northern Semites possessed totemism and exogamy.

How far the author might have modified his conclusions is an idle speculation. Criticism of one who has taught us all is especially invidious in the case of a book which in substance is nearly twenty years old. But it is only fair to science to point out that recent research has found grave objections to McLennan's theory of social development and to many of his "universal institutions" themselves. Much also of McLennan's evidence was bad; the author quotes (p. 98) one of his examples of "marriage by capture," which is nothing of the kind. The best authorities contradict the statement on p. 262 as to the prevalence of such "marriage" in Australia, and that on p. 267 as to "marriage by capture" being followed by exogamy. Objections may be raised to the suggestion that *beena* marriage with adoption into the woman's kin are proved by Genesis ii. 24—"a man shall leave his father and mother and shall cleave unto his wife, and they two shall be one flesh"; to the old idea that early man considered animals to be men in disguise; to the view that the Arabs "practised" cannibalism, and that "promiscuous" behaviour at religious feasts is a survival of polyandry; and to the acceptance of metronyms in the genealogies as proofs of female kinship, while patronyms are rejected.

Recent speculation, however, is but beginning to reconstruct the development of the primitive social organism. The great value of this book is to prove that the early Semites followed the same lines of development, whatever they were, as other races, and to provide the best exposition of the prevalent theory.

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SYLVICULTURE.

Schlich's Manual of Forestry. Vol. ii. Sylviculture. Third edition. Pp. viii+393. (London: Bradbury, Agnew and Co., Ltd., 1904.) Price 8*s.* net.

IN NATURE of July 23, 1891 (vol. xliv. p. 265), Sir Dietrich Brandis, K.C.I.E., reviewed the first edition of the above volume. He then prophesied a great future for Prof. Schlich's work. That the prophecy was not a vain one has been amply proved by the test of time. The book reached the second edition in 1897, and has now passed into the third. There is no preface to this edition, but the arrangement of the former editions has, on the whole, been retained; however, the subject-matter has been somewhat differently classified. The present volume consists of four parts—each part is divided into chapters and sections, which are further subdivided as occasion demands. Part i. deals with the foundations of sylviculture—this was formerly part iv. of vol. i. of the "Manual." Part ii. comprises the formation and regeneration of woods. Part iii. is devoted to the tending of woods, while part iv. consists of sylvicultural notes on British forest trees.

The author has condensed a marvellous amount of information into a small space. At the same time, each subject is dealt with at sufficient length to be quite intelligible to the student and practical forester. This is largely due to the admirable way in which Prof. Schlich has arranged his matter. One subject leads on quite naturally to another, so that there is no needless repetition and overlapping.

The author assumes that the student has already made some progress in other branches of science upon which sylviculture depends—"the forester requires to be well acquainted with the manner in which soil and climate act on forest vegetation, in order to decide in each case which species and method of treatment are best adapted, under a given set of conditions, to yield the most favourable results. The detailed consideration of the laws which govern this branch of forestry finds a place in the auxiliary sciences, such as physics, chemistry, meteorology, mineralogy and geology." Why not botany? especially plant physiology, the *bed-rock* upon which true scientific sylviculture must be founded. It has been for long a criti-