

RACE PSYCHOLOGY.

At the Back of the Black Man's Mind. R. E. DENNETT. London, 1906.

The writer believes, after a careful study of the Kongo region, that the native mind, in both political and religious spheres, has developed much more profound conceptions than has been supposed. Older than the fetishism (*Ndongoisism*) usually observed by travellers, and by them imagined to be the sole religion of Africa, exists a much deeper religion and philosophy (*Nkicisim*) which bears about the same relation to fetishism that Buddhist philosophy does to popular Buddhism.

The Bavili mind seems to have thought in a dialectic — shall we call it? — of four terms and six categories. The four terms, or divisions, are abstract cause, male and female causes, and effect. Thus the name for God is *Nzambi*, which means literally, 'the personal essence of the fours.' God thus consists of four parts: "(1) God the abstract idea, the cause, (2 and 3) *Nzambi Mpungu*, God Almighty, the father God who dwells in the heavens and is the guardian of the fire, *Nzambici*, God the essence, the God on earth, the great princess, the mother of all the animals, the one who promises her daughter to the animal who shall bring her the fire from heaven, (4) *Kici*, the mysterious inherent quality in things that causes the Bavili to fear and respect" (p. 167). This dialectic of cause and effect becomes still more complicated into an elaborate formula (p. 167). There are six sacred symbols associated with god (*Nzambi*) on the one hand, and the king (*Maluango*) on the other, viz., sacred groves, lands and rivers, trees, animals, omens, the seasons. Corresponding to these symbols, the king has six titles, and performs six distinct functions of government, assisted by six distinct kinds of subordinates.

Particularly in the study of the groves and the seasons, but to some extent also in the other symbols, the genetic movement in four terms is distinguishable, and all are thought in association with six categories — water, earth, fire, procreation and motion, fruitfulness, life.

The Bavili also have a considerable body of law, covering especially the family, property, contracts, criminal law, and judicial procedure (palavers). They had a judicial system, with the king (*Maluango*) as the court of final appeal.

The advanced philosophical conceptions described were not of course obtained from direct conversation with any of the natives now living, but are the result of a careful investigation of the institutions, traditions, customs, and practices of the people. The justification for

the interpretation rests upon the hypothesis that the present Kongo tribes have degenerated from an era of much higher intelligence and reflection. Some evidence for this view is given, and similar data were derived from an observation of the Bini tribes, with which the writer also sojourned for a considerable time.

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RHYTHM.

Der Rhythmus der römischen Kunstprosa und seine psychologischen Grundlagen. TH. ZIELINSKI. Archiv für die gesamte Psychologie, 1906, VII., 125-142.

The author of this paper has investigated the rhythm forms found at the ends of the periods in Cicero's orations. The total form in question is divided by him into two parts, the base and the cadence, separated by a cesura. The base is usually a cretic (— ∪ —); the cadence consists of either a single trochee, or one and a half, or two whole trochees. If the cadence consists of more than a single trochee, the cretic of the base may be replaced by a molossus (— — —). These five forms may be graphically represented together thus:

— ∪ — ∴ — ∪, —, ∪

The author calls these five forms the *preferred* forms. If any of the long syllables are dissolved into two short ones, we have a *tolerated* form. There are 18 tolerated as compared with 5 preferred forms. All others he calls the *forbidden* forms. These terms are justified by the frequency of the forms of rhythm. The author finds that among 17,902 period endings 60.3 per cent. have the preferred, 26.5 per cent. the tolerated, 13.2 per cent. the forbidden form. Taking into account that the number of divers tolerated forms is 18, that of preferred forms only 5, one may say that each preferred form has, on the average, 12 per cent. representatives, each tolerated form only 1.5 per cent. In order to make sure that this numerical relation is the result of a psychological law, the author has divided the orations into ten chronological groups. In the first of these groups the percentages of preferred and tolerated forms are respectively 52.5 and 27.9; *i. e.*, Cicero's preference of the five preferred forms was then, in his youth, not quite so strong. But in the third group of orations the percentages have already changed to 61.2 and 26.6, which thence remain practically constant. The author points out that Cicero, judging from his own remarks concerning oratory and its rules, was