

functioning as a signal to initiate urgent attempts to engage the caregiver. When catastrophe loses value as a signal and threatens to become the pervasive reality, the subject may adapt by various forms of blanking out, or mindlessness – much like some of the autistic phenomena described by Meltzer *et al* and Tustin.

Eigen argues that Freud's work was to "initiate the most detailed investigation in the history of Western thought into the way pleasure is substituted for pain". The study of psychosis further elaborates the link between madness and lies. The lies and mental trickery of psychosis are not limited to those who are psychiatrically diagnosed. For example, Eigen refers to a recent presidential election campaign in which the illusion of good feelings (represented by one candidate) was successfully presented as preferable to a focus on painful realities (represented by the other candidate).

Destructive though madness is for individuals and societies, Eigen doubts that it can ever be eliminated. He views madness and sanity as basic polarities which structure our existence, just as does the awareness of birth and death. Moreover, he concludes: "the horrific has its own beauty, its own ecstasy, and we ought not walk round it as if it were not there, no more than we should become one with it".

Along with James Grotstein, to whom the author refers, Eigen must certainly rank amongst the foremost of contemporary analytic therapists and theorists who are making significant steps in furthering our understanding of madness. Any clinician who has ever attempted to understand the thoughts and experiences of psychotic patients will find much that is illuminating and well described in this book.

PHIL MOLLON, *Regional Psychologist in Psychotherapy (Top Grade), Dryden Road Hospital, Newcastle-upon-Tyne*

**The Language of Psychosis.** By BENT ROSENBAUM and HARLY SONNE. New York: New York University Press. 1986. Pp 141. \$32.00.

Any attempt to unscramble 'word-salads' and neologisms is to be welcomed. The authors, a psychiatrist and a linguist respectively, include many written and spoken examples of these fascinating phenomena. However, the very nature and content of the work, coupled with possible differences in Danish and North-American styles, may have resulted in quite large sections of textural incomprehensibility for the ordinary British psychiatric reader. Certain key words are indeed carefully defined, for example 'deixis', 'anaphoric', and 'transitivity', but their too frequent use represents a characteristic which, some may feel, obscures understanding of the authors' thesis, an extract of which follows:

"The binding arises by virtue of a systematic and structurally stable inscription of signifiers in a relatively

ordered and logical form of text. The individual discursive register is where inscription takes place. It appears from the above that the unconscious is the most marked property and mode of operation of the discursive register. By this we do not mean that the discursive register has been fully described. This is not the case. Some of the other important functions and properties of the discursive register arise from the way in which the inscription of the discourse, for the most part, takes place."

Psychoanalytic terms and concepts are, as stated, certainly included and are alloyed with linguistics and semiotics.

HAROLD MAXWELL, *Consultant and Honorary Senior Lecturer in Psychotherapy, West Middlesex and Charing Cross Hospitals, London*

**A Critical Dictionary of Jungian Analysis.** By ANDREW SAMUELS, BANI SHORTER and FRED PLAUT. London: Routledge & Kegan Paul. 1986. Pp 170. £6.95.

In the introduction to the dictionary the joint authors' clearly stated task was an attempt to define, give the origins of, and trace the changing usage of terms used in analytical psychology. This is complemented by the inclusion of other psychological terminology, but particularly terms shared by psychoanalysts. There is an efficient system of cross-reference within the dictionary, and definitive comments by other authors are included. There is also an extensive bibliography. The authors acknowledge the influence of the two relatively recent publications of psychoanalytic dictionaries, written by Laplanche & Pontalis (1980) and Rycroft (1972), in making them aware of there being no such equivalent in analytical psychology.

Since Jung's death there has been an increasing interest in Jung's ideas and a broadening in the scope and terms of reference covered by post-Jungians. This "critical" dictionary was written to trace the evolution of definitions used in analytical psychology and as the basis for further discussion. Experienced practitioners will value the clarifications which can be used as the authors intended, namely as the focal point of discussions. For most other readers I think that this work is invaluable, not merely as a concise means of absorbing information, but as the stimulation to explore many of the concepts in much greater depth. It provides the nexus for both inter- and intra-disciplinary debate.

The authors describe Jung as an intuitive thinker who relied firmly on the expression of many of his ideas as images, thus creating the ongoing phenomenon of his word usage and ideas as constantly changing. Thus the early momentum for writing the dictionary stemmed from, "a shared empathy between those struggling to understand". I am grateful for this struggle reaching the readers in such a useful form.

HUGH GEE, *Jungian Analyst, London*