

CONTENTS



INTRODUCTION	v
AUTHOR'S FOREWORD	1
AUTHOR'S INTRODUCTION	3
I. A brief definition of collective representations. The object of this book. Its bearing upon the work of sociologists and upon present-day psy- chology.	3
II. Earlier theories. Comte and his teaching with re- gard to the higher mental functions. The mind of the primitive, from the point of view of ethnog- raphy, anthropology, and that of the English school in particular.	5
III. A postulate granted by all: the human mind is at all times and everywhere true to type. The "ani- mism" of Tylor and Frazer and their school im- plies acceptance of this postulate.	7
IV. A critical examination of the methods of this school. Examples drawn from Frazer's work. 1. It leads to probabilities merely. 2. It disregards the social nature of the phenomena to be explained. The influence of this school upon associationistic psychology, and Herbert Spencer's philosophy of evolution.	10
V. Types of mentality differ among themselves as do social types. The paucity of documentary evi- dence, either contemporaneous or earlier, in de- termining these differences. To what extent, and by what methods, can this deficiency be made good?	17

PART I

CHAPTER ONE

COLLECTIVE REPRESENTATIONS IN PRIMITIVES' PERCEPTIONS AND THE MYSTICAL CHARACTER OF SUCH	22
I. Emotional and motor elements inherent in the collective representations of primitives. Mystic properties attributed to animals, plants, part of the human body, inanimate objects, the soil, the shape of manufactured articles. The persistence of this form and the danger of making any change in it whatever. Primitives do not perceive things as we do. Our traditional problems have to be reversed.	22
II. Predominance of mystic elements in primitives' perceptions; their ideas of images and portraits, names, shadows, dreams.	32
III. Perceptions peculiar to certain privileged persons.	47
IV. The primitive's impermeability to experience. The reality he perceives at once natural and supernatural. The omnipresence of spirits.	49

CHAPTER TWO

THE LAW OF PARTICIPATION	54
I. The difficulty of reconstructing the connections uniting the collective representations of primitives. Examples of connections which are foreign to our thought, and cannot be explained either by a simple association of ideas, or by a childish application of the principle of causality.	54
II. The law of participation. An approximate statement of this law. Primitive thinking is both mystic and prelogical, as proved by the collective representations respecting souls. Tylor's animism; his theory examined. The concept of "soul" a comparatively recent one.	61
III. The law of participation determines the social group's idea of itself and the human and animal groups around it. It is implied in the <i>intichiuma</i> ceremonies of the Aruntas, in their idea of mythical beings in the shape of animals, and in	74

general in their group idea of the relations between human beings and animals.

- IV. This law is implied in the primitive conception of the influences which persons and things exert upon each other (by contact, transference, contamination, sympathy, possession, etc.). The representation of personified spirits does not appear to be a primitive one. 81

CHAPTER THREE

- THE FUNCTIONING OF PRELOGICAL MENTALITY . . . 88
- I. Logical and prelogical elements co-existent in prelogical mentality. Such a mentality is essentially synthetic. 88
- II. How memory functions in prelogical mentality; its development. The sense of locality, and of direction. 92
- III. Abstraction, and the concepts peculiar to prelogical mentality. 98
- IV. Generalization peculiar to prelogical mentality. 103
- V. Primitive classification. The concepts of *mana*, *wakan*, *orenda*, etc., and other collective representations of a similar nature involve the law of participation. 109

PART II

CHAPTER FOUR

- THE MENTALITY OF PRIMITIVES IN RELATION TO THE LANGUAGES THEY SPEAK 118
- I. Number in the language of primitive peoples: the dual, trial, and plural. 119
- II. These languages strive to express the detailed form, position, and movements of persons and things. 124
- III. An example taken from the language of Klamath Indians. The immense number of suffixes and prefixes, and their uses. 130
- IV. The custom of talking by gesture common in many undeveloped races. The similarity of sign language and vocal language. The *Lautbilder*. 136

- V. The wealth or poverty of the vocabulary of primitive languages corresponds with the primitives' methods of abstraction and generalization. 145
- VI. The mystic power of words. Languages peculiar to special circumstances or certain classes of people. Sacred languages. 152

CHAPTER FIVE

- PRELOGICAL MENTALITY IN RELATION TO NUMERATION . 158
 - I. Methods by which prelogical mentality supplements any deficiency in numerals when it does not count beyond two or three. 158
 - II. Number not at first distinct from the objects enumerated. Sometimes the number-series varies with the class of objects to be counted. "Classifiers." The same word may indicate several numbers in succession. 169
 - III. There is no basis upon which primitives establish their numerical system, nor is there a natural one. The numerical system depends upon the collective representations of the social group, and the participations which these representations involve. 177
 - IV. The mystic power inherent in numbers. Critical examination of Usener's theory. The mystic value of the numbers four, five, six, etc. Mystic numbers in the Vedic texts. Reply to an objection. 180

PART III

CHAPTER SIX

- INSTITUTIONS IN WHICH COLLECTIVE REPRESENTATIONS GOVERNED BY THE LAW OF PARTICIPATION ARE INVOLVED (I) 199
- I. Hunting. Mystic influences exercised upon the quarry (such as dances, fasts, incantations, etc.) in order to summon it, to paralyse or blind it. Mystic influences exerted upon the hunter, and prohibitions imposed upon him and his. Ceremonies calculated to appease the spirit of the slaughtered game. 200

II. Fishing. Mystic influences, similar to the above, exercised to ensure the presence of fish and to cause it to enter the nets. Mystic arts practised upon the fisherman, and prohibitions upon him and his. Rites of expiation and propitiation after fishing.	210
III. Similar rites applied to warfare.	215
IV. Rites the object of which is to secure regularity in the natural order of phenomena. The Aruntas' <i>intichiuma</i> ceremonies. The mystic relation of the totemistic group to its totem.	216
V. The couvade. Participation between child and parents. Customs pertaining to pregnancy, parturition, and early infancy. Persistence of participation, even at the time of initiation.	227

CHAPTER SEVEN

INSTITUTIONS IN WHICH COLLECTIVE REPRESENTATIONS GOVERNED BY THE LAW OF PARTICIPATION ARE INVOLVED (II)	233
I. Illness always produced by the influence of spirits in various forms. Diagnosis concerned with the discovery of the spirit involved. Treatment essentially mystic, spirit acting on spirit. Cherokee prescriptions. Classification of diseases.	233
II. Death never "natural." The double significance of the term. Practices of divination to discover the power responsible for the death, and where it is to be sought for. <i>Juxta hoc, ergo propter hoc</i> .	245
III. Divination, a means of discovering latent or hidden participation. The divinatory significance of games. Sympathetic magic.	256

CHAPTER EIGHT

INSTITUTIONS IN WHICH COLLECTIVE REPRESENTATIONS GOVERNED BY THE LAW OF PARTICIPATION ARE INVOLVED (III)	269
I. The dead continue to live. Contradiction of ideas which this continued existence involves. The several stages of dying.	269

- II.** Practices immediately following a death. Premature burials. The condition of the dead between his decease and the funeral obsequies. The sentiments a dead man inspires. 276
- III.** The ceremony which ends the period of mourning completes the death. The obligations which cease when this ceremony has taken place. The dead whose bodies do not decay are peculiarly maleficent ghosts. 284
- IV.** The destruction of the deceased's personal effects. The sense in which they continue to belong to him. Property a mystic participation. The condition of the widow. 289
- V.** Birth a reincarnation. Like death, it is going on at different times. Mystic idea of conception. White men are reincarnations of natives. Infanticide, and its significance to prelogical mentality. The naming of the child. 303
- VI.** The child previous to initiation not yet participating in the life of the social group. The mystic meaning of the rites of initiation. Apparent death and re-birth. 313
- VII.** Initiation of medicine-men, wizards, shamans, etc., and members of secret societies. Mystic meaning of the rites to which they are subjected. 319

PART IV

CHAPTER NINE

- THE TRANSITION TO THE HIGHER MENTAL TYPES . . .** 323
- I.** In communities of the lowest type, participations are felt rather than perceived. The paucity of myths in most of such communities. 324
- II.** Among more advanced peoples, participations tend towards representation. Development of myths and symbols. The individualization of spirits. 327
- III.** Myths and their mystic significance. The participations they express. How the interpretation is to be sought for. 330

IV. General conditions of the retreat from prelogical mentality and the progress towards logical thought. How the impermeability to experience is lessened as soon as its logical absurdity comes to be felt. The development of conceptual thought.	335
V. Logical thought cannot pretend to supplant prelogical mentality entirely. They are co-existent in the apparent unity of the thinking subject. Postulates and prejudices which till now have hindered the clear perception of their relations, and the comprehension of their conflicts.	340
INDEX	349