

of this quite substantial anthology, to which there is no general introduction (though there is a Foreword) because the compiler has placed his frank and bitingly philHellenic comments in footnotes directly below the relevant texts—ample notes, indeed for placing the writings in their appropriate context. This is declared to be the first volume since Kevin Andrews is preparing another collection of writings about the city of Athens during the Second World War and the Nazi Occupation, the December Confrontation of 1944, the Civil War, the British withdrawal and American entrenchment, Greece's constant struggle for more than territorial independence, the Military Dictatorship of 1967—1974, and aftermath.

In 1843—6 George Cochrane had perceptively noted that «The truth is, that no people in the world are more capable than the Greeks to learn and participate in the pleasures and refinements of modern civilisation ; and the world may expect, at no distant period, to see the capital of Greece take her rank among the most cultivated and interesting cities of Europe» (p. 190). There are contemporary observers who would assert that modern Athens has certainly taken that place. Through this anthology Kevin Andrews helps us understand how and why.

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BENNETT SIMON, M. D., **Mind and Madness in Ancient Greece :  
The Classical Roots of Modern Psychiatry.** Ithaca, New York  
and London, England : Cornell University Press, 1978. Pp. 336. Frontis-  
piece & 10 plates. Cloth. \$17.50.

Classicists often point out that the roots of other disciplines lie deeply imbedded in their own discipline, if only others would but take the time carefully to investigate the origins of their particular discipline. Bennett Simon, a professional psychiatrist and psychoanalyst with an M. D. from Columbia University's College of Physicians, is Associate Clinical Professor of Psychiatry at the Harvard Medical School and Director of Residency Training in Psychiatry at the Cambridge (Mass.) Hospital and as an undergraduate concentrated in the Classics. Dr. Simon professes that the book under review is the product of his passion for the Greek classics on the one hand and psychiatry and psychoanalysis on the other. A decade after he completed his medical and psychiatric training he began to develop the basic ideas of *Mind and Madness in Ancient Greece* and was reinforced in his determination by the attempts of others to synthesize modern concepts in psychiatry and classical studies. Dr. Simon sees clearly that «The central problem in contemporary psychiatry is to understand and sort out the bewildering variety of ways in which we conceptualize the origins, nature, and treatment of mental illness. This book attempts to deal with that problem by exploring the thinking of Greek antiquity, a vital period in the history of psychiatry» (p. 11). Though this book presupposes a certain degree of literacy and a healthy intellectual curiosity, it can certainly be read by anyone with or without classical and/or psychiatric training because it concerns a vital subject that has universal interest and appeal. The author helps the reader by first discussing the nature of psychiatry, the attempts to relate ancient and modern psychiatry, and then the precursors and analogues of contemporary models of mental illness.

Homer, the Greek tragedians, Plato, and Hippocrates are explored in terms of «the intrapsychic versus the social origins and treatment of mental disturbance, and the medical versus the psychological model»—the two fundamental polarities in contemporary psychiatry. All these models are brought to bear upon a case study of hysteria. Psychoanalysis is used as a tool in historical exploration. The picture painted is not a complete picture of ancient Greek «psychiatry» (lyric poetry, rhetoric, history, Aristotle, the Hellenistic and Roman periods, the healing cult of Asklepios, various rituals, the use of divination, dreams, oracles—are either omitted or given very limited treatment).

The five general sections of this well-documented and relevantly illustrated book will give the reader some idea of the structure of the book and the nature of the author's approach. The relevant titles are: (I) «Themes in the Study of the Mind»; (II) «The Poetic Model» («Mental Life in the Homeric Epics», «Epic as Therapy», «Mental Life in Greek Tragedy», «Tragedy and Therapy»); (III) «The Philosophical Model» («Plato's Concept of Mind and Its Disorders», «The Philosopher as Therapist», «Plato and Freud»); (IV) «The Medical Model» («The Hippocratic Corpus», «Aristotle on Melancholy», «Hysteria and Social Issues»); (V) «Models of Therapy» (The Psychoanalytic and Social Psychiatric Models).

Many fascinating observations emerge from this synthetic study. In Homer, human irrationality is seen as basically divinely caused and the Homeric poems as such are shown not to contain any frank madness. «In this context one sees the importance of the gods as causes and initiators of mental activity, for the gods embody what is considered oldest and most valued» (p. 80). We are dealing here with an oral tradition, a communal mind, the bard as healer, and the self or person defined in a field of forces in a series of exchanges with others. Mental activity is viewed as a personified interchange, visible, public and common (rather than private and idiosyncratic) and no real distinction is made between the organs of activity and the activity itself nor in relation to the products of that activity. In tragedy we find the gods portrayed as integral parts of the human character and we have a more detailed emotional response than in epic poetry. One gets the distinct impression that «madness is it the universe, in the order of things, or rather in the disorder of things» (p. 136). Put another way, «Madness is part of the moral world being turned upside down» (i b i d.). Dr. Simon probes into drama and madness in terms of (1) illusion and reality; (2) the rational and the irrational (including «poetic madness»); (3) tradition or stereotype versus innovation. He finds that Greek stereotypes of madness emphasized visual distortion, while the madman is seen as the exemplar of what can go wrong in moving from the old to the new, and through him/her the tragic poet represents the problem of tradition as against innovation and tries to dramatize the tensions and anguish of an age in transition.

In Plato, succinctly put, justice=health, in the psyche as well as in the state. Injustice is disease. Cowardice, intemperance, and injustice are all forms of disease in the psyche as are discord and ignorance. Excess passion, overwhelming pride, and the drive for power are kinds of madness. The cure is knowledge (s o p h i a / e p i s t e m e). Prophetic, ritual, poetic madness, and the madness of love are discussed in their appropriate contexts. It becomes clear that for Plato anything less than the full use of reason is madness. Professor Simon sees that for Plato «The notion is clearly present that sickness is the result and an indication of a struggle between rational (and/or moral) aims and instinctual

appetitive aims. Related is the notion that sickness of the psyche represents a form of ignorance. Removal of the ignorance requires the freeing of the parts of the mind that ordinarily should be able to know and seek out the truth» (p. 208). In dealing with Plato the author also provides us with an interesting comparison with Freud. Much is made of primal scene trauma and fantasy in both Plato and Freud. Both have their own models of mind with a focus on a core of similar problems (those that arise from the conflict between reason and instinct) but Dr. Simon sees that the most profound difference between the two is their attitude toward conflict: Freud takes it as a given of human existence; Plato recognizes its ubiquity but is not prepared to accept it.

In discussing the Hippocratic Corpus and Greek medicine, Dr. Simon finds that the ancients did not develop a concept of the healing power of words and dialogues, nor a concept of disturbances of the mind separate from the disturbances of the body, while Aristotle's theory that one simple substance—black bile—is the cause of a variety of phenomena in melancholics provides some basis for understanding that Aristotle as philosopher and biologist had a profound comprehension of the problem of the split between mind and body and at the same time the widest variety of solutions. Simon's analysis of hysteria (the disease of the «wandering uterus») suggests that the hysteria described in Greek literature and the group ecstasy of the Dionysiac rituals served to express and potentially redress a certain imbalance between men and women («a socially contained [more or less] and socially acceptable way of presenting, negotiating, and readjusting serious disturbances in intrapsychic equilibrium»). It is the author's contention that hysteria served the needs of sexually deprived women, while cultic ecstasy served the needs of married women with children.

The Greeks posited a mind in the body and at work in that body. They viewed nature with awe and reverence as orderly. They experienced an indissoluble unity of the beauty of mind and body. Fundamental to Dr. Simon's main thesis is the notion of understanding («know thyself») as part of the healing process. Dr. Simon sees two areas where the union of social psychiatric and psychoanalytic models are of the greatest importance: (1) the possibility of developing a universally applicable culture-free (or at least culturally neutral) mode of psychotherapy that is built on the premise of the commonality of the human psyche of all cultures yet acknowledges that every human psyche exists in a particular culture; (2) the possibility of establishing social, economic, and political structures in which the human psyche can thrive and reach its fullest potential. Dr. Simon has no ready solution to the problem of how the psyche and the state can actually and harmoniously be conjoined but at least he throws out the challenge.

So the author of this provocative book presents us with the three models of modern psychiatry that currently dominate the field: (1) the social psychiatric model that ascribes madness to societal pressures; (2) the psychoanalytic that presumes madness to be derived from inner conflict; and (3) the medical which views madness as a physical illness. He amply reviews the representation of mind and mental illness in select Greek sources in poetry, philosophy, and medicine. He provides the intelligent reader with enormously interesting material that will provoke both critical comment and thoughtful discussion. One would be mad not to read this book!

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