

the fifteenth Olympics (720 B. C.) dropped his loincloth in order to run faster, the practice of performing nude (*gymnos*) became commonplace, though Sweet does adduce evidence to indicate that the word *gymnos* cannot always simply be translated as «naked». At any rate, the discovery that «travelling light» increased the athlete's flexibility and ability to win was to have a major impact on Greek athletics.

In the case of women's participation in Greek athletics, Sweet points out that the evidence is not extensive and that some of what we have is not firm. Some evidence suggests that in some places and at some times women competed in some forms of athletics, but generally Greek women lived under severely restricted conditions and in Athens, for example, were even segregated.

Sport and Recreation in Ancient Greece does provide us with insights into one side of ancient Greek life that underlines the physical orientation of the Greek male, but Waldo Sweet hopes that it will do more than this, that it will, in fact, lead to a healthy skepticism about the accepted «facts» and that his book will «furnish more understanding of an amazing people, the ancient Greeks» (p. ix). The ultimate aim is to increase our ability to evaluate different points of view, both in the study of ancient Greek sport and recreation in our own daily lives. In this Waldo Sweet succeeds preeminently.

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Robert Eisner, **The Road to Daulis: Psychoanalysis, Psychology, and Classical Mythology**. Syracuse, New York: Syracuse University Press, 1987. Pp. xi+301. Cloth. \$ 32.50.

Classical myth, rooted in the ancient Greek past, continues to provide the contemporary investigator with a challenging opportunity to explore the inner recesses of the human mind and the outward manifestations of human behavior. Eighty years ago the Viennese physician Sigmund Freud created psychoanalysis, using classical myths to bolster his psychoanalytic principles and offering these myths as additional evidence in support of his views. In his *The Psychopathology of Everyday Life*, Freud proclaimed that much of the mythological view of the world «is nothing but psychology projected into the external world». Eisner goes on to elaborate that «Myth, in its most general sense, is merely memory distorted by narration; mythology, a form of communal solipsism» (p. 25). Eisner cites Clyde Kluckhohn's observation that «All psychoanalytic interpretation relies on the allegorical proposition that the language of the text is symbolic: myth, in this case, is essentially a social fantasy reflective of repressed impulses», even though psychoanalysts have managed to muddle the notion of text and a proper interpretation of the original meaning of the myth. For the French psychosociologist Claude Lévi-Strauss, whose structuralist approach to myth has been described as algebraic, myth is defined, «as consisting of all its versions; to put it otherwise, a myth remains the same as long as it is felt as such» (p. 47), while the Swiss Carl Jung, Freud's student and successor, sees myth as «the primordial language natural to... psychic processes, and no intellectual formulation comes anywhere *near* the richness and expressiveness of mythical imagery. Such processes deal with primordial images, and these are best and most succinctly reproduced by figurative speech» (p. 181).

Most closely associated with Jung are his theory of archetypes and the *animus* (masculine principle) and *anima* (feminine principle). Perhaps the most comprehensive and most general definition cited or used by Eisner is presumably his own statement that «Myth constitutes a communal language, available, illuminating, comforting, exalting (*sic*)» (p. 247).

The Road to Daulis is an extremely fascinating book, despite the stringent demands it occasionally makes on the reader. It is presumably the first full length study of the uses and abuses of classical mythology in psychoanalysis and psychology. There is detailed discussion of Oedipus, the Sphinx, Electra, Daimon, Dionysus, Apollo, the Great Mothers, Eros and Psyche, and heroes (including Heracles, Jason, Theseus, and Odysseus). The author, who holds a Ph. D. from Stanford University, where he was a Woodrow Wilson Fellow, teaches Classics at San Diego State University, and has published in a number of classical journals. He does not have a special position that he is advocating, nor does he employ a particular theoretical approach, but he has a very keen critical eye and is informed by very wide reading in the psychoanalytical literature, the classical originals, and contemporary classical scholarship. *The Road to Daulis* (Daulis is in Phocis and important for Oedipus' direction at the crossroads between Delphi and Thebes) can appeal to every class of literate reader because it is concerned with fundamental human problems. Eisner is concerned with the question of the therapeutic value and philosophic significance of the myths for post-Freudian man (and these myths are fundamentally Greek myths). His aim is to «examine the use by psychoanalysis of some classical figures, the validity of the correspondence alleged between the myths and the elements of psychology, the presuppositions and methods used to arrive at those correspondences» but he clearly has not tried to explain every aspect of myth that occurs in the psychoanalytic literature, and he disavows the taking of any dogmatic position.

The Road to Daulis is rich in information, rich in observations about that information, and even richer in provoking probing questions about the Greek myths themselves and why they persist in being so important to us right down to the present. Freud's adoption of the Oedipus story and his misreading and misinterpretation of it left significant problems for his successors, and though Freud is not in favor today, the problems he was attempting to deal with remain: father-son, mother-son, father-daughter, mother-daughter relations. The fascinating and still much probed question of Greek social behavior (now especially sexual behavior and its political implications); how that behavior expressed itself in Greek social institutions; how the fears, frustrations, and even neuroses of Greek males are represented through Greek myths (Eisner points out, like others, how many of the Greek mythological monsters are female and psychologists and others have been quick to seize upon this to demonstrate an inherent fear of females by Greek males); how patriarchy has its roots in psychosocial relations with the resulting subordination of the female in Greek society; how even the hero acts out his heroic deeds to satisfy a return to mother's approval. Jean-Pierre Vernant in *Myth and Society in Ancient Greece* summarized much of the significance of Greek myth by saying that «Myth in its original form provided answers without even formulating the problems. When tragedy takes over the mythical traditions, it used them to pose problems to which there are no answers» (p. 194).

What it fundamentally comes down to, very simplistically put, is the relation of men to women and women to men, and this has everything to do with the notions of family, work, society, life. What Freud and other psychoanalysts saw in Greek

myths was that they had captured something fundamental about human relations and their expression. Thomas Mann, in his essay on Freud, perhaps put it best when he said: «Life, then —at any rate, significant life— was in ancient times the reconstitution of the myth in flesh and blood; it referred to and appealed to the myth; only through it, through reference to the past, could it approve itself as genuine and significant. The myth is a legitimation of life; only through it and in it does life find self-awareness, sanction, consecration» (p. 186). It is interesting that it is in Greek mythology —not in Near Eastern or other mythologies— that we can identify fundamentally human problems. *The Road to Daulis* shows us the way to a clearer understanding of their mythical expression and psychological and psycho-analytic application.

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Education and Greek Americans: Process and Prospects. Edited by Spyros D. Orfanos, Harry J. Psomiades, and John Spiridakis. New York: Pella Publishing Company, Inc., 1987. Pp. 216. Paperbound \$ 12.00. Hardcover \$ 25.00.

Education and Greek Americans was published for the Center for Byzantine and Modern Greek Studies at Queens College of the City University of New York and is the fifth in a series of monographs whose purpose «is to promote and disseminate scholarly works on the history, institutions, and the culture of the Greek people». *Education and Greek Americans* contains eleven chapters or essays, ten of which constitute the two main parts of the book: «Social and Public Policy Issues» and «Educational and Psychological Issues». The fourteen contributors include linguists, philologists, psychologists, a political scientist, health, family, and bilingualism educators. The articles range from the analytical to statistical, from the informative to mundane. The natural presence of so many behavioral (social) scientists with their basic love for questionnaires, surveys, and data samples dominates many of the presentations but also raises questions because practically all of the hard data is based on Metropolitan New York experience. The «education» referred to is limited to elementary and secondary school levels; higher education is not dealt with. Perhaps another volume will be dedicated to this vital area.

The editors of *Education and Greek Americans* felt that there were at least three reasons for bringing out this volume: (1) during the last five years education has been subjected to rigorous review; (2) educational issues confronting the Greek American community have not been addressed in a systematic or scientific way; and (3) Greek American studies need to move from general analytical studies to investigations of particular institutions to provide greater understanding. Certainly, «A closer look at the specific interactions of students, parents, schools, and policies will be an addition to our present understanding of the forces operating in and around the Greek American community» (p. 13).

The editors are quick to admit that the topic of their book is not exhausted in this volume. In fact, one is struck by the eagerness of the contributors to engage in and share their research but in some sense in the meagerness of their data and the narrowness of their focus. They reinforce their own conclusion that «while research informs action, it tends not to be the major influencing factor on those participating in the educational process or the making of decisions» (p. 14).