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THALASSA is the journal of the Sándor Ferenczi Society, Budapest.

THALASSA is the title of Sándor Ferenczi's classical work.

THALASSA symbolically refers to the sea, the womb, the origin, the source.

THALASSA is an interdisciplinary journal devoted to free investigations in psychoanalysis, culture and society.

THALASSA has roots in the historical traditions of Hungarian psychoanalysis, but is not committed to any particular school or authority.

THALASSA welcomes all original contributions, historical, theoretical, or critical, dealing with the common problems of psychoanalysis and the humanities.

DESCRIPTION OF THE PRESENT ISSUE (2003/2-3)

MAJOR ARTICLES

ANTAL BÓKAY: Hamlet in psychoanalysis

Norman Holland wrote that “psychoanalysts seem to take to *Hamlet* like kittens to a ball of yarn”. It is very probable that the figure of the Danish prince articulated an important feature of human existence, the idea of a fragmented, self-creative individuality, just that one that later became the main theme of psychoanalysis as well. Freud followed the radical turn in the reading of *Hamlet*, one that was developed by German writers and theoreticians like Goethe, Friedrich Schlegel and Hegel, but Freud offered a concrete understanding of the self in conflict. Later psychoanalytic interpretations (like Lacan's) offered rhetorically different constructs as explanations. The essay tries to define a metaphorical (Freud's), a metonymical (Lacan's), and a cathacretical (Abraham's) model of this process.

ANDRÁS LENGYEL: Psychoanalysis as the theology of an Oedipal religion

The essay examines one important, in itself round and complete detail of Attila József's psychoanalytic notes, which had been written originally as letters to the psychiatrist Dr. Samu Rapaport. This note is a complex, stylistically very mixed writing with alternating different parts. The essay analyses one privileged detail, that can be regarded as a meta-psychoanalytic study in itself, and at the same time it has a great value of self-reflection. Close examination of

this particular detail reveals the poet's ambivalent attitude toward the psychoanalytic theory, and offers a clear picture of his own self-understanding.

GYÖRGY KASSAI: Ancientry and continuity in Attila József's works

The author attempts to reveal the echo of István Hollós's study, "From the language of instincts to human speech" (published in *Thalassa* 2002/1-2) in two prosaic writings and in some poems of Attila József. According to Hollós's theory about the biological origin of language (revitalized and corrected by Iván Fónagy), the archaic layer of language can be found in actual speech as well. A good example of that is poetic language, which strives to bring this archaic layer back. The separation from ancientry, as a breaking of continuity, was a painful experience for Attila József.

ANNA VALACHI: Attila József's Freudian "folk songs"

Attila József (1905-1937) was the first in the Hungarian literature who applied a psychoanalytic technique of self-interpretation as poetic method. As Arthur Koestler had once noted, the "Freudian folk songs" introduced by Attila József is a new branch of poetry. The essay explores the internal development of Attila József's poetry as shaped by the need of this self-exposure; and examines the "quest of identity" of his lyric self which had been motivated by subjectively important life events and biographical moments. The essay summarises the changes of poetic self-expression in a chronological order, and can be regarded as first approach to explore in details the psychoanalytic technique of poetic creation.

ÉVA DEDE: Fathers and their children. Love and abuse within the family in Mihály Vörösmarty's dramatic works.

The author analyses two dramas of the distinguished figure of the XIX. century Hungarian romanticism, the poet and playwright Mihály Vörösmarty (1800-1855) from a psychoanalytical viewpoint. She explores the causes of child and wife abuse in his plays *Vérnász* ('Blood Wedding', 1833) and *Marót bán* ('Ban Marót', 1838). She argues that behind the abuses and incestuous affairs in these dramas we can find not only a romantic tradition, but personal motivations as well, namely: the writer's attitude toward his parents (Oedipal conflict) and to his brother; a great but hopeless love in the 1820s, and the solitude of a man in his thirties without a family.

PETER FONAGY: Transgenerational Consistencies of Attachment: A New Theory

The securely attached child perceives in the caregiver's reflective stance an image of himself as desiring and believing. He sees that the caregiver represents him as an *intentional being*, and this representation is internalised to form

the self. “I think therefore I am” will not do as a psychological model of the birth of the self; “She thinks of me as thinking and therefore I exist as a thinker” perhaps comes closer to the truth. If the caregiver’s reflective capacity has enabled her accurately to picture the child’s intentional stance, then he will have the opportunity to “find himself in the other” as a mentalising individual. At the core of our selves is the representation of how we were seen. Our reflective capacity is thus a transgenerational acquisition. We think of others in terms of desires and beliefs because, and to the extent that, we were thought of as intentional beings. Only following this process of internalisation, can the development of awareness of mental states in oneself be generalised to others including the caregiver.

The theory of a transgenerational reflective function has these components: 1. We assume that the internalisation of second order representations of internal states depends upon the sensitive reflection of the caregiver and it offers the building blocks with which a reflective internal working model is constructed. 2. The gradual move from a teleological to an intentional stance is intrinsically linked to the child’s experience of safety in exploring the caregiver’s mind to ferret out the feelings and thoughts that might account for her behaviour. Needless to say, this is easiest and safest to do in the context of a secure attachment relationship. 3. The caregiver makes a further important contribution, perhaps most important at a somewhat later stage. Prototypically, while engaging in pretend play with the child, the caregiver simultaneously engages the child’s internal world while retaining an external reality-based perspective. This is analogous to psychoanalytic discussions of the cognitive impact of the oedipal triad, where the shared reality of two people is suddenly experienced from the point of view of the third. The parents’ engagement in the child’s internal world moves the child beyond the conception of their mind as a replica of the external world.

INTERVIEW

KATA LÉNÁRD: “Let’s break away from the couch!” A Budapest talk with Peter Fonagy about his life, research, and psychoanalysis

This interview was recorded on 12th November 2002, in Budapest on the occasion of a scientific meeting to celebrate the 100th anniversary of the founding of the Research Institute of Psychology of the Hungarian Academy of Sciences. Peter Fonagy was an invited guest speaker at this conference. In the interview Peter Fonagy speaks about his life, about his formative years in Budapest, Paris and London. He retells the beginning of his professional career; he comments his own work with borderline patients, and his experimental and theoretical work concerning the problem of attachment. He speaks

about his views on the evaluation of the Budapest School and Hungarian psychoanalysis. Finally, he shares his ideas with us on the present state and new possibilities of the Hungarian psychoanalysis.

FORUM

SERGIO BENVENUTO: Simplifying Complexity

In his article the author applies the general concept of chaos theory as a metaphor both to the development of neurotic symptomatology and the course of (psychoanalytic) psychotherapy. He considers these processes as complex ones where small, non-specific inputs can produce significant but unpredictable effects on the long term. He discusses the evergreen topic of therapeutic effectiveness through new and original lens of the functioning of chaos theory's "strange attractors". According to his view, psychotherapy is a place of detachment and mourning. The psychotherapist/analyst is not a pedagogue who would orientate the patient towards a certain direction, but an "other" who, through his/her presence and neutrality, gives way to new "attractors" to replace the old, non-functional, pathological ones. Benvenuto concludes his article with a dilemma of therapeutic specificity and proposes that the time-course of analysis and the therapist's supportive presence may have the same effects as analytic interpretations or the "discovery of truth" behind the patient's symptoms.

ANNIVERSARY

JUDIT MÉSZÁROS AND FERENC ERŐS: It started with pictures of an exhibition... The Sándor Ferenczi Association was founded fifteen years ago Commemorating the anniversary, the article recalls the most important events and circumstances of the foundation of the Association, and gives an account of its history, past and present activities, and future plans, including the project for establishing a Ferenczi House, museum and archives in Budapest.

ARCHIVES

RUDOLF PFITZNER: Sándor Ferenczi, pioneer of psychosomatics

Ferenczi can be regarded – together with his friend Georg Groddeck – as pioneer of psychoanalytic psychosomatics. Freud has "delegated" the engagement with psychosomatic and its different approach from Groddeck to Ferenczi. The crucial points of Ferenczi's psychosomatics are: the following: 1. His

model of conversion with an extension of the concepts of symbol and regression; 2. Genital theory and bioanalysis which look for psychical sources of organic diseases; 3. The concept of pathoneurosis, which for the first time describes the pathological role of narcissism in physical injuries and diseases (somatopsychical pathogenesis). The author discusses the subjective reasons of Ferenczi's strong interest in psychosomatics.

MÁRIA LUBINSZKI: *Daseinanalyse* and psychoanalysis: Ludwig Binswanger's relation with Freud.

The Swiss psychiatrist Ludwig Binswanger, the founder of *Daseinanalyse* had met Sigmund Freud altogether six times between 1907 and 1936. Their friendship has persisted in spite of Binswanger's move away from Freud, his turn toward a phenomenological anthropology. Their friendship is a true chronicle of how *Daseinanalyse* was born from psychoanalysis, and how philosophy could break its way in the healing of the soul.

WORKSHOP

ZOLTÁN JÁNOS PAPP: Sophie Török's prose – at the crosspoint of philology and psychoanalytic literary theory

The author identifies his study as a linkage point between the two main literary trend or reading strategies in recent time, the first one is more referential (philology), the second one is more rhetorical (philosophy) than the other. After enumerating some basic theoretical standpoints of psychoanalytic literary criticism, (first of all the Freudian theory and then the thematic-phenomenological praxis of the Geneva School) the writer author analyses some short stories and the two novels of Sophie Török (1895–1955), the wife of the great Hungarian poet Mihály Babits. The first novel (*You Are Not Real!*) raises the problem of the vital function of writing, and the author's personal-psychological goal with that novel. Regarding the major work of Sophie Török (*Adjunct Mr. Hintz*), the analysis of the first encounter between the male and female protagonists gives the author a good starting point to explore the structure of the whole work. In the enclosure of his paper, the author refers to Peter Brooks' prejoy-theory as an appropriate point of view to get an insight into the peculiar neurotic prose-writing technique of Sophie Török.

ANNA BORGOS: Self-Construction in the Other: The Scene of *The Autobiography of Alice B. Toklas*

Gertrude Stein's book, *The Autobiography of Alice B. Toklas*, is a paradoxical work in its own genre: the author writes the "autobiography" of someone else. The study examines how the text represents the author's self in the mirror of

another person who serves as a mediator; the ways how the author creates her own identity through difference; and how she defines her own position compared to and containing that of the other. Literary role and personal identity cannot be differentiated in the text. The voices of the author, the narrator and the protagonist bring about a productive mixture. In her use of language, influenced largely by surrealist art, Stein disrupts the relation between language and reality, discovering meaning inside the language.

We accept contributions in Hungarian, English, German or French. Authors are requested to provide their papers with an English and/or Hungarian summary. Original articles, reviews, reflections, and suggestions should be sent to Dr. Ferenc Erős, Institute for Psychological Research of the Hungarian Academy of Sciences, Victor Hugo u. 18–22, H–1132 Budapest. Phone/fax: (36–1) 239–6043. E-mail address: thalassa@mtapi.hu and feros@mtapi.hu

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Szerzőinkhez és fordítóinkhoz

A *Thalassa* magyar, angol, német és francia nyelven beküldött kéziratokat – tanulmányokat, dokumentumokat, könyvismertetéseket, hozzászólásokat, információkat – fogad el. Felhívjuk szerzőink és fordítóink figyelmét, hogy kézírataik előkészítésénél az alábbiakra legyenek tekintettel.

1. A kéziratot Times New Roman betűtípust használva, WinWord 95/6.0-s formátumban elmentve, vagy más szövegszerkesztő használata esetén Rich Text Format (.rtf kiterjesztés) dokumentumként, és két kinyomtatott példányban szíveskedjen elküldeni. A szövegben ne alkalmazzon formázásokat! Kérjük, mellékelje az anyagot floppylemezen vagy CD-n akkor is, ha attachmentként már továbbította! Az esetleges képeket, ábrákat, táblázatokat külön file-ban szíveskedjék mellékelni.
2. Tanulmányok esetén rövid, öt-hat mondatos angol nyelvű összefoglalót kérünk a kézírathoz csatolni.
3. Irodalmi utalásokat a szövegben a szerző vezetéknevével és a hivatkozott mű legutolsó magyar nyelvű megjelenési évszámával kérjük jelölni (Freud 1985). Ha magyar kiadás nem létezik, lehetőleg a legújabb – a szerző eredeti nyelvén megjelent – kiadványra hivatkozzunk. Ha valamilyik szerzőtől több, azonos évben megjelent munkára hivatkozunk, a művek megkülönböztetése az évszám mellé írt a, b, c stb. indexszel történik. Szó szerinti idézet esetében csak idézőjelet alkalmazzon, ne kurziválja azokat, és az oldalszámot „közvetlenül az idézet után” (Freud 1985, 46. o.) kérjük jelölni.
4. Az irodalomjegyzéket a tanulmány végén kérjük közölni, a következőképpen oldva fel a szövegek közti utalásokat, az alább bemutatott formában:
 - a) Könyveknél: **Freud, Sigmund** (1985): *Álomfejtés*. Helikon, Budapest.
 - b) Tanulmánykötetben, gyűjteményes kötetben megjelent szövegek esetében: **Ferenczi Sándor** (2000): *Pszichoanalízis és pedagógia*. In: Erős Ferenc (szerk.): *Ferenczi Sándor*. (Válogatott írások), Új Mandátum, Budapest, 61–64. o.
 - c) Folyóiratban megjelent cikkek esetében: **Litván György** (1990): *Kollektív elfojtás – totális rendszerek*. *Thalassa*, (1) 1990, 1: 47–52. o. Folyóiratoknál a teljes címet írjuk ki, rövidítéseket ne alkalmazunk (*International Journal of Psycho-Analysis*).
 - d) Abban az esetben, ha a tanulmány olyan Ferenczi- illetve Freud-hivatkozásokat tartalmaz, ahol a kronológiai sorrend is lényeges, kérjük használja az interneten lévő folyamatosan frissített *Ferenczi Sándor magyarul megjelent írásainak jegyzékét* (<http://www.mtapi.hu/tha>

lassa/ferenczi-hu.htm címen), illetve *Sigmund Freud magyarul megjelent műveinek jegyzékét* (<http://www.mtapi.hu/thalassa/freud-hu.htm> címen). E bibliográfiai összeállítás egyébként is jól használható forrás.

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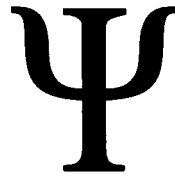
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und Psychoanalyse in
Osteuropa**

**Herausgegeben
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Volkmar Lischka
Band 1**