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THE EVOLUTION OF MARRIAGE

MARRIAGE--mating--grows out of bisexuality. Marriage is man's reactional adjustment to such bisexuality, while the family life is the sum total resulting from all such evolutionary and adaptative adjustments. Marriage is enduring; it is not inherent in biologic evolution, but it is the basis of all social evolution and is therefore certain of continued existence in some form. Marriage has given mankind the home, and the home is the crowning glory of the whole long and arduous evolutionary struggle.

While religious, social, and educational institutions are all essential to the survival of cultural civilization, the family is the master civilizer. A child learns most of the essentials of life from his family and the neighbors.

The humans of olden times did not possess a very rich social civilization, but such as they had they faithfully and effectively passed on to the next generation. And you should recognize that most of these civilizations of the past continued to evolve with a bare minimum of other institutional influences because the home was effectively functioning. Today the human races possess a rich social and cultural heritage, and it should be wisely and effectively passed on to succeeding generations. The family as an educational institution must be maintained.

1. THE MATING INSTINCT

Notwithstanding the personality gulf between men and women, the sex urge is sufficient to insure their coming together for the reproduction of the species. This instinct operated effectively long before humans experienced much of what was later called love, devotion, and marital loyalty. Mating is an innate propensity, and marriage is its evolutionary social repercussion.

Sex interest and desire were not dominating passions in primitive peoples; they simply took them for granted. The entire reproductive experience was free from imaginative embellishment. The all-absorbing sex passion of the more highly civilized peoples is chiefly due to race mixtures, especially where the evolutionary nature has been stimulated by the associative imagination and beauty appreciation of the Nodites and Adamites. But this Andite inheritance was absorbed by the evolutionary races in such limited amounts as to fail to provide sufficient self-control for the animal passions thus quickened and aroused by the endowment of keener sex consciousness and stronger mating urges. Of the evolutionary races, the red man had the highest sex code.

POGLAVLJE 82  
EVOLUCIJA BRAKA

BRAK--bračna zajednica--izrasta iz dvospolnosti. Brak je čovjekova reakcija i prilagođenje ovoj dvospolnosti, dok je obiteljski život ukupna suma svega što proizlazi iz svih takvih evolucijskih i adaptivnih prilagođenja. Brak će opstati; on nije sastavni dio biološke evolucije, no kako predstavlja samu bit cijele društvene evolucije, uvijek će postojati u jednom ili drugom obliku. Brak je čovječanstvu dao dom, a dom je vrhunska pobjeda cijele duge i mukotrpne evolucijske borbe.

Dok su religiozne, društvene i obrazovne ustanove bitne radi opstanka kulturne civilizacije, obitelj je osnovni civilizator. Najveći dio onog što je bitno u životu djeteta uči od svoje obitelji i susjeda.

Za davnih vremena, ljudi nisu imali vrlo bogatu društvenu civilizaciju ali su i nju, kakva god ona bila, uspjeli vjerno i uspješno prenijeti narednim generacijama. I neka vam bude jasno da je najveći broj takvih starih civilizacija unatoč vrlo slabom utjecaju drugih institucija nastavio evoluirati jedino zahvaljujući uspješnom djelovanju doma. Danas ljudski rod posjeduje bogato društveno i kulturno nasljeđe koje treba mudro i pažljivo prenijeti narednim generacijama. Obitelj mora nastaviti djelovati kao obrazovna institucija.

1. SPOLNI INSTINKT

Unatoč raskolu koji vlada između ličnosti muškaraca i žena, spolni ih poriv neminovno nagoni da se posvete zajedničkom životu kako bi produžili vrstu. Ovaj je instinkt uspješno djelovao mnogo prije nego što su ljudi razvili osjećaje koji su kasnije prozvani ljubavlju, odanošću i bračnom vjernošću. Spolni odnos je usađen, dok je brak njegova evolucijska društvena posljedica.

Spolni interes i žudnja nisu predstavljali snažne strasti primitivnih naroda; ovi su ih ljudi jednostavno uzimali zdravo za gotovo. U cijelom reproduktivnom činu nije bilo ni malo maštovitosti. Snažna seksualna strast civiliziranih naroda najvećim dijelom proizlazi iz rasnog miješanja, osobito u slučajevima gdje je evolucijska narav obogaćena asocijativnom maštom i cijenjenjem ljepote--osobinama Nodita i Adamita. Međutim, evolucijske rase su primile ovo anditsko nasljeđe u tako maloj mjeri da ono nije uspjelo osigurati dovoljnu mjeru samokontrole koja bi obuzdala životinjske nagone pobuđene i osnažene pojačanom seksualnom sviješću i snažnijim spolnim porivima. Od svih evolucijskih rasa, crvena je imala najviše seksualne norme.

The regulation of sex in relation to marriage indicates:

1. The relative progress of civilization. Civilization has increasingly demanded that sex be gratified in useful channels and in accordance with the mores.
2. The amount of Andite stock in any people. Among such groups sex has become expressive of both the highest and the lowest in both the physical and emotional natures.

The Sangik races had normal animal passion, but they displayed little imagination or appreciation of the beauty and physical attractiveness of the opposite sex. What is called sex appeal is virtually absent even in present-day primitive races; these unmixed peoples have a definite mating instinct but insufficient sex attraction to create serious problems requiring social control.

The mating instinct is one of the dominant physical driving forces of human beings; it is the one emotion which, in the guise of individual gratification, effectively tricks selfish man into putting race welfare and perpetuation high above individual ease and personal freedom from responsibility.

As an institution, marriage, from its early beginnings down to modern times, pictures the social evolution of the biologic propensity for self-perpetuation. The perpetuation of the evolving human species is made certain by the presence of this racial mating impulse, an urge which is loosely called sex attraction. This great biologic urge becomes the impulse hub for all sorts of associated instincts, emotions, and usages--physical, intellectual, moral, and social.

With the savage, the food supply was the impelling motivation, but when civilization insures plentiful food, the sex urge many times becomes a dominant impulse and therefore ever stands in need of social regulation. In animals, instinctive periodicity checks the mating propensity, but since man is so largely a self-controlled being, sex desire is not altogether periodic; therefore does it become necessary for society to impose self-control upon the individual.

No human emotion or impulse, when unbridled and overindulged, can produce so much harm and sorrow as this powerful sex urge. Intelligent submission of this impulse to the regulations of society is the supreme test of the actuality of any civilization. Self-control, more and more self-control, is the ever-increasing demand of advancing mankind. Secrecy, insincerity, and hypocrisy may obscure sex problems, but they do not provide solutions, nor do they advance ethics.

Usklađenje seksualnog odnosa prema bračnom statusu svjedoči o:

1. Relativnom napretku civilizacije. Civilizacija je sve više nalagala da se seksualna želja udovolji u okviru korisnih kanala i u skladu s društvenim običajima.
2. Količini anditske krvi u određenom narodu. Među narodima koji posjeduju anditsko nasljeđe, seks je istodobno postao pokazateljem i najviših i najnižih obilježja fizičke i emocionalne naravi.

Sangiške rase su imale normalnu životinjsku strast, ali su ispoljavale malu mjeru maštovitosti i cijenjenja ljepote i fizičke privlačnosti suprotnog spola. To što ljudi zovu seksepilom praktično ne postoji čak ni u suvremenih primitivnih rasa; ovi nemiješani narodi imaju snažan seksualni poriv, dok je njihova seksualna privlačnost suviše slaba kako bi ozbiljnije narušila društvenu kontrolu.

Spolni instinkt je jedna od osnovnih fizičkih sila koje pokreću ljudska bića; djelujući pod maskom osobnog zadovoljenja, on je emocija koja je uspjela nasamariti sebičnog muškarca da stavi rasnu dobrobit i produženje vrste ispred osobne lagodnosti i slobode od odgovornosti.

Od svog najranijeg početka pa sve do suvremenog doba, razvoj braka kao institucije pruža vjernu sliku društvene evolucije biološke težnje za samoproduženjem. Opstanak evoluirajućeg ljudskog roda počiva na prisutnosti ovog spolnog nagona u ljudskim bićima, poriva koji se slobodno naziva seksepilom. Ovaj snažni biološki poriv postaje centralnim impulsom koji daje poriva različitim drugim instinktima, emocijama i postupcima--fizičkim, intelektualnim, moralnim i društvenim.

U divljaka je potreba za hranom osnovni pokretački motiv, no nakon što civilizacija osigura obilje hrane, spolni poriv uglavnom postaje osnovnim pokretačkim impulsom i društvo ga kao takvog treba prepoznati. U životinja, instinktivna periodičnost upravlja spolnim nagonom, no kako ljudska bića uopćeno imaju samokontrolu, seksualna požuda nije posve periodična; društvo stoga mora zahtijevati individualnu samokontrolu.

Nekontrolirani i pretjerano korišteni, ni jedna ljudska emocija ili impuls ne mogu biti tako bolni i štetni kao ovaj snažni spolni nagon. Inteligentno podvrgavanje ovog impulsa društvenim zakonima je najviši kriterij karaktera određene civilizacije. Progresivni ljudski rod mora naći načina da udovolji sve većem zahtijevu za samokontrolom--sve višom i višom samokontrolom. Premda potajna djela, neiskrenost i licemjerje mogu zataškati seksualne probleme, oni ih ne mogu riješiti jednako kao što ne mogu povisiti etičke norme.

## 2. THE RESTRICTIVE TABOOS

The story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, thus creating an ever-present and major problem for evolutionary mankind. This social conflict consists in the unending war between basic instincts and evolving ethics.

Among the early races there was little or no regulation of the relations of the sexes. Because of this sex license, no prostitution existed. Today, the Pygmies and other backward groups have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times.

Free love, however, has never been in good standing above the scale of rank savagery. The moment societal groups began to form, marriage codes and marital restrictions began to develop. Mating has thus progressed through a multitude of transitions from a state of almost complete sex license to the twentieth-century standards of relatively complete sex restriction.

In the earliest stages of tribal development the mores and restrictive taboos were very crude, but they did keep the sexes apart--this favored quiet, order, and industry--and the long evolution of marriage and the home had begun. The sex customs of dress, adornment, and religious practices had their origin in these early taboos which defined the range of sex liberties and thus eventually created concepts of vice, crime, and sin. But it was long the practice to suspend all sex regulations on high festival days, especially May Day.

Women have always been subject to more restrictive taboos than men. The early mores granted the same degree of sex liberty to unmarried women as to men, but it has always been required of wives that they be faithful to their husbands. Primitive marriage did not much curtail man's sex liberties, but it did render further sex license taboo to the wife. Married women have always borne some mark which set them apart as a class by themselves, such as hairdress, clothing, veil, seclusion, ornamentation, and rings.

### 3. EARLY MARRIAGE MORES

1. Marriage is the institutional response of the social organism to the ever-present biologic tension of

## 2. OGRANIČAVAJUĆI TABI

Povijest bračne evolucije jednostavno govori o tome kako pritisak društvenih, religioznih i građanskih zabrana vodi povišenju spolne kontrole. Priroda ne vodi mnogo računa o pojedincima; ona ne priznaje takozvane individualne smrtnike; ona se jedino i isključivo zanima za produženje vrste. Premda budi reproduktivni poriv, priroda ravnodušno ostavlja njegove posljedice društvu, neprestano stvarajući prvi i osnovni problem evoluirajućeg čovječanstva. Ovaj društveni sukob počiva u neprestanom ratu između osnovnog instinkta i sve naprednije etike.

Među ranim rasama su postojali vrlo slabi zakoni koji su upravljali odnosima među suprotnim spolovima. Radi ove seksualne slobode, nije postojala prostitucija. Čak i danas Pigmejci i druge nazadne grupe nemaju bračnu instituciju; izučavanje ovih naroda ukazuje na jednostavne spolne običaje svojstvene primitivnim rasama. Ali čovjek treba izučavati sve stare narode u svjetlu moralnih normi njihovog doba, a tako im treba i suditi.

Međutim, otkako je društvo prevazišlo stadij krajnjeg divljaštva, slobodna ljubav nikad nije bila na dobrom glasu. Istog časa kad su se počele formirati društvene grupe, počeli su se javljati formalni zakoni i bračne zabrane. Spolni odnos između muškarca i žene je tako prošao kroz niz prijelaznih stadija, od gotovo pune seksualne slobode do relativno cjelovite restriktivnosti seksualnih normi dvadesetog stoljeća.

Premda su za najranijih stadija plemenskog razvoja postojali jedino grubi društveni zakoni i ograničavajući tabui, oni su svejedno uspjeli razdvojiti spolove--što je pogodovalo miru, redu i proizvodnji--i što je označilo početak duge evolucije braka i doma. Seksualni običaji odijevanja, uljepšavanja i religioznih radnji proizlaze iz ovih ranih tabua koji su određivali raspon seksualne slobode, s vremenom stvarajući predodžbe o poročnosti, zločinu i grijehu. Međutim, dugo je trajao običaj da se uoči velikih blagdana--osobito Prvoga svibnja--zaborave sve seksualne norme.

Žene su se uvijek morale povinovati strožim tabuima nego muškarci. Rani društveni zakoni su pružali jednak stupanj spolne slobode neudatim ženama i muškarcima, dok su udate žene uvijek morale biti vjerne svojim muževima. Primitivni brak nije značajno ograničavao spolnu slobodu muškarca, premda je pomoću tabua strože ograničio spolnu slobodu žene. Udate žene su uvijek nosile naročita obilježja kao što su frizura, odjeća, veo, povučенost, ukrasi i prstenje.

### 3. RANI BRAČNI OBIČAJI

1. Brak je institucionalna reakcija društvenog tijela na stalnu biološku napetost koja proizlazi iz

man's unremitting urge to reproduction--self-propagation. Mating is universally natural, and as society evolved from the simple to the complex, there was a corresponding evolution of the mating mores, the genesis of the marital institution. Wherever social evolution has progressed to the stage at which mores are generated, marriage will be found as an evolving institution.

There always have been and always will be two distinct realms of marriage: the mores, the laws regulating the external aspects of mating, and the otherwise secret and personal relations of men and women. Always has the individual been rebellious against the sex regulations imposed by society; and this is the reason for this age-long sex problem: Self-maintenance is individual but is carried on by the group; self-perpetuation is social but is secured by individual impulse.

The mores, when respected, have ample power to restrain and control the sex urge, as has been shown among all races. Marriage standards have always been a true indicator of the current power of the mores and the functional integrity of the civil government. But the early sex and mating mores were a mass of inconsistent and crude regulations. Parents, children, relatives, and society all had conflicting interests in the marriage regulations. But in spite of all this, those races which exalted and practiced marriage naturally evolved to higher levels and survived in increased numbers.

In primitive times marriage was the price of social standing; the possession of a wife was a badge of distinction. The savage looked upon his wedding day as marking his entrance upon responsibility and manhood. In one age, marriage has been looked upon as a social duty; in another, as a religious obligation; and in still another, as a political requirement to provide citizens for the state.

Many early tribes required feats of stealing as a qualification for marriage; later peoples substituted for such raiding forays, athletic contests and competitive games. The winners in these contests were awarded the first prize--choice of the season's brides. Among the head-hunters a youth might not marry until he possessed at least one head, although such skulls were sometimes purchasable. As the buying of wives declined, they were won by riddle contests, a practice that still survives among many groups of the black man.

With advancing civilization, certain tribes put the severe marriage tests of male endurance in the hands of the women; they thus were able to favor the men of their choice. These marriage tests embraced skill in hunting, fighting, and ability to provide for a family. The groom was long required to enter the

čovjekovog neumoljivog reproduktivnog nagona--samoproduženja. Spolni odnos je univerzalan i prirodan, i kako je društvo postajalo sve složenije, mijenjali su se i spolni običaji iz kojih je potekla bračna institucija. U slučajevima gdje je društvena evolucija uznapredovala do stadija koji je urodio pojavom društvenih pravila, javila se evoluirajuća bračna institucija.

Brak je uvijek imao i uvijek će imati dvije zasebne domene--domenu društvenih običaja, zakona koji upravljaju spoljašnjim aspektima spolnog odnosa i domenu intimnih i tajnih odnosa između muškaraca i žena. Individua se uvijek protivila nametnutim seksualnim odredbama društva; i ovaj dugotrajni problem seksualnih odnosa počiva u tome što je samoodržanje individualno premda se ostvaruje u grupi, dok je samoproduženje društveno premda počiva na individualnom nagonu.

Kad ih ljudi poštuju, društveni običaji mogu značajno obuzdati i kontrolirati seksualni poriv, što se može vidjeti u primjeru svih rasa. Bračne norme su uvijek bile vjeran pokazatelj moći društvenih običaja i funkcionalnog integriteta građanske vlade. Međutim, rani bračni zakoni su bili niz nedosljednih i grubih pravila. Roditelji, djeca, rođaci i društvo su imali protivne interese pri kontroli bračnih odredbi. No unatoč svemu tome, činjenica je da su one rase koje su uzvisile i poštovale brak evoluirale u višoj mjeri i opstale u većem broju.

U primitivno doba, brak je bio cijena društvenom priznanju; ako je imao ženu, muškarac se mogao istaći u društvu. Divljak je promatrao dan vjenčanja kao svjedočanstvo o primitku odgovornosti i muževnosti. U jedno doba brak je smatran društvenom, u drugo religioznom, a u treće političkom obvezom kojom je država primala nove građane.

Mnoga su rana plemena nalagala pljačkaške pohode kao dokaz muškarčeve zrelosti za brak; kasniji narodi su zamijenili takve pohode turnirima i natjecateljskim igrama. Pobjednici ovih natjecanja bi primili prvu nagradu--pravo da si odaberu nevjeste. Među lovcima na glave, mladić se nije mogao oženiti dok nije imao bar jednu lubanju, premda je ove lubanje u nekim slučajevima mogao kupiti. Kako je kupovina žena postajala sve rjeđa, muškarci su se za njih počeli boriti odgonetanjem zagonetki i ovaj običaj i danas vlada među mnogim grupama crne rase.

Kako je civilizacija više napredovala, žene su u određenim plemenima stekle pravo da provjere muškarčeve sposobnosti; tako su dobile priliku da pokažu naklonost odabranom čovjeku. Ovi su oštri ispiti bili test muškarčevih lovačkih i borbenih moći, kao i njegove sposobnosti da se pobrine za obitelj. Mladoženja je dugo bio primoran prići ženinoj obitelji

bride's family for at least one year, there to live and labor and prove that he was worthy of the wife he sought.

The qualifications of a wife were the ability to perform hard work and to bear children. She was required to execute a certain piece of agricultural work within a given time. And if she had borne a child before marriage, she was all the more valuable; her fertility was thus assured.

The fact that ancient peoples regarded it as a disgrace, or even a sin, not to be married, explains the origin of child marriages; since one must be married, the earlier the better. It was also a general belief that unmarried persons could not enter spiritland, and this was a further incentive to child marriages even at birth and sometimes before birth, contingent upon sex. The ancients believed that even the dead must be married. The original matchmakers were employed to negotiate marriages for deceased individuals. One parent would arrange for these intermediaries to effect the marriage of a dead son with a dead daughter of another family.

Among later peoples, puberty was the common age of marriage, but this has advanced in direct proportion to the progress of civilization. Early in social evolution peculiar and celibate orders of both men and women arose; they were started and maintained by individuals more or less lacking normal sex urge.

Many tribes allowed members of the ruling group to have sex relations with the bride just before she was to be given to her husband. Each of these men would give the girl a present, and this was the origin of the custom of giving wedding presents. Among some groups it was expected that a young woman would earn her dowry, which consisted of the presents received in reward for her sex service in the bride's exhibition hall.

Some tribes married the young men to the widows and older women and then, when they were subsequently left widowers, would allow them to marry the young girls, thus insuring, as they expressed it, that both parents would not be fools, as they conceived would be the case if two youths were allowed to mate. Other tribes limited mating to similar age groups. It was the limitation of marriage to certain age groups that first gave origin to ideas of incest. (In India there are even now no age restrictions on marriage.)

Under certain mores widowhood was greatly to be feared, widows being either killed or allowed to commit suicide on their husbands' graves, for they were supposed to go over into spiritland with their spouses. The surviving widow was almost invariably blamed for her husband's death. Some tribes burned

najmanje godinu dana, te tu živjeti i raditi kako bi se pokazao vrijednim žene koju je prosio.

Od žene se tražila sposobnost da obavi težak rad i rodi djecu. Ona je morala dokazati da je bila u stanju spretno obaviti određene poljoprivredne poslove. I žena je smatrana vrijednijom ako je već imala dijete; ono je bilo dokaz njezine plodnosti.

Činjenica da je prema starim običajima bilo sramota, ako ne i grijeh, ne biti u braku objašnjava zašto su ljudi sklapali brakove između djece; kako je svaka osoba morala biti u braku, ljudi su mislili. Ničim prije to bolje. O pored toga, vladalo je vjerovanje da bez bračnog statusa nije bilo moguće ući u svijet duhova, što je dalje vodilo sklapanju brakova između djece bilo prije rođenja (odmah nakon spolnog odnosa) ili neposredno po rođenju. Stari ljudi su vjerovali da su čak i mrtvi morali biti u braku. Najranije provodadžije su imale zadatak da sklope brakove između mrtvih. Roditelj mrtvog sina bi unajmio provodadžiju da sklopi brak s mrtvom kćeri druge obitelji.

Među kasnijim narodima, brakovi su obično sklapani u pubertetu, i ovaj je običaj postao sve češći kako je civilizacija više napredovala. U rano doba društvene evolucije, javile su se naročite celibatne grupe muškaraca i žena; osnivačima i pripadnicima ovih grupa uglavnom je nedostajao normalan spolni nagon.

Mnoga plemena su dozvoljavala spolni odnos između mlade i pripadnika vladajuće klase neposredno prije nego bi djevojka pripala svome mužu. Svaki bi joj muškarac dao poklon i tako je stvoren običaj davanja vjenčanih darova. Među nekim je grupama bilo normalno da djevojka zaradi svoj miraz koji se sastojao od darova primljenih za seksualni odnos s muškarcima koji bi je posjetili u izložbenoj dvorani.

Neka plemena su zahtijevala da mladići ožene udovice ili starije žene, nakon čije bi smrti smjeli oženiti mlade djevojke; ovo je, kako su to stari narodi znali reći, bilo garancija da roditelji oba supružnika neće ispasti budale, jer su mislili su da je bilo ludost dozvoliti da se uzme dvoje mladih ljudi. Druga su plemena dopuštala jedino odnose između supružnika približne dobi. Ovaj zakon koji je dozvoljavao brakove jedino između ljudi određene dobi, vodio je ideji o incestu. (U Indiji, čak i danas ne postoji zakon o dobi supružnika.)

U nekim kulturama, ljudi su se jako bojali udovica; ako ih ne bi ubili, dopustili bi im da počine samoubojstvo na grobovima svojih muževa, jer su im se tobože svakako trebale pridružiti u zemlji duhova. Udovice bi gotovo uvijek snosile krivicu za smrt svojih muževa. Neka su ih plemena znala žive spaliti na

them alive. If a widow continued to live, her life was one of continuous mourning and unbearable social restriction since remarriage was generally disapproved.

In olden days many practices now regarded as immoral were encouraged. Primitive wives not infrequently took great pride in their husbands' affairs with other women. Chastity in girls was a great hindrance to marriage; the bearing of a child before marriage greatly increased a girl's desirability as a wife since the man was sure of having a fertile companion.

Many primitive tribes sanctioned trial marriage until the woman became pregnant, when the regular marriage ceremony would be performed; among other groups the wedding was not celebrated until the first child was born. If a wife was barren, she had to be redeemed by her parents, and the marriage was annulled. The mores demanded that every pair have children.

These primitive trial marriages were entirely free from all semblance of license; they were simply sincere tests of fecundity. The contracting individuals married permanently just as soon as fertility was established. When modern couples marry with the thought of convenient divorce in the background of their minds if they are not wholly pleased with their married life, they are in reality entering upon a form of trial marriage and one that is far beneath the status of the honest adventures of their less civilized ancestors.

#### 4. MARRIAGE UNDER THE PROPERTY MORES

Marriage has always been closely linked with both property and religion. Property has been the stabilizer of marriage; religion, the moralizer.

Primitive marriage was an investment, an economic speculation; it was more a matter of business than an affair of flirtation. The ancients married for the advantage and welfare of the group; wherefore their marriages were planned and arranged by the group, their parents and elders. And that the property mores were effective in stabilizing the marriage institution is borne out by the fact that marriage was more permanent among the early tribes than it is among many modern peoples.

As civilization advanced and private property gained further recognition in the mores, stealing became the great crime. Adultery was recognized as a form of stealing, an infringement of the husband's property rights; it is not therefore specifically mentioned in the earlier codes and mores. Woman started out as the property of her father, who transferred his title to her husband, and all legalized sex relations grew out of these pre-existent property rights. The Old Testament deals with women as a form

lomači. Ako bi je društvo ostavilo na životu, udovica je neprestano morala tugovati i povinovati se masi društvenih zakona, jer joj uglavnom ne bi bilo dopušteno ponovo stupiti u brak.

U stara su vremena ljudi obično poticali radnje koje se danas smatraju nemoralnim. Primitivne žene su se često jako ponosile time što su njihovi muževi imali odnose s drugim ženama. Kao djevoja, djevojka se obično teško mogla udati; predbračno djeteto bi je učinilo mnogo poželjnijom, jer je bilo garancija plodnosti.

Mnoga primitivna plemena su odobravala probni brak sve dok žena ne bi ostala trudna, kad se mogla održati redovna vjenčana ceremonija; druge grupe su imale običaj održati vjenčanu ceremoniju jedino po rođenju prvog djeteta. Ako žena nije mogla imati djece, njeni bi je roditelji morali uzeti natrag, što je značilo poništenje braka. Društvena pravila su tražila da svaki par ima djecu.

Ovi primitivni probni brakovi nisu bili znak raspuštenosti, već jednostavno iskreni ispiti plodnosti. Istog časa kad bi plodnost postala očigledna, bio bi sklopljen brak. Kad se suvremeni bračni parovi vjenčaju potajno misleći kako će lako dobiti razvod ako nisu posve zadovoljni svojim bračnim životom, oni u stvari sklapaju probni brak koji je daleko niži od časnog probnog braka njihovih manje civiliziranih predaka.

#### 4. UTJECAJ IMOVINSKIH OBIČAJA NA BRAK

Brak je uvijek bio blisko vezan kako uz imovinu tako i uz religiju. Imovina je braku dala stabilnost; religija mu je pružila moralnost.

Primitivni brak je bio investicija, ekonomska pogodba; on je više bio stvar posla nego ljubavi. Stari ljudi su brakom nastojali ostvariti korist i dobrobit grupe; brakove je stoga sklapala grupa--roditelji i stariješine. I na djelotvornost imovinskih pravila pri stabilizaciji bračne institucije ukazuje činjenica da je brak bio postojaniji među ranim plemenima nego je to slučaj među mnogim suvremenim narodima.

Kako je civilizacija napredovala i kako su društvena pravila sve više priznavala imovinska prava, krađa je postala velikim zločinom. Preljub je smatran vrstom krađe, kršenjem imovinskih prava muža; on stoga nije ponaosob spomenut u ranijim društvenim zakonicima. Ljudi su vjerovali da je žena isprva bila imovina njezina oca, koji je zatim prenosio ova prava na muža i svi ozakonjeni spolni odnosi proizlaze iz ovih ranijih imovinskih prava. Stari Zavjet govori o ženama kao obliku imovine, dok Kuran uči da su žene

of property; the Koran teaches their inferiority. Man had the right to lend his wife to a friend or guest, and this custom still obtains among certain peoples.

Modern sex jealousy is not innate; it is a product of the evolving mores. Primitive man was not jealous of his wife; he was just guarding his property. The reason for holding the wife to stricter sex account than the husband was because her marital infidelity involved descent and inheritance. Very early in the march of civilization the illegitimate child fell into disrepute. At first only the woman was punished for adultery; later on, the mores also decreed the chastisement of her partner, and for long ages the offended husband or the protector father had the full right to kill the male trespasser. Modern peoples retain these mores, which allow so-called crimes of honor under the unwritten law.

Since the chastity taboo had its origin as a phase of the property mores, it applied at first to married women but not to unmarried girls. In later years, chastity was more demanded by the father than by the suitor; a virgin was a commercial asset to the father--she brought a higher price. As chastity came more into demand, it was the practice to pay the father a bride fee in recognition of the service of properly rearing a chaste bride for the husband-to-be. When once started, this idea of female chastity took such hold on the races that it became the practice literally to cage up girls, actually to imprison them for years, in order to assure their virginity. And so the more recent standards and virginity tests automatically gave origin to the professional prostitute classes; they were the rejected brides, those women who were found by the grooms' mothers not to be virgins.

## 5. ENDOGAMY AND EXOGAMY

Very early the savage observed that race mixture improved the quality of the offspring. It was not that inbreeding was always bad, but that outbreeding was always comparatively better; therefore the mores tended to crystallize in restriction of sex relations among near relatives. It was recognized that outbreeding greatly increased the selective opportunity for evolutionary variation and advancement. The outbred individuals were more versatile and had greater ability to survive in a hostile world; the inbreeders, together with their mores, gradually disappeared. This was all a slow development; the savage did not consciously reason about such problems. But the later and advancing peoples did, and they also made the observation that general weakness sometimes resulted from excessive inbreeding.

While the inbreeding of good stock sometimes resulted in the upbuilding of strong tribes, the spectacular cases of the bad results of the

manje vrijedne od muškaraca. Muškarac je imao pravo posuditi svoju ženu prijatelju ili gostu, što se još uvijek može susresti među određenim narodima.

Suvremena seksualna zavist nije usadena; ona je proizvod evoluirajućih društvenih pravila. Primitivni muškarac nije bio ljubomoran na svoju ženu; on je jednostavno štitio svoju imovinu. Pitanja potomstva i nasljeđa su razlog zašto se žena morala povinovati strožim seksualnim normama nego njezin muž. Vrlo rano u procesu civilizacijskog napretka, vanbračna djeca su došla na zao glas. Isprva je jedno žena kažnjavana za preljub; kasniji društveni zakoni su zahtijevali kaznu i za njenog ljubavnika i uvrijeđeni muž ili otac je dugo vremena imao puno pravo ubiti prekršitelja. Suvremeni narodi još uvijek poštuju ova društvena pravila--nepisani zakon dopušta takozvane zločine koji svete okaljanu čast.

Kako se tabu koji je nalagao ženinu čednost javio kao vid imovinskog zakona, on se isprva odnosio jedino na udate žene, ne na neudate djevojke. U kasnijim je godinama čednost više postala zahtijevom oca nego budućeg muža; djevice je bila očev komercijalni posjed--mogla se prodati po višoj cijeni. Kako je čednost sve više dobijala na vrijednosti, muž bi obično ocu platio određenu sumu kao nagradu zato što mu je pravilnim odgojem dao čednu djevojku. Po svom formiranju, ova se ideja o ženinoj čednosti toliko proširila među ljudskim rodom da su roditelji znali doslovno okovati djevojke--godinama ih držati u pritvoru--kako bi osigurali njihovu čednost. I tako su suvremenije norme i provjere nevinosti automatski vodile uspostavi cijele klase profesionalnih prostitutki--odbačenih nevjesti--žena za koje su majke njihovih budućih muževa ustvrdile da nisu djevice.

## 5. ENDOGAMIJA I EGZOGAMIJA

1. Divljaci su vrlo rano otkrili da se rasnim miješanjem popravlja kvaliteta potomstva. Ne da je endogamija uvijek bila loša, već je egzogamija obično bila bolja; tako su formirani društveni zakoni koji su zabranjivali spolne odnose među bliskim rođacima. Ljudi su primijetili kako egzogamija više pogoduje evolucijskom odabiru, kako pruža raznolikije i naprednije osobine. Pokazalo se da su egzogamna djeca bila svestranija i sposobnija da prežive u neprijateljski raspoloženom svijetu; tako su postupno iščezla endogamna djeca i zakoni koji su pogodovali endogamnim vezama. Ljudima je dugo trebalo da razviju ove spoznaje; divljak nije svjesno razmatrao takva pitanja. Ali kad su se napredujući narodi njima počeli ozbiljnije baviti, zaključili su da je veća srodnost među roditeljima znala uroditi slabijim potomstvom.

Dok je u dobroj lozi endogamija znala voditi unaprijeđenju snažnih plemena, čovjeka su tako snažno dojmili užasni slučajevi nasljedne endogamne

inbreeding of hereditary defectives more forcibly impressed the mind of man, with the result that the advancing mores increasingly formulated taboos against all marriages among near relatives.

Religion has long been an effective barrier against outmarriage; many religious teachings have proscribed marriage outside the faith. Woman has usually favored the practice of in-marriage; man, outmarriage. Property has always influenced marriage, and sometimes, in an effort to conserve property within a clan, mores have arisen compelling women to choose husbands within their fathers' tribes. Rulings of this sort led to a great multiplication of cousin marriages. In-mating was also practiced in an effort to preserve craft secrets; skilled workmen sought to keep the knowledge of their craft within the family.

Superior groups, when isolated, always reverted to consanguineous mating. The Nodites for over one hundred and fifty thousand years were one of the great in-marriage groups. The later-day in-marriage mores were tremendously influenced by the traditions of the violet race, in which, at first, matings were, perforce, between brother and sister. And brother and sister marriages were common in early Egypt, Syria, Mesopotamia, and throughout the lands once occupied by the Andites. The Egyptians long practiced brother and sister marriages in an effort to keep the royal blood pure, a custom which persisted even longer in Persia. Among the Mesopotamians, before the days of Abraham, cousin marriages were obligatory; cousins had prior marriage rights to cousins. Abraham himself married his half sister, but such unions were not allowed under the later mores of the Jews.

The first move away from brother and sister marriages came about under the plural-wife mores because the sister-wife would arrogantly dominate the other wife or wives. Some tribal mores forbade marriage to a dead brother's widow but required the living brother to beget children for his departed brother. There is no biologic instinct against any degree of in-marriage; such restrictions are wholly a matter of taboo.

Outmarriage finally dominated because it was favored by the man; to get a wife from the outside insured greater freedom from in-laws. Familiarity breeds contempt; so, as the element of individual choice began to dominate mating, it became the custom to choose partners from outside the tribe.

Many tribes finally forbade marriages within the clan; others limited mating to certain castes. The taboo against marriage with a woman of one's own totem gave impetus to the custom of stealing women from neighboring tribes. Later on, marriages were regulated more in accordance with territorial residence than with kinship. There were many steps in the

izobličenosti da su napredniji tabui sve češće zabranjivali svaku bračnu vezu među bliskim rođacima.

Religija je dugo vremena djelotvorno spriječavala egzogamiju; mnoga religiozna učenja zabranjuju brak s drugom vjerom. Z'ene su uglavnom podržavale endogamiju a muškarci egzogamiju. Imovinska pitanja su uvijek igrala bitnu ulogu pri sklapanju braka i u određenim slučajevima, nastojeći očuvati klanovsku imovinu, ljudi su stvorili pravila koja su zahtijevala udaju žena unutar plemena. Takvi su zakoni vodili značajnom povećanju broja brakova među rođacima. Endogamija je pored toga nastojanje da se očuvaju obrtničke tajne; obučeni obrtnici su nastojali očuvati svoje vještine unutar obitelji.

Ako bi se našle izolirane, nadmoćne grupe bi se uvijek vratile endogamnim brakovima. Više od stotinu i pedeset tisuća godina, Noditi su bili jedna od najvećih endogamnih grupa. Kasniji društveni zakoni koji su nalogali endogamiju proizlaze iz tradicija ljubičaste rase koja je isprva zahtijevala brakove između braće i sestara. I takvi su brakovi često sklapani u ranom Egiptu, Siriji, Mezopotamiji, te širom zemalja koje su naselili Anditi. Egipćani su dugo nalogali brakove između braće i sestara u nastojanju da očuvaju čistoću kraljevske linije i ovaj se običaj dugo zadržao u Perziji. Prije Abrahamovog doba, žitelji Mezopotamije su zahtijevali sklapanje brakova među rođacima; rođaci su imali bračno pravo na svoje rođake. Sam Abraham je oženio svoju polusestru, premda su u kasnijem razdoblju Z'idovi zabranjivali takve zajednice.

Prvi korak kojim se društvo udaljilo od brakova između braće i sestara nastupio je pod utjecajem društvenih pravila mnogoženstva, jer se sestra-žena počela arogantno odnositi prema drugoj ženi ili ženama. Neka plemena su zabranjivala brak s bratovom udovicom, premda su zahtijevala usvajanje bratove djece. Biološki instinkti ne spriječavaju endogamiju; takva ograničenja u cjelosti proizlaze iz tabua.

Egzogamija je naposljetku prevladala jer se više svidala muškarcima; ako bi uzeli ženu iz drugog plemena, oslobodili bi se utjecaja njezinih roditelja. Što bolje nekog znaš, manje ga poštuješ; kako je odabir supružnika sve više postajao individualnim pravom, ljudi su sve više počeli tražiti supružnike u drugim plemenima.

Mnoga plemena su konačno zabranila brakove unutar klana; druga su ograničila bračne veze na određene kaste. Nakon što je tabu zabranio brak sa ženama koje su pripadale istom totemu, ljudi su počeli otimati žene iz susjednih plemena. Kasnije su brakovi sklapani više u skladu s teritorijalnom nego u skladu s krvnom bliskošću. Endogamija je prošla kroz više faza

evolution of in-marriage into the modern practice of outmarriage. Even after the taboo rested upon in-marriages for the common people, chiefs and kings were permitted to marry those of close kin in order to keep the royal blood concentrated and pure. The mores have usually permitted sovereign rulers certain licenses in sex matters.

The presence of the later Andite peoples had much to do with increasing the desire of the Sangik races to mate outside their own tribes. But it was not possible for out-mating to become prevalent until neighboring groups had learned to live together in relative peace.

Outmarriage itself was a peace promoter; marriages between the tribes lessened hostilities. Outmarriage led to tribal co-ordination and to military alliances; it became dominant because it provided increased strength; it was a nation builder. Outmarriage was also greatly favored by increasing trade contacts; adventure and exploration contributed to the extension of the mating bounds and greatly facilitated the cross-fertilization of racial cultures.

The otherwise inexplicable inconsistencies of the racial marriage mores are largely due to this outmarriage custom with its accompanying wife stealing and buying from foreign tribes, all of which resulted in a compounding of the separate tribal mores. That these taboos respecting in-marriage were sociologic, not biologic, is well illustrated by the taboos on kinship marriages, which embraced many degrees of in-law relationships, cases representing no blood relation whatsoever.

## 6. RACIAL MIXTURES

There are no pure races in the world today. The early and original evolutionary peoples of color have only two representative races persisting in the world, the yellow man and the black man; and even these two races are much admixed with the extinct colored peoples. While the so-called white race is predominantly descended from the ancient blue man, it is admixed more or less with all other races much as is the red man of the Americas.

Of the six colored Sangik races, three were primary and three were secondary. Though the primary races--blue, red, and yellow--were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.

Present-day prejudice against "half-castes," "hybrids," and "mongrels" arises because modern racial crossbreeding is, for the greater part, between

evolucije prije nego što se razvila u suvremeni običaj egzogamije. Čak i nakon što je tabu zabranio endogamiju među pučanstvom, stariješine i kraljevi su mogli sklopiti brak sa svojim rođakama kako bi očuvali čistoću kraljevske krvi. Društvena pravila su obično pružala veću slobodu u pogledu seksualnih prava vladarima nego drugim ljudima.

Prisutnost kasnijih anditskih naroda značajno je uvećala voljnost sangičkih rasa da sklope brakove s pripadnicima drugih plemena. Međutim, egzogamija se nije mogla značajnije proširiti sve dok susjedne grupe nisu naučile zajednički živjeti u relativnom miru.

Sama po sebi, egzogamija je pogodovala miru; međuplemenski brakovi su umanjivali neprijateljstvo. Egzogamija je vodila plemenskoj koordinaciji i sklapanju vojnih saveza; prevladala je zbog toga što je jačala snagu; ona je gradila nacije. Pored toga, egzogamija je pogodovala trgovinsko-poslovnim kontaktima; pustolovni i istraživački duh je pogodio proširenju bračnih granica te je značajno doprinjeo unakrsnom miješanju rasnih kultura.

Teško shvatljive nedosljednosti društvenih pravila koja uređuju rasne brakove proizlaze iz miješanja egzogamije s običajima otmice i kupovine žena iz susjednih plemena, što je urodilo zbrkanim spojem zasebnih plemenskih pravila. Ovi su endogamni tabui imali društvenu a ne biološku narav, na što ukazuju tabui koji zabranjuju brakove među rođacima, uključujući i brojne odnose među rođacima žene i muža koje ne veže krvno srodstvo.

## 6. MJEŠANJE RASA

Na svijetu više ne postoje čiste rase. Rani i izvorni evolucijski obojeni narodi postoje jedino u dvjema suvremenim svjetskim rasama--žutoj i crnoj, dok su čak i one uveliko izmiješane s izumrlim obojenim rasama. Dok takozvana bijela rasa uglavnom vuče porijeklo od prastare plave rase, ona je više-manje izmiješana sa svim drugim rasama, upravo kao što je to slučaj s američkom crvenom rasom.

Od šest obojenih sangičkih rasa, tri su bile primarne a tri sekundarne. Premda su primarne rase--plava, crvena i žuta--po mnogo čemu bile nadmoćne u usporedbi sa sekundarnim rasama, ne zaboravite da su ove sekundarne rase imale brojne poželjne osobine; primarni narodi bi se značajno unaprijedili križanjem s boljim lozama sekundarnih rasa.

Suvremena netrpeljivost prema "polutanima," "hibridima" i "mješancima" proizlazi iz činjenice da su u suvremenom rasnom križanju najvećim dijelom

the grossly inferior strains of the races concerned. You also get unsatisfactory offspring when the degenerate strains of the same race intermarry.

If the present-day races of Urantia could be freed from the curse of their lowest strata of deteriorated, antisocial, feeble-minded, and outcast specimens, there would be little objection to a limited race amalgamation. And if such racial mixtures could take place between the highest types of the several races, still less objection could be offered.

Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase creative potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India.

Race blending greatly contributes to the sudden appearance of new characteristics, and if such hybridization is the union of superior strains, then these new characteristics will also be superior traits.

As long as present-day races are so overloaded with inferior and degenerate strains, race intermingling on a large scale would be most detrimental, but most of the objections to such experiments rest on social and cultural prejudices rather than on biological considerations. Even among inferior stocks, hybrids often are an improvement on their ancestors. Hybridization makes for species improvement because of the role of the dominant genes. Racial intermixture increases the likelihood of a larger number of the desirable dominants being present in the hybrid.

For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years. The danger of gross disharmonies as a result of crossbreeding of human stocks has been greatly exaggerated. The chief troubles of "half-breeds" are due to social prejudices.

The Pitcairn experiment of blending the white and Polynesian races turned out fairly well because the white men and the Polynesian women were of fairly good racial strains. Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics. These three peoples belong to the primary Sangik races. Mixtures of the white and black races are not so desirable in their immediate results, neither are such mulatto offspring so objectionable as social and racial

učestvovala vrlo nazadne rasne loze. Jednako nepoželjni rezultati nastaju križanjem degeneričnih loza jedne te iste rase.

Ako bi se suvremene rase Urantije oslobodile tereta najnižih slojeva svojih izobličenih, protudruštvenih, slaboumnih i društveno izopačenih članova, teško da bi bilo prigovora rasnom miješanju. I ako bi takvo rasno miješanje nastupilo među najvišim lozama većeg broja rasa, bilo bi još manje zamjerki.

Križanjem nadmoćih i međusobno različitih vrsta nastaju nove i snažnije loze. I ovo je istina kako u slučaju biljaka i životinja, tako i u slučaju ljudskog roda. Križanje uvećava snagu i umanjuje neplodnost. Rasno miješanje prosječnih i nadmoćnih slojeva različitih naroda uveliko uvećava stvaralački potencijal, na što ukazuje primjer suvremenog pučanstva Sjedinjenih Američkih Država. Kad u takve brakove ulaze niži ili nazadniji slojevi, umanjuje se stvaralački potencijal, što pokazuje primjer suvremenih naroda južne Indije.

Rasno miješanje značajno pogoduje iznenadnoj pojavi novih svojstava i ako u takvom križanju učestvuju nadmoćnije loze, ova će nova svojstva biti jednako nadmoćna.

No sve dok suvremene rase pate pod teškim teretom nazadnih i degeneričnih loza, opće rasno miješanje bi imalo vrlo štetne posljedice, premda su primjedbe protiv takvih eksperimenata najvećim dijelom utemeljene na društvenim i kulturnim predrasudama, a ne biološkim činjenicama. Čak i među nazadnim lozama, križanci su često napredniji od svojih roditelja. Križanje pogoduje rasnom unaprijeđenju zbog uloge dominantnih gena. Rasno miješanje uvećava vjerojatnost da će križano potomstvo imati veći broj poželjnih dominantnih gena.

Tijekom posljednjih stotinu godina, na Urantiji se odigralo više rasnog miješanja nego je to bio slučaj kroz više tisuća godina. Ljudi uglavnom preuveličavaju opasnosti koje prijete od križanja ljudskih loza. Osnovni problemi "križanaca" počivaju na društvenim predrasudama.

Pitkerinski eksperiment koji je izmiješao bijelu i polinezijsku rasu ispio je prilično dobro zbog toga što su bijeli muškarci i polinezijske žene pripadali prilično dobrim rasnim lozama. Miješanjem najviših vrsta bijele, crvene i žute rase smjesta bi nastala mnoga nova i biološki djelotvorna svojstva. Ova tri naroda pripadaju primarnim sangiškim rasama. Neposredni rezultati miješanja bijele i crne rase ne daju tako dobre rezultate, premda takvi mulati nisu ni toliko nepoželjni koliko ih takvima nastoje predstaviti društvene i rasne predrasude. Takvi crno-bijeli križanci imaju odlična

prejudice would seek to make them appear. Physically, such white-black hybrids are excellent specimens of humanity, notwithstanding their slight inferiority in some other respects.

When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former. And on a small scale--extending over long periods of time--there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups. Biologically considered, the secondary Sangiks were in some respects superior to the primary races.

After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding.

[Presented by the Chief of Seraphim stationed on Urantia.]

fizička svojstva, premda su neznatno nazadniji po nekim drugim pogledima.

Miješanjem primarnih i sekundarnih sangiških rasa, ove se druge značajano unaprijeđuju na štetu prvih. No ako ovakvo miješanje ima mali raspon i dug vijek trajanja--ne može se ozbiljno zamjeriti takvom žrtvovanju primarnih u korist sekundarnih rasa. S biološkog stanovišta, sekundarne sangijske rase su u određenim pogledima bile nadmoćnije od primarnih.

Naposljetku, stvarna opasnost koja prijeti ljudskom rodu počiva u nesmetanoj reprodukciji inferiornih i degeneričnih loza određenih civiliziranih naroda, a ne u tobožnjoj opasnosti od njihovog rasnog križanja.

[Predstavio Stariješina Serafima koji se nalazi na Urantiji.]