

view that this is the truest expression of the Muslim and Koranic conception of man, the author, of course, holds the same view. Iqbal was a brilliant man and now and then even a brilliant thinker. Nevertheless, he is still more a confused thinker, who mixes together modern humanism, Nietzschean self-assertion which is the denial of all true humanism and solidarity with the cultural heritage and the social system of Islam, which in many respects militates against the most cherished ideals of modern humanism. Viewed from this standpoint, Mr. Saiyidain's enthusiastic book is too uncritical. Therefore he does not discuss at all such important questions as e.g., how one can really become an independent courageous personality and at the same time accept the cultural heritage and social system of the "environment" as an authoritative form of life. In other words, Mr. Saiyidain's educational derivations from Iqbal's philosophical flights suffer from the same defect as Iqbal's thinking. Principles and life-attitudes, which in the reality of life collide and militate against each other, are too easily *thought* together as peaceful and cooperating companions.

Mr. Saiyidain presents his case in a pleasant style. The publisher has provided his production with a not less pleasant make-up.

*Leiden, Netherlands.*

H. KRAEMER.

**Die Beduinen:** Unter Mitbearbeitung von Erich Bränlich und Werner Caskel. By Max Freiherr von Oppenheim. Band I, Die Beduinenstämme in Mesopotamien und Syrien. Leipzig. Otto Harrassowitz, 1939. pp. 387+20 photographic plates and two large maps. RM. 24.

This great work, to be completed in five quarto volumes, deals scientifically and exhaustively with the Nomad tribes of Central and Northern Arabia. The author states in his preface that it represents forty years of unremitting study, travel and personal contact with leading sheikhs of Arabia, Mesopotamia and Egypt. The titles of the five volumes are as follows:

- Band I: Die Beduinenstämme in Mesopotamien und Syrien.
- Band II: Die Beduinenstämme in Palästina, Transjordanien, Sinai, Hedjāz.
- Band III: Die Beduinenstämme in Arabien, 'Irāk, Persien (Stromgebiet des Schaṭṭ el 'Arab und des Kārūn).
- Band IV: Nicht-vollblütige Beduinen, nicht-arabische Stämme, die ehemaligen Ḥamīdije-Regimenter. Literaturverzeichnis. Register.
- Band V: Kultur und Leben der Beduinen (mit eigenem Register).

The last volume, therefore, will prove of greatest interest to the general reader, and we express the hope that it may supplement what the world knows already from the books of Burckhardt, Doughty and others in the detailed picture of the daily life of the Arab tribes. The present volume, after a brief introduction and some account of the author's travels, and investigations, presents in great detail the genealogy, numbers, sheikhs and characteristics of the following tribes, together with their summer and winter camping-grounds: 'Aneze, Schammar, Ṭai, Djuhēsč, Zubēd, Al bū Scha'bān, 'Ogēdāt, Djēs, Al bū 'Assāf, 'Adwān, Baggāra, Ḥarb, Sche-

rābīn, Nu'ēm, Ḥadīdīn. (All these are in Irāq.) Then follows the second part of the book, giving an account of the tribes in Syria: Henādī, Ḥadīdīn, Mawālī, Benī Chāled, Fewā'era, Nu'ēm, 'Amūr, 'Arab el Ledjāh (El Selūt), 'Arab el Djebel, 'Arab el Şafāh, Faḍl (Syrische Ṭai), Sardīje.

The author is best known from his great work published in 1893, (*Vom Mittelmeer zum Persischen Golf*, 2 vols.) describing his journeys from the Mediterranean to the Persian Gulf. After the World War, during which he also had special opportunities for study and investigation, he continued to lead expeditions in Mesopotamia and North Arabia. The tribes of South Arabia, namely, Yemen, Hadramaut and Oman, are not included in this encyclopedic work. In addition to the text we have twenty photographic plates and two large-scale maps. All tribal names and geographical references are given in Arabic as well as in German transliteration.

*New York City.*

S. M. ZWEMER.

**White Settlers in the Tropics.** By A. Grenfell Price. American Geographical Society, New York. pp. 311. \$4.00.

This special publication No. 23 is of interest to all missionaries in the tropics and would have been of greater value if its very elaborate data had included the experience of the hundreds of medical missionaries concerned with this very problem. The author deals first with the nature and history of the problem of white settlement in the Tropics, that is, those vast areas of the globe where the annual isotherm is 70° or more. The scientific invasion of the tropics has been facilitated by transport and medical-sanitary science so that the problem is not what it was a century ago. The second part of the book deals with regional studies—Florida, Queensland, the West Indies, Tropical Australia, Africa and South America. In the third part the author treats such practical questions as racial-intermarriage, acclimatization, diet, clothing, housing, exercise, etc. This section is invaluable for all who reside in the tropics, as it exposes many old fallacies. There are appendices by Robert S. Stone, giving the results of physiological research in relation to climate and humidity.

*New York City.*

S. M. ZWEMER.

**The Rise and Fall of Muhammad Bin Tughluq.** By Agha Mahdi Husain, Ph.D. (London), Lecturer in History and Politics, Agra College. London, Luzac & Co., 1938. pp. xvi, 274. 15 shillings.

One of the interesting and hopeful signs in modern India is the attention given by Indian scholars to making critical studies of Indian history. The work of western scholars, while deeply appreciated, obviously could not but bear some marks of bias. The Indian scholar has certain qualifications that the western scholar does not possess, and can hardly be expected to acquire. It is, therefore, a matter of real value for Indian history that Indian scholars are at work restating and reinterpreting the historical narrative of India.

Dr. Mahdi Husain of Agra College himself says, "I am convinced

that no greater service can be rendered to Indian historical research than the rewriting of the history of medieval India with a view to removing the misunderstandings that are, I fear, in spite of the efforts of modern scholars, still being perpetuated. It is believed, for example, that the lot of the Hindus under Muslim rule was that of 'hewers of wood and drawers of water' to their Muslim masters, inasmuch as Muslim rulers were in general under the influence of Muslim jurists, who regarded the humiliation of the Hindus as a religious obligation. It is with the endeavour to combat such arguments and do away with beliefs of this kind that I venture to offer to the public the present work . . . ."

The subject chosen by Dr. Mahdi Husain for study is one of the most important of the Muslim rulers of India. Next to the Moghuls, the Tughluq dynasty built up the largest empire in India, covering almost the entire country. Muhammad bin Tughluq was an intelligent and well-educated man for his day, and had both original and progressive ideas of government. The story of his rise to power, his ambitious projects, the relations with his Hindu subjects, the quarrels with his *'ulama*, his ruthless depopulation of Delhi and the transfer of the capital and its population to Doegir (Daulatabad) in the Deccan, and causes leading up to his failure, and untimely death in 1351 A.D., is well told. But there is much uninteresting detail, useful only to the technical historical research worker, which the ordinary reader will find wearisome, and which might well have been curtailed.

The book is beautifully printed, remarkably free from typographical errors, and gives evidence of faithful and painstaking research among the ordinary as well as the elusive original sources. There are two useful maps, and five full-page illustrations, as well as a comprehensive index.

*Budaun, India.*

MURRAY T. TITUS.

**Onderzoek Naar de Paradijsvoorstelling bij de Oude Semietische Volken.** By Dr. Th. C. Vriezen. Wageninben. H. Veenman and Zonen, 1937. pp. 252.

As its title indicates, this book is interesting for the study of Semitic origins and Biblical relations with Babylonia. For students of Islam it is valuable for Semitic background, but is not directly concerned with Mohammedanism. The book is written in Dutch, but at the end of the volume there is in German a *Zusammenfassung*, which is very convenient for readers who are not acquainted with the author's native language.

Although *paradise* in Persian originally meant a park, it was applied to the first home of man upon earth. From the rendering *paradise* (Gen. 2:8) in the Septuagint and the Vulgate, the word has come into English and finally developed into the sense of the heavenly dwelling of the blessed (Luke 23:43; II Cor. 12:4; Rev. 2:7).

The author considers the material found in Sumerian, Babylonian, Assyrian, and Phoenician records in connection with the Old Testament passages. Copious bibliography is cited in the foot-

notes and gives evidence that a thorough study of the subject has been made. In the Old Testament sense of the word there is no paradise in the extant non-Biblical sources. In the conclusion, the author maintains that in order to come to definite results in this study, one must limit the investigation to one theme: *Wohnung des ersten Menschen beim Lebensbaum*.

In his study, Vriezen found four uses of the word in a religious sense: (a) the abode of the gods; (b) the island of the blessed; (c) the happy dwelling places of the dead, either on earth or in heaven; (d) the terrestrial paradise in primitive times. He also notes two applications of the word in a secular meaning: (a) the golden age; (b) fool's paradise or Utopia. The paradise of Genesis cannot be identified with the island of the blessed in the old Semitic literature. The conception of paradise as heavenly, other-worldly, a place of salvation, is a development found only in later Judaism, Christianity, and Islam.

Sumerian *Edinu* is supposed to have come into Hebrew through Babylon, and means 't vrije veld (free field, steppe, prairie), but Vriezen prefers to derive it from Phoenician 'eden (delight). The word occurs in the Ras Shamra literature in this sense. Although we have illustrations in Babylonian art of what is supposed to be the tree of life, the literature, according to Vriezen, does not refer to it; there is, however, a plant of life besides the food of life and of death. Although there are in Sumerian, Babylonian, and Assyrian literature references to the abode of the gods and the island of the blessed, no human paradise is found there in the Old Testament sense of the word. In this non-Biblical literature there is no reference to the first human pair and no counterpart to the tree of knowledge of good and evil. The word *Cherubim*, however, has a Babylonian connection. The etymological researches to connect Eden, Adam, and Eve with Sumerian words and names lead to negative results. One gains the impression from reading this book that the Babylonian influence upon Genesis and the Old Testament in general has been overrated.

Princeton, N. J.

HENRY S. GEHMAN.

**Social Service in India.** An Introduction to Some Social and Economic Problems of the Indian People. Written by Six Contributors. Edited by Sir Edward Blunt, K.C.I.E., O.B.E., I.C.S. (Ret'd.). pp. xxiii plus 447 plus Map. His Majesty's Stationery Office, London, 1938. 10s.6d.

This book is a very interesting and well-written study of social and economic conditions in India and the measures that are being taken to ameliorate these conditions, especially by government agencies. On the basis of the experience gained suggestions are also made of the probable directions in which future improvements are likely.

It is written primarily for Indian Civil Servants and others who are recruited in the British Isles for administrative service in India. Chapters I and II which deal with The Environment and Distribution of the Indian People and the Structure of the Indian People are by Sir Edward Blunt, the Editor. Chapter III on The Rural Community is by C. G. Chenevix-Trench. Chapters IV and