

of volumetric analysis apart from the practice; there is division into ten chapters. One of the most valuable of these relates to indicators of which to-day there are a goodly number, which are grouped under three headings: (1) for acid-base reactions; (2) for precipitation reactions; (3) for oxidation-reduction reactions. The last group is of considerable interest to-day and is considered at some length in the book.

The book is clearly written having regard to the complexity of the subject; and now that we all have a considerable knowledge of physical chemistry should assist those, particularly biochemists, who seek to use volumetric methods. It contains some useful data in an appendix.

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MARRIAGE CUSTOMS IN THE MAKING

Marriage and Family in Mysore

By M. N. Srinivas. Pp. iv+218. (Bombay: New Book Co., 1942.) 7s. rupees.

MR. SRINIVAS, writing with the valuable equipment of a sympathetic understanding of Hinduism and of the traditional values expressed in the customs of Mysore related to the family, and appreciating, with the objective view of the anthropologist, its social structure, has presented readers with a valuable study. The picture of the attitude to marriage current in a Hindu community to-day shows the trend of changing customs. One would welcome similar studies of different communities made by those belonging to the tradition of the communities studied, equipped with a scientifically trained mind and a wide knowledge of functional anthropology and social psychology. A group of such studies would throw much-needed light on the evolution of the family, and might well disclose a recognizable pattern of development, thereby proving a valuable guide to the social biologist.

While acknowledging his indebtedness to Westermarck, and his appreciation of the work in Mysore of Ananthakrishna Iyer, Mr. Srinivas does not hesitate to challenge both in their interpretation of certain Kannaka customs, particularly 'bride-price', 'marriage by capture' and an assumed earlier matrilineal social structure, I think, with some justification.

The author's first-hand knowledge of local practice in many instances clarifies the position. Take, for example, the complicated customs grouped under the term 'bride-price'. The two conflicting ideas—each forming part of the protracted marriage ceremony—of payment for the bride (twice as much for a virgin as for a widow) and of the free gift of the daughter by the father are expressed in the marriage rites. "Evidence is available to prove that 'bride-price' once prevailed in every caste and region of Dravidian India" (p. 20). Brahmans as well as non-Brahmans practised it, and up to fifty years ago girls were frequently sold among the Brahmans for sums ranging from R. 300 upwards. On the other hand, the representatives of a group of Brahmans signed an agreement in the Saka year 1347 "to the effect that henceforth the father had to give his daughter to the bridegroom gratuitously. Both the father who accepted money and the bridegroom who paid money for the bride should be subject to punishment by the

king and excommunication from their caste." The lower castes tend to copy the customs and ceremonies of the Brahmans; new customs, often conflicting with those that were indigenous, were adopted from invading peoples. This is seen in the wide variation in marriage restrictions, exogamy of various kinds and degrees. One of these restrictions—'gotra exogamy'—is rigidly observed by Brahmans even to-day. "In the desire to elevate their social status many non-Brahman castes have recently acquired 'gotra' (ancestor groups). This shows that a decadent institution may acquire a new prestige through it being made the symbol of a new superiority. This tendency, unfortunately, appears to apply to the re-marriage of widows. While the educated Brahmans are beginning to relax the restrictions on re-marriage, sub-castes that previously permitted the marriage of widows are now prohibiting them in emulation of the customs of the higher social groups" (p. 126).

Both Brahmans and non-Brahmans agree in prohibiting the marriage of cousins, but among the educated to-day the restrictions are applying less and less to 'cross-cousins'.

One would like to know more of the trends and influences being derived from the impact of Western thought. In Mysore, among the indigenous groups the author notes a new one "called the 'London Party' formed from descendants of those who dared to cross the sea". They were boycotted at first, but being rich and influential this fashion passed; now "in all the sub-castes an England-returned bridegroom is sought after, highly bid for, and the girl who buys him is considered lucky".

In some of the customs quoted, there is opportunity for comparative study which should prove fruitful. For example, in one tribe that migrated to Mysore from Northern India, as part of the marriage ceremonies the girl has to weep and show resistance. Rejecting the 'marriage by capture' origin of the custom, the author postulates three possible explanations: the bride's reluctance to leave her parents, or that weeping at the wedding prevents misery later, or the resistance symbolizes the sexual frigidity of the woman. It is interesting that in Albania some thirty years ago, it was the custom of the Moslem bride, dressed in her wedding finery (and the practice was copied by the local Christians), to weep for two days before the wedding.

The book is commended to those concerned with the place of marriage and the family in the community as a thought-provoking study. The influence of any social ambitions and current values in the emphasis given to religious sanctions indicates the way in which changes in interpretation and practice may come about. For an adequate understanding of the problems involved the help of the psychologist as well as the anthropologist is essential.

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ENTOMOLOGY CONDENSED

Outlines of Entomology

By Dr. A. D. Imms. Pp. vii+184. (London: Methuen and Co., Ltd., 1942.) 12s. 6d. net.

THERE was a time, perhaps it is not entirely past, when entomology was among the least of the biological sciences; when the cockroach was held to epitomize the class; and when a specialist on the