

## OF MYTHS AND MEN

## Symbols of Transformation

An Analysis of the Prelude to a Case of Schizophrenia. By C. G. Jung. (Collected Works of C. G. Jung, Vol. 5.) Pp. xxix+567+64 plates. (London: Routledge and Kegan Paul, Ltd., 1956.) 35s. net.

THIS book shows the vast erudition and industry which characterize all Jung's work. It is the description of what he feels to be the significance of some fantasies of an American woman, Miss Frank Miller. Using these as a framework, he describes various symbolizations and transformations of the libido. These include those of the hero, symbols of the mother and rebirth, the battle for deliverance from the mother, the dual mother and sacrifice.

In spite of Jung's industry and knowledge, his work creates dissatisfaction in the mind of anyone who has been educated scientifically. His symbols slide one into the other with such ease that one feels that anything can mean anything.

Freud discovered the meaning of dreams by taking a patient's dream and dissecting it into fragments. He then persuaded the dreamer to develop a state of free-association on each fragment and so discovered its real significance. By assembling the meaning of the parts he was able to come to that of the whole. The resemblance of dreams to myths revealed that they had deeper meanings also. The myth was a sort of fantasy which appealed to all men and was handed down from one to another. There is a satisfying logical progression from step to step, from the known to the unknown, in this method. However, Jung reverses it. He takes a dream and applies myths to it, thus claiming to discover its purport. But it is not easy to see what he reveals and what is the value of the revelation. Not all myths mean the same thing even when they are similar, nor does everyone accept the same connotation for any given dream.

To test Jung's method, let us suppose that a girl has a dream of virgin conception or virgin birth. What does it mean? Sir James Frazer, folk-lorist and social anthropologist, says in "The Golden Bough" that this stems from the time when man did not realize the connexion between sexual intercourse and pregnancy. The Freudian school believes that this connexion was unacceptable until man had overcome certain resistances which were caused by reluctance to realize the sexuality of the parents. So by Jung's method we might conclude that this girl-dreamer was unwilling to accept the fact that babies are born through sexual intercourse. But what does Jung, himself, say on this subject? On p. 323 of the book under review he states: "The idea of supernatural conception can, of course, be taken as a metaphysical fact, but psychologically it tells us that a content of the unconscious ('child') has come into existence without the natural help of a human father (i.e. consciousness). It tells us, on the contrary, that some god has begotten the son and further that the son is identical with the father, which in psychological language means that a central archetype, the God-image, has renewed itself ('been reborn') and become 'incarnate' in a way perceptible to consciousness. The 'mother' corresponds to the 'virgin anima', who is not turned towards the outer world and is therefore not corrupted by it. She is turned rather towards the 'inner sun', the archetype of transcendent wholeness—the self".

It is not surprising after a passage like this that Glover, in his book "Freud or Jung", complains that Jung's writing is unclear and difficult to comprehend. Moreover, what light does this throw on the dream of virgin birth? It is indeed difficult to say.

However, it would be unfair to throw this book aside as worthless because some of the writing is obscure. For those who are adherents of Jung or wish to understand his philosophy it will be well worth reading. It is provided with excellent illustrations, and the production is good.

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## THE GREEKS HAD A WORD FOR IT

## Language as Choice and Chance

By Dr. G. Herdan. Pp. xv+356. (Groningen: P. Noordhoff, N.V., 1956.) 8 dollars.

DURING the past decade, the reviewer has been concerned with attempts to realize practically the mechanical translation of one language into another. At every point in the progress of this work obstruction and frustration have been caused by the lack of any central source of statistical information about language, and by the general lack of precision attendant upon past linguistic studies. The arrival of the present book was thus greeted by feelings of pleasurable anticipation which were encouraged by the large number of tables revealed by a preliminary leafing through of the text.

According to the dust jacket, and the author's preface, the aims of the book are twofold: to provide a systematic exposition of the quantitative structure of language, and to supply a text-book of statistical method for the linguistic seminary. The book consists of nineteen chapters distributed between an introduction and five main sections, on stylometrics, statistical linguistics, information theory, linguistic duality, and statistics for the language seminary, respectively.

It must be said at once that the only section in which the book really succeeds is the last, and even here it is probable that the level of mathematical attainment presupposed will be beyond that possessed by the average linguist. Nevertheless, in this part of the book, there is a very comprehensive summary of the main results of statistics in the fields of description, inference, multiple classification and correlation.

The remainder of the work is, frankly, disappointing. A closer inspection of the mass of numerical data shows that it is directed towards the justification of certain theories of the author which are well enough summarized by the title. The numbers thus appear as entities for the exercise of statistical formulae and little reference is made, either in table captions or in the text, to their linguistic context and implications. Examples of this, which are particularly irritating, occur on p. 194, where Table 67 is quite incomprehensible, and on pp. 255-262, which contain a list of Chinese derivative ideograms. The latter is completely spoiled because the ideograms are represented by numbers and no mention is made of their meanings. Again, no account is given of the Estoup-Zipf law although it is implicit in Fig. 1 on p. 16. It may be that structural linguists, for whom the book is presumably intended,