

JAMES HILLMAN UNIFORM EDITION

1

JAMES HILLMAN

ARCHETYPAL
PSYCHOLOGY



SPRING PUBLICATIONS, INC.
PUTNAM, CONNECTICUT

Uniform Edition of the Writings of James Hillman
Volume 1

Copyright © 1983, 2004 by James Hillman
All rights reserved

Published by Spring Publications, Inc.
28 Front Street, Suite 3, Putnam, CT 06260
www.springpublications.com

Originally published in Italian in 1981 as "Psicologia archetipica," a chapter in Volume V of the *Enciclopedia del Novecento*. First published in English language as *Archetypal Psychology: A Brief Account* in 1983.

Revised and expanded third edition

Manufactured in Canada
Design by white.room productions, New York

ISBN 0-88214-576-2 (hard cover)
ISBN 0-88214-579-7 (paperback)

PSYCH
BF
175
-H458
2004

Cover illustration:

James Lee Byars, *Untitled*, ca. 1960. Black ink on Japanese paper.
Estate of James Lee Byars, courtesy Michael Werner Gallery, New York

Library of Congress Cataloging-in-Publication Data

Hillman, James.

Archetypal psychology / James Hillman.—Rev. and expanded 3rd ed.

p. cm. — (Uniform edition of the writings of James Hillman ; v. 1)

Includes bibliographical references.

ISBN 0-88214-576-2 (hardcover : alk. paper) — ISBN 0-88214-579-7 (pbk. : alk. paper)

1. Archetype (Psychology) 2. Psychoanalysis. I. Title. II. Series.

BF175.H458 2004

150.19'54 — dc22

2004020472

ⓈThe paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI Z39.48-1992.

The Uniform Edition of the Writings of James Hillman
is published in conjunction with

Dallas Institute Publications, Joanne H. Stroud, Director

The Dallas Institute of Humanities and Culture
Dallas, Texas

as integral part of its publications program concerned with
the imaginative, mythic, and symbolic sources of culture.



Additional support for this publication has been provided by

The Fertel Foundation, New Orleans, Louisiana

Pacifica Graduate Institute, and
Joseph Campbell Archives and Library,
Carpinteria, California

Contents

<i>Prefatory Note</i>	9
-----------------------	---

Part One

A Brief Account

1	Sources of Archetypal Psychology	13
2	Image and Soul: The Poetic Basis of Mind	18
3	Archetypal Image	23
4	Soul	28
	Anima and Rhetoric	30
	Soul and Myth	31
5	Soul, Metaphor, and Fantasy	30
6	Soul and Spirit	36
7	Soul-Making	38
8	Depth and the Vertical Direction	41
9	Cultural Locus: North and South	43
10	Polytheistic Psychology and Religion	45
11	Psychopathology	50
12	The Practice of Therapy	54
	Feeling	58
13	Eros	60
14	Personality Theory: Personifying	62
15	Biographical	65

<i>Postscript</i>	69
-------------------	----

16	Animals	71
17	Anima Mundi	73
18	Place	76
19	Practice	79

<i>References</i>	84
-------------------	----

Part Two

Bibliography of Archetypal Psychology

1	Founding Figures	95
2	Other Sources	97
3	Contemporary Theory and Practice	
	A. Journals	101
	B. Books and Articles	102
	C. Films, Plays, Performances, and Festivals	128
	D. Dissertations and Theses	130
	E. Reviews	134
	F. Online Research and Teaching Resources	137
4	Acknowledgements	137

Part Three

Complete Checklist of the Writings of James Hillman

Works in English	141
Works in Foreign Languages	173
Contributions to the <i>Eranos Yearbook</i>	193

1983 <i>Foreword</i>	195
----------------------	-----

1993 <i>Prefatory Note to the Fifth Printing</i>	197
--	-----



Prefatory Note

Earlier prefaces appended to the end of this book explain its Origins and its progress through several editions. Since its last printing in 1997, the *Brief Account* has gained a few new sections. The Bibliography of sources and works in the field, patiently compiled by Thomas Cheetham, has been widely extended; although even his best efforts will be marred by unavoidable omissions for which I take responsibility and offer apologies. The Checklist of my published writings was radically revised and cross-referenced by Joan Luster with meticulous attention. The code system of earlier editions has been maintained. But the usual chronological method of listing works in order of first publication has been reversed. Now, the newest versions and revisions, beginning with 2004, precede the earlier versions (in many cases out of print). Chronologically reversed, the present precedes the past so as to make the checklist a more serviceable tool.

I have retained the original fifteen sections of the *Brief Account* just as they appeared in 1981 in the *Enciclopedia del Novecento*, and continued the awkward convention of referring to myself in the third person. For help with the *Checklist* in Portuguese I wish to thank Gustavo Barcellos; in French, Ginette Paris; in Japanese, Kazuhiko Higuchi; and especially for the extensive Italian listing, Paola and Francesco Donfrancesco. For the look of the book I am grateful to Joan Cheetham for setting the type, and to Klaus Ottmann for the design of this first volume of the Uniform Edition of my writings and for seeing the book through the press.

James Hillman
Thompson, CT
October 2004



Part One

A Brief Account



Sources of Archetypal Psychology

Archetypal psychology, first named as such by James Hillman (1970b), had from its beginning the intention of moving beyond clinical inquiry within the consulting room of psychotherapy by situating itself within the culture of Western imagination. It is a psychology deliberately affiliated with the arts, culture, and the history of ideas, arising as they do from the imagination. The term "archetypal," in contrast to "analytical" which is the usual appellation for Jung's psychology, was preferred not only because it reflected "the deepened theory of Jung's later work which attempts to solve psychological problems beyond scientific models" (Hillman 1970b); it was preferred more importantly because "archetypal" belongs to all culture, all forms of human activity, and not only to professional practitioners of modern therapeutics. By traditional definition, archetypes are the primary forms that govern the psyche. But they cannot be contained only by the psyche, since they manifest as well in physical, social, linguistic, aesthetic, and spiritual modes. Thus, archetypal psychology's first links are with culture and imagination rather than with medical and empirical psychologies, which tend to confine psychology to the positivistic manifestations of the nineteenth-century condition of the soul.

Archetypal psychology can be seen as a cultural movement part of whose task is the re-visioning of psychology, psychopathology, and psychotherapy in terms of the Western cultural imagination. In an early review of the field and an examination of its main thrusts, Goldenberg (1975) regards archetypal psychology as a "third generation" derivative of the Jungian school in

which Jung is recognized as the source but not as the doctrine. Two themes of its directions which she singles out — the emphasis upon psychopathology and the radical relativization and desubstantiation of the ego — will be discussed below.

It is without doubt that the first immediate father of archetypal psychology is Carl Gustav Jung, the Swiss psychologist (1875–1961). Hillman, Lopez-Pedraza, Berry, Kugler, M. Stein, Guggenbühl-Craig, Garufi, Grinnell, and many others of the authors referred to below were trained as Jungian analysts. (However, a significant number of other authors mentioned — e.g., Miller, Casey, Durand, N. Hall, Watkins, Sardello — did not receive this specific Jungian formation and contribute to archetypal psychology from phenomenology, literature, poetry, philosophy, religious studies, etc.) From Jung comes the idea that the basic and universal structures of the psyche, the formal patterns of its relational modes, are archetypal patterns. These are like psychic organs, congenitally given with the psyche itself (yet not necessarily genetically inherited), even if somewhat modified by historical and geographical factors. These patterns or *archai* appear in the arts, religions, dreams, and social customs of all peoples, and they manifest spontaneously in mental disorders. For Jung, they are anthropological and cultural, and also spiritual in that they transcend the empirical world of time and place and, in fact, are in themselves not phenomenal. Archetypal psychology, in distinction to Jungian, considers the archetypal to be always phenomenal (Avens 1980), thus avoiding the Kantian idealism implied in Jung (de Voogd 1977).

The primary, and irreducible, language of these archetypal patterns is the metaphorical discourse of myths. These can therefore be understood as the most fundamental patterns of human existence. To study human nature at its most basic level, one must turn to culture (mythology, religion, art, architecture, epic, drama, ritual) where these patterns are portrayed. The full implication of this move away from biochemical, socio-historical, and personal-behavioristic bases for human nature and toward the imaginative has been articulated by Hillman as "the poetic basis

of mind." Support for the archetypal and psychological significance of myth, besides the work of Jung, comes from Ernst Cassirer, Karl Kerényi, Erich Neumann, Heinrich Zimmer, Gilbert Durand, Joseph Campbell, Ginette Paris, and David Miller.

The second immediate father of archetypal psychology is Henry Corbin (1903–1978), the French scholar, philosopher, and mystic, principally known for his interpretation of Islamic thought. From Corbin (1971–73) comes the idea that the *mundus archetypalis* ('*alam al-mithal*') is also the *mundus imaginalis*. It is a distinct field of imaginal realities requiring methods and perceptual faculties different from the spiritual world beyond it or the empirical world of usual sense perception and naive formulation. The *mundus imaginalis* offers an ontological mode of locating the archetypes of the psyche, as the fundamental structures of the imagination or as fundamentally imaginative phenomena that are transcendent to the world of sense in their *value* if not their appearance. Their value lies in their theophanic nature and in their virtuality or potentiality which is always ontologically more than actuality and its limits. (As phenomena they must appear, though this appearance is to the imagination or in the imagination.) The *mundus imaginalis* provides for archetypes a valuative and cosmic grounding, when this is needed, different from such bases as: biological instinct, eternal forms, numbers, linguistic and social transmission, biochemical reactions, genetic coding, etc.

But more important than the ontological placing of archetypal realities is the double move of Corbin: (a) that the fundamental nature of the archetype is accessible to imagination first and first presents itself as image, so that (b) the entire procedure of archetypal psychology as a method is imaginative. Its exposition must be rhetorical and poetic, its reasoning not logical, and its therapeutic aim neither social adaptation nor personalistic individualizing but rather a work in service of restoration of the patient to imaginal realities. The aim of therapy is the development of a sense of soul, the middle ground of psychic realities, and the method of therapy is the cultivation of imagination.

In extending the tradition of Jung and Corbin forward, archetypal psychology has had to go back to their predecessors, particularly the Neoplatonic tradition via Vico and the Renaissance (Ficino), through Proclus and Plotinus, to Plato (*Phaedo*, *Phaedrus*, *Meno*, *Symposium*, *Timaeus*), and most anciently to Heraclitus. (Corbin's works on Avicenna, Ibn' Arabi, and Sohrawardi belong also in this tradition as does the work of Kathleen Raine on William Blake [1758–1835] and on Thomas Taylor, the English translator of the main writings of Plato and the Neoplatonists.)

The elaboration of this tradition by Hillman in Eranos lectures and in articles (1973a), by Miller in seminars at Syracuse University, by Lopez-Pedraza at the University of Caracas, and by Moore's (1982) and Boer's (1980) work on Ficino gives a different cast to archetypal psychology when compared with Jung's. There the background is more strongly German (Nietzsche, Schopenhauer, Carus, von Hartmann, Kant, Goethe, Eckhart, and Böhme), Christian, psychiatric, and Eastern. Archetypal psychology situates itself more comfortably *south* of the Alps.

Especially — this Neoplatonic tradition is thoroughly Western even if it is not empirical in method, rationalist in conception, or otherworldly spiritual in appeal. This tradition holds to the notion of soul as a first principle, placing this soul as a *tertium* between the perspectives of body (matter, nature, empirics) and of mind (spirit, logic, idea). Soul as *tertium*, the perspective *between* others and from which others may be viewed, has been described as Hermetic consciousness (Lopez-Pedraza 1977), as "*esse in anima*" (Jung [1921] CW 6, §66, 77), as the position of the *mundus imaginalis* by Corbin, and by Neoplatonic writers on the intermediaries or figures of the *metaxy*. Body, soul, spirit: this tripartite anthropology further separates archetypal psychology from the usual Western dualistic division, whose history goes back before Descartes to at least the ninth century (869: Eighth General Council at Constantinople), occurring also in the mediaeval ascension of Averroes's Aristotelianism over Avicenna's Platonism. Consequences of this dualistic division are still being felt in that the psyche has become indistinguishable from bodily life, on the one hand, or from the

life of the spirit on the other. In the dualistic tradition, psyche never had its own logos. There could be no true psychology. A first methodologically consistent attempt to articulate one in a *philosophical* style belongs also within the perimeters of archetypal psychology (Christou 1963).



2

Image and Soul: The Poetic Basis of Mind

The datum with which archetypal psychology begins is the image. The image was identified with the psyche by Jung ("image is psyche" — CW 13, §75), a maxim which archetypal psychology has elaborated to mean that the soul is constituted of images, that the soul is primarily an imagining activity most natively and paradigmatically presented by the dream. For it is in the dream that the dreamer himself performs as one image among others and where it can legitimately be shown that the dreamer is in the image rather than the image in the dreamer.

The source of images — dream-images, fantasy-images, poetic-images — is the self-generative activity of the soul itself. In archetypal psychology the word "image," therefore, does not refer to an after-image, the result of sensations and perceptions; nor does "image" mean a mental construct that represents in symbolic form certain ideas and feelings which it expresses. In fact, the image has no referent beyond itself, neither proprioceptive, external, nor semantic: "images don't stand for anything" (Hillman 1978). They are the psyche itself in its imaginative visibility; as primary *datum*, image is irreducible. (The relation of image and "structure" has been discussed by Berry 1974 and by Kugler 1979b.)

Visibility, however, need not mean that an image must be visually seen. It does not have to have hallucinatory properties which confuse the act of perceiving images with imagining them. Nor do images have to be heard as in a poetic passage. Such notions of "visibility" tend to literalize images as distinct events presented to the senses. Hence Casey (1974), in his path-breaking essay "Toward an Archetypal Imagination," states that an image

is not what one sees but the way in which one sees. An image is given by the imagining perspective and can only be perceived by an act of imagining.

The autochthonous quality of images as *independent* (Watkins 1981, pp. 124f.) of the subjective imagination which does the perceiving takes Casey's idea one step further. *First*, one believes images are hallucinations (things seen); *then* one recognizes them as acts of subjective imagining; but then, *third*, comes the awareness that images are independent of subjectivity and even of the imagination itself as a mental activity. Images come and go (as in dreams) at their own will, with their own rhythm, within their own fields of relations, undetermined by personal psychodynamics. In fact, images are the fundamentals which make the movements of psychodynamics possible. They claim reality, that is, authority, objectivity, and certitude. In this third recognition, the mind is in the imagination rather than the imagination in the mind. The noetic and the imaginal no longer oppose each other (Hillman 1981a, b). "Yet this is still 'psychology' although no longer science; it is psychology in the wider meaning of the word, a psychological activity of creative nature, in which creative fantasy is given prior place" (Jung, CW 6, §84).

Corbin (1958) attributes this recognition to the awakened heart as *locus* of imagining, a *locus* also familiar in the Western tradition from Michelangelo's *immagine del cuor*. This interdependence of heart and image intimately ties the very basis of archetypal psychology with the phenomena of love (q.v. *eros*). Corbin's theory of creative imagination of the heart further implies for psychology that, when it bases itself in the image, it must at the same time recognize that imagination is not merely a human faculty but is an activity of soul to which the human imagination bears witness. It is not we who imagine but we who are imagined.

When "image" is thus transposed from a human representation of its conditions to a *sui generis* activity of soul in independent presentation of its bare nature, all empirical studies on imagination, dream, fantasy, and the creative process in artists, as well as methods of *rêve dirigé*, will contribute little to a psychology of the

image if they start with the empirics of imagining rather than with the phenomenon of the image — which is not a product of imagining. Empirical approaches of analyzing and guiding images strive to gain control over them. Archetypal psychology distinguishes itself radically from these methods of image control as has been cogently argued by Watkins (1976, 1981). Casey's turning of the notion of image from something seen to a way of seeing (a seeing of the heart — Corbin) offers archetypal psychology's solution to an old dilemma between true (*vera*) imagination (Paracelsus) and false, or fancy (Coleridge). For archetypal psychology, the distinction depends upon the way in which the image is responded to and worked. The criteria it uses, therefore, refer to *response*: metaphorical and imaginative as being a better response than fanciful or literal and this because, where the former response is "fecund" (Langer), furthering the deepening and elaboration of the image, the latter responses dissipate or program the image into more naive, shallow, or fixedly dogmatic significance.

For archetypal psychology, images are neither good nor bad, true nor false, demonic nor angelic (Hillman 1977a), though an image always implicates "a precisely qualified context, mood and scene" (as Hillman [1977b] has on one occasion defined the image). Thus they do invite judgment as a further precision of the image, judgment arising from the image itself as an effect of the image's own presentation of a claim for response. To suspend judgment, therefore, is to fall into the objectivist fantasy. Judgments are inherent to the image (as a work of art brings with it the standards by which it can be measured or a text brings with it the hermeneutics by which it can be interpreted). Archetypal psychology examines the judgments about the image imagistically, regarding them as its further specifications and as psychological statements not to be taken literally from a spiritual, purely noetic, vantage point detached from the context of the image judged.

The emphasis upon response has led archetypal psychology to use the analogy of the craftsman when discussing moral judgments. How well has the image worked, does the image release and refine

further imagining? Does the response "stick to the image" (Lopez-Pedraza) as the task at hand, rather than associate or amplify into non-imagistic symbolisms, personal opinions, and interpretations? Such are the questions asked by archetypal psychology.

"Stick to the image" (cf. Jung, *CW* 16, §320) has become a golden rule of archetypal psychology's method, and this because the image is the primary psychological *datum*. Though the image always implies more than it presents, "the depth of the image — its limitless ambiguities . . . can only be partly grasped as implications. So to expand upon the dream image is also to narrow it — a further reason we wish never to stray too far from the source" (Berry 1974).

It must be noted that the "source" is *complex*: archetypal psychology is complex at the beginning, since the image is a self-limiting multiple relationship of meanings, moods, historical events, qualitative details, and expressive possibilities. As its referent is imaginal, it always retains a virtuality beyond its actuality (Corbin 1977, p. 167). An image always seems more profound (archetypal), more powerful (potential), and more beautiful (theophanic) than the comprehension of it, hence the feeling, while recording a dream, of seeing through a glass darkly. Hence, too, the driving necessity in the arts, for they provide complicated disciplines that can actualize the complex virtuality of the image.

This polysemous complexity bespeaks a polytheistic psychology of personifications analogous with Jung's theory of complexes as the multiple consciousness at the base of psychic life (*CW* 8, §388ff.). By starting with a complex datum — the image — archetypal psychology is saved from accounting for psychic life in simplistic terms of elementary mechanisms, primordialities of origins, or numerically limited basic structures. Reductionism is defeated from the start because the mind is poetic to begin with, and consciousness is not a later, secondary elaboration upon a primitive base but is given with that base in each image.

The "poetic basis of mind" was a thesis Hillman (1975a, p. xi) first set forth in his 1972 Terry Lectures at Yale University and which states that archetypal psychology "starts neither in the

physiology of the brain, the structure of language, the organization of society, nor the analysis of behavior, but in processes of imagination." The inherent relation between psychology and the cultural imagination is necessitated by the nature of mind. The most fecund approach to the study of mind is thus through its highest imaginal responses (Hough 1973; Giegerich 1982; Berry 1982) where the images are most fully released and elaborated.



3

Archetypal Image

Archetypal psychology *axiomatically* assumes imagistic universals, comparable to the *universali fantastici* of Vico (S. N. II, I, 1:381), that is, mythical figures that provide the poetic characteristics of human thought, feeling, and action, as well as the physiognomic intelligibility of the qualitative worlds of natural phenomena. By means of the archetypal image, natural phenomena present faces that speak to the imagining soul rather than only conceal hidden laws and probabilities and manifest their objectification.

A psychological universal must be considered *psychologically*. An archetypal image is psychologically 'universal' because its effect amplifies and de-personalizes. Even if the notion of image regards each image as an individualized, unique event, as "that image there and no other," such an image is universal because it resonates with collective, trans-empirical importance. Thus, archetypal psychology uses 'universal' as an adjective, declaring a substantive perduring *value*, which ontology states as a hypostasis. And, the universals problem for psychology is not whether they exist, where, and how they participate in particulars, but rather whether a personal individual event can be recognized as bearing essential and collective importance. Psychologically, the universals problem is presented by the soul itself whose perspective is harmoniously both the narrow particularity of felt experience and the universality of archetypally human experience. In Neoplatonic thought, soul could be spoken of as both my soul and world soul, and what was true of one was true of both. Thus, the universality of an archetypal image means also that the response to the image

implies more than personal consequences, raising the soul itself beyond its egocentric confines (soul-making) and broadening the events of nature from discrete atomic particulars to aesthetic signatures bearing information for soul.

Because archetypal psychology gives priority to particular pattern over literal particle — and considers that particular events are always themselves imagistic and therefore ensouled — imagination too is assumed to be primordially patterned into typical themes, motifs, regions, genres, syndromes. These kinds of patterns inform all psychic life. Gilbert Durand (1960, 1979) — following upon the lines opened by Bachelard — and Durand's *Centre de recherche sur l'imaginaire* at Chambéry have been charting the inherent organization of the imaginary as the basis of cultural anthropology and sociology, even as the basis of psychological meaning in all consciousness. Durand's papers published in the *Eranos Yearbooks* since 1964 present a range of archetypal cultural analysis.

Archetypal psychology has pressed beyond the collection of objective data and the correlation of images as verbal or visual symbols. If archetypal images are the fundamentals of fantasy, they are the means by which the world is imagined, and therefore they are the models by which all knowledge, all experiences whatsoever become possible: "Every psychic process is an image and an 'imagining', otherwise no consciousness could exist. . ." (CW 11, §889). An archetypal image operates like the original meaning of idea (from Greek *eidos* and *eidolon*): not only 'that which' one sees but also that 'by means of which' one sees. The demonstration of archetypal images is therefore as much in the act of seeing as in the object seen, since the archetypal image appears in consciousness itself as the governing fantasy by means of which consciousness is possible to begin with. Gathering of data does less to demonstrate objectively the existence of archetypes than it does to demonstrate the fantasy of "objective data."

Furthermore, unlike Jung who radically distinguishes between noumenal archetype *per se* and phenomenal archetypal image, archetypal psychology rigorously refuses even to speculate about a non-presented archetype *per se*. Its concern is with the

phenomenon: the archetypal image. This leads to the next step: "... any image can be considered archetypal. The word 'archetypal' rather than pointing at something . . . points to something, and this is *value* . . . by archetypal psychology we mean a psychology of value. And our appellative move is aimed to restore psychology to its widest, richest and deepest volume so that it would resonate with soul in its descriptions as unfathomable, multiple, prior, generative, and necessary. As all images can gain this archetypal sense, so all psychology can be archetypal . . . 'Archetypal' here refers to a move one makes rather than to a thing that is" (Hillman 1977b, pp. 82–83).

Here, archetypal psychology 'sees through' itself as strictly a psychology of archetypes, a mere analysis of structures of being (Gods in their myths), and, by emphasizing the valuative function of the adjective 'archetypal,' restores to images their primordial place as that which gives psychic value to the world. Any image termed 'archetypal' is immediately valued as universal, trans-historical, basically profound, generative, highly intentional, and necessary.

Since 'archetypal' connotes both intentional force (Jung's "instinct") and the mythical field of personifications (Hillman's "Gods"), an archetypal image is animated like an animal (one of Hillman's frequent metaphors for images) and like a person whom one loves, fears, delights in, is inhibited by, and so forth. As intentional force and person, such an image presents a claim — moral, erotic, intellectual, aesthetic — and demands a response. It is an "affecting presence" (Armstrong 1971) offering an affective relationship. It seems to bear prior knowledge (coded information) and an instinctive direction for a destiny, as if prophetic, prognostic. Images in "dreams mean well for us, back us up and urge us on, understand us more deeply than we understand ourselves, expand our sensuousness and spirit, continually make up new things to give us — and this feeling of being loved by the images . . . call it imaginal love" (Hillman 1979a, p. 196). This message-bearing experience of the image — and the feeling of blessing that an image can bring — recalls the Neoplatonic sense

of images as daimones and angels (message bearers). "Perhaps — who knows? — these eternal images are what men mean by fate" (CW 7, §183).

Although an archetypal image presents itself as impacted with meaning, this is not given simply as revelation. It must be *made* through "image work" and "dream work" (Hillman 1977b, 1979a). The modes of this work may be concrete and physical as in art, movement, play, and occupational therapies; but more importantly (because less fixedly symbolic), this work is done by "sticking to the image" as a psychological penetration of what is actually presented including the stance of consciousness that is attempting the hermeneutic. Image work is not legitimately such unless the implicit involvement of a subjective perspective is admitted from the start, for it too is part of the image and in its fantasy.

Image work requires both aesthetic culture and a background in myths and symbols for appreciation of the universalities of images. This work also requires a series of tactical moves (Hillman and Berry 1977), frequently linguistic and phonetic (Sardello et al. 1978; Severson 1978; Kugler 1979b) and etymological (Lockhart 1978, 1980; Kugelman 1983), and also grammatical and syntactical experimentation (Ritsema 1976; Hillman 1978a). Other tactical moves concerning emotion, texture, repetitions, reversals, and restatements have been described by Berry (1974).

The primary intention of this verbal work with images is the "recovery of soul in speech" (Sardello 1978a) which at the same time reveals the erotic and aesthetic aspect of images — that they captivate, charm, persuade, have a rhetorical effect on soul beyond their symbolic content. Image-work restores the original poetic sense to images, freeing them from serving a narrational context, having to tell a story with its linear, sequential, and causal implications that foster first-person reports of the egocentric actions and intentions of a personalistic subject. The distinction between image and narrative (Berry 1974; Miller 1976a) is fundamental to the distinction in imaginative style between archetypal polytheistic psychol-

ogy and traditional psychologies that are egocentered, epic narrations (therapy).

Three further developments in theory of archetypal images are worth attention. Paul Kugler's work (1978, 1979a) elaborates an acoustic theory of images as structures of invariant meaning apart from linguistic, etymological, semantic, and syntactical meaning. Boer and Peter Kugler (1977) have correlated archetypal images with the theory of perception of J. J. Gibson, asserting that archetypal images are afforded directly by the environment (and are not subjective), so that "archetypal psychology is mythical realism." Casey (1979) sets forth the idea that imagination is so closely related with time, both psychologically and ontologically, that actual image-work not only takes time into soul or makes temporal events soul events but also makes time in soul.



4

Soul

The primary metaphor of psychology must be soul. Psychology (*logos of psyche*) etymologically means: reason or speech or intelligible account of soul. It is psychology's job to find *logos* for *psyche*, to provide soul with an adequate account of itself. *Psyche* as the *anima mundi*, the Neoplatonic soul of the world, is already there with the world itself, so that a second task of psychology is to hear *psyche* speaking through all things of the world, thereby recovering the world as a place of soul (soul-making).

In its own speaking about the soul, archetypal psychology maintains an elusive obliqueness (Romanyshyn 1978–79). This continual carefulness not to substantiate soul follows this maxim: "By soul I mean, first of all, a perspective rather than a substance, a viewpoint toward things rather than a thing itself" (Hillman 1975a, p. x). In a long examination of "soul," Hillman (1964) concludes: "The soul is a deliberately ambiguous concept resisting all definition in the same manner as do all ultimate symbols which provide the root metaphors for the systems of human thought." In this same passage, a circumscription of the term states: "We are not able to use the word in an unambiguous way, even though we take it to refer to that unknown human factor which makes meaning possible, which turns events into experiences, and which is communicated in love." In 1967a, a fourth aspect was added: the soul has a religious concern. And in 1975a (p. x), three further qualifications were adjoined: "First, 'soul' refers to the *deepening* of events into experiences; second, the significance soul makes possible, whether in love or religious concern, derives from its *special*

relation with death. And third, by 'soul' I mean the imaginative possibility in our natures, the experiencing through reflective speculation, dream, image, and *fantasy* — that mode which recognizes all realities as primarily symbolic or metaphorical."

The literalizing and ontologizing dangers attendant upon the elevation of soul to first principle are met by a certain subversive tone in archetypal psychology that speaks of soul events in imagistic, ironic, and even humorous ways (Hillman and Berry 1977). Common to many writers, though different in each — Guggenbühl-Craig, Miller, Ziegler, Lopez-Pedraza, Giegerich, Sardello — is this dark and mordant style. Psyche is kept close to its shadows. There is a continual attempt to break the vessels even as they are being formed.

The term "soul" is also used freely without defining specific usages and senses in order to keep present its full connotative power. And it is used interchangeably with the Greek *psyche*, the Greek mythic figure, Psyche (Apuleius's tale of *Amor and Psyche*), the Germanic *Seele*, and the Latin *anima*. Here, "anima" in the more specific Jungian description as a personified figure and function of the imagination (E. Jung 1957; Hillman 1973c, 1974b) bestows rich imagery, pathologies, and feeling qualities to what otherwise might become only a philosophical concept.

The human being is set within the field of soul; soul is the metaphor that includes the human. "*Dasein as esse in anima infinitely surpasses man*" (Avens 1982a, p. 185). Even if human life is only one manifestation of the psyche, a human life is always a psychological life — which is how archetypal psychology reads the Aristotelian notion of soul as life and the Christian doctrine of the soul as immortal, i.e., beyond the confines of individual limitation. A humanistic or personalistic psychology will always fail the full perspective of soul that extends beyond human, personal behavior. This move which places man within psyche (rather than psyche within man) revisions all human activity whatsoever as psychological. Every piece of human behavior, whatever its manifest and literal content, is always also a psychological statement.

If every statement has psychological content, then every statement may be scrutinized for its psychological significance, for what it means to soul. Speech about soul itself — what it is, its body relations, its origins and development, what it consists in, how it functions — are psychology's concern only because these are the enduring ways the soul gives accounts of itself in conceptual form. They belong to its '*soul-making*,' its ongoing fantasy activity, and these accounts called 'psychology' ought to be taken fictionally rather than only as positivistic answers about the nature of the soul. The soul can be an object of study only when it is also recognized as the subject studying itself by means of the fictions and metaphors of objectivity. This scrutiny of statements for their psychic implications is a strategic principle of archetypal psychology, providing its tactical method called "psychologizing, or seeing through" (Hillman 1975a, pp. 113–64). The method puts into practice the notion of the unconscious: whatever is stated contains an unconsciousness within the statement. 'Unconscious' takes on the meaning of implication and supposition (Berry 1974), that is, what is folded in or held beneath. Statements from any field whatsoever thus become psychological, or revelations of psyche, when their literalism is subverted to allow their suppositions to appear. The strategy implies that psychology cannot be limited to being one field among others since psyche itself permeates all fields and things of the world.

Anima and Rhetoric

By speaking of soul as a primary *metaphor*, rather than defining soul substantively and attempting to derive its ontological status from empirical demonstration or theological (metaphysical) argument, archetypal psychology recognizes that psychic reality is inextricably involved with *rhetoric*. The perspective of soul is inseparable from the manner of speaking of soul, a manner which evokes soul, brings it to life, and persuades us into a psychological perspective. In its concern with rhetoric, archetypal psychology has relied on literary and poetic devices to expound its vision,

all the while working at "seeing through" the mechanistic and personalistic metaphors employed by other psychologies so as to recover soul from those literalisms. The polemical foray into others' preserves is necessary to the rhetorical mode.

Soul and Myth

The primary rhetoric of archetypal psychology is myth. Here, the path had already been pioneered by Freud, Jung, and Cassirer (Avens 1980), and, of course, by a tradition of mythical thinking going back through the Romantics and Vico to Plato. This move toward mythical accounts as a psychological language locates psychology in the cultural imagination. Secondly, these myths are themselves metaphors (or, as Vico said "metaphor . . . is a myth [*fabula*] in brief" [S. N. 11, II, 2]), so that by relying on myths as its primary rhetoric, archetypal psychology grounds itself in a fantasy that cannot be taken historically, physically, literally. Even if the recollection of mythology is perhaps the single most characteristic move shared by all "archetypalists," the myths themselves are understood as metaphors — never as *transcendental metaphysics whose categories are divine figures*. "Myths do not ground, they open" (Hillman 1979a). The role of myth in archetypal psychology is not to provide an exhaustive catalogue of possible behaviors or to circumscribe the forms of transpersonal energies (in the Neoplatonic sense), but rather to open the questions of life to transpersonal and culturally imaginative reflection. We may thereby see our ordinary lives embedded in and ennobled by the dramatic and world-creative life of mythical figures (Bedford 1981). The study of mythology allows events to be recognized against their mythical background. More important, however, is that the study of mythology enables one to perceive and experience the life of the soul mythically.



5

Soul, Metaphor, and Fantasy

The philosophical problem "how to define soul" or how to state a "logos of soul" (Christou 1963) must be viewed in the first place as a psychological phenomenon, one that arises from the soul's own desire for self-knowledge which can best be satisfied in terms of its own constitution: images. Thus the logos of soul, i.e., a true speaking of it, will be in an imagistic style, an account or "*recit*" (Corbin 1979, pp. 43f.) that is through and through metaphorical.

The statement above that "the primary metaphor of psychology must be soul" attempts two things: (a) to state the soul's nature in its own language (metaphor) and (b) to recognize that all statements in psychology about soul are metaphors. In this way, soul-as-metaphor leads beyond the problem of "how to define soul" and encourages an account of the soul toward imagining itself rather than defining itself. Here, metaphor serves a psychological function: it becomes an instrument of soul-making rather than a mere "figure of speech," because it transposes the soul's questioning about its nature to a mythopoesis of actual imagining, an ongoing psychological creation (Berry 1982).

Soul-as-metaphor also describes how the soul acts. It performs as does a metaphor, transposing meaning and releasing interior, buried significance. Whatever is heard with the ear of soul reverberates with under- and overtones (Moore 1978). The perspective darkens with a deeper light. But this metaphorical perspective also kills: it brings about the death of naive realism, naturalism, and literal understanding. The relation of soul to death — a theme running all through archetypal psychology — is thus a function of the psyche's metaphorical activity. The metaphorical mode does

not speak in declarative statements or explain in clear contrasts. It delivers all things to their shadows. So, its perspective defeats any heroic attempt to gain a firm grip on phenomena; instead, the metaphorical mode of soul is "elusive, allusive, illusive" (Romanynshyn 1977), undermining the very definition of consciousness as intentionality and its history as development.

Human awareness fails in its comprehension not because of original sin or personal neurosis or because of the obstinacy of the objective world to which it is supposedly opposed. Human awareness fails, according to a psychology based on soul, because the soul's metaphorical nature has a suicidal necessity (Hillman 1964), an underworld affiliation (Hillman 1979a), a "morbism" (Ziegler 1980), a destiny — different from dayworld claims — which makes the psyche fundamentally unable to submit to the *hubris* of an egocentric notion of subjectivity as achievement (*Leistung*), defined as cognition, conation, intention, perception, and so forth.

Thus, that sense of weakness (Lopez-Pedraza 1977, 1982), inferiority (Hillman 1977c), mortification (Berry 1973), masochism (Cowan 1979), darkness (Winqvist 1981), and failure (Hillman 1972b) is inherent to the *mode* of metaphor itself which defeats conscious understanding as a control over phenomena. Metaphor, as the soul's *mode* of logos, ultimately results in that abandonment to the given which approximates mysticism (Avens 1980).

The metaphorical transposition — this 'death-dealing' move that at the same time re-awakens consciousness to a sense of soul — is at the heart of archetypal psychology's mission, its world intention. As Freud and Jung both attempted to discover the fundamental 'mistake' in Western culture so as to resolve the misery of man trapped in the decline of the West, so archetypal psychology specifies this mistake as loss of soul which it further identifies with loss of images and the imaginal sense. The result has been an intensification of subjectivity (Durand 1975), showing both in the self-enclosed egocentricity and the hyperactivism, or life-fanaticism, of Western (rather, Northern) consciousness which has lost its relation with death and the underworld.

That re-imagining and re-animating of the cultural psyche to which archetypal psychology aspires necessitates pathologizing, for only this weakening or "falling apart" (Hillman 1975a) breaks through self-enclosed subjectivity and restores it to its depth in soul, allowing soul to reappear again in the world of things.

The re-animation of things by means of metaphor was already indicated by Vico (*S. N.* II, I, 2) who wrote that "metaphor . . . gives sense and passion to insensate things." As the metaphorical perspective gives new animation to soul, so too it re-vitalizes areas that had been assumed not ensouled and not psychological: the events of the body and medicine, the ecological world, the man-made phenomena of architecture and transportation, education, food, bureaucratic language and systems. These have all been examined as metaphorical images and have become subject to intense psychological revision by Sardello and his students first at the University of Dallas and subsequently at The Dallas Institute of Humanities and Culture (Thomas, Stroud, Moore). The metaphorical perspective which revisions worldly phenomena as images can find "sense and passion" where the Cartesian mind sees the mere extension of de-souled insensate objects. In this way, the poetic basis of mind takes psychology out of the confines of laboratory and consulting room, and even beyond the personal subjectivity of the human person, into a psychology of things as objectifications of images with interiority, things as the display of fantasy.

For archetypal psychology, "fantasy" and "reality" change places and values. First, they are no longer opposed. Second, fantasy is never merely mentally subjective but is always being enacted and embodied (Hillman 1972a, pp. xxxix–xl). Third, whatever is physically or literally 'real' is always also a fantasy image. Thus the world of so-called hard factual reality is always also the display of a specifically shaped fantasy, as if to say, along with Wallace Stevens, the American philosopher-poet of imagination on whom archetypal psychology often draws, there is always "a poem at the heart of things." Jung stated the same idea (*CW* 6,

§18): "The psyche creates reality everyday. The only expression I can say for this activity is *fantasy*." And he takes the word "fantasy" "from poetic usage" (CW 6, §743).

The latest explorations of archetypal psychology — some published in *Spring* 1979–82 — have been in the direction of poetics, aesthetics, and literary criticism. This is less the influence of contemporary psychoanalytic concerns with language than it is the re-appraisal of psychology itself as an activity of *poesis* and the fact that fantasy is the archetypal activity of the psyche.



6

Soul and Spirit

If imagining is the native activity of the *anima mundi*, then fantasy is always going on and is not subject to a phenomenological *epoché* (Husserl: setting aside or bracketing out in order to move directly to the event itself). Moreover, if fantasy is always going on, then *epoché* is itself a fantasy: of isolating, of objectification, and of a consciousness that can be truly addressed by phenomena as they are. Archetypal psychology maintains, however, that we can never be purely phenomenal or truly objective. One is never beyond the subjectivism given with the soul's native dominants of fantasy structures. These dominate subjective perspectives and organize them into 'stances,' so that the only objectivity that could be approximated results from the subjective eye turned in on itself, regarding its own regard, examining its own perspective for the archetypal subjects (q.v. personifying) who are at this moment governing our way of being in the world among phenomena. Psychology as an objective science is forever impossible once one has recognized that objectivity is itself a poetic genre (similar to "writer-as-mirror" in French naturalism), a mode that constructs the world so that things appear as sheer things (not faces, not animated, not with interiority), subject to will, separate from each other, mute, without sense, or passion.

One position is particularly obdurate in yielding to the fantasy that fantasy is always going on, and that is the stance of spirit. It appears as scientific objectivity, as metaphysics, and as theology. And where archetypal psychology has attacked these approaches, it is part of a wider strategy to distinguish the methods and rhetoric of soul from those of spirit, so that soul is not forced to forfeit its

style to fulfill the obligations required by a spiritual perspective, whether philosophical, scientific, or religious. For psychology to be possible at all it must keep the distinction between soul and spirit (Hillman 1976; 1975a, pp. 67–70; 1977a).

At times the spirit position with its rhetoric of order, number, knowledge, permanency, and self-defensive logic has been discussed as "senex" and Saturnian (Vitale 1973; Hillman 1975d); at other times, because of its rhetoric of clarity and detached observation, it has been discussed as Apollonic (Hillman 1972c); on other occasions, because of the rhetoric of unity, ultimacy, identity, it has been termed "monotheistic"; and in yet other contexts, "heroic" and also "puer" (1967b).

While recognizing that the spirit perspective must place itself above (as the soul places itself as inferior) and speak in transcendent, ultimate, and pure terms, archetypal psychology conceives its task to be one of imagining the spirit language of "truth," "faith," "law," and the like as a rhetoric of spirit, even if spirit is obliged by this same rhetoric to take its stance truthfully and faithfully, i.e., literally.

The distinction between soul and spirit further guards against psychological therapy becoming confused with spiritual disciplines — whether Eastern or Western — and gives yet another reason for archetypal psychology to eschew borrowings from meditative techniques and/or operant conditioning, both of which conceptualize psychic events in spiritual terms.



7

Soul-Making

The underlying aspiration of its work archetypal psychology has called "soul-making," taking the phrase from the poets William Blake and, particularly, John Keats: "Call the world if you please, 'The vale of Soul-making.' Then you will find out the use of the world . . ." For all its emphasis upon the individualized soul, archetypal psychology sets this soul, and its making, squarely in the midst of the world. And, it does not seek a way out of or beyond the world toward redemption or mystical transcendence, because "The way through the world is more difficult to find than the way beyond it" (Wallace Stevens, "Reply to Papini"). The curative or salvational vision of archetypal psychology focuses upon the soul in the world which is also the soul of the world (*anima mundi*). The idea of soul-making by taking any world event as also a place of soul insists that even this Neoplatonic and 'arcane' psychology is nonetheless embedded in the "vale" and its engagement therein. The artificial tension between soul and world, private and public, interior and exterior thus disappears when the soul as *anima mundi*, and its making, is located in the world.

More specifically, the act of soul-making is imagining, since images are the psyche, its stuff, and its perspective. Crafting images — such as discussed below in regard to therapy — is thus an equivalent of soul-making. This crafting can take place in the concrete modes of the artisan, a work of the hands, and with the morality of the hands. And, it can take place in sophisticated elaborations of reflection, religion, relationships, social action, so long as these activities are imagined from the perspective of soul, soul as uppermost concern.

In other words, only when imagination is recognized as an engagement at the borders of the human and a work in relation with mythic dominants can this articulation of images be considered a psycho-poesis (Miller 1976b) or soul-making. Its intention is the realization of the images — for they are the psyche — and not merely of the human subject. As Corbin has said: "It is their individuation, not ours," suggesting that soul-making can be most succinctly defined as the individuation of imaginal reality.

Soul-making is also described as imaging, that is, seeing or hearing by means of an imagining which sees through an event to its image. Imaging means releasing events from their literal understanding into a mythical appreciation. Soul-making, in this sense, is equated with de-literalizing — that psychological attitude which suspiciously disallows the naive and given level of events in order to search out their shadowy, metaphorical significances for soul.

So the question of soul-making is "what does this event, this thing, this moment move in my soul? What does it mean to my death?" The question of death enters because it is in regard to death that the perspective of soul is distinguished most starkly from the perspective of natural life.

Soul-making does imply a metaphysical fantasy, and the implied metaphysics of archetypal psychology are best found in *The Dream and the Underworld* (Hillman 1979a) which elaborates the relations between psyche and death. There the dream is taken as the paradigm of the psyche — where the psyche presents itself encompassing the ego and engaged in its own work (dream-work). From the dream, one may assume that the psyche is fundamentally concerned with its imaginings and only secondarily concerned with subjective experiences in the dayworld which the dream transforms into images, i.e., into soul. The dream is thus making soul each night. Images become the means of translating life-events into soul, and this work, aided by the conscious elaboration of imagination, builds an imaginal vessel, or "ship of death" (a phrase taken from D. H. Lawrence), that is similar to the subtle body, or *ochema* of the Neoplatonists (cf. Avens 1982b).

The question of the soul's immortality is not directly answered by a metaphysical statement. Rather, the very nature of the soul in the dream — or at least the perspective of soul toward the dream — shows its inattention to and disregard for mortal experience as such, even for physical death itself, receiving into its purview only those faces and events from the mortal world that bear upon the opus of its destiny.



8

Depth and the Vertical Direction

Since its beginning in Freud's study of the deep layers of the mind — pre-, sub-, or un-conscious — the field of "depth psychology" (so named at the turn of the century by the Zürich psychiatrist Eugen Bleuler) has always been directed downward, whether toward buried memories of childhood or toward archaic mythologems. Archetypal psychology has taken this depth metaphor equally seriously — though less literally. It has carried the metaphor of depth of soul back in history to Heraclitus (Diels-Kranz, Frag. 45: *bathun*) and then to Augustine's *thesaurus* or *memoria* (*Confessions* X). Moreover, it has reverted Freud's own move into depth, the descent into the dream as described in his *Traumdeutung*, to the mythologies of the Underworld, Hades, Persephone, Dionysus — and to Christian theologies of descent (Miller 1981b) — exploring the fundamental relation of the psyche with the realm of the dead which is also the realm of images or *eidola* (Hillman 1979a).

Because of the vertical direction of depth psychology, it is obliged to be concerned with depression and with the reduction of phenomena to their 'deadly' essence, their pathologized extremity (Berry 1973), where we experience them as both materially destructive and negative and yet as the ground of support (Berry 1978b).

The literalization of downwardness in depth psychology has resulted in a narrowness of meaning: introverted inwardness within the person, into the "abyss" and "secret chamber" of the personal self (Augustine). What then of the relationship with others, with the horizontal world?

For archetypal psychology, the vertical direction refers to interiority as a capacity within all things. All things have an archetypal significance and are available to psychological penetration, and this interiority is manifested by the physiognomic character of the things of the horizontal world. Depth is therefore not literally hidden, deep down, inside. Rather, the fantasy of depth encourages us to look at the world again, to read each event for 'something deeper,' to "insearch" (Hillman 1967a), rather than to research, for yet further significance below what seems merely evident and natural. The downward interiorizing fantasy is thus at the very basis of all psychoanalysis. The fantasy of hidden depths ensouls the world and fosters imagining ever deeper into things. Depth — rather than a literal or physical location — is a primary metaphor necessary for psychological thinking (or "psychologizing," Hillman 1975a).



9

Cultural Locus: North and South

The downward direction may also be envisioned as Southward. Unlike the main psychologies of the twentieth century which have drawn their sources from Northern Europe — the German language and the Protestant-Jewish monotheistic *Weltanschauung* — archetypal psychology starts in the South. Neither Greek nor Renaissance civilization developed "psychologies" as such. The word "psychology" and most modern psychological terms (Hillman 1972c) do not appear in an active sense until the nineteenth century. In recognition of these historical facts, archetypal psychology situates its work in a pre-psychological geography, where the culture of imagination and the modes of living carried what had to be formulated in the North as "psychology." "Psychology" is a necessity of a post-reformational culture that had been deprived of its poetic base.

Since, as Casey (1982) maintains, place is prior to the possibility of thought — all thought must be placed in order to be — archetypal psychology requires an imaginal location. Freud's 'Vienna' and Jung's 'Zürich,' or the 'California Schools' are fantasy locations, not merely sociological and historical contexts. They place the ideas in a geographical image. Such is "south" in the imagination of archetypal psychology.

"South" is both an ethnic, cultural, geographic place and a symbolic one. It is both the Mediterranean culture, its images and textual sources, its sensual and concrete humanity, its Gods and Goddesses and their myths, its tragic and picaresque genres (rather than the epic heroism of the North); and it is a symbolic stance "below the border" which does not view that region of the

soul only from a northern moralistic perspective. The unconscious thus becomes radically re-visioned and may as well be located 'up north' (as Aryan, Apollonic, Germanic, positivistic, voluntaristic, rationalistic, Cartesian, protestant, scientistic, personalistic, monotheistic, etc.). Even the family, rather than a source of 'northern' neurosis, can be revalued as the ground of ancestral and societal binding.

By remembering this fundamental division in Western cultural history, archetypal psychology eludes the conventional dilemma of "East and West." Positions usually given over to the "East" are included within archetypal psychology's own orientation. Having re-oriented consciousness toward non-ego factors — the multiple personifications of the soul, the elaboration of the imaginal ground of myths, the direct immediacy of sense experience coupled with the ambiguity of its interpretation, and the radically relative phenomenality of the 'ego' itself as but *one fantasy of the psyche* — archetypal psychology makes superfluous the move toward oriental disciplines which have had to be found in the East when psychology is identified with the perspectives of northern psychic geography.

Roberts Avens's monographs (1980, 1982a, b) show that archetypal psychology is nothing less than a parallel formulation of certain Eastern philosophies. Like them, it too dissolves ego, ontology, substantiality, literalisms of self and divisions between it and things — the entire conceptual apparatus which northern psychology constructs from the heroic ego and in its defense — into the psychic reality of imagination experienced in immediacy. The 'emptying out' of Western positivism comparable to a Zen exercise or a way of Nirvana, is precisely what archetypal psychology has effectuated, though by means that are utterly Western, where 'Western' refers to a psychology of soul as imagined in the tradition of the South.



10

Polytheistic Psychology and Religion

Of all the moves, none is so far-reaching in cultural implication as the attempt to recover the perspectives of polytheism. Moore (1980) considers this perspective to be the rational consequent of a psychology based in anima which can "animate" the study of religion by offering both "a way of understanding religion . . . and a way of going about religious studies" (p. 284). Miller's christology (1981a) demonstrates the relevance of the polytheistic perspective for even a religion whose dogma historically derives from an anti-polytheistic position. The complex issues of the new polytheism have been treated by Miller (1974, with an appendix by Hillman 1981) and by Goldenberg (1979). The polytheistic moves of archetypal psychology occur in four interrelated modes.

(1) The most accurate model of human existence will be able to account for its innate diversity, both among individuals and within each individual. Yet, this same model must also provide fundamental structures and values for this diversity. For both Freud and Jung, multiplicity is basic to human nature, and their models of man rely upon a polycentric fantasy. Freud's notion of the child as sexually polymorphous originates the libido in a polymorphic, polyvalent, and polycentric field of erogenous zones. Jung's model of personality is essentially multiple, and Jung correlates the plurality of its archetypal structure with the polytheistic stage of culture (CW 9, ii, §427). Hence, "the soul's inherent multiplicity demands a theological fantasy of equal differentiation" (Hillman 1975a, p. 167).

(2) The tradition of thought (Greek, Renaissance, Romantic) to which archetypal psychology claims it is an heir is set in polytheistic attitudes. The imaginative products of these historical periods cannot contribute further to psychology unless the consciousness that would receive from them is able to transpose itself into a similar polytheistic framework. The high achievements of Western culture from which contemporary culture may find sources for its survival remain closed to modern consciousness unless it gains a perspective mimetic to what it is examining. Hence, polytheistic psychology is necessary for the continuity of culture.

(3) The social, political, and psychiatric critique implied throughout archetypal psychology mainly concerns the monotheistic hero-myth (now called ego-psychology) of secular humanism, i.e., the single-centered, self-identified notion of subjective consciousness of humanism (from Protagoras to Sartre). It is this myth which has dominated the soul and which leads to both unreflected action and self-blindness (Oedipus). It is responsible also for the repression of a psychological diversity that then appears as psychopathology. Hence, a polytheistic psychology is necessary for reawakening reflective consciousness and bringing a new reflection to psychopathology.

(4) The *perspectivalism* of archetypal psychology requires a deepening of subjectivity beyond mere Nietzschean perspectives or existential stances. Perspectives are *forms* of vision, rhetoric, values, epistemology, and lived styles that perdure independently of empirical individuality. For archetypal psychology, pluralism and multiplicity and relativism are not enough: these are merely philosophical generalities. Psychology needs to specify and differentiate each event, which it can do against the variegated background of archetypal configurations, or what polytheism called Gods, in order to make multiplicity both authentic and precise. Thus the question it asks of an event is not *why* or *how*, but rather *what* specifically is being presented and ultimately *who*, which divine figure, is speaking in this style of consciousness, this form of presentation. Hence, a polytheistic psychology is

necessary for the authorization of "a pluralistic universe" (William James 1909), for consistencies within it, and for precision of its differentiation.

The polytheistic analogy is both religious and not religious (Miller 1972, 1974; Bregman 1980; Scott 1980; Avens 1980). The Gods are taken essentially, as foundations, so that psychology points beyond soul and can never be merely agnostic. The sacred and sacrificial dimension — the religious instinct as Jung calls it — is given a place of main value; and, in truth, it is precisely because of the appeal to the Gods that value enters the psychological field, creating claims on each human life and giving personal acts more than personal significance. The Gods are therefore the Gods of religion and not mere nomina, categories, devices *ex machina*. They are respected as powers and persons and creators of value.

A distinction is nonetheless maintained between polytheism as psychology and as religion. This distinction is difficult because "depth analysis leads to the soul which inevitably involves analysis in religion and even in theology, while at the same time living religion, experienced religion, originates in the human psyche and is as such a psychological phenomenon" (Hillman 1967a, p. 42). When soul is the first metaphor, then psychology and religion must be intertwined and their distinction arbitrary or ambiguous. The question of polytheism is posed by the soul itself as soon as its perspective experiences the world as animated and its own nature as replete with changing diversity. That is, as soon as the soul is freed from ego domination, the question of polytheism arises.

Yet archetypal psychology is "not out to worship Greek Gods or those of any other polytheistic high culture . . . We are not reviving a dead faith. For we are not concerned with faith" (Hillman 1975a, p. 170; cf. A. H. Armstrong 1981). The Gods of psychology are not believed in, not taken literally, not imagined theologically. "Religion approaches Gods with ritual, prayer, sacrifice, worship, creed . . . In archetypal psychology, Gods are *imagined*. They are approached through psychological methods of personifying, pathologizing, and psychologizing. They are

formulated ambiguously, as metaphors for modes of experience and as numinous borderline persons. They are cosmic perspectives in which the soul participates" (*ibid.*, p. 169). Mainly, the mode of this participation is reflection: the Gods are discovered in recognizing the stance of one's perspective, one's psychological sensitivity to the configurations that dominate one's styles of thought and life. Gods for psychology do not have to be experienced in direct mystical encounter or in effigies, whether as concrete figures or as theological definitions.

A saying attributed to Hegel declares: "What is required is a monotheism of reason and heart, a polytheism of imagination and art" (Cook 1973). Inasmuch as archetypal psychology is imaginative, it requires imaginative first principles and polytheism becomes necessary, although it definitely does not carry on the rationalist separation between heart and art, between valutive and aesthetic sensitivities.

The critique of theological religion continues that done by Freud and Jung, though with an even more radical cast. Archetypal psychology does not attempt to correct the Judeo Christian religion as illusion (Freud) or transform it as onesided (Jung). It shifts the ground of the entire question to a polytheistic position. In this single stroke, it carries out Freud's and Jung's critiques to their ultimate consequent — the death of God as a monotheistic fantasy, while at the same time restoring the fullness of the Gods in all things and, let it be said, reverting psychology itself to the recognition that it too is a religious activity (Hillman 1975a, p. 227). If a religious instinct is inherent to the psyche as Jung maintained, then any psychology attempting to do justice to the psyche must recognize its religious nature.

A polytheistic vision differs from undifferentiated pantheism, holy vitalism, and naturalistic animism — which from the standpoint of monotheistic consciousness tend to be bunched together as "pagan" and "primitive." Gods in archetypal psychology are not some primal energy suffused through the universe nor are they imagined to be independent magical powers working on us through things. Gods are imagined as the formal intelligibility of

the phenomenal world, allowing each thing to be discerned for its inherent intelligibility and for its specific place of belonging to this or that *kosmos* (ordered pattern or arrangement). The Gods are places, and myths make place for psychic events that in an only human world become pathological. By offering shelter and altar, the Gods can order and make intelligible the entire phenomenal world of nature and human consciousness. All phenomena are 'saved' by the act of placing them which at once gives them value. We discover what belongs where by means of likeness, the analogy of events with mythical configurations. This mode was current during millennia of our culture in alchemy, planetary astrology, natural philosophy, and medicine, each of which studied the microcosmic things in rapport with macrocosmic Gods (Moore 1982; Boer 1980). It was this question of *placing* that was addressed to the Greek oracles: "To what gods or hero must I pray or sacrifice to achieve such and such a purpose?" If one knows where an event belongs, to whom it can be related, then one is able to proceed.

Today, however, the discovery of what belongs where, the *epistrophé* or reversion through likeness of an event to its mythical pattern, is less the aim of archetypal psychology than is an archetypal sensitivity that all things belong to myth. The study of these archetypal placings, deriving from the work of Frances Yates (1966) in regard to the Memory Theatre of the Florentine, Giulio Camillo (c. 1480–1544), has been carried out in some detail in seminars by Lopez-Pedraza and by Sardello.



Psychopathology

The point of departure for the re-visioning of psychopathology is a statement from Jung (1929, *CW* 13, §54): "The gods have become diseases; Zeus no longer rules Olympus but rather the solar plexus, and produces curious specimens for the doctor's consulting room . . ."

The link between Gods and diseases is double: on the one hand, giving the dignity of archetypal significance and divine reflection to every symptom whatsoever, and on the other hand, suggesting that myth and its figures may be examined for patterns of pathology. Hillman (1974a) has called this pathology in mythical figures the *infirmity* of the archetype, by which is meant both the essential "infirmity" of all archetypal forms — that they are not perfect, not transcendent, not idealizations — and that they therefore provide "nursing" to human conditions; they are the embracing backgrounds within which our personal sufferings can find support and be cared for.

The double link — that pathology is mythologized and mythology is pathologized — had already been adumbrated by Freud's presentation of the Oedipus myth as the key to the pathology of neurosis and even of the civilization as a whole. Before Freud, the link between *mythos* and *pathos* can be discovered in Nietzsche's *Birth of Tragedy* and in the scholarly research of the great German classicist and encyclopaedist, Wilhelm Heinrich Roscher, whose *Ephialtes* (1900), a monograph on Pan and the Nightmare, was subtitled "A Mythopathological Study" (cf. Hillman 1972a).

The relations between myths and psychopathology are elaborated in a series of studies: Lopez-Pedraza (1977) on Hermes and

(1982) on the Titans; Berry (1975) on Demeter/Persephone and (1979b) on Echo; Moore (1979a) on Artemis; Micklem (1979) on Medusa; Hillman (1970a, 1975d) on Saturn, (1974a) on Athene and Ananke, (1972c) on Eros and on Dionysus, (1972a) on Pan, and (1967b) on the *puer eternus* or divinely youthful figure in various mythologies; M. Stein (1973) on Hephaistos and (1977) on Hera. In these studies, the myth is examined for its pathological implications. The hermeneutic begins with myths and mythical figures (not with a case), reading them downward for psychological understanding of the fantasies going on in behavior.

Thereby archetypal psychology follows the epistrophic (reversion) method of Corbin, returning to the higher principle in order to find place for and understand the lesser — the images before their examples. Imagination becomes a method for investigating and comprehending psychopathology. This hermeneutic method is also essentially Neoplatonic; it is the preferred way for deciphering the grotesque and pathologized configurations of Renaissance psychology. As Wind says in his "Observation on Method" (1967, p. 238): "The commonplace may be understood as a reduction of the exceptional, but the exceptional cannot be understood by amplifying the commonplace. Both logically and causally the exceptional is crucial, because it introduces . . . the more comprehensive category."

Precisely because myth presents the exceptional, the outlandish, and more-than-human dimension, it offers background to the sufferings of souls *in extremis*, i.e., what nineteenth-century medicine calls 'psychopathology.' The double movement between pathology and mythology moreover implies that the pathological is always going on in human life inasmuch as life enacts mythical fantasies. Archetypal psychology further claims that it is mainly through the wounds in human life that the Gods enter (rather than through pronouncedly sacred or mystical events), because pathology is the most palpable manner of bearing witness to the powers beyond ego control and the insufficiency of the ego perspective.

This perpetually recurring "pathologizing" is defined as "the psyche's autonomous ability to create illness, morbidity, disorder,

abnormality, and suffering in any aspect of its behavior and to experience and imagine life through this deformed and afflicted perspective" (Hillman 1975a, p. 57). There is no cure of pathologizing; there is, instead, a re-evaluation.

That pathologizing is also a "deformed perspective" accounts for its place in the work of imagination which, according to Gaston Bachelard (1884–1962) — another major source of the archetypal tradition — must proceed by "deforming the images offered by perception" (Bachelard 1943, p. 7). It is this pathologized eye which, like that of the artist and the psychoanalyst, prevents the phenomena of the soul from being naively understood as merely natural. Following Jung (and his research into alchemy), psychological work is an *opus contra naturam*. This idea Hillman (1975a, pp. 84–96) follows further by attacking the "naturalistic fallacy" which dominates most normative psychologies.

Another direction of the *mythos/pathos* connection starts with one specific form of pathology, searching it for its mythical possibilities, as if to uncover "the God in the disease." Examples are: Lockhart (1977), cancer; Moore (1979b), asthma; Leveranz (1979), epilepsy; Hawkins (1979), migraine; Severson (1979), skin disorders; Kugelmann, glaucoma; Sipiora (1981), tuberculosis.

There are also more general reflections upon pathology re-visioned within an archetypal hermeneutic: R. Stein (1974) on psychosexual disorders; Guggenbühl-Craig (1971) on the archetypal power problem in medical attitudes; Ziegler (1980) on archetypal medicine; Sardello (1980a) on medicine, disease, and the body. These works look at the body, pathology, and its treatment altogether free from the positivism of the clinical and empirical traditions that have come down to the twentieth century from nineteenth-century scientific, materialistic medicine, its views of health, disease, and the power-hero role of the physician.

In one respect, the position here is close to the anti-psychiatry of Thomas Szasz and R. D. Laing. Each regards 'abnormal' conditions as existentially human and hence fundamentally normal. They become psychiatric conditions when looked at psychiatrically. Archetypal psychology, however, makes three further

moves beyond anti-psychiatry. First, it examines the normalizing perspective itself in order to show its 'abnormalities' and pathologizing propensities. Second, unlike Szasz and Laing, archetypal psychology maintains the real existence of psychopathology as such, as inherent to psychic reality. It neither denies psychopathology nor attempts to find cause for it outside the soul in politics, professional power, or social convention (Foucault). Third, because pathologizing is inherent to psyche, it is also necessary. The necessity of pathologizing derives, on the one hand, from the Gods who show patterns of psychopathology and, on the other hand, from the soul which becomes aware of its destiny in death mainly through the psyche's indefatigable and amazingly inventive capacity to pathologize.

As Freud's paradigm of psychopathology was hysteria (and paranoia) and Jung's was schizophrenia, archetypal psychology has so far spoken mainly about depression (Hillman 1972c, 1975a, c, d, 1979a; Vitale 1973; Berry 1975, 1978b; Guggenbühl-Craig 1979; Miller 1981b; Simmer 1981) and mood disorder (Sardello 1980b). Depression has also provided a focus for *Kulturkritik*, an attack upon social and medical conventions that do not allow the vertical depth of depressions.

For a society that does not allow its individuals "to go down" cannot find its depth and must remain permanently inflated in a manic mood disorder disguised as 'growth.' Hillman (1975a, p. 98) links the Western horror of depression with the tradition of the heroic ego and Christian salvation through upward resurrection. "Depression is still the Great Enemy . . . Yet through depression we enter depths and in depths find soul. Depression is essential to the tragic sense of life. It moistens the dry soul and dries the wet. It brings refuge, limitation, focus, gravity, weight, and humble powerlessness. It reminds of death. The true revolution (in behalf of soul) begins in the individual who can be true to his or her depression.



The Practice of Therapy

Archetypal psychology continues the ritual procedures of classical analysis deriving from Freud and Jung: (1) regular meetings (2) with individual patients (3) face-to-face (4) at the therapist's locus (5) for a fee. (Groups, couples, and children are generally eschewed; minor attention is paid to diagnostic and typological categories and to psychological testing.) These five procedures, however, are not rigid, and any of them may be modified or abandoned. Classical analysis (Hillman 1975b, p. 101) has been defined as "a course of treatment in an atmosphere of sympathy and confidence of one person by another person for a fee, which treatment may be conceived as educative in various senses or therapeutic in various senses and which proceeds principally through the joint interpretative exploration of habitual behavior and of classes of mental events that have been traditionally called fantasies, feelings, memories, dreams and ideas, and where the exploration follows a coherent set of methods, concepts and beliefs stemming mainly from Freud and from Jung, where focus is preferably upon the unanticipated and affectively charged, and whose goal is the improvement (subjectively and/or objectively determined) of the analysand and the termination of the treatment."

If analysis "terminates," then it is governed by linear time. Casey (1979, p. 157) exposes this assumption: "... the time of soul is not to be presumed continuous ... it is discontinuous, not simply as having breaks or gaps ... but as having many avatars, many kinds and modes. The polycentricity of the psyche demands no less than this, namely, a polyform time ..." That analyses have

been growing longer since the early years with Freud and Jung must be understood as a phenomenon of the soul's temporality: "It is the soul, after all, that is taking all this extra time, and it must be doing so for reasons of its own which have primarily to do with . . . taking more world-time so as to encourage the efflorescence of its own imaginal time" (ibid., p. 156).

Practice is rooted in Jung's view of the psyche as inherently purposeful: all psychic events whatsoever have *telos*. Archetypal psychology, however, does not enunciate this *telos*. Purposefulness qualifies psychic events, but it is not to be literalized apart from the images in which it inheres. Thus archetypal psychology refrains from stating goals for therapy (individuation or wholeness) and for its phenomena such as symptoms and dreams (compensations, warnings, prophetic indications). Purpose remains a *perspective* toward events in Jung's original description of the prospective versus the reductive view. Positive formulations of the *telos* of analysis lead only into teleology and dogmas of goals. Archetypal psychology fosters the sense of purpose as therapeutic in itself because it enhances the patient's interest in psychic phenomena, including the most objectionable symptoms, as intentional. But the therapist does not literalize these intentions, and therefore therapy follows the Freudian mode of restraint and abstention. It moves along a *via negativa*, attempting to deliteralize all formulations of purpose so that the analysis is reduced to sticking with the actual images.

The specific focus and atmosphere of archetypal psychology's way of working and further departures from classical analysis must be culled from many publications for two reasons: there is no program of training (no didactic), and no single work lays out the theory of the practice of therapy. (Publications particularly relevant are: Guggenbühl-Craig 1970, 1971, 1972, 1979; Berry 1978a, 1981; Hillman and Berry 1977; Grinnell 1973; Frey, Bosnak et al. 1978; Giegerich 1977; Hillman 1975a, 1972a, 1964, 1977b, c, 1975c, 1974a; Hartman 1980; Newman 1980; Watkins 1981.)

Departures from classical analysis lie less in the form of therapy than in its focus. Archetypal psychology conceives therapy, as it

does psychopathology, as the enactment of fantasy. Rather than prescribe or employ therapy for pathology, it self-examines the fantasy of therapy (so that therapy does not perpetuate the literal pathology which calls therapy forth and is called forth by a literal therapy). Archetypal psychology seeks to remind therapy of its notions of itself (Giegerich 1977), attempting to lift repression from the unconsciousness of therapy itself.

In "The Fiction of Case History," Hillman (1975c) examines the case model used by Freud, and by analysts ever since, as a style of narrative. At once, the problem of cases and the problems told by cases become the subject of an imaginative, literary reflection of which the clinical is only one genre. Genres or categories of the literary imagination — epic, detective, comic, social realist, picaresque — become relevant for understanding the organization of narratives told in therapy. Since "the way we tell our story is the way we form our therapy" (Berry 1974, p. 69), the entire procedure of therapeutic work must be reconceived in terms of the poetic basis of mind. An essential work of therapy is to become conscious of the fictions in which the patient is cast and to re-write or ghost-write, collaboratively, the story by re-telling it in a more profound and authentic style. In this re-told version in which imaginative art becomes the model, the personal failures and sufferings of the patient are essential to the story as they are to art.

The *explication du texte* (with which the examination in therapy of images and narrative details can be compared) derives in part from the "personal construct theory" (1955) of George Kelly (1905–1966). Experience is never raw or brute; it is always constructed by images which are revealed in the patient's narrations. The fantasy in which a problem is set tells more about the way the problem is constructed and how it can be transformed (reconstructed) than does any attempt at analyzing the problem in its own terms.

A paper presented by Hillman and Berry at the First International Seminar of Archetypal Psychology (January 1977) declares: "Ours could be called an *image-focused therapy*. Thus the dream as an

image or bundle of images is paradigmatic, as if we were placing the entire psychotherapeutic procedure within the context of a dream" (cf. Berry 1974, 1978a, and Hillman 1977b, 1978, 1979a, b, for method and examples of dream work). It is not, however, that dreams as such become the focus of therapy but that all events are regarded from a dream-viewpoint, as if they were images, metaphorical expressions. The dream is not in the patient and something he or she does or makes; the patient is in the dream and is doing or being made by its fiction. These same papers on dream work exhibit how an image can be created, that is, how an event can be heard as metaphor through various manipulations: grammatical reversals, removal of punctuation, restatement and echo, humor, amplification. The aim of working life events as dreams is to bring reflection to declarative and unreflected discourse, so that words no longer believe they refer to objective referents; instead, speech becomes imagistic, self-referent, descriptive of a psychic condition as its very expression (Berry 1982).

The detailed examination of presentational images — whether from dreams, from life situations, or the waking imagination of fantasy — has been a subject for Watkins (1976); Garufi (1977); Humbert (1971); Berry (1979a, b); Hillman (1977a, c). Here the work is a further refinement of Jung's technique of "active imagination" (Hull 1971).

Active imagination at times becomes the method of choice in therapy. There is direct perception of and engagement with an imaginary figure or figures. These figures with whom one converses or performs actions or which one depicts plastically are not conceived to be merely internal projections or only parts of the personality. They are given the respect and dignity due independent beings. They are imagined seriously, though *not literally*. Rather like Neoplatonic *daimones*, and like angels in Corbin's sense, their 'between' reality is neither physical nor metaphysical, although just "as real as you — as a psychic entity — are real" (Jung, CW 14, §753). This development of true imaginative power (the *vera imaginatio* of Paracelsus; the *himma* of the heart of Corbin) and the ability to live one's life in the company of ghosts, familiars,

ancestors, guides — the populace of the metaxy — are also aims of an archetypal therapy (Hillman 1977c, 1979c).

Recently, image-focused therapy has extended into the sensate world of perceptual objects and habitual forms — buildings, bureaucratic systems, conventional language, transportation, urban environment, food, education. This project has no less an ambition than the recuperation of the *anima mundi* or soul of the world by scrutinizing the face of the world as aesthetic physiognomy. This move envisages therapy altogether beyond the encounter of two persons in private and takes on the larger task of re-imagining the public world within which the patient lives (Ogilvy 1977). This notion of therapy attempts to realize the poetic basis of mind in actuality, as an imaginative, aesthetic response. When the environment is recognized as imagistic, then each person reacts to it in a more psychological manner, thereby extending both the notion of the 'psychological' to the aesthetic and the notion of therapy from occasional hours in the consulting room to a continual imaginative activity in the home, the street, while eating, or watching television.

Feeling

The liberation of therapy from the exclusivity of the consulting room first requires a re-evaluation of the identity psyche = feeling, that identification of the individual with emotion which has characterized all schools of psychotherapy ever since Freud's work with conversion hysteria, emotional abreaction, and transference. In brief, therapy has been concerned with personal feeling, and the patient's images have been reduced to his feelings. Hillman (1960, 1971), in two books devoted to emotion and to feeling, began a phenomenological and differentiated analysis of the notions and theories of feeling and emotion as an avenue toward releasing therapy, and psychology itself, from the inevitable narrowing into personalism occasioned by the identification of soul with feeling. The main argument against the personal confessional mode of therapy (Hillman 1979c) — besides its perpetuating the

Cartesian division of ensouled subject/lifeless object — is that it fosters the delusion of ownership of emotion, as belonging to the proprium (Allport 1955). The intensified singleness that emotions bring, their narrowing monocentric effect upon consciousness, gives support to the already monotheistic tendency of the ego to appropriate and identify with its experiences. Emotions reinforce ego psychology. Moreover, when emotion and feeling are conceived as primary, images must play a secondary role. They are considered to be derivative and descriptive of feelings.

Instead, archetypal psychology reverses the relation of feeling and image: feelings are considered to be, as William Blake said, "divine influxes," accompanying, qualifying, and energizing images. They are not merely personal but belong to imaginal reality, the reality of the image, and help make the image felt as a specific value. Feelings elaborate its complexity, and feelings are as complex as the image that contains them. Not images represent feelings, but feelings are inherent to images. Berry (1974, p. 63) writes: "A dream image is or has the quality of emotion . . . They [emotions] adhere or inhere to the image and may not be explicit at all . . . We cannot entertain any image in dreams, or poetry or painting, without experiencing an emotional quality presented by the image itself." This further implies that any event experienced as an image is at once animated, emotionalized, and placed in the realm of value.

The task of therapy is to return personal feelings (anxiety, desire, confusion, boredom, misery) to the specific images which hold them. Therapy attempts to individualize the face of each emotion: the body of desire, the face of fear, the situation of despair. Feelings are imagined into their details. This move is similar to that of the imagist theory of poetry (Hulme 1924), where any emotion not differentiated by a specific image is inchoate, common, and dumb, remaining both sentimentally personal and yet collectively unindividualized.



13

Eros

Since its inception, depth psychology has consistently recognized the special role of eros in its work. In fact, psychoanalysis has been as much an eroto-analysis as an analysis of soul, since its basic perspective toward soul has been libidinal. The omnipresence of eros in therapy and in the theory of all depth psychologies receives this recognition under the technical term transference.

Archetypal psychology, analogously to Jung's alchemical psychology of transference, imagines transference against a mythical background — the Eros and Psyche mythologem from Apuleius's *Golden Ass* (Hillman 1972c, pp. 63–125) — thereby de-historicizing and de-personalizing the phenomenology of love in therapy as well as in any human passion. "By recognizing the primacy of the image, archetypal thought frees both psyche and logos to an Eros that is imaginal" (Bedford 1981, p. 245). The imaginal, mythical transposition implies that all erotic phenomena whatsoever, including erotic symptoms, seek psychological consciousness and that all psychic phenomena whatsoever, including neurotic and psychotic symptoms, seek erotic embrace. Wherever psyche is the subject of endeavor or the perspective taken toward events, erotic entanglements will necessarily occur because the mythological tandem necessitates their appearance together. While Apuleius's myth details the obstacles in the relation between love and soul, R. Stein (1974) has developed an archetypal approach to the incestuous family hindrances which prevent eros from becoming psychological and psyche from becoming erotic.

The idea of a mythic tandem as basis of transference was first suggested by Freud's Oedipal theory and elaborated by Jung

in his anima-animus theory (CW 16). Archetypal psychology has gone on to describe a variety of tandems: Senex and Puer (Hillman 1967b); Venus and Vulcan (M. Stein 1973); Pan and the Nymphs (Hillman 1972a); Apollo and Daphne; Apollo and Dionysus; Hermes and Apollo (Lopez-Pedraza 1977); Zeus and Hera (M. Stein 1977); Artemis and Puer (Moore 1979a); Echo and Narcissus (Berry 1979b); Demeter and Persephone (Berry 1975); Mother and Son (Hillman 1973b). Guggenbühl-Craig has discussed the archetypal fantasies operating in the patient-helper relationship (1971) and in the dyad of marriage (1977). These tandems provide occasion for the examination of diverse forms of erotic relationships, their rhetorics and expectations, the particular styles of suffering, and the interlocking mutualities that each tandem imposes. These tandems are imagined also as going on intra-psychically, as patterns of relations between complexes within an individual.

Since love of soul is also love of image, archetypal psychology considers transference, including its strongest sexualized demonstrations, to be a phenomenon of imagination. Nowhere does the impersonality of myth strike a human life more personally. Thus transference is the paradigm for working through the relations of personal and literal with the impersonal and imaginal. Transference is thus nothing less than the eros required by the awakening of psychic reality; and this awakening imposes archetypal roles upon patient and therapist, not the least of which is that of "psychological patient" which means one who suffers or is impassioned by psyche. For this erotic — not medical — reason, archetypal psychology retains the term "patient" instead of client, analysand, trainee, etc. The erotic struggles in any relationship are also psychological struggles with images, and as this *psychomachia* proceeds in an archetypal therapy, there is a transformation of love from a repression and/or obsession with images to a slow love of them, to a recognition that love is itself rooted in images, their continuous creative appearance and their love for that particular human soul in which they manifest.



Personality Theory: Personifying

Archetypal psychology's personality theory differs fundamentally from the main views of personality in Western psychology. If pathologizing belongs to the soul and is not to be combated by a strong ego, and if therapy consists in giving support to the counter-ego forces, the personified figures who are ego-alien, then both the theory of psychopathology and that of therapy assume a personality theory that is not ego-centered.

The first axiom of this theory is based on the late development of Jung's complex theory (1946) which holds that every personality is essentially multiple (CW 8, §388ff.). Multiple personality is humanity in its natural condition. In other cultures these multiple personalities have names, locations, energies, functions, voices, angel and animal forms, and even theoretical formulations as different kinds of soul. In our culture the multiplicity of personality is regarded either as a psychiatric aberration or, at best, as unintegrated introjections or partial personalities. The psychiatric fear of multiple personality indicates the identification of personality with a partial capacity, the 'ego,' which is in turn the psychological enactment of a two-thousand-year monotheistic tradition that has elevated unity over multiplicity.

Archetypal psychology extends Jung's personified naming of the components of personality-shadow, anima, animus, trickster, old wise man, great mother, etc. "Personifying or imagining things" (Hillman 1975a, pp. 1–51) becomes crucial for moving from an abstract, objectified psychology to one that encourages animistic engagement with the world. Personifying further allows the multiplicity of psychic phenomena to be experienced as voices,

faces, and names. Psychic phenomena can then be perceived with precision and particularity, rather than generalized in the manner of faculty psychology as feelings, ideas, sensations, and the like.

For archetypal psychology, consciousness is given with the various 'partial' personalities. Rather than being imagined as split-off fragments of the 'I,' they are better reverted to the differentiated models of earlier psychologies where the complexes would have been called souls, daimones, genii, and other mythical-imaginal figures. The consciousness that is postulated *a priori* with these figures or personifications is demonstrated by their interventions in ego control, i.e., the psychopathology of everyday life (Freud), disturbances of attention in the association experiments (Jung), the willfulness and aims of figures in dreams, the obsessive moods and compulsive thoughts that may intrude during any *abaissment du niveau mental* (Janet). Whereas most psychologies attempt to ban these personalities as disintegrative, archetypal psychology favors bringing non-ego figures to further awareness and considers this tension with the non-ego which relativizes the ego's surety and single perspective to be a chief occupation of soul-making .

Thus, personality is conceived less in terms of stages in life and development, of typologies of character and functioning, of psycho-energetics toward goals (social, individual, etc.) or of faculties (will, affect, reason) and their balance. Rather, personality is imaginatively conceived as a living and peopled drama in which the subject 'I' takes part but is neither the sole author, nor director, nor always the main character. Sometimes he or she is not even on the stage. At other times, the other theories of personality just reviewed may play their parts as necessary fictions for the drama.

The healthy or mature or ideal personality will thus show cognizance of its dramatically masked and ambiguous situation. Irony, humor, and compassion will be its hallmarks, since these traits bespeak an awareness of the multiplicity of meanings and fates and the multiplicity of intentions embodied by any subject

at any moment. The 'healthy personality' is imagined less upon a model of natural, primitive, or ancient man with its nostalgia, or upon social-political man with its mission, or bourgeois rational man with its moralism, but instead against the background of artistic man for whom imagining is a style of living and whose reactions are reflexive, animal, immediate. This model is, of course, not meant literally or singly. It serves to stress certain values of personality to which archetypal psychology gives importance: sophistication, complexity, and impersonal profundity; an animal flow with life disregarding concepts of will, choice, and decision; morality as dedication to crafting the soul (soul-making); sensitivity to traditional continuities; the significance of pathologizing and living at the 'borders'; aesthetic responsiveness.

*Biographical*

As shown above, archetypal psychology is not a theoretical system emanating from the thought of one person for whom it is named, then identifying with a small group, becoming a school, and moving into the world in the manner of Freudian or Jungian psychologies; nor does it emerge from a particular clinic, laboratory, or city giving it its name. Rather, archetypal psychology presents the polytheistic structure of a post-modern consciousness. It is a style of thinking, a fashion of mind, a revisionist engagement on many fronts: therapy, education, literary criticism, medicine, philosophy, and the material world. It assembles and lends its terms and viewpoints to a variety of intellectual concerns in contemporary thought. Eros and a common concern for soul, image, and pathology draw individuals from diverse geographical and intellectual areas into rapport with each other for the revisioning of their ideas and their worlds.

Inasmuch as the sources are in Jung and Corbin, the biographical origins can be traced to the Eranos Conferences at Ascona, Switzerland (Rudolf Ritsema), where Jung and Corbin were perennially major speakers; Durand and Hillman entered that circle in the 1960s, Miller in the 1970s, and Ziegler and Giegerich in the 1980s. The Platonist inspiration at Eranos, its concern for spirit in a time of crisis and decay, the mutuality of engagement that transcends academic specialization, and the educative effect of eros on soul were together formative in the directions that archetypal psychology was subsequently to take.

A second biographical strand can be discerned in a period (April 1969) at the Warburg Institute in London and the confron-

tation by Lopez-Pedraza, Hillman, and Berry with the tradition of classical (pagan, polytheistic) images in the Western psyche. Here they found witness to a ground for psychology in the cultural imagination, especially of the Mediterranean, which would allow psychology to return from its distractions by natural science and Eastern spirituality. Third was the re-founding (1970) in Zurich of the Jungian journal *Spring* as an organ of archetypal thought and the launching of other publications, as well as seminars on psychological readings of Renaissance images.

Fourth, subsequent developments took place in the Western Hemisphere. In February 1972 the invitation to give the distinguished Dwight Harrington Terry Lectures at Yale University enabled Hillman (1975a) to present the first comprehensive formulation of archetypal psychology. This was followed by the appointment of Hillman and Berry as visiting lecturers in the Yale psychology faculty, where their association with the Yale philosopher Edward Casey turned their work toward mutual explorations of the philosophy of imagination and phenomenology. During the mid-seventies, graduate degree programs were being established at Sonoma State, California (Gordon Tappan), and the University of Dallas (Robert Sardello). In 1976 Hillman and Berry joined the faculty of the Department of Religions at Syracuse University, New York, and in collaboration with David Miller worked further into the problems of monotheistic and polytheistic thinking. In January 1977, partly sponsored by a grant from the Rockefeller Brothers Foundation, archetypal psychology held its first International Seminar at the University of Dallas, gathering together some twenty of the individuals mentioned in this article. Other conferences and seminars were held at the University of Notre Dame, Indiana (Thomas Kapacinskas), Duquesne University, Pennsylvania, and the University of New Mexico (Howard McConeghey). In January 1978, the University of Dallas appointed Hillman Professor of Psychology and Senior Fellow in the Institute of Philosophic Studies (Robert Sardello) and Berry as Visiting Professor.

Meanwhile, Lopez-Pedraza had been appointed Lecturer in mythology and psychology in the Faculty of Letters at the University of Caracas. With the opening (1981) of the Dallas Institute of Humanities and Culture (whose Fellows include Sardello, Thomas, Moore, Stroud, Berry, Hillman, and Guggenbühl-Craig), archetypal psychology turned toward the 'soul in the world' (*anima mundi*) of the city. 'City' becomes the patient, the place of pathologizing, and the locus where the soul's imagination is actualized on earth, requiring an archetypally psychological perspective for examining its ills.

No nation in Europe has responded more attentively to this re-visionist thought than Italy. A number of engaged intellectuals and therapists in Rome, Florence, Pisa, and Milan have succeeded in translating (Aldo Giuliani) works of archetypal psychology in the *Rivista di psicologia analitica*, in books (Adelphi, Comunità), and in publications of the *Enciclopedia Italiana* and have presented its thought in teaching, editing, and translating (Francesco Donfrancesco, Bianca Garufi). In France, a similar initiative, joining with the groups affiliated with Corbin and Durand, was pioneered by Editions Imago, by Michel Cazenave and by Monique Salzmann.

Two European events — a world conference in Cordoba on "Science and Consciousness" (Cazenave 1980), reflecting the thought of Jung and Corbin and the Erānos circle (Miller, Izutsu, Durand, Raine, Hillman) in relation with contemporary physical sciences, and an address by Hillman (1982) on archetypal psychology as a Renaissance psychology in Florence (Donfrancesco) — have presented what is reviewed in this essay in the wide current of contemporary Western ideas.

Postscript

The fifteen short chapters above could each be carried further in light of work produced since 1981, but such extensions would stretch this brief account beyond its original purpose: an article for the *Enciclopedia del Novecento*. The following new chapters, together with Cheetham's wide-ranging Bibliography (Part Two), and Luster's exhaustive Checklist (Part Three) — document later directions in the field. My new chapters serve also to pick up themes somewhat neglected in 1981's review, largely because they were hardly emerging then, whereas now they are major components of archetypal psychology's basis and focus.

A word about this term "archetypal psychology." When first introduced (1970) it was considered a replacement for "analytical" psychology as Jung's opus had come to be called. Because "archetypal" was both broader and descriptively more faithful to Jung's main concern — the deepest nature of the psyche's realities — the term better presented his work. In fact, "archetypal" can incorporate "analytical" as one of the many methods for encountering those psychic realities.

As time has gone on, "archetypal" has had to define itself again. This time in contrast with the more substantive, essentialist use of the word archetype, or what philosophy calls reification and hypostatization — archetypes as things. The substantive approach tends to tie archetypes with entities of biology, or physics, or metaphysics in a remote Platonic pleroma, and to make statements about them in a quasi-theological manner. "An Inquiry into Image" (D77a), by employing Occam's famous logical razor, questioned the possibility of saying anything at all about entities that are, according to Jung, unknowable in themselves. We can

only infer "archetypal" from phenomenal appearances, that is, as archetypal images (Chapter 3).

The humbling of the term from noun to adjectival and adverbial qualifier, from thing to quality, leads to the conclusion that "archetypal" is a value term. It qualifies an event with such values as universality, emotionality, timelessness, fecundity, aesthetic force, irreducibility, and possibly also animation.

So, "archetypal psychology" means a psychology not based on things called archetypes as much as a revaluation of psychology itself as an archetypal activity that restores to the phenomena it addresses the value and intensified significance that Alfred North Whitehead called Importance.



16

Animals

Besides C. G. Jung and Henry Corbin (Chapter 1), a third "father" deserves honoring: Adolf Portmann, the eminent Swiss zoologist whose originality, judgment and inspiration led the Eranos conferences from the early 1960's until his death in the late 70's. Portmann's approach to biology opened the way to an aesthetic reading of life's phenomena. Form, color, pattern, movement, inter-relatedness reveal the self-display of animals as living images (Bleakley 2000; Hillman and McLean 1997). The animal's inwardness (*Innerlichkeit*) is afforded by its self-display (*Selbstdarstellung*), that is, it presents itself as an image affording (Gibson 1950) intelligibility to its surround. Archetypal psychology relies on both Portmann and Gibson for understanding perceived presence as available inwardness. Reading the world requires an "animal eye" of aesthetic perception and an "animal body" of aesthetic responses. Portmann's biology of living forms adds an animal dimension to the Neoplatonic idea of inherent intelligibility of all things, sometimes elaborated as the Doctrine of Signatures (visible markings indicate invisible potencies).

The primary qualifier of consciousness becomes participatory awareness — already indicated by the prefix *con* (with). Participation may include all kinds of image presences such as dreams, projects, memories, feelings and is not restricted to the palpable world. Reflection, however, the major characteristic of consciousness in Jung's psychology (CW 8, §241–43; 11, §235n) takes a more secondary place. Unconsciousness, rather than defined as unreflected, means isolate, anaesthetized, unresponsive to affording images.

The immediacy of the world afforded by the image to the animal eye and animal body bears upon other ideas important to archetypal psychology, e.g. Vico's *certum*, Santayana's "animal faith," Grinnell's (1970) "psychological faith," and Hillman's (D90c) "mythical certitude."

There is also a resemblance here with Levinas's (1969) immediacy of the face that evokes a compelling ethical response. Archetypal psychology embeds human existence within an animalized, animated world, not because the human has fallen into it owing to sin or is evolving out of it toward a higher condition, but because the psyche, as Aristotle said, is the forming idea of a living body.

Anima Mundi

At the Eranos meeting of 1977 the idea was first broached of a "depth psychology of extraversion" (E80). This move both critically questioned subjective introversion as the defining criterion of depth of soul and inclusively widened psychological depth to mean interiority of the "outer" world. This promiscuity of depth has its antecedent in a statement attributed to the early Greek philosopher Thales: "All things are full of Gods."

Soul-in-the-world-of-things also refers back to the Platonic cosmic principle of *anima mundi*. By reading the term *mundi* not only to mean *of* the world, or world-soul as a Romantic over-soul, but more immanently as *in* the world, archetypal psychology brings the Platonic vision down to earth. This reading (or mis-reading) of *mundi* implies that both natural world and made world can be subject to psychological analysis. Confining analysis to human subjectivity is a restriction of method that distorts psychological realities. A lecture held at the Palazzo Vecchio in Florence in 1981 (A96a) under the auspices of Donfrancesco (and appropriately announced by trumpets) heralded this return to the world.

From there it was an easy step for archetypal psychology to move in a variety of directions:

a) urbanism and architecture in conjunction with the Dallas Institute of Humanities and Culture, engendering discussion in other cities — Pittsburgh, Buffalo, Fort Worth, Trento, Chiavari, Siracusa;

b) conferences and seminars under the auspices of Esalen Institute, California; Omega Institute, New York; Pacifica Graduate Institute; and Schumacher College in England, each of which focused on the psyche of environment;

c) men's retreats that activated ritual animation of environment and aesthetic sensitivity (Michael Meade, Robert Bly, Enrique Pardo, Coleman Barks, Gary Snyder, Malidoma Somé);

d) a long-term study group initiated by Charles Halpern at the Nathan Cummings Foundation, New York, that brought together artists, psychologists, philosophers, activists, lawyers, teachers, etc.;

e) objects and natural phenomena as agents, affecting co-actors in theatrical dramas (Enrique Pardo, Nor Hall), or leaving traces of their movement (animation) in art works (Sandy Gellis).

As work in these directions progressed it became evident that the repressed unconscious was no longer childhood and family matters, personal relationships and instinctual urges, nor even "self"-realization, but beauty and justice. Ugliness and injustice have become the most basic miseries afflicting the collective psyche of humans and world alike.

Beauty has been addressed by several psychologists (Thomas Moore, Ronald Schenk, Noel Cobb, David McLagan, Francesco Donfrancesco) and presented in dramatic/visual forms (Enrique Pardo, Mark Kidel, Nor Hall, Rafael Lopez-Pedraza, Margot McLean). Taking a cue from Plotinus who said the soul is always an Aphrodite, beauty is necessarily a dominant mode of exploring the anima mundi. Robert J. Lifton's idea of "psychic numbing" that characterizes citizens since Hiroshima can be rephrased as anesthesia, the loss of the aesthetic response, a response which is also ethical (Levinas 1969) and is therefore also a political action (G99c). Beauty and justice interlinked have been the aim of soul work ever since Socrates (D01b) and were declared the fundamental principles of an ecological psychotherapy by Hillman on the occasion of his receiving the medal of the President of the Italian Republic in 2000.

The extension into the world, which breaks therapeutic psychology out of clinical literalism with its diagnostic pretensions and case management methods, has become a common trust of the core faculty at the Pacifica Graduate Institute. David Miller, Christine Downing, Dennis Slattery, Ginette Paris, Mary Watkins,

Robert Romanyshyn—have each been re-thinking the depth psychology of extraversion in relation with their individual callings. For instance, Miller has brought new reflection to the archetypal images at work in teaching, Paris to the myths patterning usual human existence, while Watkins has initiated psychological field work with an idea of the “unconscious” so that the term refers to the neglected, marginalized and oppressed in society. Dreams, too, cannot be located exclusively within the human psyche, but speak to and from the world itself (Stephen Aizenstaat, Robert Bosnak).



18

Place

The topic of Chapter 9, "Cultural Locus: North and South" is proving fruitful. Ideas emerging from Latin America evidenced in the Bibliography (Part Two) show a fertility of fantasy that is at once aesthetic and social; that is, a psychology rooted within ex-colonial political realities and pre-colonial indigenous cultures. In contrast, the move "south" in Europe focuses more on the return to the classical and pagan Mediterranean, Dionysus, and the arrival of Sicily on the map of Italian archetypal psychology. "South" in the United States symbolizes with down, below, fertile and dark, and so it is explored in terms of the psyche of the inner-city (Michael Meade, Aaron Kipnis); prisons (Susan Still, Leslie Neale, Bob Roberts); black (Michael Vannoy Adams, Stanton Marlan); and writers in the Haiti issue of *Spring*.

The power of place (Casey 1993, 1997) as a determining fantasy in thought and action makes place an axiomatic foundation in archetypal psychology, buttressing further its arguments against universalism, metaphysical abstractions, mathematical reductions, and the exaggerations of the scientific *Weltbild* in search of a unified field theory. Psychological ecumenism, e.g., Freudian-Jungian harmonies, would be another example of the neglect of place since Jungian (if not Freudian) psychology has differentiated into a multiplicity of geographical varieties.

Emphasis upon the eachness (William James) of place and the close attention to its specifics, e.g. the scene of a dream event, the place of a memory, further favor the soul's idiosyncratic constellations protecting them from spiritual formulae for ameliorating the human condition (Cf. Chapter 6 "Soul and Spirit").

Place itself is an abstraction unless returned to the ancient idea of a *genius loci*, a specific local daimon which was foundational to places in the pagan world for the siting of temples (Scully 1962), dreaming and healing centers like Epidaurus, initiatory cults like Eleusis, and prophesy like Dodona and Delphi. From the beginning of Western therapeutics (Hippocrates' *Airs, Waters, Places*) a sense of place informs psychological practice. A therapist situates a patient not merely in a universal diagnostic category, but more accurately within a set of mores, accents, cooking and clothing that shape a diagnosis and give it a "local habitation and a name."

Cultural location implies more than location as such. The move south can be imagined as going downward (for the Northern mind) into "body" and into lower economic strata mentioned in Chapter 17, and also into the receptive, fecund, yin-like characteristics of the soul. Another fruitful opening southward is linguistic and rhetorical — the move from concept to image including phonetic image (Paul Kugler) and the importance of a musical hearing (Thomas Moore) for metaphorical recognition. Poetry plays an unusually significant role in the background of archetypal psychology for reasons explained in Chapter 2, "The Poetic Basis of Mind."

The fact that archetypal psychology has shown vigor in three regions where language is still strongly imagistic and metaphorical — Italian, Portuguese, Japanese — can also be understood as the move southward.

The idea of place has given us the word "pagan." Paganus referred to native peoples mainly in the countryside in distinction to *alieni* — members of foreign militia, occupiers, administrators who came from elsewhere. "Pagan" as the term developed in Christian vocabulary means simply the religious practices of a localized homeland. The definition of pagan as the people of a place and defenders of this-place-here against the alienation brought by universalist science and religion necessitates archetypal psychology's turn toward ecological and urban concerns. The place consciousness and place priority of environmentalism

is paganism up-to-date: tree-huggers recapitulating the tree-worshippers of sacred groves. Environmentalism as paganism in contemporary dress has not escaped the notice of, and condemnation by, Christian public officials (*alieni*) in their resistance to fervent environmental protection. Though the pagan way of life assumes the animation of the daily environment — that the world addresses you, speaks to you, and both tempts and guides you — Christianity, too, recognizes the *genius loci* in its sacred sites for pilgrimage, martyrs graves, healing miracles, saintly visions, and vaults of holy bones.

A caution is necessary: place is not to be sought only in literal geographies. Already Hillman's 1972 Terry Lectures (A92a) spoke of the return to Greece as an imaginal place. Corbin's geographical descriptions recounted from Islamic texts are "no-where" places, utopic, yet each with its coloration and climate, gardens and mountains. St. Augustine's interiority of soul is placed within a cavernous region, as are the halls of Hades.

"Whereness" is essential to archetypal psychology for grounding the poetic palpability of phenomena encountered.

These locations, even when pinpointed to a home-town street-corner with names and numbers, are also always a geography of imagination writhing with memories, creatures, villains, and half-buried cultural shards awaiting discovery.

*Practice*

Institutions differ in regard to the contents required for training depth psychologists. Institutions, however, all follow the apprentice system in refining the skills of the novice candidate. Practice like hard-work is learned by handling the case and the craft is handed down from seniors to juniors who submit to supervision. The superior sort of vision of the supervisor enables both parties to hear into the background of the case exposed. Following Freud, this background is called "the unconscious." Since the most unconscious patterns requiring superior insight are archetypal, following Jung, myths provide the most functional representation of what plays out in the dilemmas of practice. The supervisor needs to have in mind a thesaurus of mythemes in order to do his/her work competently (Adams 2001, 2002). Specific myths and mythical figures in relation to human troubles and potentials have been explored by Deldon McNeely (Hermes), Noel Cobb (Orpheus), Sandra Edelman (Athene), Sherry Salmon (Furies); and in collections edited by Joanne Stroud (The Olympians) and Gail Thomas (The Muses).

Knowledge of myth and structures of the imaginal (Gilbert Durand) require more than the study of mythology as such. Political, social and religious history repeat archetypal patterns; fiction, film, folktale, drama and the plastic arts too, are structured by myths (Paris 1986, 1990). V. Propp, Stith Thompson, Georges Polti, Eleazar Meletinsky (1976), Hedwig von Beit and Marie-Louise von Franz have catalogued many of the basic themes. The research tools developed by Ginette Paris and by William Doty for accessing mythical images and

motifs open the way for therapy of soul to draw on the images of culture.

If the psyche's disorders portray the autonomy of the imagination, then appreciating them with amplification, as Jung did in his early masterwork, *Symbols of Transformation*, becomes the hallmark of practice. Yet, it is here that Jungian psychology, as it seeks to become more ecumenical, academic, institutional, and to train disciples, parts ways most sharply with an archetypal approach to practice. The index to the main compendium on training (Kugler 1995) has two entries for myths, sixteen for management, and a multitude for transference. Whereas Corbett, Ulanov, Speicher, and Henderson in that volume recognize that transference is played out in a variety of configurations (Jung elaborated only one, e.g., the alchemical mode), the fundamental idea of transference is left untouched, i.e., transference is a myth-like happening in a ritual enclosure. It conjures forces that are not personal, not rational and perhaps not altogether human. Mythical understanding thus becomes crucial since myths, according to Vico, set the unruly imagination on course; that is, they are therapeutic *per se*. And why? Again Vico, because they are *universali fantastici*; a myth is *vera narratio*. It speaks truth.

Though mythology is necessary for practice, the basic reason for this study is the transformation of insight. One learns to see the fictional nature of clinical fact. The practitioner moves from recognizing myths in life to the recognition of life as myth. An archetypal practice may be a work with persons, between persons, within persons, yet it seeks to "dehumanize" (A92a) the literalism of the personal. Therefore this practice feels like a work in a fiction, a work with story, with images, figures, metaphors, rhythms, moods, a work akin to the practice of an art in alchemical seclusion and packed with a peculiar kind of love.

A mythical sense of life leads the practitioner to see through the idea of practice itself, less as an empirical science or a humanistic treatment, education, or relationship, and more as an inventive inquiry into the twisted paths that imagi-

nation takes in a human life which the subject feels, and clinical psychology diagnoses, to be pathology.

The inherent relation of mythology and pathology was established for practice at its beginnings by both Freud and Jung. The 1974 Eranos lecture (E77) introduced the "*infirmity* of the Gods," or pathology of the Gods themselves. This takes further Jung's statement, "the Gods have become diseases" — because Gods are limited and imperfect, each showing its own style of pathology to which it gives an archetypal value. However, the closeness of mythology and pathology can endanger archetypal psychology with clinical literalism: mythology as nosology; Gods and Goddesses as labels for disorders; Robert Graves, Walter Otto, Karl Kerényi, et al. replacing the Diagnostic and Statistical Manual.

If we remember that psyche is a way of seeing and not a thing seen, then myths provide a way of insighting the soul's *pathos* and are as well a way of speaking (*logos*) to it and about it. But myths are not disorders. Psychopathology is irreducible and necessary soul-stuff that invites a hermeneutical imagination of many sorts: psychiatric diagnostics, biochemical physiology, the fiction of case history and early childhood, karma, alchemy. Myths are but one way of imagining the case. Their one great advantage lies in that they are myths, not empirical facts, not beliefs, and therefore should be able to protect the practitioner from clinical literalism — and also from clinical charlatanism which magically transforms unreals into the causal realiters of disease entities.

An archetypal practice is obliged to extend beyond the clinical in the usual sense of a practice with persons. The world too has its subjectivity and asks to be regarded with a therapeutic eye, else the soul is split away from its larger part (Sendivogius, Paracelsus) beyond the human. Then the burden of the soul's sufferings all falls on to the human and the soul feels trapped in traditional notions of sin — "It's all my fault."

This overload lays the ground for the person's depressive alienation from the world soul and for the motivation to find redemption at any cost. The restriction of "clinical" to the interior subjectivity of humans is a self-serving idea of practical value for

the clinician, increasing the self-centered misery in the patient and promoting the grandeur of the clinician to an archetypal significance of savior (Guggenbühl-Craig 1971). Practice as secular *soteriology* (a way of salvation) therefore necessitates emphasis upon counter-transference analysis as deconstructive counter-measure to the archetypal empowerment of the clinician.

The extension of therapy from person to world also means the world of ideas, since ideas — such as the idea of “clinical” itself — are determining factors in a patient’s distress. “Ideas you have and don’t know you have, have you,” is an oft-repeated slogan justifying the archetypal analysis of ideas, deepened by David Miller in his examination of image-ideas (e.g. shepherd, mirror) for their effects in practice.

Finally, a psychoanalysis of the phenomenal world is based less on phenomenological method or on systems theory of interdependence than on the poetics of Gaston Bachelard. There is an elemental reverie, a mythical imagining going on in the world’s stuff much as the soul of the human is always dreaming its myth along. Things transcend themselves in their affordances (Gibson), in their imaginings which poets from Wordsworth and Coleridge through Borges, Williams, Barthes, Ponge, Oliver, Blakeslee, and Bly (in his own work and his translations) make very clear. Things offer themselves as animals do to one another in their display. Substances themselves project upon each other according to the alchemical definition of projection. Not the human subject, but the images invent the ideas we “have.” They come in (*invenire*) . . .

While phenomenological method teaches how to receive things without pre-judgment, letting them speak in their own way (Robert Sardello, Mary Watkins, Robert Romanyshyn, Edward Casey), Corbin’s extrapolations from Islamic texts (Cheetham 2003) teach that things as they are always seek to be in tune with another dimension, that music played on Stevens’s “blue guitar.” Things are never, can never be just as they are by definition, can never be encompassed. Thus the soul, healed and whole as it possibly, ideally may be, still lacks that which is beyond, and which

remains out of reach, infinite. That the soul longs, its *pathos* partly an expression of its *pothos*, is the ground of both its imperfection, felt as restlessness and failure, and the creative poiesis in humans and all of nature to produce endless novelty, endless variation in the makings of itself. The soul is always wanting (E81b), and this is the reason for the necessity of unfulfillment and why a psychoanalysis of anything to do with soul is, as Freud said, interminable.

References

Nota bene: All references to *Spring: An Annual of Archetypal Psychology and Jungian Thought* have been given by year and pages; the publisher is Spring Publications, at times located in New York, Zurich, Irving and Dallas, TX, and Woodstock and Putnam, CT. Within the text, all references to C. G. Jung follow the standard abbreviation of his *Collected Works* (CW, volume number, paragraph number), published by Princeton University Press and by Routledge and Kegan Paul, London. Each bibliography entry includes after the author's name the date that appears in the text when that source is cited. Further references to authors cited here can be found in Parts Two and Three.

Adams, Michael Vannoy (2001). *The Mythological Unconscious*. New York: Other Press/Karnac Books.

____ (2002). "Mythological Knowledge: Just How Important Is It in Jungian (and Freudian) Analysis?" *Harvest: Journal for Jungian Studies* 48(1).

Allport, Gordon (1955). *Becoming (The Terry Lectures)*. New Haven: Yale University Press, 1955.

Armstrong, A. H. (1981). "Some Advantages of Polytheism." *Dionysius* 5 (1981): 181–88.

Armstrong, Robert P. (1971). *The Affecting Presence*. Urbana: University of Illinois Press, 1971.

Avens, Roberts (1980). *Imagination Is Reality: Western Nirvana in Jung, Hillman, Barfield and Cassirer*. Spring Publications, 2003.

____ (1982a). "Heidegger and Archetypal Psychology." *International Philosophical Quarterly* 22 (1982): 183–202.

____ (1982b). *Imaginal Body: Para-Jungian Reflections on Soul, Imagination and Death*. Washington, D. C.: University Press of America, 1982.

Bachelard, Gaston (1943). *L'Air et les songes*. Paris: Corti, 1943.

Bedford, Gary S. (1981). "Notes on Mythological Psychology." *Journal of the American Academy of Religion* 49 (1981): 231–47.

- Berry, Patricia (1973). "On Reduction." *Spring* 1973: 67–84.
- ____ (1974). "An Approach to the Dream." *Spring* 1974: 58–79.
- ____ (1975). "The Rape of Demeter/Persephone and Neurosis." *Spring* 1975: 186–98.
- ____ (1978a). "Defense and Telos in Dreams." *Spring* 1978: 115–27.
- ____ (1978b). *What's the Matter with Mother?* Pamphlet, London: Guild of Pastoral Psychology, 1978.
- ____ (1979a). "Virginities of Image." Paper: *Dragonflies* Conference on Virginity in Psyche, Myth, and Community, University of Dallas, 1979.
- ____ (1979b). "Echo's Passion." Paper: *Dragonflies* Conference on Beauty in Psyche, Myth, and Community, University of Dallas, 1979.
- ____ (1981). "The training of shadow and the shadow of training." *Journal of Analytical Psychology* 26 (1981): 221–28.
- ____ (1982). "Hamlet's Poisoned Ear." *Spring* 1982: 195–210.
- [The papers of Patricia Berry have subsequently been collected in one volume, *Echo's Subtle Body*. Spring Publications, 1982.]
- Bleakley, Alan (2000). *The Animalizing Imagination: Totemism, Textuality and Ecocriticism*. London: MacMillan.
- Boer, Charles, trans. (1980). *Marsilio Ficino: The Book of Life*. Spring Publications, 1980.
- ____ and Kugler, Peter (1977). "Archetypal Psychology Is Mythical Realism." *Spring* 1977: 131–52.
- Bregman, Lucy (1980). "Religious Imagination: Polytheistic Psychology Confronts Calvin." *Soundings* 63 (1980): 36–60.
- Casey, Edward S. (1974). "Toward an Archetypal Imagination." *Spring* 1974: 1–32.
- ____ (1976). *Imagining: A Phenomenological Study*. Bloomington: University of Indiana Press, 1976.
- ____ (1979). "Time in the Soul." *Spring* 1979: 144–64.
- ____ (1982). "Getting Placed: Soul in Space." *Spring* 1982: 1–25.
- ____ (1993). *Getting Back into Place: Toward a Renewed Understanding of the Place-World*. Bloomington: Indiana Univ. Press.
- ____ (1997). *The Fate of Place: A Philosophical History*. Berkeley: University of California Press.
- Cazenave, Michel (1980). *Science et Conscience*. Paris: Stock, 1980.
- Cheetham, Tom (2003). *The World Turned Inside Out: Henry Corbin and Islamic Mysticism*. Woodstock, CT: Spring Journal Books.

- Christou, Evangelos (1963). *The Logos of the Soul*. Spring Publications, 1963.
- Cook, Daniel J. (1973). *Language in the Philosophy of Hegel*. The Hague: Mouton, 1973.
- Corbin, Henry (1958). *L'imagination créatrice dans le Soufisme d'Ibn 'Arabî*. Paris: Flammarion, 1958 [in translation: *Creative Imagination in the Sufism of Ibn 'Arabî*. Bollingen Series, vol. 91. Princeton: Princeton University Press, 1969].
- ____ (1971–73). *En Islam iranien*. 4 vols. Paris: Gallimard, 1971–73.
- ____ (1977). *Spiritual Body and Celestial Earth*. Bollingen Series. Princeton: Princeton University Press, 1977.
- ____ (1979). *Avicenne et le récit visionnaire*. Paris: Berg International, 2nd ed., 1979 [in translation: *Avicenna and the Visionary Recital*. Spring Publications, 1980].
- Cowan, Lyn (1979). "On Masochism." *Spring* 1979: 42–54.
- Durand, Gilbert (1960). *Les Structures anthropologiques de l'imaginaire: introduction à l'archétypologie générale*. Paris: Bordas, 6th ed., 1979.
- ____ (1975). *Science de l'homme et tradition*. Paris: Berg International, 1975.
- ____ (1979). *Figures mythiques et visages de l'oeuvre*. Paris: Berg International, 1979.
- Frey-Wehrlin, C. T., Bosnak, R. et al. (1978). "The Treatment of Chronic Psychosis." *Journal of Analytical Psychology* 23 (1978): 253–57.
- Garufi, Bianca (1977). "Reflections on the 'rêve éveillé dirigé' method." *Journal of Analytical Psychology* 22 (1977): 207–29.
- Gibson, J. J. (1950). *The Perception of the Visual World*. Boston: Houghton Mifflin.
- Giegerich, Wolfgang (1977). "On the Neurosis of Psychology." *Spring* 1977: 153–74.
- ____ (1982). "Buße für Philemon: Vertiefung in das verdorbene Gast-Spiel der Götter." In *Eranos Jahrbuch* 51–1982.
- Goldenberg, Naomi (1975). "Archetypal Theory after Jung." *Spring* 1975: 199–220.
- ____ (1979). *Changing of the Gods. Feminism and the End of Traditional Religion*. Boston: Beacon, 1979.
- Grinnell, Robert (1970). "Reflections on the Archetype of Consciousness: Personality and Psychological Faith." *Spring* 1970.
- ____ (1973). *Alchemy in a Modern Woman*. Spring Publications, 1973.

- Guggenbühl-Craig, Adolf (1970). "Must Analysis Fail through Its Destructive Aspect?" *Spring* 1970: 133–45.
- ____ (1971). *Macht als Gefahr beim Helfer*. Basel: Karger, 1971 [in translation: *Power in the Helping Professions*. Spring Publications, Inc., 1971, 2004].
- ____ (1972). "Analytical Rigidity and Ritual." *Spring* 1972: 34–42.
- ____ (1977). *Marriage: Dead or Alive*. Spring Publications, 1977.
- ____ (1979). "The Archetype of the Invalid and the Limits of Healing." *Spring* 1979: 29–41.
- Hartman, Gary V. (1980). "Psychotherapy: An Attempt at Definition." *Spring* 1980: 90–100.
- Hawkins, Ernest (1979). "On Migraine: From Dionysos to Freud." *Dragonflies: Studies in Imaginal Psychology* 1 (1979): 46–69.
- Hillman, James (1960). *Emotion: A comprehensive phenomenology of theories and their meanings for therapy*. London: Routledge & Kegan Paul, 1960.
- ____ (1964). *Suicide and the Soul*. New York: Harper & Row, 1964 [reprinted: Spring Publications, 1976, 2004].
- ____ (1967a). *Insearch: Psychology and Religion*. London: Hodder and Stoughton, 1967 [reprinted: Spring Publications, 1979, 2004].
- ____ (1967b). "Senex and Puer." In *Puer Papers*, pp. 3–53. Spring Publications, 1979.
- ____ (1970a). "On Senex Consciousness." *Spring* 1970: 146–65.
- ____ (1970b). "Why 'Archetypal' Psychology?" *Spring* 1970: 212–19.
- ____ (1971). "The Feeling Function." In *Lectures on Jung's Typology* (with M.-L. von Franz), pp. 74–150. Spring Publications, 1971.
- ____ (1972a). "An Essay on Pan." In *Pan and the Nightmare* (with W. H. Roscher), pp. i–ixiii. Spring Publications, 1972.
- ____ (1972b). "Failure and Analysis." *Journal of Analytical Psychology* 17 (1972): 1–6.
- ____ (1972c). *The Myth of Analysis*. Evanston: Northwestern Univ. Press, 1972.
- ____ (1973a). "Plotino, Ficino e Vico precursori della psicologia degli archetipi." *Rivista di Psicologia Analitica* 4 (1973): 322–40.
- ____ (1973b). "The Great Mother, Her Son, Her Hero, and the Puer." In *Fathers and Mothers: Five Papers on the Archetypal Background of Family Psychology*, edited by Patricia Berry, pp. 75–127. Spring Publications, 1973.
- ____ (1973c). "Anima." *Spring* 1973: 97–132.
- ____ (1974a). "On the Necessity of Abnormal Psychology." In *Eranos Jahrbuch* 43–1974, pp. 91–135. Leiden: E. J. Brill, 1977.
- ____ (1974b). "'Anima' (II)." *Spring* 1974: 113–46.

-
- ____ (1975a). *Re-Visioning Psychology*. New York: Harper & Row, 1975.
- ____ (1975b). *Loose Ends: Primary Papers in Archetypal Psychology*. Spring Publications, 1975.
- ____ (1975c). "The Fiction of Case History." In *Religion as Story*, edited by J. B. Wiggins, pp. 123–73. New York: Harper & Row, 1975.
- ____ (1975d). "The 'Negative' Senex and a Renaissance Solution." *Spring* 1975: 77–109.
- ____ (1976). "Peaks and Vales: The Soul/Spirit Distinction as Basis for the Differences between Psychotherapy and Spiritual Discipline." In *On the Way to Self-Knowledge*, edited by J. Needleman and D. Lewis, pp. 114–47. New York: Knopf, 1976 [reprinted: in *Puer Papers*, pp. 54–74. Spring Publications, 1979].
- ____ (1977a). "The Pandaemonium of Images: C. G. Jung's Contribution to Know Thyself." *New Lugano Review* 3 (1977): 35–45.
- ____ (1977b). "An Inquiry into Image." *Spring* 1977: 62–88.
- ____ (1977c). "Psychotherapy's Inferiority Complex." In *Eranos Jahrbuch* 46, 1977, pp. 121–74. Frankfurt a/M: Insel Verlag, 1981.
- ____ (1978). "Further Notes on Images." *Spring* 1978: 152–82.
- ____ (1979a). *The Dream and the Underworld*. New York: Harper & Row, 1979.
- ____ (1979b). "Image-Sense." *Spring* 1979: 130–43.
- ____ (1979c). "The Thought of the Heart." In *Eranos Jahrbuch* 48, 1979, pp. 133–82. Frankfurt a/M: Insel Verlag, 1981.
- ____ (1981a). "Silver and the White Earth (Part Two)." *Spring* 1981: 21–66.
- ____ (1981b). "Alchemical Blue and the Unio Mentalis." *Sulfur* 1 (1981): 33–50.
- ____ (1982). "Anima mundi: The Return of the Soul to the World." *Spring* 1982: 71–93.
- ____ and Patricia Berry (1977). "Archetypal Therapy." Paper: *First International Seminar of Archetypal Psychology*, University of Dallas, Irving, TX, 1977.
- ____ and Margot McLean (1997). *Dream Animals*. San Francisco: Chronicle, 1997.
- Hough, Graham (1973). "Poetry and the Anima." *Spring* 1973: 85–96.
- Hull, R. F. C. (1971). "Bibliographical Notes on Active Imagination in the Works of C. G. Jung." *Spring* 1971: 115–20.
- Hulme, T. E. (1924). *Speculations*. London: Routledge, 1924.

- Humbert, Elie (1971). "Active Imagination: Theory and Practice." *Spring* 1971: 101–14.
- James, William (1909). *A Pluralistic Universe*. London, 1909.
- Jung, C. G. *The Collected Works (CW)*. Translated by R. F. C. Hull. Bollingen Series XX, vols. 1–20, paragraph nos. Princeton: Princeton University Press, 1953 ff.
- Jung, Emma (1957). *Animus and Anima*. Spring Publications, 1957.
- Kelly, George (1955). *The Psychology of Personal Constructs*. 2 vols. New York: Norton, 1955.
- Kugelman, Robert (1983). *The Windows of Soul: Psychological Physiology of the Human Eye and Primary Glaucoma*. Lewisburg, PA: Bucknell Univ. Press, 1983.
- Kugler, Paul K. (1978). "Image and Sound." *Spring* 1978: 136–51.
- ____ (1979a). "The Phonetic Imagination." *Spring* 1979: 118–29.
- ____ (1979b). *The Alchemy of Discourse: An Archetypal Approach to Language*. Dissertation, C. G. Jung Institute, Zürich, 1979 [Lewisburg, PA: Bucknell University Press, 1982].
- ____ (Ed.) (1995). *Jungian Perspectives on Clinical Supervision*. Einsiedeln: Daimon Verlag.
- Leveranz, John (1979). "The Sacred Disease." *Dragonflies: Studies in Imaginal Psychology* 1 (1979): 18–38.
- Levinas, Emmanuel (1969). *Totality and Infinity*. Translated by A. Lingis. Pittsburgh: Duquesne Univ. Press.
- Lockhart, Russell A. (1977). "Cancer in Myth and Disease." *Spring* 1977: 1–26.
- ____ (1978). "Words as Eggs." *Dragonflies: Studies in Imaginal Psychology* 1 (1978): 3–32.
- ____ (1980). "Psyche in Hiding." *Quadrant* 13 (1980): 76–105.
- Lopez-Pedraza, Rafael (1977). *Hermes and His Children*. Spring Publications, 1977.
- ____ (1982). "Moon Madness-Titanic Love: A Meeting of Pathology and Poetry." In *Images of the Untouched*, edited by J. Stroud and G. Thomas, pp. 11–26. Spring Publications, 1982.
- McConeghey, Howard (1981). "Art Education and Archetypal Psychology." *Spring* 1981: 127–35.
- Meletinsky, Eleazar (1976). *Poetika Mifa*. Moscow: Nauka.
- Micklem, Niel (1979). "The Intolerable Image: The Mythic Background of Psychosis." *Spring* 1979: 1–18.
- Miller, David L. (1972). "Polytheism and Archetypal Theology." *Journal of the American Academy of Religion* 40 (1972): 513–27.

- _____. (1974). *The New Polytheism*. New York: Harper & Row, 1974 [re-issued with appendix "Psychology: Monotheistic or Polytheistic" (J. Hillman): Spring Publications, 1981].
- _____. (1976a). "Fairy Tale or Myth." *Spring* 1976: 157–64.
- _____. (1976b). "Mythopoesis, Psychopoesis, Theopoesis: The Poetries of Meaning." *Panarion Conference* tape, 1976.
- _____. (1977). "Imagining No End." In *Eranos Jahrbuch* 46, 1977, pp. 451–500. Leiden: E. J. Brill, 1981.
- _____. (1981a). *Christs: Meditations on Archetypal Images in Christian Theology*. New York: The Seabury Press, 1981.
- _____. (1981b). "The Two Sandals of Christ: Descent into History and into Hell." In *Eranos Jahrbuch* 50, 1981, pp. 147–221. Frankfurt a/M: Insel Verlag, 1982.
- Moore, Thomas (1978). "Musical Therapy." *Spring* 1978: 128–35.
- _____. (1979a). "Artemis and the Puer." In *Puer Papers*, pp. 169–204. Spring Publications, 1979.
- _____. (1979b). "Images in Asthma: Notes for a Study of Disease." *Dragonflies: Studies in Imaginal Psychology* 1 (1979): 3–14.
- _____. (1980). "James Hillman: Psychology with Soul." *Religious Studies Review* 6 (1980): 278–84.
- _____. (1982). *The Planets Within*. Lewisburg, PA: Bucknell Univ. Press, 1982.
- Newman, K. D. (1980). "Counter-Transference and Consciousness." *Spring* 1980: 117–27.
- Ogilvy, James (1977). *Many-Dimensional Man: Decentralizing Self, Society and the Sacred*. New York: Oxford University Press, 1977.
- Paris, Ginette (1986). *Pagan Meditations: The Worlds of Aphrodite, Artemis, and Hestia*. Trans. by G. Moore. Dallas: Spring Publications.
- _____. (1990). *Pagan Grace: Dionysos, Hermes, and Goddess Memory in Daily Life*. Trans. by J. Mott. Dallas: Spring Publications.
- Ritsema, Rudolf (1976). "On the Syntax of the Imaginal." *Spring* 1976: 191–94.
- Romanyshyn, Robert (1977). "Remarks on the Metaphorical Basis of Psychological Life." Paper: *First International Seminar on Archetypal Psychology*, Univ. of Dallas, 1977.
- _____. (1978–79). "Psychological Language and the Voice of Things" (I and II). *Dragonflies: Studies in Imaginal Psychology* 1 (1978, 1979): 74–90, 73–79.
- Sardello, Robert J. (1978a). "Ensoulng Language." *Dragonflies: Studies in Imaginal Psychology* 1 (1978): 1–2.

-
- _____. (1978b). "An Empirical-Phenomenological Study of Fantasy." *Psychocultural Review* 2 (1978).
- _____. (1979a). "Imagination and the Transformation of the Perceptual World." Paper: *Third American Conference on Fantasy and the Imaging Process*, New York, 1979.
- _____. (1979b). *Educating with Soul*. Pamphlet, Center for Civic Leadership, University of Dallas, 1979.
- _____. (1980a). "The Mythos of Medicine." In *Medicine and Literature*, Vol. 1, edited by K. Rabuzzi. Baltimore: Johns Hopkins University Press.
- _____. (1980b). "Beauty and Violence: The Play of Imagination in the World." *Dragonflies: Studies in Imaginal Psychology* 2 (1980): 91-104.
- Scott, Charles E. (1980). "On Hillman and Calvin." *Soundings* 63 (1980): 61-73.
- Scully, Vincent Joseph (1962). *The Earth, the Temple, and the Gods: Greek Sacred Architecture*. New Haven: Yale University Press.
- Severson, Randolph (1978). "Titans Under Glass: A Recipe for the Recovery of Psychological Jargon." *Dragonflies: Studies in Imaginal Psychology* 1 (1978): 64-73.
- _____. (1979). "Puer's Wounded Wing: Reflections on the Psychology of Skin Disease." In *Puer Papers*, pp. 129-51. Spring Publications, 1979.
- Simmer, Stephen (1981). "The Academy of the Dead: On Boredom, Writer's Block, Footnotes and Deadlines." *Spring* 1981: 89-106.
- Sipiora, Michael P. (1981). "A Soul's Journey: Camus, Tuberculosis, and Aphrodite." *Spring* 1981: 163-76.
- Stein, Murray (1973). "Hephaistos: A Pattern of Introversion." *Spring* 1973: 35-51.
- _____. (1977). "Hera: Bound and Unbound." *Spring* 1977: 105-19.
- Stein, Robert (1974). *Incest and Human Love*. Baltimore: Penguin Books, 1974 [reissued: Spring Publications, 1984]
- Vico, Giambattista. *Scienza Nuova*. Napoli, 1744 [in translation: *The New Science*. Ithaca: Cornell University Press, 1968].
- Vitale, Augusto (1973). "Saturn: The Transformation of the Father." In *Fathers and Mothers: Five Papers on the Archetypal Background of Family Psychology*, edited by Patricia Berry, pp. 5-39. Spring Publications, 1973.
- de Voogd, Stephanie (1977). "C. G. Jung: Psychologist of the Future, 'Philosopher' of the Past." *Spring* 1977: 175-82.

Watkins, Mary M. (1976). *Waking Dreams*. New York: Gordon & Breach, 1976 [reissued: Spring Publications, 1984].

_____ (1981). "Six Approaches to the Image in Art Therapy." *Spring* 1981: 107–25.

Wind, Edgar (1967). *Pagan Mysteries in the Renaissance*. Harmondsworth, England: Peregrine, 1967.

Winqvist, Charles (1981). "The Epistemology of Darkness." *Journal of the American Academy of Religion* 49 (1981): 23–34.



Part Two

Bibliography of Archetypal Psychology

This list is intended as a tool for those interested in issues raised by Archetypal Psychology. Works were selected for inclusion if they are important sources for, or are clearly within the tradition of archetypal psychology. We hope to have included the most significant works of those who have published in the field. References to works originally published in a language other than English are to English translations where these are readily available; dates given are for the English editions of the work.



1. Founding Figures

SIGMUND FREUD (1856–1939)

Standard Edition of the Complete Psychological Works of Sigmund Freud (1953–75). General Editor, James Strachey. London: Hogarth Press.

CARL GUSTAV JUNG (1875–1961)

The Collected Works (1953–92). Translated by R. F. C. Hull. Bollingen Series, vols. 1–20. Princeton Univ. Press.

Memories, Dreams, Reflections (1961). Recorded and edited by Aniela Jaffé. Translated by Richard and Clara Winston. New York: Random House.

C. G. Jung Letters Vol. 1: 1906–1950 (1973). Edited by Gerhard Adler and Aniela Jaffé. Trans. by R. F. C. Hull. Vol. 2: 1951–1960 (1975). Edited by G. Adler. Trans. by R. F. C. Hull. Princeton Univ. Press.

The Freud/Jung Letters (1974). Edited by William McGuire. Translated by Ralph Manheim and R. F. C. Hull. Bollingen Series. Princeton Univ. Press.

Analytical Psychology: Notes of the Seminar Given in 1925 (1989). Edited by William McGuire. Bollingen Series. Princeton Univ. Press.

Dream Analysis: Notes of the Seminar Given in 1928–1930 by C. G. Jung (1984). Edited by William McGuire. Princeton Univ. Press.

The Psychology of Kundalini Yoga: Notes of the Seminar Given in 1932 by C. G. Jung (1996). Edited by Sonu Shamdasani. Princeton Univ. Press.

Visions: Notes of the Seminar Given in 1930–1934 by C. G. Jung (1997). Edited by Claire Douglas. Princeton Univ. Press.

Nietzsche's Zarathustra: Notes of the Seminar Given in 1934–1939 by C. G. Jung (1988). Edited by James L. Jarrett. Princeton Univ. Press.

HENRY CORBIN (1903–1978)

Avicenna and the Visionary Recital (1960). Translated by Willard Trask. Bollingen Series. Princeton Univ. Press.

- Creative Imagination in the Sufism of Ibn 'Arabî* (1969). Translated by Ralph Manheim. Bollingen Series. Princeton Univ. Press.
- En Islam Iranien: aspects spirituels et philosophiques*. 4 vols. (1971–73). Paris: Gallimard.
- Spiritual Body and Celestial Earth: From Mazdean Iran to Shi'ite Iran* (1977). Translated by Nancy Pearson. Bollingen Series. Princeton Univ. Press.
- Le Paradoxe du Monothéisme* (1981). Paris: Edition de l'Herne.
- Temple and Contemplation* (1986). Translated by Philip and Liadain Sherrard. London: KPI.
- The Man of Light in Iranian Sufism* (1994). Translated by Nancy Pearson. New Lebanon, NY: Omega Publications.
- [See also the extensive bibliography at www.amiscorbin.com.]

ADOLF PORTMANN (1897–1982)

- Animals as Social Beings* (1961). Translated by Oliver Coburn. New York: Viking.
- New Paths in Biology* (1964). Translated by Arnold J. Pomerans. New York: Harper & Row.
- Animal Forms and Patterns: A Study of the Appearance of Animals* (1967). Translated by Hella Czech. Illustrated by Sabine Baur. New York: Schocken Books.
- Biologie und Geist* (1973). Frankfurt am Main: Suhrkamp.
- The Living Form and the Seeing Eye: Essays in Philosophic Zoology* (1990). Translated with an interpretive essay by Richard B. Carter. Lewiston, PA: Edwin Mellen.
- A Zoologist Looks at Humankind* (1990). Translated by Judith Schaefer. New York: Columbia Univ. Press.

The writings of the following influential scholars are too numerous to list and their bibliographies are readily available. Much of their work was first presented in lectures at the Jung Institute in Zurich and at the Eranos Conferences in Ascona, Switzerland. The latter lectures are to be found in the annual volumes of the Eranos Yearbook. The works of some of those who were presenters at these gatherings represent the "second generation" of sources for archetypal psychology and have been included in the detailed listings under Contemporary Theory and Practice:

A. Hilary Armstrong: *Neoplatonism*
 Joseph Campbell: *World Mythology*
 Gilbert Durand: *Structures of the Imagination*
 Mircea Eliade: *Comparative Religion*
 Linda Fierz-David: *Roman Studies*
 Eric Hornung: *Egyptian Religion*
 Toshihiko Izutsu: *Logic of Image*
 Karl Kerényi: *Greek Mythology*
 Rivkah Schärf Kluger: *Biblical Psychology*
 John Layard: *Anthropology/Psychology*
 Paul Radin: *Native American Myth*
 Rudolf Ritsema: *Imagistic Syntax*
 Gershom Sholem: *Jewish Traditions*
 Helmuth Wilhelm: *Chinese Image Thought*
 Marie-Louise von Franz: *Fairy Tales*

2. Other Sources

- Allport, Gordon (1955). *Becoming* (The Terry Lectures). New Haven: Yale Univ. Press.
- Aristotle (1951). *De Anima*. In Vol. 3 of *The Works of Aristotle*. Edited by W. D. Ross and J. A. Smith. Oxford: Clarendon.
- ____ (1954). *Metaphysica*. In Vol. 8. of *The Works of Aristotle*. Edited by W. D. Ross and J. A. Smith. Oxford: Clarendon.
- Armstrong, Robert P. (1971). *The Affecting Presence*. Urbana: Univ. of Illinois Press.
- ____ (1981). *The Powers of Presence: Consciousness, Myth, and Affecting Presence*. Philadelphia: Univ. of Pennsylvania Press.

- Bachelard, Gaston (1943). *L'Air et les songes*. Paris: Corti.
- ____ (1964). *The Psychoanalysis of Fire*. Translated by A. Ross. Boston: Beacon Press.
- ____ (1969). *The Poetics of Reverie*. Translated by D. Russell. New York: Orion Press.
- ____ (1994). *The Poetics of Space*. Trans. by M. Jolas. Boston: Beacon Press.
- Barfield, Owen (1952). *Poetic Diction: A Study in Meaning*. London: Faber and Faber.
- ____ (1966). *Romanticism Comes of Age*. Middletown, CT: Wesleyan Univ. Press.
- ____ (1971). *What Coleridge Thought*. Middletown, CT: Wesleyan Univ. Press.
- ____ (1977). *The Rediscovery of Meaning and Other Essays*. Middletown, CT: Wesleyan Univ. Press.
- ____ (1988). *Saving the Appearances: A Study in Idolatry*. Second edition. Middletown, CT: Wesleyan Univ. Press.
- Bergson, Henri (1928). *Creative Evolution*. Trans. by A. Mitchell. London: MacMillan.
- Bodkin, Maud (1978). *Archetypal Patterns in Poetry: Psychological Studies of Imagination*. London: Oxford Univ. Press.
- Brown, Norman O. (1973). *Closing Time*. New York: Random House.
- Coleridge, Samuel Taylor (1969-). *The Collected Works of Samuel Taylor Coleridge*. Princeton Univ. Press.
- Dodds, E. R. (1951). *The Greeks and the Irrational*. Berkeley: Univ. of California Press.
- Eliot, T. S. (1952). *Complete Poems and Plays*. New York: Harcourt Brace.
- Ficino, Marsilio (1980). *Marsilio Ficino: The Book of Life*. Trans. by Charles Boer. (With a new intro. for the 4th printing, 1994). Dallas: Spring Publications.
- ____ (1985). *Commentary on Plato's Symposium on Love*. Edited and trans. by Sears Jayne. Woodstock, CT: Spring Publications.
- Friedlander, Paul (1958–1969). *Plato*. 3 vols. Bollingen Series. New York: Pantheon.
- Frye, Northrop (1957). *The Anatomy of Criticism*. Princeton Univ. Press.
- Gibson, J. J. (1950). *The Perception of the Visual World*. Boston: Houghton Mifflin.
- ____ (1979). *The Ecological Approach to Visual Perception*. Boston: Houghton Mifflin.

- Guénon, Rene (1953). *The Reign of Quantity and the Signs of the Times*. London: Luzac.
- Heraclitus (1967). *Heraclitus*. Greek text with commentary by M. Marcovich. Merida, Venezuela: Los Andes Univ. Press.
- Hulme, T. E. (1924). *Speculations*. London: Routledge.
- James, William (1909). *A Pluralistic Universe*. New York: Longmans Green.
- _____. (1955). *Pragmatism*. Cleveland, OH: Meridian/World Publishing.
- Jaspers, Karl (1963). *General Psychopathology*. Translated by J. Hoenig and M. Hamilton. Chicago: Univ. of Chicago Press.
- Joyce, James (1946). *Ulysses*. New York: Modern Library.
- _____. (1947). *Finnegan's Wake*. New York: Viking.
- Jung, Emma (1957). *Animus and Anima*. Zürich: Spring Publications (Reissued 1997, Woodstock, CT: Spring Publications.).
- Keats, John (1958). *Poetical Works*. Oxford: Clarendon.
- Kelly, George (1955). *The Psychology of Personal Constructs*. 2 vols. New York: Norton.
- Klibansky, Raymond, Irwin Panofsky, and Fritz Saxl (1964). *Saturn and Melancholy: Studies in the History of Natural Philosophy, Religion, and Art*. London: Nelson.
- Kristeller, Paul Oscar (1964). *The Philosophy of Marsilio Ficino*. Translated by V. Conant. Gloucester, MA: Peter Smith.
- Levinas, Emmanuel (1969). *Totality and Infinity*. Translated by A. Lingis. Pittsburgh: Duquesne Univ. Press.
- Levy-Bruhl, Lucien (1965). *The Soul of the Primitive*. Translated by L. A. Clare. London: Allen Unwin.
- _____. (1985). *How Natives Think*. Translated by L. A. Clare. Princeton Univ. Press.
- Makreel, Rudolph A. (1975). *Dilthey: Philosopher of Human Studies*. Princeton Univ. Press.
- Mann, Thomas (1948). *Doctor Faustus*. New York: A. Knopf.
- Marcel, Raymond (1958). *Marsile Ficin, 1433-1499*. Paris: Societé d'edition des belles lettres.
- Meier, C.A. (1967). *Ancient Incubation and Modern Psychotherapy*. Evanston: Northwestern Univ. Press.
- Merleau-Ponty, Maurice (1968). *The Visible and the Invisible*. Evanston: Northwestern Univ. Press.
- Onians, Richard Broxton (1951). *The Origins of European Thought About the Body, the Mind, the Soul, the World, Time, and Fate*. Cambridge: Cambridge Univ. Press.

- Otto, Walter F. (1954). *The Homeric Gods: The Spiritual Significance of Greek Religion*. Translated by M. Hadas. New York: Pantheon.
- ____ (1981). *Dionysus, Myth and Cult*. Translated with an intro. by R. B. Palmer. Dallas: Spring Publications.
- Pepper, S. C. (1942). *World Hypotheses*. Berkeley: Univ. of California Press.
- Plato (1961). *The Collected Dialogues of Plato, Including the Letters*. Edited by E. Hamilton and H. Cairns. New York: Pantheon Books.
- Plotinus (1966). *The Enneads*. With a translation by A. H. Armstrong. Cambridge: Harvard Univ. Press.
- ____ (1992). *The Enneads*. Translated by S. Mackenna. Burdett, NY: Larson Publications.
- Polti, Georges (1940). *Thirty-Six Dramatic Situations*. Translated by L. Rey. Boston: The Writer.
- Propp, Vladimir (1958). *Morphology of the Folktale*. Volume 9. Translated by L. Scott. Philadelphia: American Folklore Society.
- Raine, Kathleen (1969). *Blake and Tradition*. 2 vols. London: Routledge & Kegan Paul.
- ____ and George M. Harper (Eds.) (1969). *Thomas Taylor the Platonist: Selected Writings*. London: Routledge Kegan Paul.
- Rohde, Erwin (1925). *Psyche: The Cult of Souls and Belief in Immortality Among the Greeks*. Translated by W. B. Hillis. London: Kegan Paul.
- Santayana, George (1955). *Skepticism and Animal Faith: Introduction to a System of Philosophy*. New York: Dover.
- Seznec, Jean (1953). *The Survival of the Pagan Gods: The Mythological Tradition and Its Place in Renaissance Humanism and Art*. Translated by B. Sessions. Bollingen Series. Princeton Univ. Press.
- Spinoza, Benedict (1905–06). *The Chief Works of Benedict de Spinoza*. Translated with an intro. by R. H. M. Elwes. London: G. Bell and Sons.
- Stevens, Wallace (1964). *Collected Poems*. New York: Knopf.
- Tagliacozzo, Giorgio and Donald Phillip Verene (Eds.) (1976). *Giambattista Vico's Science of Humanity*. Baltimore: John's Hopkins Univ. Press.
- Thompson, Stith (1977). *The Folktale*. Berkeley: Univ. of Cal. Press.
- Vico, Giambattista (1968). *The New Science*. Revised and trans. by T. Bergin and M. Fisch. Ithaca: Cornell Univ. Press.
- von Beit, Hedwig and Marie-Louise von Franz (1952). *Symbolik des Märchens*. 3 vols. Bern: Franke Verlag.
- Whitehead, Alfred North (1958). *Modes of Thought*. New York: Mac-Millan/Capricorn.

Wind, Edgar (1967). *Pagan Mysteries in the Renaissance*. Harmondsworth, England: Peregrine.

Yates, Frances (1966). *The Art of Memory*. London: Routledge.

Yeats, William Butler (1961). *Collected Poems*. New York: MacMillan.

3. Contemporary Theory and Practice

A. Journals

Anima. Editor: Francesco Donfrancesco. Firenze, Italy.

Dragonflies: Studies In Imaginal Psychology. Editor: Robert Sardello. Irving, Texas (1978–1980).

Gorgo: Zeitschrift für archetypische Psychologie und bildhaftes Denken. Editor: Allan Guggenbühl. Zürich, Switzerland.

L'immaginale: Rassegna de Psicologia Immaginale. Editor: Loredana Benvenega. Lecce, Italy.

Mythosphere: A Journal for Image, Myth and Symbol. Editor: William G. Doty. Tuscaloosa, Alabama (1994–2001).

Novaja Vesna (New Spring). *Annual Almanac of Post-Jungian Psychology and Culture (in Russian)*. Editor: Valery Zelensky. St. Petersburg, Russia.

Rivista di Psicologia Analitica. Editor: Marcello Pignatelli. Roma, Italy.

Salt Journal. Editor: David Barton. San Marcos, Texas (1997–2001).

Sphinx: Journal for Archetypal Psychology and the Arts. Editors: Noel Cobb, Eva Loewe. London, England (1988–1996).

Spring 1941–1959; 1960–61 as *Spring: A Magazine of Jungian Thought*; 1962–1969 as *Spring: Contributions to Jungian Thought*; 1970–1987 as *Spring: An Annual of Archetypal Psychology and Jungian Thought*; 1988–as *Spring: A Journal of Archetype and Culture*. New York/Zürich/Irving & Dallas, TX/Putnam & Woodstock, CT. Various editors. *Spring* has been indexed twice; 1941–1979 in *Spring Index* by V. Detloff (1983), Dallas: Spring Publications., and 1970–1994 in *Spring* 56.

Sulfur: A Literary Bi-Annual of the Whole Art. Editor: Clayton Eshleman. Ypsilanti, Michigan (1981–2000).

B. Books and Articles

Abram, David (1996). *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. New York: Pantheon.

Adams, Michael Vannoy (1992). "Deconstructive Philosophy and Imaginal Psychology: Comparative Perspectives on Jacques Derrida

- and James Hillman." In *Jungian Literary Criticism*, R. P. Sugg (Ed.). Evanston: Northwestern Univ. Press.
- ____ (1996). "Flowers and Fungi: Archetypal Semiotics and Visual Metaphor." *Spring* 59.
- ____ (1996). *The Multicultural Imagination: Race, Color, and the Unconscious*. London: Routledge.
- ____ (1997). "Metaphors in Psychoanalytic Theory and Therapy." *Clinical Social Work Journal* 25(1).
- ____ (1997). "Refathering Psychoanalysis, Deliteralising Hillman: Imaginal Therapy, Individual and Cultural." In P. Clarkson (Ed.), 1997.
- ____ (1997). "Desegregating the White Ego: Racism and the Ethic of White Civilization." *Spring* 62.
- ____ (1997) "The Archetypal School." In Young-Eisendrath and Dawson (Eds.), 1997.
- ____ (1998). "For Love of the Imagination." In *Why I Became a Psychotherapist*, J. Reppen (Ed.). Northvale, NJ: Jason Aronson.
- ____ (2000). "Compensation in the Service of Individuation: Phenomenological Essentialism and Jungian Dream Interpretation." *Psychoanalytic Dialogues* 10(1).
- ____ (2001). *The Mythological Unconscious*. New York: Other Press/Karnac Books.
- ____ (2002). "Mythological Knowledge: Just How Important Is It in Jungian (and Freudian) Analysis?" *Harvest: Journal for Jungian Studies* 48(1).
- Aizenstaad, Stephen (1995). "Jungian Psychology and the World Unconscious." In *Ecopsychology*, T. Roszak, M. E. Gomes and A. D. Kanner (Eds.). San Francisco: Sierra Club.
- Andrews, Valerie, R. Bosnak and K. Goodwin (Eds.) (2004). *Facing Apocalypse*. Putnam, CT: Spring Publications.
- Armstrong, A. H. (1981). "Some Advantages of Polytheism." *Dionysius* 5.
- ____ (1987). *On Beauty*. Dallas: Spring Publications.
- Avens, Roberts (1980). *Imagination Is Reality: Western Nirvana in Jung, Hillman, Barfield and Cassirer*. Dallas: Spring Publications.
- ____ (1980). "James Hillman: Towards a Poetic Psychology." *Journal of Religion and Health* 19(3).
- ____ (1982). "Heidegger and Archetypal Psychology." *International Philosophical Quarterly* 22.
- ____ (1982). *Imaginal Body: Para-Jungian Reflections on Soul, Imagination and Death*. Washington, D.C.: Univ. Press of America.

-
- _____. (1984). *The New Gnosis*. Dallas: Spring Publications.
- Baeten, Elizabeth M. (1996). *The Magic Mirror: Myth's Abiding Power*. Albany, NY: SUNY Press.
- Barasch, Marc Ian (1993). *The Healing Path: A Soul Approach to Illness*. New York: Putnam's Sons.
- Barcellos, Gustavo (1992). "Anima 30 anos Pós-Jung." In *Psicologia Arquetípica* by James Hillman. São Paulo: Ed. Cultrix.
- _____. (1997). "Em defesa da Alma." *Jungiana: Revista da Sociedade Brasileira da Psicologia Analítica* 15.
- _____. (1999). "Classics Revisited: The Waste Land at Century's End." *The San Francisco Jung Institute Library Journal* 69(18), No. 1.
- _____. (2000). "Chega de Saudade do Brasil: Uma Visão Arquetípica da Bossa-Nova." *Anais do II Congresso Latino Americano de Psicologia Junguiana*, Rio de Janeiro, Brazil, 2000, Sociedade Brasileira de Psicologia Analítica, São Paulo.
- _____. (2000). "South and Archetypal Psychology: The Brazilian Experience." In D. Slattery and L. Corbett (Eds.), 2002.
- Barnaby, Karin and Pellegrino D'Acerno (1990). *C. G. Jung and the Humanities: Toward a Hermeneutics of Culture*. Princeton Univ. Press.
- Bedford, Gary S. (1981). "Notes on Mythological Psychology." *Journal of the American Academy of Religion* 49.
- Berardinelli, A. et al. (Eds.) (2001). *Arcipelago malinconia: scenari e parole dell'interiorità*. Intro. by James Hillman. Roma: Donzelli.
- Berry, Patricia (1982). *Echo's Subtle Body: Contributions to an Archetypal Psychology*. Dallas: Spring Publications.
- _____. (1985). "Some Dream Motifs Accompanying the Abandonment of an Analytical Practice." In *Abandonment. Chiron: A Review of Jungian Analysis*, No. 2. N. Schwartz-Salant and M. Stein (Eds.). Wilmette, IL: Chiron Publications.
- _____. (Ed.) (1990). *Fathers and Mothers*. Second revised edition. Dallas: Spring Publications.
- _____. (1994). "Light and Shadow." In *The Shadow in America: Reclaiming the Soul of a Nation*, Jeremiah Abrams (Ed.). Novato, CA: Nataraj Publishing.
- _____. (1997). "Reductionism/Finding the Child." In S. Marlan (Ed.), 1997.
- _____. (2001). "Image in Motion." In *Jung and Film: Post-Jungian Takes on the Moving Image*, C. Hauke and I. Alister (Eds.). London: Routledge.

- Bishop, Peter (1989). *The Myth of Shangri-la: Tibet, Travel Writing and the Western Creation of Sacred Landscape*. Berkeley: Univ. of California Press.
- ____ (1990). *The Greening of Psychology: The Vegetable World in Myth, Dream, and Healing*. Dallas: Spring Publications.
- ____ (1993). *Dreams of Power: Tibetan Buddhism and the Western Imagination*. London: Athlone Press.
- ____ (1995). *An Archetypal Constable: National Identity and the Geography of Nostalgia*. Madison, PA: Fairleigh Dickinson Univ. Press.
- Blakeslee, Mermer (2002). *In the Yikes! Zone: A Conversation with Fear*. New York: Dutton.
- Bleakley, Alan (1989). *Earth's Embrace, Facing the Shadow of the New Age: Archetypal Psychology's Challenge to the Growth Movement*. Bath: Gateway Books.
- ____ (1992). "Greens and Greenbacks." *Spring* 52.
- ____ (1996). "Psychotherapy Stinks! - or, Hekate Rising." *Sphinx* 7.
- ____ (1997). "Sublime Moments in the Body of the Double Pelican." In P. Clarkson (Ed.), 1997.
- ____ (1998). "The Violent Claims of Red Sulphur: Cultural Readings Through Alchemical Psychology." *Harvest: Journal for Jungian Studies* 44(2).
- ____ (2000). *The Animalizing Imagination: Totemism, Textuality and Ecocriticism*. London: MacMillan.
- Bly, Robert (1988). *A Little Book on the Human Shadow*. San Francisco: Harper Row.
- ____ (1990). *Iron John: A Book About Men*. Reading, MA: Addison-Wesley.
- ____ (1996). *The Sibling Society*. Reading, MA: Addison-Wesley.
- ____ James Hillman and Michael Meade (Eds.) (1993). *The Rag and Bone Shop of the Heart: Poems for Men*. San Francisco: Harper Perennial.
- ____ and Marion Woodman (1998). *The Maiden King: The Reunion of Masculine and Feminine*. New York: Henry Holt.
- Boer, Charles (Trans.) (1970). *The Homeric Hymns*. Chicago: The Swallow Press. (Second rev. edition, Dallas: Spring Publications., 1979).
- ____ (1979). "Poetry and Psyche." *Spring* 1979.
- ____ (1982). "In the Shadow of the Gods: Greek Tragedy." *Spring* 1982.
- ____ (Trans.) (1989). *Ovid's Metamorphoses*. Dallas: Spring Publications.

-
- ____ (1991). "Canonization/Decanonization/Recanonization." *Spring* 51.
- ____ (1992). "The Classicist and the Psychopath." Foreword to *The Ulysses Theme* by W. B. Stanford. Dallas: Spring Publications.
- ____ (1995). "A Preface." In *Hermes, Guide of Souls* by Karl Kerényi. Woodstock, CT: Spring Publications.
- ____ (1996). "Watch Your Step." *Spring* 59.
- ____ (2000). "Confessions of an Altar Boy." *The Salt Journal* 2(5).
- ____ (2000) "Honey, I Swear I Don't Have Hermes." *Spring* 67.
- ____ and James Hillman (1985). *Freud's Own Cookbook*. New York: Harper Collins.
- ____ and Peter Kugler (1977). "Archetypal Psychology is Mythical Realism." *Spring* 1977.
- Bosnak, Robert (1984). "The Dirty Needle: Images of the Inferior Analyst." *Spring* 1984.
- ____ (1996). *Tracks in the Wilderness of Dreaming: Exploring Interior Landscape Through Practical Dreamwork*. New York: Delacorte Press.
- ____ (1996). "Integration and Ambivalence in Transplants" In *Trauma and Dreams*, D. Barrett (Ed.). Cambridge, MA: Harvard Univ. Press.
- ____ (1997). *A Little Course in Dreams*. Second edition. Boston: Shambhala.
- ____ (1997). *Christopher's Dreams: Dreaming and Living with AIDS*. New York: Delta. (Originally published in 1989 as *Dreaming with an AIDS Patient*. Boston: Shambhala).
- Bregman, Lucy (1980). "Religious Imagination: Polytheistic Psychology Confronts Calvin." *Soundings* 63.
- Brooke, Roger (1991). *Jung and Phenomenology*. London: Routledge.
- ____ (Ed.) (1999). *Pathways Into the Jungian World: Phenomenology and Analytical Psychology*. London: Routledge.
- Calasso, Roberto (1994). *The Marriage of Cadmus and Harmony*. Trans. by T. Parks. New York: Vintage.
- ____ (2001). *Literature and the Gods*. Trans. by T. Parks. New York: Vintage.
- Capriles, Axel (1984). "Psicohistoria o la Reaparición de Mnemosine." *Eidos: Revista Semestral de la Asociación de Profesores de la Universidad Metropolitana* 1(3), Julio y Diciembre.
- ____ (1993). "Entre Ciencia y Literatura: El Psicoanálisis como Lectura de Imágenes." *Boletín Universitario de Letras*, Vol. 1. Universidad Católica Andrés Bello, Caracas.

- _____. (1994). "La Cultura Empresarial como Cultura Desapasionada." *Revista Montalban*, No. 26. Universidad Católica Andrés Bello, Caracas.
- _____. (1996). *El Complejo del Dinero*. Ediciones Bxel, Caracas.
- Casey, Edward S. (1974). "Toward an Archetypal Imagination." *Spring* 1974.
- _____. (1976). *Imagining: A Phenomenological Study*. Bloomington: Indiana Univ. Press.
- _____. (1979). "Time in the Soul." *Spring* 1979.
- _____. (1982). "Getting Placed: Soul in Space." *Spring* 1982.
- _____. (1993). *Getting Back into Place: Toward a Renewed Understanding of the Place-World*. Bloomington: Indiana Univ. Press.
- _____. (1997). *The Fate of Place: A Philosophical History*. Berkeley: Univ. of California Press.
- _____. (2000). *Remembering: A Phenomenological Study*. Second edition. Bloomington: Indiana Univ. Press.
- _____. (2004). *Spirit and Soul: Essays in Philosophical Psychology*. Second expanded edition. Putnam, CT: Spring Publications.
- Cazenave, Michel (1980). *Science et Conscience*. Paris: Stock.
- Chapelle, Daniel (1993). *Nietzsche and Psychoanalysis*. Albany, NY: SUNY Press.
- Cheetham, Tom (2000). "Dogmas, Idols and the Edge of Chaos." *Human Ecology Review* 7(1).
- _____. (2002). "Consuming Passions: The Stars, the Feast and the Science of the Balance." *Temenos Academy Review* 5 (Autumn).
- _____. (2002). "Within This Darkness: Incarnation, Theophany and the Primordial Revelation." *Esoterica: The Journal for Esoteric Studies IV* (online journal).
- _____. (2003). *The World Turned Inside Out: Henry Corbin and Islamic Mysticism*. Woodstock, CT: Spring Journal Books.
- _____. (2004). *The Prophetic Tradition and the Battle for the Soul of the World*. With an intro. by R. Sardello. Albany, NY: SUNY Press.
- Christou, Evangelos (1963). *The Logos of the Soul*. Zürich: Spring Publications.
- Clarkson, Petruska (Ed.) (1997). *On the Sublime in Psychoanalysis: Archetypal Psychology and Psychotherapy*. London: Whurr.
- Cobb, Noel (1984). *Prospero's Island: The Secret Alchemy at the Heart of 'The Tempest'*. London: Coventure.
- _____. (1988). "Who Is Behind Archetypal Psychology?" *Spring* 1988.

-
- ____ (1990). "The Fires of Eros and the Alchemy of Seduction." *Sphinx* 3.
- ____ (1992). *Archetypal Imagination: Glimpses of the Gods in Life and Art*. Hudson, NY: Lindisfarne Press.
- ____ (1992). "Working with Gold: The Mozartian Jewels of Kevin Coates." *Sphinx* 4.
- ____ (1994). "Anima Socialis: The Soul of the Convivium." *Sphinx* 6.
- ____ (1996). "On Archetypal Psychology's Missing Alchemical Marriage, Part One." *Sphinx* 7.
- ____ (1999). *Maestri per l'anima*. Bergamo: Moretti & Vitali.
- Colilli, Paul (1997). *The Idea of a Living Spirit: Poetic Logic as a Contemporary Theory*. Toronto: Univ. of Toronto Press.
- Colonna, Maria Teresa (1985). "Il mondo infero e la coscienza." *Rivista di Psicologia Analitica* 31.
- ____ (1987). "Dolore e sofferenza dell'analista." *Rivista di Psicologia Analitica* 36.
- ____ (1991). "L'incertezza sui sogni." *Rivista di Psicologia Analitica* 43.
- ____ (1997). "La condizione postmoderna: l'esilio degli Dei." *Rivista di Psicologia Analitica* 56.
- ____ (1998). "Artemide e la solitudine." *L'Immaginale: rassegna di psicologia immaginale* 24.
- ____ (1999). "Fantasie e riflessioni sull'arte di un post-junghiano." *Rivista di Psicologia Analitica* 59.
- ____ (2000). "Grandi domande e risposte del nostro tempo." *Rivista di Psicologia Analitica* 61.
- ____ (2000). "L'ultima età della vita e le sue immagini." *Rivista di Psicologia Analitica* 62.
- ____ (2001). "Psicoanalisi e cinema. L'origine di una vocazione." *Rivista di Psicologia Analitica* 63.
- ____ (2001). "Il femminile e il vuoto nostalgico." In AA. VV. *Arcipelago malinconia: scenari e parole dell'interiorità*. Roma: Donzelli.
- Cousineau, Phil (1994). *Soul: An Archaeology. Readings From Socrates to Ray Charles*. San Francisco: Harper.
- Cowan, Lyn (1979). "On Masochism." *Spring* 1979.
- ____ (1982). *Masochism: A Jungian View*. Dallas: Spring Publications.
- ____ (2002). *Tracking the White Rabbit: Essays in Subversive Psychology*. London: Brunner-Routledge.
- David, Julian (1985). "Discussion on Jung and Hillman." *Harvest: Journal for Jungian Studies* 31.

- Davis, Robert H. (2003) *Jung, Freud, and Hillman: Three Depth Psychologies in Context*. Westport, Connecticut/London: Praeger.
- Donfrancesco, Antonietta (1998). "La perdita come possibilità d'interesse." *Anima* 1998.
- _____ (1998). "La coscienza radicata in Anima." *I Quaderni di Yseos* 1998.
- _____ (1999). "La felicità. Un sentimento possibile." *I Quaderni di Yseos* 1999.
- _____ (2000). "Il corpo pensoso." *I Quaderni di Yseos* 2000.
- Donfrancesco, Francesco (1989). "James Hillman e il mondo immaginale." In *Psicologia analitica contemporanea*, C. Trombetta (Ed.). Milano: Bompiani.
- _____ (1995). "Mimesis." *Harvest: Journal for Jungian Studies* 41.
- _____ (1998) *L'artefice silenziosa e la ricostruzione di uno spazio interiore*. Bergamo: Moretti & Vitali.
- _____ (1998). "The Longing for a Mentor." *Spring* 63.
- _____ (2000). *No espelho de Psique*. São Paulo: Paulus.
- _____ (2000). "Io è un altro. Storie di una passione per gli invisibili." In *Anima. Un oscuro impulso interiore*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- _____ (2000). "Life Inside Death: Through the Art of Zoran Music." *Harvest: Journal for Jungian Studies* 46.
- _____ (2001). *Una poetica dell'analisi* (Preface by James Hillman). Bergamo: Moretti & Vitali.
- _____ (2001). "Tutto è pieno di dèi. La dissoluzione del centro e i molti centri dell'anima." In *Anima. Per nascosti sentieri*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- _____ (2002). *Nello specchio di Psiche*. Bergamo: Moretti & Vitali.
- _____ (2003). "The Care of Art." In *Proc. of the 15th Intl. Congress for Analytical Psychology*, Cambridge 2001, M. A. Mattoon (Ed.). Einsiedeln: Daimon Verlag.
- Doty, William (2000). *Mythography: The Study of Myths and Rituals*. Second edition. Tuscaloosa: Univ. of Alabama Press.
- Drob, Sanford (1999). "The Depth of Soul: James Hillman's Vision of Psychology." *Journal of Humanistic Psychology* 39(3).
- Duncan, Robert (1996). "Opening the Dreamway." *Spring* 59.
- _____ (1996). "Wind and Sea, Fire and Night." *Spring* 59.
- Freedberg, David (1989). *The Power of Images*. Chicago: Univ. of Chicago Press.

- Frey-Wehrlin, C. T., R. Bosnak et al. (1978). "The Treatment of Chronic Psychosis." *Journal of Analytical Psychology* 23.
- Garufi, Bianca (1977). "Reflections on the 'rêve éveillé dirigé' method." *Journal of Analytical Psychology* 22.
- ____ (1977). "Sul preconcetto di inferiorità della donna." *Rivista di Psicologia Analitica* 16.
- ____ (1981). "La moda come relazione corpo-psiche." *Rivista di Psicologia Analitica* 23.
- ____ (1990). "L'interpretazione innata." *Anima* 1990.
- ____ (1991). "Un esempio di funzione trascendente." *Rivista di Psicologia Analitica* 43.
- ____ (1991). "Reale e surreale. Note fra sogno e veglia." *Anima* 1991.
- ____ (1993). "Anima Mundi and Anima Mater: A Reply to James Hillman's Views on the Narcissism of Psychology." *Sphinx* 5.
- ____ (1994). "Sull'immagine." *Rivista di Psicologia Analitica* 50.
- ____ (1996). "L'assassino interiore." *Anima* 1996.
- ____ (1999). "La Street Art a New York negli anni '80. Un ricordo personale." *Rivista di Psicologia Analitica* 59.
- Gary, Richard M. (1996). *Archetypal Explorations: Towards an Archetypal Sociology*. New York: Routledge.
- Gehrts, Heino, Wolfgang Giegerich, Hellmut Haug, Ulrich Mann, Anita von Raffay and Viktor Zielen (1979). "Polytheismus-Diskussion." *Gorgo* 2.
- Gibson, K., D. Lathrop and M. Stern (Eds.) (1991). *Carl Jung and Soul Psychology*. New York: Hawarth.
- Giegerich, Wolfgang (1977). "On the Neurosis of Psychology or the Third of the Two." *Spring* 1977.
- ____ (1982). "Buße für Philemon: Vertiefung in das verdorbene Gastspiel der Götter." *Eranos Jahrbuch* 51.
- ____ (1985). "The Nuclear Bomb and the Fate of God." *Spring* 1985.
- ____ (1987). "Saving the Nuclear Bomb." In V. Andrews et al. (Eds.), 1987.
- ____ (1988). "The Invention of Explosive Power and the Blueprint of the Bomb: A Chapter in the Imaginal Pre-History of Our Nuclear Predicament." *Spring* 1988.
- ____ (1988). "Deliverance from the Stream of Events: Okeanos and the Circulation of the Blood." *Sulfur: A Literary Quarterly of the Whole* Art 21 (Winter).

- _____. (1988). *Die Atombombe als seelische Wirklichkeit. Ein Versuch über den Geist des christlichen Abendlandes. Erster Band der Psychoanalyse der Atombombe.* Zürich: Schweizer Spiegel Verlag, Raben-Reihe.
- _____. (1989). *Drachenkampf oder Initiation ins Nuklearzeitalter. Zweiter Band der Psychoanalyse der Atombombe.* Zürich: Schweizer Spiegel Verlag, Raben-Reihe.
- _____. (1993). *Tötungen. Gewalt aus der Seele: Versuch über Ursprung und Geschichte des Bewußtseins.* Frankfurt am Main: Peter Lang.
- _____. (1994). *Animus-Psychologie.* Frankfurt am Main: Peter Lang.
- _____. (1995). "Ending Emancipation from History: Kafka's 'In the Penal Colony'." Trans. by S. Giegerich. *Sulfur: A Literary Quarterly of the Whole Art* 37 (Fall).
- _____. (1998). "Is the Soul 'Deep'? Entering and Following the Logical Movement of Heraclitus' Fragment 45'." *Spring* 64.
- _____. (1999). "The 'Patriarchal Neglect of the Feminine Principle': A Psychological Fallacy in Jungian Theory." *Harvest: Journal for Jungian Studies* 45(1).
- _____. (1999). *The Soul's Logical Life: Towards a Rigorous Notion of Psychology.* Second rev. edition. New York: Peter Lang.
- Goldenberg, Naomi (1975). "Archetypal Theory after Jung." *Spring* 1975.
- _____. (1979). *Changing of the Gods: Feminism and the End of Traditional Religion.* Boston: Beacon Press.
- _____. (1985). "A Critique of 'Psyche' in the Work of James Hillman." *Anima* 11(2).
- _____. (1993). *Resurrecting the Body: Feminism, Religion and Psychotherapy.* New York: Crossroad.
- Griffin, David Ray (Ed.) (1989). *Archetypal Process: Self and Divine in Whitehead, Jung, and Hillman.* Evanston, IL: Northwestern Univ. Press.
- Grimaldi-Craig, Sheila
- _____. (1993). "Dirty Harry" (Forrest Robinson's *Love's Story Told: A Life of Henry A. Murray*). *Spring* 54.
- _____. (1994). "Whipping the Cthonic Woman." (Claire Douglas' *Translate This Darkness: The Life of Christiana Morgan*). *Spring* 55.
- _____. (1995). "I Want My Money Back" (Richard Noll's *The Jung Cult*). *Spring* 57.
- _____. (1995). "I'm Not Looking For A Date" (Graham Parkes' *Reaches of Nietzsche's Psychology*). *Spring* 58.

-
- _____. (1996). "Youthful Illusion" (Hayao Kawai's *Buddhism and the Art of Psychotherapy*). Spring 60.
- _____. (1997). "Going Black" (Michael V. Adams' *The Multicultural Imagination*). Spring 61.
- _____. (1998). "No Way!" (Don DeLillo's *Underworld*). Spring 62.
- _____. (1998). "Wolfgang's World" (Wolfgang Giegerich's *The Soul's Logical Life*). Spring 64.
- _____. (1999). "Myths Not To Live By" (Robert Elwood's *The Politics of Myth: C. G. Jung, Mircea Eliade and Joseph Campbell*). Spring 65.
- Grinnell, Robert (1970). "Reflections on the Archetype of Consciousness: Personality and Psychological Faith." Spring 1970.
- _____. (1971). "In Praise of the 'Instinct for Unholiness': Intimations of a Moral Archetype." Spring 1971.
- _____. (1973). *Alchemy in a Modern Woman*. Zürich: Spring Publications.
- Guggenbühl, Allan (1996). *The Incredible Fascination of Violence: Dealing With Aggression and Brutality Among Children*. Trans. by Julia Hillman. Woodstock, CT: Spring Publications.
- _____. (1997). *Men, Power, and Myths: The Quest for Male Identity*. Trans. by G. V. Hartman. New York: Continuum.
- Guggenbühl-Craig, Adolf (1970). "Must Analysis Fail Through Its Destructive Aspect?" Spring 1970.
- _____. (1972). "Analytical Rigidity and Ritual." Spring 1972.
- _____. (1977). *Marriage: Dead or Alive*. Trans. by M. Stein. Zürich: Spring Publications.
- _____. (1979). "The Archetype of the Invalid and the Limits of Healing." Spring 1979.
- _____. (1991). *The Old Fool and the Corruption of Myth*. Trans. by D. Wilson. Dallas: Spring Publications.
- _____. (1995). *From the Wrong Side: A Paradoxical Approach to Psychology*. Commentary by S. Handel. Edited and trans. by G. V. Hartman. Woodstock, CT: Spring Publications.
- _____. (1971, 2004). *Power in the Helping Professions*. Trans. by M. Gubitz. Putnam, CT: Spring Publications.
- _____. (1999, 2004). *The Emptied Soul: On the Nature of the Psychopath*. Trans. by G. V. Hartman. (Formerly *Eros on Crutches*). Putnam, CT: Spring Publications.
- Hall, James A. (1985). "Differences between Jung and Hillman." In *Essays on Jung and the Study of Religion*, L. Martin and J. Lanham (Eds.). Lanham, MD: Univ. Press of America.

- Hall, Nor (1976). *Mothers and Daughters*. Minneapolis: Rusoff Books.
- ____ (1979). "The Goddess in the Consulting Room: A Jungian Perspective." *Lady-Unique-Inclination-of-the-Night, Cycle 4 Autumn*.
- ____ (1980). *The Moon and the Virgin: Reflections on the Archetypal Feminine*. New York: HarperPerennial.
- ____ (1988). *Those Women*. Dallas: Spring Publications.
- ____ (1989). *Broodmales*. Dallas: Spring Publications.
- ____ (1989). "Maenads: Mad Matrons and Meditative Maidens." *Sphinx* 2.
- ____ (1992). "Changing the Subject: Behind the Scenes in Psychotherapy's Theatre." *Sphinx* 4.
- ____ (1995). "Behind the Scenes in Therapy." In *Nourishing the Soul*, A. Simpkinson, C. Simpkinson and R. Solari (Eds.). San Francisco: Harper.
- ____ (1996). "A Collage that Spoke." *Spring* 59.
- ____ (1996). "Daughters of Memory." *The Open Page*, No. 1 (January).
- ____ (1996). "Architecture of Intimacy." *Spring* 60.
- ____ (2001). "Vanishing Writing: Collaborative Text Development for Non-Text-Based Theatre." *The Open Page*, No.6 (March).
- Hampden-Turner, Charles (1981). *Maps of the Mind (Map 1: Psyche and Polycentrism: The View of James Hillman)*. New York: MacMillan.
- Harpur, Patrick (2002). *The Philosopher's Secret Fire: A History of the Imagination*. London: Penguin.
- Hartman, Gary V. (1980). "Psychotherapy: An Attempt at Definition." *Spring* 1980.
- Hauke, Christopher (2000). *Jung and the Postmodern: The Interpretation of Realities*. London: Routledge.
- Hawkins, Ernest (1979). "On Migraine: From Dionysis to Freud." *Dragonflies: Studies in Imaginal Psychology* 1.
- Higuchi, Kazuhiko (1997). "The Necessity of Beauty. The Death Poem: Dying in Beauty." *Psicologia dinamica*, Nos. 2–3 (Maggio-Ottobre).
- ____ (2002). "Hiruman no Jisatsuron" (Hillman's Suicide Theory). Sohei Akiyama and Tokio Saitou (Eds.). *Jisatsu mondai no Q & A*. Tokyo: Shibun Do.
- Hillman, James. See Part Three: Checklist.
- Hough, Graham (1973). "Poetry and the Anima." *Spring* 1973.
- Hoy, Daniel J. (1985). "Hillman/Jung: Toward Bridging the Chasm of Oppositions." *Harvest: Journal for Jungian Studies* 31.

- Humbert, Elie (1971). "Active Imagination: Theory and Practice." *Spring* 1971.
- Kawai, Hayao (1988). *The Japanese Psyche: Major Motifs in the Fairy Tales of Japan*. Trans. by Hayao Kawai and Sachiko Reece. Dallas: Spring Publications.
- _____. (1992). *The Buddhist Priest Myoe: A Life of Dreams*. Trans. and edited by Mark Unno. Venice: Lapis Press.
- _____. (1995). *Dreams, Myths and Fairy Tales in Japan (Five Eranos Lectures)*. Einsiedeln: Daimon Verlag.
- _____. (1996). *Buddhism and the Art of Psychotherapy*. College Station: Texas A&M Univ. Press.
- Kearney, Michael (2000). *A Place of Healing*. Oxford: Oxford Univ. Press.
- Kidel, Mark and Susan Rowe-Leete (1988). *The Meaning Of Illness*. London: Routledge.
- Knudson, R. M. (2001). "Significant Dreams: Bizarre or Beautiful?" *Dreaming: Journal of the Association for the Study of Dreams* 11(4).
- _____. and S. Minier (1999). "The Ongoing Significance of Significant Dreams: The Case of the Bodiless Head." *Dreaming: Journal of the Association for the Study of Dreams* 9(4).
- Kugelman, Robert (1983). *The Windows of Soul: Psychological Physiology of the Human Eye and Primary Glaucoma*. Lewisburg, PA: Bucknell Univ. Press.
- Kugler, Paul K. (1978). "Image and Sound." *Spring* 1978.
- _____. (1979). "The Phonetic Imagination." *Spring* 1979.
- _____. (1983). "Buffalo's Inner City: A Conversation Between James Hillman and Paul Kugler." *Buffalo Arts Review* 1 (Spring).
- _____. and James Hillman (1985). "The Autonomous Psyche." *Spring* 1985.
- _____. (1989). "The Alchemical Theatre: Notes from the Pantheatre Laboratory at Malérargues." *Spring* 2.
- _____. (1990). "The Unconscious in a Postmodern Depth Psychology." In K. Barnaby and P. Acierno (Eds.), 1990.
- _____. (1993). "The Subject of Dreams." *Dreaming* 3(2).
- _____. (Ed.) (1995). *Jungian Perspectives on Clinical Supervision*. Einsiedeln: Daimon Verlag.
- _____. (1997). "Psychic Imaging: A Bridge Between Subject and Object." In Young-Eisendrath and Dawson (Eds.), 1997.
- _____. (1997). "Childhood Seduction: Material and Immaterial Facts." In S. Marlan (Ed.), 1997.

-
- _____. (2002). *The Alchemy of Discourse: Sound, Image and Psyche*. Rev. edition. Einsiedeln: Daimon Verlag.
- _____. (2002). "Psyche, Language and Biology." In *Controversies in Analytical Psychology*, R. Withers (Ed.). London: Routledge.
- Lambert, Kenneth (1984). "Reflections on a Critique of Hillman's Approach to the Dream by W. A. Shelburne." *Journal of Analytical Psychology* 29(1).
- Landry, Joseph (1995). "Archetypal Psychology and the Twelve-Step Movement." *Spring* 58.
- Lauter, Estella and Carol Schreier Rupprecht (Eds.) (1985). *Feminist Archetypal Theory: Interdisciplinary Re-Visions of Jungian Thought*. Knoxville: Univ. of Tennessee Press.
- Leveranz, John (1979). "The Sacred Disease." *Dragonflies: Studies in Imaginal Psychology* 1.
- Livornois, Jay (1989). "The Last Temptation and the Unknown God." *Spring* 49.
- _____. (1995). "Aphrodite Goes to Haiti." *Spring* 57.
- Loewe, Eva (1998). *Sofferenza e bellezza*. Bergamo: Moretti & Vitali.
- Lockhart, Russell A. (1977). "Cancer in Myth and Disease." *Spring* 1977.
- _____. (1978). "Words as Eggs." *Dragonflies: Studies in Imaginal Psychology* 1.
- _____. (1980). "Psyche in Hiding." *Quadrant: The Journal of Contemporary Jungian Thought* 13.
- _____. et al. (1982). *Soul and Money*. (Proc. of the 8th Intl. Congress of the Assoc. for Analytical Psychology, August 1980, San Francisco). Dallas: Spring Publications.
- _____. (1983). *Words as Eggs: Psyche in Language and Clinic*. Dallas: Spring Publications.
- Lopez-Pedraza, Rafael (1971). "Responses and Contributions." *Spring* 1971.
- _____. (1977). *Hermes and His Children*. Zürich: Spring Publications.
- _____. (1982). "Moon Madness - Titanic Love: A Meeting of Pathology and Poetry." In J. Stroud and G. Thomas (Eds.), 1982.
- _____. (1990). *Cultural Anxiety*. Einsiedeln: Daimon Verlag.
- _____. (1991). "Picasso's Belle Époque and Blue Period." In *Paris 89: Proc. of the Eleventh Intl. Congress for Analytical Psychology*. Einsiedeln: Daimon Verlag.
- _____. (1998). *Anselm Kiefer. The Psychology of "After the Catastrophe"*. New York: George Braziller.

-
- _____. (2000). *Dionysus in Exile: On the Repression of the Body and Emotion*. Wilmette, IL: Chiron Publications.
- Lorenzi, Patrizia (2000). "Nel segno della lontananza. La donna e il desiderio dell'altrove." In *Anima. Un oscuro impulso interiore*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- MacLagan, David (1983). "Methodical Madness." *Spring* 1983.
- _____. (1999). "The Art of Madness and the Madness of Art." *Raw Vision* 27.
- _____. (2001). *Psychological Aesthetics: Painting, Feeling and Making Sense*. London: Jessica Kingsley.
- Mahdi, Louise Carus, Steven Foster and Meredith Little (Eds.) (1987). *Between and Between: Patterns of Masculine and Feminine Initiation*. La Salle, IL: Open Court.
- Mann, Ulrich (1983). "Vom Fortleben antiker Götter in der Seele. Erwägungen zu einem neuen Buch von James Hillman: 'Pan und die natürliche Angst: Über die Notwendigkeit der Alpträume für die Seele'." *Analytische Psychologie* 14.
- Marlan, Stanton (1985). "The Wandering Uterus: Dream and the Pathologized Image." In K. Gibson, D. Lathrop, M. Stern (Eds.), 1991.
- _____. (Ed.) (1995). *Salt and the Alchemical Soul: Three Essays*. Woodstock, CT: Spring Publications.
- _____. (1996). "Archetypal Psychology, Postmodernism and the Symbolic Function." *Methods: A Journal For Human Science* 1996.
- _____. (Ed.) (1997). *The Fire in the Stone: The Alchemy of Desire*. Wilmette, IL: Chiron Publications.
- _____. (1999). "The Metaphor of Light and its Deconstruction in Jung's Alchemical Vision." In R. Brooke (Ed.), 1999.
- _____. (2001). "The Metaphor of Light and Renewal in Taoist Alchemy and Jungian Analysis." *Quadrant: The Journal of Contemporary Jungian Thought* 30(2) (Summer).
- May, Josephine and Martin Groder (1989). "Jungian Thought and Dynamical Systems: A New Science of Archetypal Psychology." *Psychological Perspectives* 20(1).
- McConeghey, Howard (1981). "Art Education and Archetypal Psychology." *Spring* 1981.
- _____. (2002). *Art and Soul*. Woodstock, CT: Spring Publications.
- McNeely, Deldon Anne (1991). *Animus Aeternus: Exploring the Inner Masculine*. Toronto: Inner City Books.

- _____. (1996). *Mercury Rising: Women, Evil, and the Trickster Gods*. Woodstock, CT: Spring Publications.
- _____. (1997). "The Case of Joan: An Archetypal Approach." In Young-Eisendrath and Dawson (Eds.), 1997.
- McNiff, Shaun (1992). *Art as Medicine: Creating a Therapy of the Imagination*. Boston: Shambhala.
- _____. (1995). *Earth Angels: Engaging the Sacred in Everyday Things*. Boston: Shambhala.
- _____. (1998). *Art-Based Research*. London: Jessica Kingsley.
- _____. (1998). *Trust the Process: An Artist's Guide to Letting Go*. Boston: Shambhala.
- Meade, Michael (1993). *Men and the Water of Life*. San Francisco: Harper.
- Micklem, Niel (1974). "On Hysteria: The Mythical Syndrome." *Spring* 1974.
- _____. (1979). "The Intolerable Image: The Mythic Background of Psychosis." *Spring* 1979.
- _____. (1983). "Lightning Conduction and the Psychopathology of Convulsion." *Spring* 1983.
- _____. (1996). *The Nature of Hysteria*. New York: Routledge.
- Miller, David. L. (1972). "Polytheism and Archetypal Psychology." *Journal of the American Academy of Religion* 40.
- _____. (1976). "Fairy Tale or Myth." *Spring* 1976.
- _____. (1977). "Images of Happy Ending." *Eranos Jahrbuch* 44. Leiden: E. J. Brill.
- _____. (1981). "Imaginations No End." *Eranos Jahrbuch* 46. Leiden: E. J. Brill.
- _____. (1981). *The New Polytheism* (With an appendix "Psychology: Monotheistic or Polytheistic?" by James Hillman). Dallas: Spring Publications.
- _____. (1981). "Rhythms of Silenus in a Poetics of Christ." *Eranos Jahrbuch* 47. Frankfurt: Insel Verlag.
- _____. (1981). "Between God and the Gods : Trinity." *Eranos Jahrbuch* 49. Frankfurt: Insel Verlag.
- _____. (1982). "The Two Sandals of Christ: Descent into History and into Hell." *Eranos Jahrbuch* 50. Frankfurt: Insel Verlag.
- _____. (1984). "The Holy Ghost and the Grateful Dead." *Eranos Jahrbuch* 52. Frankfurt: Insel Verlag.
- _____. (1988). "Through a Looking Glass: The World as Enigma." *Eranos Jahrbuch* 55. Frankfurt: Insel-Verlag.

-
- ____ (1990). "Prometheus, St. Peter, and the Rock: Identity and Difference in Modern Literature." *Eranos Jahrbuch* 57. Frankfurt: Insel Verlag.
- ____ (1994). "The Fire is in the Mind." *Spring* 56.
- ____ (1999). "Nothing to Teach! No Way to Teach It! Together with the Obligation to Teach!" *Soundings* 82(1-2).
- ____ (2000). "'A Myth is as Good as a Smile!' The Mythology of a Consumerist Culture." In D. Slattery and L. Corbett (Eds.), 2000.
- Mogenson, Greg (1989). *God is a Trauma: Vicarious Religion and Soul Making*. Dallas: Spring Publications.
- ____ (1992). *Greeting the Angels: An Imaginal View of the Mourning Process*. Amityville, NY: Baywood.
- ____ (1994). "Children of Hell." *Spring* 55.
- ____ (2003). *The Dove in the Consulting Room*. London: Brunner Routledge.
- Moore, Thomas (1978). "Musical Therapy." *Spring* 1978.
- ____ (1979). "Artemis and the Puer." In *Puer_Papers*, J. Hillman (Ed.). Dallas: Spring Publications.
- ____ (1979). "Images in Asthma: Notes for a Study of Disease." *Dragonflies: Studies in Imaginal Psychology* 1.
- ____ (1980). "James Hillman: Psychology with Soul." *Religious Studies Review* 6.
- ____ (1982). *The Planets Within*. Lewisburg, PA: Bucknell Univ. Press.
- ____ (1983). *Rituals of the Imagination*. Dallas: Pegasus Foundation.
- ____ (Ed.) (1989). *A Blue Fire: Selected Writings of James Hillman*. New York: Harper & Row.
- ____ (1992). *Care of the Soul: A Guide for Cultivating Depth and Sacredness in Everyday Life*. New York: HarperCollins.
- ____ (1994). *Dark Eros: The Imagination of Sadism*. Second rev. edition. Afterword by the author and foreword by A. Guggenbühl-Craig. Woodstock, CT: Spring Publications.
- ____ (1996). *The Re-enchantment of Everyday Life*. New York: HarperCollins.
- ____ (Ed.) (1997). *The Education of the Heart: Readings and Sources for Care of the Soul, Soul Mates, and The Re-Enchantment of Everyday Life*. New York: HarperCollins.
- Moscatello, Clara and Antonio Antonelli (1986). "Da Heidegger a Hillman. Verso una psicoterapia come narrazione e come poiesis." *Psichiatria e psicoterapia analitica* 5.

- Mottana, Paolo (1998). "La controeducazione di James Hillman." In *L'anima e il selvatico*, P. Mottana and N. Lucatelli (Eds.). Bergamo: Moretti & Vitali.
- _____. (2000). *Miti d'oggi nell'educazione*. Milano: Angeli.
- Neack, L. and R. M. Knudson (1996). "Re-Imagining the Sovereign State: Beginning an Interdisciplinary Dialogue." *Alternatives* 21.
- Neville, Bernie (1989). *Educating Psyche: Imagination, Emotion and the Unconscious in Learning*. Melbourne: Collins Dove.
- _____. (1992). "The Myths We Teach By." *Australian Journal of Adult and Community Education* 32(3) (November).
- _____. (1992). "The Charm of Hermes: Hillman, Lyotard and the Post-Modern Condition." *Journal of Analytical Psychology* (July).
- _____. (1993). "The Polytheistic Classroom." *The International Journal of Transpersonal Studies* 12(2).
- _____. (1995). "Addressing Planetary Pathology." *Psychotherapy in Australia* 6(2).
- _____. (1995). "Seeing Through the Postmodern Organization." *Temenos* (Spring).
- _____. (1996). "Dealing With Postmodern Pathology." *Futures* 26(10) (December).
- _____. (1996). "Prometheus, the Technologist." *The International Journal of Transpersonal Studies* 15(2) (December).
- Newman, K. D. (1980). "Counter-Transference and Consciousness." *Spring* 1980.
- Nicholsen, Shierry Weber (2002). *The Love of Nature and the End of the World: The Unspoken Dimensions of Environmental Concern*. Cambridge, MA: MIT Press.
- Noel, Daniel C. (1974). "Veiled Kabir: C. G. Jung's Phallic Self-Image." *Spring* 1974.
- _____. (1986). *Approaching Earth: A Search for the Mythic Significance of the Space Age*. New York: Amity House.
- _____. (1990). *Paths to the Power of Myth: Joseph Campbell and the Study of Religion*. New York: Crossroad.
- _____. (1997). *The Soul of Western Shamanism: Western Fantasies, Imaginal Realities*. New York: Continuum.
- Odajnyk, V.W. (1984). "The Psychologist as Artist: The Imaginal World of James Hillman." *Quadrant: The Journal of Contemporary Jungian Thought* 17(1).

- Ogilvy, James (1977). *Many-Dimensional Man: Decentralizing Self, Society and the Sacred*. New York: Oxford Univ. Press.
- Olivier, Richard (2001). *Inspirational Leadership: Henry V and the Muse of Fire*. London: Spiro Press.
- Pardo, Enrique (1984). "Dis-Membering Dionysus: Image and Theatre." Intro. by Ch. Boer. *Spring* 1984.
- ____ (1988). "The Theatres of Boredom and Depression: Two Gateways to Imagination." *Spring* 1988.
- ____ (1988). "Archetypal Riddles/Baroque Solutions." *Sphinx* 3.
- ____ (1989). "Pan's 'Theatre of the World': Notes on 'Object-Metaphore'." *Spring* 49.
- ____ (1989). "Dionysos: A Tragic Putrefactio and a Baroque Solution." *Sphinx* 2.
- ____ (1990). "Inspiration, Eros and Error: Failure in 'The Alchemical Theatre'." *Sphinx* 3.
- ____ (1998). "The Angel's Hideout: Between Dance and Theatre." *Performance Research* 3(2).
- Paris, Ginette (1986). *Pagan Meditations: The Worlds of Aphrodite, Artemis, and Hestia*. Trans. by G. Moore. Dallas: Spring Publications.
- ____ (1989). "Dionysos: Theater and Therapy." *Sphinx* 1.
- ____ (1990). *Pagan Grace: Dionysos, Hermes, and Goddess Memory in Daily Life*. Trans. by J. Mott. Dallas: Spring Publications.
- ____ (1992). *The Sacrament of Abortion*. Trans. by J. Mott. Dallas: Spring Publications.
- ____ (1996). "If You Invite the Gods to your Marriage." *Spring* 60.
- ____ (1996). "Psychotherapy at the End of the Twentieth Century." *Sphinx* 7.
- ____ (1997). "Everyday Epiphanies." In P. Clarkson (Ed.), 1997.
- ____ (1998). "Broken Promises." *Spring* 64.
- ____ (1998). "A Conversation Between Ginette Paris and James Hillman on Ecology." *The Salt Journal* 1 (June/July).
- ____ (1998). "Ginette Paris interviews James Hillman on Rituals." *The Salt Journal* 1 (April/May).
- ____ (2000). "Mythology of Marriage." In D. Slattery and L. Corbett (Eds.), 2000.
- ____ (2002). "Hillman-Giegerich: What Is Going On?" Keynote address, Intl. Symposium of Archetypal Psychology, Univ. of Cal. at Santa Barbara, Aug.-Sept., 2000. In D. Slattery and L. Corbett (Eds.), 2002.

- Parkes, Graham (1994). *Composing the Soul: Reaches of Nietzsche's Psychology*. Chicago: Univ. of Chicago Press.
- Perez, Luciano (1998). "Aspetti demonici del Sé." *Anima* 1998.
- ____ (1999). "L'espressione dei sentimenti." *I Quaderni di Yseos* 1999.
- ____ (1999). "Il giardino dell'alchimia o la clinica sognata." In *I territori dell'alchimia*, R. Ortoleva e F. Testa (Eds.). Bergamo: Moretti & Vitali.
- ____ (2000). "L'ombra e il sacro." *I Quaderni di Yseos* 2000.
- ____ (2001). "Geografie e topografie reali, immaginarie e immaginali." *I Quaderni di Yseos* 2001.
- Perlman, Michael (1988). *Imaginal Memory and the Place of Hiroshima*. Albany, NY: SUNY Press.
- ____ (1994). *The Power of Trees: The Reforesting of the Soul*. Dallas: Spring Publications.
- ____ (1995). *Hiroshima Forever: The Ecology of Mourning*. Barrytown, NY: Barrytown Ltd. for Station Hill Arts.
- Poncé, Charles (1983). *Papers Towards a Radical Metaphysics: Alchemy*. Berkeley: North Atlantic Books.
- ____ (1988). *Working the Soul: Reflections on Jungian Psychology*. Berkeley: North Atlantic Books.
- ____ (1990). *The Archetype of the Unconscious and the Transfiguration of Therapy: Reflections on Jungian Psychology*. Berkeley: North Atlantic Books.
- Popović, Velimir B. (1988). "Archetypal Psychology." *Delo* XXXIV.
- ____ (1991). "Ascetic Body-Lustful Soul: An Archetypal Approach to the Psychology of Anorexia Nervosa." *Harvest* 57.
- ____ (1992). "Psyche, Mythos and Pathos." *Ethnopsychology Today* (ed. B. Jovanović), Beograd: Treći Milenijum.
- ____ (2000). "Why Imaginal Pathology?" *Anthropology of Illness and Health* (eds. M. Djurić-Srejić and Č. HadžiNikolić). Beograd: Zelnid.
- Quintaes, Marcus (1997). "O dia em que Caetano convidou um homem a subir ao palco: Reflexões em Psicologia Arquetípica." In *O masculino em questão*. Editora Vozes. Rio de Janeiro: Petrópolis.
- ____ Internet articles (<http://www.rubedo.psc.br>): "Eros, Nous e Ananke: Reflexões sobre imagens da Alma" (1997); "O dia em que Caetano convidou um homem a subir ao palco" (1998); "O Amarelecimento de um analista: Propostas para uma psicologia da Rubedo" (1999); "Psicologia Arquetípica: Uma questão de estilo" (2000); "Por uma psicologia com Alma e Beleza" (2000); "Alquimia das Palavras: Jung, Hillman e Manoel de Barros" (2001).

- Richards, Stanley (1996). *The Golden Apples of Venus: Essays in Archetypal Psychology*. Christchurch, New Zealand: Assoc. for Analytical Psychology.
- ____ (1998). *Many Places of the Soul: An Introduction to Archetypal Psychology*. Third edition. Christchurch, New Zealand: Assoc. for Analytical Psychology.
- Romanyshyn, Robert (1978). "Psychological Language and the Voice of Things" (I and II). *Dragonflies: Studies in Imaginal Psychology* 1.
- ____ (1980). "Looking at the Light: Reflections of the Mutable Body." *Dragonflies: Studies in Imaginal Psychology* 2(1).
- ____ (1982). *Psychological Life: From Science to Metaphor*. Austin: Univ. of Texas Press.
- ____ (1987). "Depression and the American Dream: The Struggle with Home." In *Pathologies of the Modern Self*, D. M. Levin (Ed.). New York: New York Univ. Press.
- ____ (1987). "Mirroring as Metaphor of Psychological Life." In *Self and Identity: Psychosocial Perspectives*, K. M. Yardley and T. M. Honess (Eds.). New York: John Wiley.
- ____ (1989). *Technology as Symptom and Dream*. London: Routledge.
- ____ (1990). "Technology and Homecoming: Wilderness as Landscape of Soul." In *Jung in the Context of Southern Africa*, G. S. Saayman (Ed.). Boston: SIGO Press.
- ____ (1996). "Starry Nights, Sexual Love and the Rhythms of the Soul." *Sphinx* 7.
- ____ (1997). "Egos, Angels and the Colors of Nature." *Alexandria* 4.
- ____ (1999). *The Soul In Grief: Love, Death and Transformation*. Berkeley: North Atlantic Press.
- ____ (2001). *Mirror and Metaphor: Images and Stories of Psychological Life*. Pittsburgh: Trivium Publications.
- ____ (2002). *Ways of the Heart: Essays Toward an Imaginal Psychology*. Pittsburgh: Trivium Publications.
- Rossi, Ernest Lawrence (1987). "Perspectives: The New Archetypal Psychology." *Psychological Perspectives* 18(2).
- Rupprecht, Carol Schreier (1997). "Archetypal Theory and Criticism." In *The Johns Hopkins Guide to Literary Theory and Criticism*, M. Groden and M. Kreiswirth (Eds.). Baltimore: John's Hopkins Univ. Press.
- Sacco, Daniela (2002). "Le trame intrecciate di Mnemosyne: Jung, Warburg e Hillman in dialogo." In *Anima. Un remoto presente*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.

- Samuels, Andrew (1985). *Jung and the Post-Jungians*. London: Routledge and Kegan Paul.
- ____ (1989). "Response to James Hillman's 'Yellowing of the Work.'" In *Proc. of the 11th Intl. Congress for Analytical Psychology, Paris 1989*, M. A. Mattoon (Ed.). Zürich: Daimon Verlag.
- Sardello, Robert J. (1975). "Hermeneutical Reading: An Approach to the Classic Texts of Psychology." In *Duquesne Studies in Phenomenological Psychology* Vol. II, A. Giorgi, C. Fischer, E. Murray (Eds.). Pittsburgh: Duquesne Univ. Press.
- ____ (1978). "Ensouling Language." *Dragonflies: Studies in Imaginal Psychology* 1.
- ____ (1978). "An Empirical-Phenomenological Study of Fantasy." *Psychocultural Review* 2.
- ____ (1979). *Educating with Soul*. Pamphlet, Center for Civic Leadership, Univ. of Dallas.
- ____ (1980). "Beauty and Violence: The Play of Imagination in the World." *Dragonflies: Studies in Imaginal Psychology* 2.
- ____ (1980). "The Mythos of Medicine." In *Medicine and Literature*, Vol. 1: Towards a New Discipline, K. Rabuzzi (Ed.). Baltimore: Johns Hopkins Univ. Press.
- ____ (1983). "On Seeing Through the World." *Spring* 1983.
- ____ (1984). "Taking the Side of Things: Notes on Psychological Activism." *Spring* 1984.
- ____ (1985). "Saving the Things or How to Avoid the Bomb." *Spring* 1985.
- ____ (1992). *Facing the World with Soul: The Reimagination of Modern Life*. Hudson, NY: Lindisfarne Press.
- ____ (1995). *Love and the Soul: Creating a Future for Earth*. New York: HarperCollins.
- ____ (2001). *Freeing the Soul from Fear*. New York: Riverhead.
- ____ (2002). *The Power of Soul: Living the Twelve Virtues*. Charlottesville, VA: Hampton Roads.
- ____ and Gail Thomas (Eds.) (1986). *Stirrings of Culture*. Dallas: Dallas Institute Publications.
- ____ and Randolph Severson (Eds.) (1983). *Money and the Soul of the World*. Dallas: Dallas Institute Publications.
- Schenk, Ronald (1992). *The Soul of Beauty: A Psychological Investigation of Appearance*. Lewisburg, PA: Bucknell Univ. Press.

-
- _____. (2001). *Dark Light: The Appearance of Death in Everyday Life*. Albany, NY: SUNY Press.
- _____. (2001). *The Sunken Quest, the Wasted Fisher, the Pregnant Fish: Postmodern Reflections on Depth Psychology*. Wilmette, IL: Chiron Press.
- Schwartz-Salant, Nathan (1992). "Anima and Animus in Jung's Alchemical Mirror." In *Gender and Soul in Psychotherapy*, Schwartz-Salant and M. Stein (Eds.). Wilmette, IL: Chiron Press.
- Scott, Charles E. (1980). "On Hillman and Calvin." *Soundings* 63.
- Sells, Benjamin (1994). *The Soul of the Law*. Rockport, MA: Element.
- _____. (1999). *Order in the Court: Crafting a More Just World in Lawless Times*. Boston: Element.
- _____. (Ed.) (2000). *Working with Images: The Theoretical Base of Archetypal Psychology*. Woodstock, CT: Spring Publications.
- Severson, Randolph (1978). "Titans Under Glass: A Recipe for the Recovery of Psychological Jargon." *Dragonflies: Studies in Imaginal Psychology* 1.
- _____. (1979). "Puer's Wounded Wing: Reflections on the Psychology of Skin Disease." In *Puer Papers*, J. Hillman (Ed.). Dallas: Spring Publications.
- Shelburne, W. A. (1984). "A Critique of James Hillman's Approach to the Dream." *Journal of Analytical Psychology* 29(1).
- Shunk, Gary and Virginia Taylor (1997). "Conference: Character, Fate and Destiny – Authentic Threads in Life." *Round Table Review* 4(3).
- Simmer, Stephen (1981). "The Academy of the Dead: On Boredom, Writer's Block, Footnotes and Deadlines." *Spring* 1981.
- Sipiora, Michael P. (1981). "A Soul's Journey: Camus, Tuberculosis, and Aphrodite." *Spring* 1981.
- _____. (1999). "The Anima Mundi and the Fourfold: Hillman and Heidegger on the 'Idea' of the World." In R. Brooke (Ed.), 1999.
- Slattery, Dennis Patrick (1983). "Pan, Myth and Fantasy in Dostoevsky's The Idiot." *Canadian-American Slavic Studies* 17(3) Fall.
- _____. (1984). *The Idiot: Dostoevsky's Fantastic Prince*. New York: Peter Lang.
- _____. (1993). "The Narrative Play of Memory in Epic." In *The Epic Cosmos*, L. Allums (Ed.), 2000. Dallas: Dallas Institute Publications.
- _____. (1999). "Seized by the Muse: Dostoevsky's Convulsive Poetics in The Idiot." *Literature and Medicine Issue: Writers With Chronic Illness* 18(1).

- _____. (2000). "Psyche's Silent Muse: Desert and Wilderness." In D. Slattery and L. Corbett (Eds.), 2000.
- _____. (2000). *The Wounded Body: Remembering the Markings of Flesh*. Albany, NY: SUNY Press.
- _____. (2002). "Narcissus, Echo and Irony's Resonance." In D. Slattery and L. Corbett (Eds.), 2002.
- _____. and Lionel Corbett (Eds.) (2000). *Depth Psychology: Meditations in the Field*. Einsiedeln: Daimon Verlag.
- _____. and Lionel Corbett (Eds.) (2002). *Psychology at the Threshold: Selected Papers*. Carpinteria: Pacifica Publications.
- Smith, Evans Lansing (1995). *Ricorso and Revelation: An Archetypal Poetics of Modernism*. Columbia, SC: Camden House.
- Stamper, Mary (1996). "Can Therapy be an Addiction?" *Round Table Review* 3(3).
- Stein, Murray (1973). "The Devouring Father." In P. Berry (Ed.), 1990.
- _____. (1973). "Hephaistos: A Pattern of Introversion." *Spring* 1973.
- _____. (1976). "On Narcissus." *Spring* 1976.
- _____. (1977). "Hera: Bound and Unbound." *Spring* 1977.
- _____. (1978). "On Jealousy." *Psychological Perspectives* 1978.
- _____. and John Hollwitz (Eds.) (1994). *Psyche and Sports*. Wilmette, IL: Chiron Publications.
- _____. (2004). *In Midlife*. Putnam, CT: Spring Publications.
- Stein, Robert (1976). "Body and Psyche: An Archetypal View of Psychosomatic Phenomena." *Spring* 1976.
- _____. (1981). "Coupling/Uncoupling: Reflections of the Evolution of the Marriage Archetype." *Spring* 1981.
- _____. (1998). *The Betrayal of the Soul in Psychotherapy*. Forward by J. R. Haule. Woodstock, CT: Spring Journal Books. (Originally published as: *Incest and Human Love*. New York: Third Press, 1973).
- Stevens, Anthony (1998). *Ariadne's Clue: A Guide to the Symbols of Humankind*. Princeton Univ. Press.
- Stoknes, Per Espen (1993). "Intervju med James Hillman: Hvalfangst, teknologi og psykologisk aktivisme." *Impuls: Tidsskrift for Psykologi* 47(2), Oslo.
- _____. (1995) "Arketypisk Natur – Hillman og Stoknes, to økopsykologer i samtale." *Flux* 11, Oslo.
- _____. (1996). *Sjelens Landskap: Refleksjoner over Natur og Myter*. Oslo: J.W. Cappelen's Forlag.

- Stroppa, Carla (1991). "La credenza dimenticata." In AA.VV., *Ricordo del presente*. Bergamo: Moretti & Vitali.
- ____ (1999). "Verso la forma." In *I territori dell'alchimia*, R. Ortoleva and F. Testa (Eds.). Bergamo: Moretti & Vitali.
- ____ (1999). "Sentieri della nostalgia." *Anima* 1999.
- ____ (2001). "Così vicino così lontano. Scrittura e psicoanalisi." In *Anima. Per nascosti sentieri*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitale.
- Stroud, Joanne H. (1994). *The Bonding of Will and Desire*. New York: Continuum.
- ____ (Ed.) (1995). *The Olympians*. Dallas: Dallas Institute Publications.
- ____ and Gail Thomas (Eds.) (1982). *Images of the Untouched*. Dallas: Dallas Institute Publications.
- Solié, Pierre (1980). *Psychanalyse et Imaginal*. Paris: Imago.
- Sugg, Richard P. (1992). *Jungian Literary Criticism*. Evanston, IL: Northwestern Univ. Press.
- Tacey, David (1998). "Twisting and Turning with James Hillman" In *Post-Jungians Today*, A. Casement (Ed.). London: Routledge.
- ____ (2001). *Jung and the New Age*. Philadelphia: Brunner-Routledge.
- Tatham, Peter (1992). *The Making of Maleness*. London: Karnac Books.
- Te Paske, Bradley (1982). *Rape and Ritual. A Psychological Study*. Toronto: Inner City Books.
- Thomas, Gail (Ed.) (1983). *The City as Dwelling: Walking, Sitting, Shaping*. Dallas: Dallas Institute Publications.
- ____ (Ed.) (1993). *Pegasus*. Dallas: Dallas Institute Publications.
- ____ (Ed.) (1994). *The Muses*. Dallas: Dallas Institute Publications.
- Tibaldi, Marta (2000). "In forma narrativa. La scrittura autobiografica dell'anima." In *Anima. Un oscuro impulso interiore*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- ____ (2001). "La passione narrativa. Appunti per una cura immaginale." In *Anima. Per nascosti sentieri*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- Vedfelt, Ole (1999). *The Dimensions of Dreams: The Nature, Function, and Interpretation of Dreams from Freud and Jung to Boss, Perls and REM – A Comprehensive Sourcebook*. New York: Fromm.
- Vitale, Augusto (1990). "Saturn: The Transformation of the Father." In P. Berry (Ed.), 1990.
- de Voogd, Stephanie (1977). "C. G. Jung: Psychologist of the Future, 'Philosopher' of the Past." *Spring* 1977.

-
- _____. (1984). "Fantasy vs. Fiction: Jung's Kantianism Appraised." In *Jung in Modern Perspective*, R. K. Papadopoulos, G. S. Saayman (Eds.). Hounslow, England: Wildwood House.
- Vogt, Gregory Max (1991). *Return to Father: Archetypal Dimensions of the Patriarch*. Dallas: Spring Publications.
- Walker, Steven (1994). *Jung and the Jungians on Myth*. London: Routledge.
- Wallace, James A. (1995). *Imaginal Preaching: An Archetypal Perspective*. New York: Paulist Press.
- Watkins, Mary M. (1976). *Waking Dreams*. New York: Harper & Row.
- _____. (1981). "Six Approaches to the Image in Art Therapy." *Spring* 1981.
- _____. (1986). *Invisible Guests*. Woodstock, CT: Spring Publications.
- _____. (1987). "In Dreams Begin Responsibilities: Moral Imagination and Peace Action." In V. Andrews et al. (Eds.), 1987.
- _____. (1990). "Mother and Child: Some Teachings of Desire." In P. Berry (Ed.), 1990.
- _____. (1992) "From Individualism to the Interdependent Self: Changing Paradigms in Psychotherapy." *Psychological Perspectives* 27.
- _____. (1999). "Depth Psychology and the Liberation of Being." In R. Brooke (Ed.), 1999.
- _____. (2000). "Seeding Liberation: A Dialogue Between Depth Psychology and Liberation Psychology." In D. Slattery and L. Corbett (Eds.), 2000.
- _____. with Helene Lorenz (2002). "Individuation, Seeing-through, and Liberation: Depth Psychology and Culture." *Quadrant*.
- _____. with Helene Lorenz (2002). "Silenced Knowings, Forgotten Springs: Paths to Healing in the Wake of Colonialism." *Journal of Radical Psychology* (online journal).
- Whan, Michael (1978). "'Don Juan,' Trickster, and Hermeneutic Understanding." *Spring* 1978.
- _____. (1980). "Hermetic Silence and Psychotherapy." *Harvest: Journal for Jungian Studies* 26.
- _____. (1987). "On the Nature of Practice." *Spring* 1987
- _____. (1987) "Chiron's Wound: Some Reflections on the Wounded-Healer." In *Archetypal Processes in Psychotherapy*, N. Schwartz-Salant and M. Stein (Eds.). Wilmette, IL: Chiron.
- _____. (1987-88). "Self-Knowledge, Ethos and Depth Psychology." *Harvest: Journal for Jungian Studies* 33.

- ____ (1994). "Archaic Mind and Modernist Consciousness." *Spring* 56.
- ____ (1999). "Registering Psychotherapy as an Institutional Neurosis: or, Compounding the Estrangement Between Soul and World." *European Journal of Psychotherapy, Counseling and Health* 2 (3).
- Winquist, Charles (1981). "The Epistemology of Darkness." *Journal of the American Academy of Religion* 49.
- Young-Eisendrath, Polly and Terence Dawson (Eds.) (1997). *The Cambridge Companion to Jung*. New York: Cambridge Univ. Press.
- Zabriskie, Beverley (1995). "Exiles and Orphans: Jung, Paracelsus, and the Healing Images of Alchemy." *Quadrant* 26(1 & 2).
- ____ (1996). "Fermentation in Alchemical Practice." In *Proc. of the 13th Intl. Congress for Analytical Psychology, Zürich, 1995*, M. A. Mattoon (Ed.). Einsiedeln: Daimon Verlag.
- Zelensky, Valery (1996). "Slovo o Hillman'e – 'sozidatele dushi.'" (The Word about Hillman – "Soul-maker."). Preface to *Archetipicheskaya Psichologija*. St. Petersburg: BSK.
- ____ (1999) "Dzheims Hillman i Archetipicheskaya Psichologija" (James Hillman and Archetypal Psychology). *Novaja Vesna* 1.
- ____ (2001) "Dzheims Hillman i psichoanaliticheskaja tradizija" (James Hillman and the Psychoanalytical Tradition: Beyond the Unconscious). *Novaja Vesna* 2-3.
- ____ (2003) "Dzheims Hillman v zerkale Archetipicheskoy Psichologii. Vstupitelnaja" (James Hillman in the Mirror of Archetypal Psychology. Introduction). In *The Collected Works of James Hillman* Vol. 1, V. Zelensky (Ed. and trans.). Moscow: COGITO.
- Ziegler, Alfred J. (1976). "Rousseauian Optimism, Natural Distress and Dream Research." *Spring* 1976.
- ____ (1979). "Rheumatics and Stoics." *Spring* 1979.
- ____ (1980). *Archetypal Medicine*. Trans. by G. V. Hartman, addenda trans. by W. Barscht and C. Landry. Dallas: Spring Publications.
- ____ (1982). "On Pain and Punishment." *Spring* 1982.
- ____ (1983). *Wirklichkeitswahn: Die Menschheit auf der Flucht von sich selbst*. Zürich: Schweizer Spiegel Verlag.
- ____ (1987). *Bilder einer Schattenmedizin*. Zürich: Schweizer Spiegel Verlag.
- ____ (1988). "Morbistic Rituals." In *The Meaning of Illness*, M. Kidel and S. Rowe-Leete (Eds.). London: Routledge.
- Zoja, Luigi (1985). *Nascere non basta*. Milano: Cortina.
- ____ (1995). *Growth and Guilt: Psychology and the Limits of Development*. London: Routledge.

- _____. (1998). "Analysis and Tragedy." In *Post-Jungians Today*, A. Casement (Ed.). London: Routledge.
- _____. (1999). *Cultivare l'anima*. Bergamo: Moretti & Vitali.
- _____. (2000). *Drugs, Addiction and Initiation: The Modern Search for Ritual*. Einsiedeln: Daimon Verlag.
- _____. (2000). *Il gesto di Ettore. Preistoria, storia e scomparsa del padre*. Torino: Bollati Boringhieri.
- _____. (2001). "L'anima senza tragedia nel secolo dell'analisi." In *Anima. Per nascosti sentieri*, F. Donfrancesco (Ed.). Bergamo: Moretti & Vitali.
- _____. (2002). *The Father: Historical, Psychological and Cultural Perspectives*. Trans. by H. Martin. New York: Brunner Mazel.
- _____. and D. Williams (Eds.) (2002). *Jungian Reflections on September 11: A Global Nightmare*. Einsiedeln: Daimon.

C. Films, Plays, Performances and Festivals

Archetypal psychology has been of particular interest to artists in many media. We have not attempted to catalogue the fine arts in their entirety but offer this provisional list of relevant works.

Jarman, Derek (1986). *Caravaggio*. 93 min. Zeitgeist Films, Ltd.

"In the retrospective of his work at the Barbican, there was a glass cabinet with the books Derek most admired and read. *The Myth of Analysis* was one of them. There are lines of dialogue in the script of his movie 'Caravaggio' which are taken verbatim straight from Hillman. I don't think too many people know this" (Mark Kidel).

Kidel, Mark (1989). *New York: The Secret African City*. 60-minute film for BBC2's Arena, exploring the multifaceted presence of African culture in New York with Robert Farris Thompson, Professor of Art History at Yale University.

_____. (1991). *Derek Jarman: A Portrait*. 60-minute portrait for BBC2's Arena, looking at Jarman's life and work as a painter, writer and film-maker.

_____. (1993). *The Heart Has Reasons*. An essay about heart disease and the symbolism of the heart. With contributions from James Hillman and Ginette Paris. 52 minutes.

_____. (1994). *The Architecture of the Imagination*. A series of six 30-minute films about the symbolism of doors, windows, staircases, bridges, and towers. With James Hillman. BBC-2.

-
- ____ (1994). *Kind of Blue*. An essay on melancholia. 52 min. With James Hillman. Best Film, Royal Television Society Award.
- Olivier, Richard and Mark Rylance – Mythodrama Performance Workshops:
- ____ (1995). *Ambition, Intuition and Violence in Macbeth*. Greenwich Theatre, London.
- ____ (1997). *The Muse of Fire – Imagination and Inspiration in Henry V*. Globe Theatre, London.
- ____ (1998). *Star Cross'd Lovers, Shakespeare and Astrology*. With James Hillman and Laurence Hillman, Globe Theatre, London.
- ____ (1999). *Power, Politics and Honour in Julius Caesar*. Globe Theatre, London.
- ____ (2000). *Managing the Edge of Chaos – Leadership Lessons from Hamlet*. With Nicholas Janni, Globe Theatre and Cranfield School of Management.
- ____ (2001). *The Art of Leading Change – with The Tempest*. With Peter Hawkins, Globe Theatre and Cranfield School of Management.
- Pardo, Enrique – Performances:
- ____ (1981). *Calling for Pan*. Conceived and performed by Enrique Pardo. Based on *The Homeric Hymns* (Charles Boer trans.).
- ____ (1984). *Poesis*. Directed by Enrique Pardo, based on poems by Wallace Stevens, produced and directed by Pantheatre and Roy Hart Theatre, France.
- ____ (1985). *Demeter*. Based on *The Homeric Hymns* (Charles Boer trans.), conceived by Enrique Pardo, directed by Vicente Fuentes, performed by Liza Mayer and Saule Ryan.
- ____ (1986). *Hercules: Twelve Baroque Labours*. Written and directed with François Didier, performed by Enrique Pardo.
- ____ (1994). *Ovid's Last Temptation*. Based on Charles Boer's translation of Ovid's *Metamorphoses*. Directed by Enrique Pardo.
- ____ (1998). *Jason and Medea: Postmortem*. Conceived and directed by Enrique Pardo, written in collaboration with Francesco Scarpelli. Produced and performed by Mimandirose Ensemble, Milan.
- ____ (1999). *Greed: The Bacchae Project*. Conceived and directed by Enrique Pardo, written by Aida Croal, produced and performed by Local 116 Ensemble, NY.
- ____ (2001). *Pandora's Box*. Conceived and directed by Enrique Pardo, written by Nick Hobbs, produced and performed by Pantheatre UK, London.

Pardo, Enrique – Myth and Theatre Festivals:

_____ (1987). *Tragedy* at the Roy Hart Centre, France.

_____ (1989). *The Alchemical Theatre* at the Roy Hart Centre, France.

_____ (1991). *The Greed of Dionysos* at La Chartreuse de Villeneuve lez Avignon, France.

_____ (1993). *Aphrodite* at La Chartreuse de Villeneuve lez Avignon, France.

_____ (1995). *Magic* at La Chartreuse de Villeneuve lez Avignon, France.

_____ (1997). *The Enemy* at La Chartreuse de Villeneuve lez Avignon, France.

_____ (1999). *Hermes: Quick, Cool and Crooked* at Le Petit Theatre du Vieux Carré, New Orleans, Louisiana.

_____ (2000). *Gossip* at The Garter Lane Arts Centre, Waterford, Ireland.

_____ (2001). *Jealousy* at Loyola and Tulane Universities, New Orleans, LA.

Zimmerman, Mary (2001). *Metamorphoses*. Circle in the Square Theatre, New York.

D. Dissertations and Theses

A list of theses and dissertations by students at the Pacifica Graduate Institute can be accessed through their website.

Adkins, Camille (1984). *In Adam's Room: Incarnation of the Divine Image in "Paradise Lost" and "Jerusalem."* Texas Christian Univ.

Becker, Scott Harrison (1995). *Remembering the Dead: a Narrative Approach to Mourning*. Miami Univ.

Bernardi, Carlos (1995). *Senso íntimo: Poética e Psicologia, de Fernando Pessoa a James Hillman*. Universidade Federal do Rio de Janeiro.

Berry-Hillman, Patricia (1984). *Jung's Early Psychiatric Writing: the Emergence of a Psychopoetics*. Univ. of Dallas.

Boardman, Liliane Marie Therese (1999). *In Favor of an Archetypal Sensitivity*. Pacifica Graduate Institute.

Bresciani, Jeanne (2000). *Myth and Image in the Dance of Isadora Duncan*. New York Univ.

Brown, William Lansing (1994). *The Muteness of Humanity: Ineffability and Identity in Melville's "Mardi," "Moby Dick" and "Pierre."* City Univ. of New York.

- Caldwell, Joni (1989). *Toward a Psychology of the Spirit: an Analysis of the Spirit in the Works of Jung and Hillman*. Braniff Graduate School of the Univ. of Dallas.
- Campbell, Azarm (1997). *"Eye of the Heart": Mazdaism, Ancestor of Archetypal Psychology*. Pacifica Graduate Institute.
- Chilson, Douglas Alan (1980). *Psychological Dimensions of Interpretation: An Archetypal Approach*. Braniff Graduate School of the Univ. of Dallas.
- Cleary, Rosemary Joan (1990). *Haunting Households, Heidegger and Holy Ghosts: A Psychology of the Family within the Economy of Culture*. Univ. of Dallas.
- Coleman, Rene (2002). *Finding Grace*. Pacifica Graduate Institute.
- Coppin, Joseph Edward (1996). *Erotic Dialogues: Language in the Practice of Archetypal Psychotherapy*. Pacifica Graduate Institute.
- Corcoran, Donald Sister (1989). *The Spiritual Guide: Midwife of the Higher Self*. Fordham Univ.
- Coster, Peter H. (1983). *Christian Soul-making: An Approach to Pastoral Counseling Based on a Theory of Imagination*. (M.A.) Pacific School of Religion.
- Currier, Mary (1997). *The Myth of the World Soul: Moving Toward an Ecological Psychology*. (M.L.S.) Regis Univ., Denver.
- De Ninno, Alessia (2002). *Retorica e Retoriche di James Hillman*. Università di Bologna.
- Douglass, Mary Elizabeth Canterna (1997). *When her Mother Dies: An Adult Daughter's Perspective*. Pacifica Graduate Institute.
- Duffy, Patricia (1998). *Women Who Settle for More: Passionate Possibilities*. The Union Institute.
- Fell, Annabelle Elizabeth (1997). *Soul-making in the Writing of Percy Bysshe Shelley*. (M.A.) Univ. of Western Ontario, Canada.
- Field, Peggy (1995). *Animating the Learning Organization: An Archetypal Approach to Unleashing Imagination*. The Union Institute.
- Fisher, Joseph E. (1997). *Soul Psychology: Creative Applications for the Treatment of Depression in the Inner City*. Widener Univ. Institute for Graduate Clinical Psychology.
- Foin, Catherine Anne (1980). *A Phenomenological Study of the Nature of Play in Schizophrenia*. California Institute of Integral Studies.
- Fonda, Marc V. (1996). *Examining the New Polytheism: A Critical Assessment of the Concepts of Self and Gender Archetypal Psychology*. Univ. of Ottawa.
- Frusciante, Denise Marie (2000). *Wallace Stevens: Tale Teller of the Soul*. (M.A.) Florida Atlantic Univ.

- Giles, Cynthia Elizabeth (1983). *Archetypal Analysis: An Interdisciplinary Approach to Cultural Criticism*. Univ. of Texas at Dallas.
- Gouldthorpe, John G. (1990). *Bundles of Truth: Sorting-Out Archetypal Psychology*. (M.A.) Sonoma State Univ.
- Hathaway, Elisabeth Harris (2000). *Psyche's Virtual Reality: A Psychological Exploration of Self-doubt in the Experience and Structure of the Postmodern Self*. Pacifica Graduate Institute.
- Haynes, Wendy Lynne (1998). *The Theatre as Container for Personal Narrative and the Psychotherapeutic Process*. Pacifica Graduate Institute.
- Heekin, Kathryn Cornett (1995). *The Role of Narrative, Image and Dialogue in Multi-cultural Psychotherapy*. Chicago School of Prof. Psychology.
- Heller, Vera (1994). *Death and Rebirth in the Creative Process: Applications in Art Therapy*. Concordia Univ. (Canada).
- Hill, A. David (1996). *Soul's Body: An Imaginal Re-viewing of Morphic Fields and Morphic Resonance*. Pacifica Graduate Institute.
- Hill, Joan Leonard (1998). In *Saturn's Shadow: An Archetypal Perspective on Optimal Aging*. Pacifica Graduate Institute.
- Hilt, Samuel (1995). *Animating Images*. The Union Institute.
- Hirschboeck, Paula (1992). *Soul Making Women: A Philosophical Exploration of Imaginal Feminisms*. The Union Institute.
- Huckle, Nicholas Martyn (1987). *Arrangements in Alchemy: Studies in Malariné and Char*. Brown Univ.
- Jackson, Julius Jesse (1985). *Toward a Depth Hermeneutic: Gadamer, Habermas, and the 'Foundations' of Theology*. Syracuse Univ.
- Joseph, Anthony (1976). *Astrology as Archetypal Psychology: First Archetypology of the Soul*. (M.A.) California State College, Sonoma.
- Kelly, M. (1999). *The Good Marriage: Justice, Beauty and the Gods*. Miami Univ.
- Kelly, Mary Lee (1993). *The One Beyond the Many or the Many Beyond the One? A Feminist and Postmodern Critique of Monotheistic Ethics*. (M.A.) Vanderbilt Univ.
- Klouman, Marianne (1995). *Sjelen i Eksil: Symbolisering og Traumatisering*. Univ. of Oslo.
- Lendvay, Gregory Charles (1991). *Learning with the Heart*. The Univ. of Dallas.
- MacKenzie, Martha Ann (1999). *The Animal Presence in Depth Psychology*. Pacifica Graduate Institute.
- MacWilliams, Deborah (2002). *Embodied Dialogue with Place: Intentional Engagement of the World*. Pacifica Graduate Institute.

- McAbee, Mindy Suzanne (1999). *A Comparison of the Theory and Practice of Jungian, Archetypal, and Buddhist Psychology from a Nondual and Postmodern Perspective*. Pacifica Graduate Institute.
- Mehlman, Clement (1990). *Reading Men: An Inquiry into Masculinist Themes in Secondary English*. Univ. of Toronto.
- Melissaris, Athanasios (1997). *Orthodox Anthropology and Archetypal Psychology: Comparing John Zizioulas and James Hillman on Personhood*. Boston Univ. School of Theology.
- Mohr, Robert (1993). *W. B. Yeats and James Hillman: A Study in Soul Making*. Univ. College, Dublin.
- Montana, Clare (2002). *Schizophrenia and Story: Intimate Threads. Weaving Psyche's Fabric*. Pacifica Graduate Institute.
- Mullen, John E. (1980). *The Enigma of John Jay Chapman*. Univ. of Iowa.
- Nixon, Gregory Michael (1992). *Autobiographical Amnesia: Memory, Myth, Curriculum*. Louisiana State Univ. and Agric. and Mechanical College.
- Ofalt, Joseph Albert (1996). *If I Die before I Wake: Dreams, Psychological Depth and AIDS*. Widener Univ. Institute for Clinical Psychology.
- Owens, James A. (1996). *From "In the Person" to "In the Image": An Archetypal Psychology*. (M.A.) Sonoma State Univ.
- Parkes, Graham (1978). *Time and the Soul: Heidegger's Ontology as the Ground for an Archetypal Psychology*. Univ. of California, Berkeley.
- Pereira, Henrique (2001). *Mercúrio no Jardim de Vênus: A Anima Mundi na psicologia de C. G. Jung e de James Hillman*. Universidade Federal do Rio de Janeiro.
- Perlman, Michael (1985). *Imaginal Memory: A Study of Psychic Forces Associated with the Place of Hiroshima. A Cross-disciplinary Study in Archetypal Psychology and Religion*. Boston Univ.
- Polack, Robert (1998). *Jung, Merleau-Ponty and the Soul of the World*. Pacifica Graduate Institute.
- Rabu, Gabriel F. (1988). *Archetypal Psychology: Traduction et Incursion dans le Domaine de la Psychologie Archétypique*. (M.A.). Univ. of Massachusetts at Amherst.
- Robbins, Lee Ruth (1993). *The Childhood of the Underworld Gods: Towards a Poetics of the Suffering Child in the Soul*. Union Institute Graduate School.
- Sacco, Daniela (2000). *Al di là Delle Colonne d'Ercole. Da Jung a Hillman: Tra Compimento a Tradimento*. Università Ca' Foscari di Venezia.

- Staquet, Anne (1997). *La Morale et ses Fables: De l'Ethique Narrative a l'Ethique de la Souverainete*. Université Laval (Canada).
- Stewart, Roger D. (1984). *The Psychology of Religion and the Religion of Psychology: Applications and Interpretations of the Archetypal Psychology of James Hillman*. Boston Univ.
- Stokes, M. Elizabeth (1996). *Active Imagination: A Jungian Method Considered as a Constructivist Technique*. Widener Univ. Institute for Graduate Clinical Psychology.
- Stoknes, Per Espen (1994) *Økopsykologi: Fra et Intrapsykisk Selv til et Økologisk Selv*. Univ. of Oslo Institute of Psychology.
- Sullivan, Sandra Lincoln (1997). *Imagining the Crone-muse: A Contemporary Archetypal Reading of H. D.'s Poetry*. Purdue Univ.
- Sussman, Linda Sue (1992). *The Speech of the Grail: An Initiation for Practitioners of Helping and Pastoral Professions Derived from "Parsival" by Wolfram von Eschenbach*. The Union Institute.
- Tacey, David J. (1981). *The Reign of the Mother Goddess: A Jungian Study of the Novels of Patrick White*. Univ. of Adelaide (Australia).
- Te Paske, Bradley Alan (1987). *Sexuality and the Religious Imagination*. The Union for Experimenting Colleges and Universities.
- Tsai, Allan (1997). *The Victim Complex: The Psychology of the Victim from Jungian/Archetypal Perspective*. Pacifica Graduate Institute.
- Wilcox, Molly (1986). *Beyond Mind/Body Dualism and Related Dichotomies: An Exploration of the Systems of James Hillman and Mary Daly*. (M.A.) Miami Univ.
- Williams, Robert Rex, Jr. (1987). *Irony and Transformation: The Effect of Psychological Work on the Psychologist*. Univ. of Dallas.
- Winning, Robert B. (1987). *Archetypal Images and Motifs from Feminine Mythology in the Film "Halloween."* Northwestern Univ.
- Zanatta, Monica (2000). *La Base Poetica Della Mente. Hillman e il Complesso Italiano di Jung*. Università Ca' Foscari di Venezia.

E. Reviews

- Ballance, Gillian (1989). Review of *Facing Apocalypse* edited by V. Andrews, R. Bosnak and K. Goodwin. *Journal of Analytical Psychology* 34(1).
- Beebe, John (1979). Review of *The Dream and the Underworld* by James Hillman. *The San Francisco Jung Institute Library Journal* 1(1) Autumn.
- Brien, Dolores E. (1995). "Challenging the Boundaries: James Hillman and Andrew Samuels Propose a New Role for Therapy." *Round Table Review* 3(2).

- Brooks, Peggy (1983). Review of *Archetypal Psychology: A Brief Account and Inter Views: Conversations with Laura Pozzo on Psychotherapy et seq.* by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 45(5).
- Cambray, Joseph (1994). Review of "Once more into the fray. (A response to Wolfgang Giegerich's 'killings') by James Hillman (Spring 56). *Journal of Analytical Psychology* 40(3).
- David, Julian (1987). Review of *Anima: An Anatomy of a Personified Notion* by James Hillman. *Journal of Analytical Psychology* 32(4).
- Donleavy, Pamela, Lisa Stonehewer and Murray Shugar (1993). "Hillmania: A Festival of Archetypal Psychology." *Round Table Review* 1(1).
- Gordon, Rosemary (1965). Review of *Suicide and the Soul* by James Hillman. *Journal of Analytical Psychology* 10(2).
- Greene, Thayer A. (1963). Review of "Hoping, Growing and the Analytical Process" by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 25(8).
- Hauke, Christopher (1996). Review of *Healing Fiction* by James Hillman. *Journal of Analytical Psychology* 41(3).
- Harris, C.T.B. (1996). "Reflections on 'Challenging the Boundaries.'" (Response to Brien, 1995). *Round Table Review* 3(4).
- Hayes, Natalie (1984). Review of *Bad Mother* by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 46(2).
- Henderson, Joseph L. (1987). Review of *Healing Fiction* by James Hillman. *The San Francisco Jung Institute Library Journal* 7(2).
- Higuchi, Kazuhiko (1999). Review of *The Souls' Code* by James Hillman. *Nihon Jung Club: Psyche* 18. Tokyo: Shinyo Sha.
- _____. (1994). Review of *Archetypal Psychology: A Brief Account* by James Hillman. *Nihon Jung Club: Psyche* 13. Tokyo: Shinyo Sha.
- Jacoby, Marianne (1976). Review of *Re-visioning Psychology* by James Hillman. *Journal of Analytical Psychology* 21(2).
- Lineberger, Julie (1996). Review of "Extending the Family: From Entrapment to Embrace" (Lecture at the New York Open Center by James Hillman). *Round Table Review* 3(3).
- Macfarlane, Ann (1973). Review of "Contemporary Directions of Jungian Thought" by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 35(8).
- Mogenson, J. Greg (1987). "Re-fried Freud." Review of *Freud's Own Cookbook* edited by James Hillman and Charles Boer. *The San Francisco Institute Library Journal* 7(1).

- Monbeck, Diana (1971). "Some personal impressions of the lectures of James Hillman and Laurens van der Post." *Bulletin of the Analytical Psychology Club of New York* 33(3).
- Moss, Duncan (1982). Review of *The Essential James Hillman: A Blue Fire* edited by Thomas Moore. *Harvest: Journal for Jungian Studies* 36.
- Records, Thomas H. (1976). Review of "On Demonology, Theurgy and the Image" by James Hillman (presented at the Jung Centennial Conference at Notre Dame Univ. in 1975). *Bulletin of the Analytical Psychology Club of New York* 38(1).
- Roderick, Peter (1986). Review of *The Thought of the Heart* by James Hillman. *Journal of Analytical Psychology* 31(4).
- ____ (1987). Review of *Egalitarian Typologies Versus the Perception of the Unique* by James Hillman. *Journal of Analytical Psychology* 32(3).
- Rosen, David H. (1999). Review of *The Soul's Code* by James Hillman. *Journal of Analytical Psychology* 44(2).
- Ruff, Joseph (1971). Review of "Toward an Imaginal Ego" by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 33(2).
- Samuels, Andrew (1983). Review of *Archetypal Psychology: A Brief Account* by James Hillman. *Journal of Analytical Psychology* 28(4).
- Slattery, Dennis Patrick (1998). Review of *The Soul's Code* by James Hillman. *San Francisco Jung Institute Library Journal* 16(4).
- Spiegelman, J. Marvin (1992). "Life and Shadow." Review of *We've Had 100 Years of Psychotherapy and the World's Still Getting Worse* by James Hillman and Michael Ventura. *Psychological Perspectives* 27, Fall-Winter.
- Stein, Robert M. (1992). Review of *Oedipus Variations: Studies in Literature and Psychoanalysis* by Karl Kerényi and James Hillman. *Journal of Analytical Psychology* 37(3).
- Takeuchi, Kazuko (1984). "Jisatsu to Tamashii." Review of *Suicide and the Soul* by James Hillman. *Sakai Jyoshi Tanki Daigaku Kiyo (Sakai Women's Jr. College Bulletin)* No.19.
- Weishaus, Joel (1998). Review of James Hillman at the Univ. of New Mexico, Nov. 1996. *San Francisco Jung Institute Library Journal* 16(4).
- Wharton, Barbara. (1987). Review of "The Autonomous Psyche: A Communication to Goodheart from the Bi-personal Field of Paul Kugler and James Hillman." (In *Spring* 1985). *Journal of Analytical Psychology* 32(3).
- Wittke, Paul (1965). Review of "The Alchemical Background of Analytical Practice (Part 1)" by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 27(6).

- ____ (1965). Review of "The Alchemical Background of Analytical Practice (Part 2)" by James Hillman. *Bulletin of the Analytical Psychology Club of New York* 27(7).
- Woodworth, Vernon (1996). Review of "Pink Madness, or Why Does Aphrodite Drive Men Crazy with Pornography?" by James Hillman (in *Spring* 57). *Journal of Analytical Psychology* 41(3).
- Yoffe, Emily (1995). "How the Soul is Sold." *The New York Times Magazine*, April 23.
- You, Bobbie (1996). Review of "The Emptied Soul: The Psychopath in Everyone's Life: A Discussion Between Adolf Guggenbuhl-Craig and James Hillman." *Psychological Perspectives* 33: *Dreaming*, Spring.
- Zabriskie, Beverley (1999). Review of *The Fire In the Stone* edited by S. Marlan. *Roundtable Review* 5(3).

F. Online Research and Teaching Resources

- The James Hillman Archives can be accessed online at Pacifica Graduate Institute (<http://www.online.pacifica.edu/cgl/Hillman>).
- Donald Williams maintains the wide-ranging and extensive C. G. Jung Page (<http://www.cgjungpage.org>), which provides access to a wealth of information and has its own search facility.

4. Acknowledgements

We extend a special note of appreciation to Jessica Reiner of Spring Publications whose unflagging, good-humored help was indispensable for the long task of putting this list together. Many thanks to the following people for suggestions and assistance in gathering these materials. Without them it would have immeasurably more difficult: Michael Vannoy Adams, Gustavo Barcellos, Patricia Berry, Joanne Stroud Bilby, Charles Boer, Axel Capriles, Maria Teresa Colonna, Francesco Donfrancesco, William Doty, Wolfgang Giegerich, Nor Hall, Mark Kidel, Paul Kugler, Jan Marlan, Stan Marlan, Michelle McKee, David Miller, Bernie Neville, Richard Olivier, Enrique Pardo, Ginette Paris, Marcus Quintaes, Monique Salzmann, Robert Sardello, Ronald Schenk, Dennis Slattery, Benjamin Sells, Luigi Turinese, Mary Watkins, Michael Whan, Emile Wijnans, Beverly Zabriske, and Valery Zelensky.



Part Three

Complete Checklist of the Writings of James Hillman

Code Definitions

A – Book or Monograph
B – Collaborative Volume
C – Edited Volume
D – Published Essay or Lecture
E – Contribution to the Eranos Jahrbuch
F – Preface/Occasional Writing
G – Unpublished Writing
H – Interview/Conversation

Translations

<i>Al</i> – Albanian	<i>It</i> – Italian
<i>Bu</i> – Bulgarian	<i>Ja</i> – Japanese
<i>Ch</i> – Chinese	<i>Ko</i> – Korean
<i>Cz</i> – Czech	<i>La</i> – Latvian
<i>Da</i> – Danish	<i>No</i> – Norwegian
<i>Du</i> – Dutch	<i>Pl</i> – Polish
<i>Fr</i> – French	<i>Po</i> – Portuguese
<i>Ge</i> – German	<i>Ru</i> – Russian
<i>Gr</i> – Greek	<i>Se</i> – Serbian
<i>Hu</i> – Hungarian	<i>Sp</i> – Spanish
	<i>Sw</i> – Swedish

Works in English

2004

- A04 *A Terrible Love of War*. New York: Penguin.
- A04a *Archetypal Psychology*. 3rd amended & revised edition. Putnam, CT: Spring Publ. "Prefatory Note to the Fifth Printing" first appeared in the 1993 edition. First printed 1981 as *Archetypal Psychology: A Brief Account*, see ItD87a. Also JaA93, PoA91, RuA96.
- F04a "Gods on the Street Corner, *Parabola*, Nov./Dec.
- F04b "Letter from James Hillman," Foreword to the Program, *Mythic Journeys Conference*, Atlanta, GA.
- G04 "On Cosmology." Talk, conference "Art & Soul: Connecting to the Deep Mysteries of Life through the Artistic Image," Santa Fe, NM
- H04 Interview Alan Bisbort, "Our Terrible Love," *Hartford Advocate*, May 27

2003

- F03a "City." See ItF03.
- F03b "I am as I am not." Foreword to *Heraclitus' Fragments* (paperback). Trans. Brooks Haxton. New York: Penguin.
- F03c "A Note for Stanton Marlan." *Journal of Jungian Theory and Practice*, Vol. 5, No. 2, 2003. New York: C. G. Jung Institute of New York.
- G03a "In Favor of Babel." Talk, Vassar College; also transcript of an Invited Lecture, University of Siena, Nov. 1999. Published online Aug. 31, 2000 only, by Café Europa in Italy under the title "Lesson at the University of Siena by James Hillman."
- G03b "You Taught Me Language." Talks: Teatro Strehler, Milano, Apr. and NY Hudson Jungians, Feb. Originally, Annual Spearshaker Lecture, Shakespeare Globe Centre, London. Apr. 1997.
- G03c "The Presence (and Absence) of Orpheus." Opening Lecture, International Conference "ORFEO," Univ. of Torino
- G03d "Festrede." In celebration of Adolf Guggenbühl-Craig's 80th birthday.

- D03 "Bridging the Human and Non-Human Worlds," and "A Response," in *The Evolution of Psychotherapy: A Meeting of the Minds*, ed. Jeffrey K. Zeig. Phoenix, AZ: Milton H. Erickson Foundation Press.
- 2002
- D02a "The Virtues of Caution." *Resurgence*, 213. Bideford, Devon, England. Also ItD01c "The Psychology of Precaution" (in English & Italian).
- D02b "Laying the Table." *Psychology at the Threshold*. Eds. D. P. Slattery, L. Corbett. Carpinteria, CA: Pacifica Graduate Inst. Publ. Keynote address 'An International Symposium of Archetypal Psychology,' Univ. of California, Santa Barbara, Aug. – Sept. 2000.
- D02c "Tradition and Innovation (or Revolution)." See ItD02b. Also GeD02.
- D02d "Ideas I see in her Art." See ItD02c.
- D02e "Ground Zero: A Reading." *Jungian Reflections on September 11 – A Global Nightmare*. Eds. L. Zoja, D. Williams. Einsiedeln: Daimon. Benefit talk for Meyerhoff Art Education Center for Disabled Children, Tel Aviv Museum of Art, Milano, Nov. 2001. Also PoA03.
- G02a "On Teaching and Learning." Talk, Intl. Conference on 'Education in the XXI Century,' Fondazione Liberal, Milano, Apr.
- G02b "On Devotion." Lecture, Conference 'Pietas,' Sant' Andrea in Percussina, Florence, Apr. Also ItD03.
- G02c "Beauty and War." Lecture, Philosophy Conference on Beauty, Modena, Sept. 21.
- G02d "A Note for Stanton Marlan." Prepared for a forthcoming book.
- G02e "City." See ItF03.
- G02f "Mother Earth: Nobody knows the troubles I cause." Talk, Bachelard Conference, Dallas, TX, Nov.
- G02g "Notes on Verticality: Creation, Transcendence, Ambition, Erection, Inflation." Prepared for the Puer Project (with Glen Slater).
- H02 Quoted in the article "A 9-Year Battle Over a Sewer Line, Higher Taxes and History" by Alan Bisbort. *New York Times*, Sunday June 16, Sec. 14, CT.

2001

- A01 *Farewell Welfare*. Public lecture, Analytical Psychology Society of Western New York. Buffalo, NY, Nov. 1997.
- D01a "Dreaming Outside of Ourselves." *Where Id Was: Challenging Normalization in Psychoanalysis*. Eds. A. Molino, C. Ware. London/New York: Continuum.
- D01b "Justice and Beauty: Foundations of an Ecological Psychology." See ItD01a.
- F01a "I am as I am not." Foreword to *Fragments, The Collected Wisdom of Heraclitus*. Trans. Brooks Haxton. New York: Viking.
- F01b "Response from James Hillman" to three questions posed by H.H. Covitz (on 'adaptation and survival'; 'being true to oneself'; and 'uniqueness'). *NAAP News*, Winter: 24/4.
- F01c "Remembering Bob Stein." Foreword to *Love, Sex, and Marriage*, Collected Essays of Robert Stein. Woodstock, CT: Spring Journal Books.
- G01a "Moses, Alchemy, Authority." Talk, conference 'Mosé: conflitti e tolleranza,' Accademia di San Luca, Rome, Oct 5. Condensed in ItD01b.
- G01b "What is Resurging?" Notes from a presentation at the Resurgence Conference 'OMEGA', Rhinebeck, NY, Sept. 7.
- G01c "Blue Skies: visitations of a daimon in adult mid-life." Talk, Vetralla Conference "Arte e Daimon," Dept. of Philosophy, University of Rome, Oct. 9. Excerpts from D81a.
- G01d "Hermes Intoxication." Talk, School of Architecture, University of Catania, Siracusa, Oct. 11.
- G01e "Cultural Transformation." Notes used for seminar. Catania.
- H01a Interview by Mark Wagner. "Best-selling citizen – Author James Hillman starts new chapter of life as civic leader in Thompson." Worcester, MA: *Worcester Telegram & Gazette*, Feb. 13.
- H01b Quoted in the article "Dream Vacations" by Andy Steiner. *Utne Reader*. Minneapolis, MN: LENS, July/Aug.
- H01c Quoted in the article "The Soul of Washington" by Pythia Peay. Washington, DC: *Washingtonian*, Feb.
- H01d Interview by Fabio Botto. "Five Questions to James Hillman." Translated from the Italian; published on the internet at springpub.com. Also ItH99c.

2000

- A00 *The Force of Character and the Lasting Life*. New York: Ballantine. Chap. reprint: "The Force of The Face." *The Sun*, Aug. First ed., New York: Random House, 1999. Also: *DaA00*, *DuA00*, *FrA01*, *GeA00*, *ItA00*, *JaA00*, *PoA99*, *SpA00c*, *SwA01*.
- B00 "An Essay on Pan." Fourth printing, new rev. ed. of *Pan and the Nightmare* (with "Ephialtes: A Pathological-Mythological Treatise on the Nightmare in Classical Antiquity" by W. H. Roscher). Woodstock, CT: Spring Publ. First ed., New York/Zurich: Spring Publ., 1972. Also: *FrB79*, *GeB81a*, *ItB97*.
- D00a "Look Out: Three Occasions of Public Excitation." *Depth Psychology: Meditations in the Field*. Eds. D. P. Slattery, L. Corbett. Daimon, Switzerland & Pacifica Graduate Institute, Carpinteria. Original version presented at the Archetypal Activism Conference, Santa Barbara, CA, June 1999.
- D00b "A Psyche the Size of the Earth." Fourth printing, *Only Connect – Soil, Soul, Society – The Best of Resurgence Magazine 1990–1999*. Eds. John Lane, Maya K. Mitchell. Bideford, Devon, England. First printed 1995 as "A Psychological Preface" to *The Ecopsychology Reader*. Eds. T. Roszak, M.E. Gomes, A.D. Kanner. San Francisco, CA: Sierra Books. Collected in *ItA99a*.
- D00c "Why 'Archetypal' Psychology? – An Editorial Postscript to Spring 1970." *Working with Images, the Theoretical Base of Archetypal Psychology*. Ed. B. Sells. Woodstock, CT: Spring Publ. Originally D70c.
- D00d "Peaks and Vales: The Soul/Spirit Distinction as Basis for the Differences between Psychotherapy and Spiritual Discipline." *Working with Images, The Theoretical Base of Archetypal Psychology*. Ed. B. Sells. Woodstock, CT: Spring Publ. Originally in *On the Way to Self-Knowledge*. Eds. J. Needleman, D. Lewis. New York: Knopf, 1976. Collected in *C79a*, *FrA82*, *ItA88*, *PoA98a*. Also *PoD82*. Appendix to *JaA93*.
- D00e "Image-Sense." *Working with Images, The Theoretical Base of Archetypal Psychology*. Ed. B. Sells. Woodstock, CT: Spring Publ. Originally in *Spring 1979*. Dallas, TX: Spring Publ. Also *ItD02a*.

- D00f "Psychology: Monotheistic or Polytheistic?" *Working with Images, The Theoretical Base of Archetypal Psychology*. Ed. B. Sells. Woodstock, CT: Spring Publ. Originally in *Spring* 1971. Zürich: Spring Publ. Expanded in Appendix to *The New Polytheism* by David Miller, 1981. Dallas, TX: Spring Publ. Included in FrA82. Also GeD79b, ItD83b, RuD99a.
- D00g "Perambulate to Paradise." *Utne Reader* 98, Mar./Apr. Minneapolis, MN: LENS. "Pleasure of Walking," *Resurgence* 197, Nov./Dec. 1999. Bideford, Devon, England. Excerpted as "The wonder of wander: walking and the soul of modern society." *Utne Reader* 32, Mar./Apr. 1989. "Paradise in Walking," *Resurgence* 129, July–Aug. 1988. "Talking as Walking," *The Institute Newsletter*, Fall 1984. Dallas, TX: Dallas Inst. of Humanities & Culture. Collected in POA93b. First printed as "Take a Walk: The benefits of meaningful meandering," *D Magazine*, Sept. 1980. Dallas, TX: Dallas SW Media Corp. First presented at a seminar "The City as Dwelling" sponsored by the Center for Civic Leadership, Dallas. Also see ItD96f.
- F00a "A Note on Hermes Inflation." *Lost Souls/Spring* 65. Woodstock, CT: Spring Publ. First printing in ItF97.
- F00b Letter to the Editor: "Thompson must address questions." *Norwich Bulletin*, Norwich, CT, Apr. 15.
- G00a "Bridging the Human and Non-Human Worlds" and "Comments" on "The Narcissistic Personality Disorder" by J. Masterson. Talks, Fourth Evolution of Psychotherapy Conf., Anaheim.
- G00b "The Call of the God Okeanos." Speech at the International Conference "Man and Sea," Portofino, May.
- G00c "An Introduction to the Beginning of Psychotherapy." Plenary talk, 19th Annual Congress, Association of Japanese Clinical Psychology, Kyoto, Sept.
- H00a "Old Soul, How Aging Reveals Character, A Conversation with James Hillman" by Genie Zeiger. *The Sun*. Chapel Hill, NC: Sun Publishing Co., Aug.
- H00b Interview by Peter Jennings. "21st Century Lives: James Hillman – Both Old and Young must learn to value the Beauty of Aging." Published as a feature at the ABC News website, ABC-TV News, June 23.

- H00c Interview by Sy Safransky. "The Myth of Therapy." Reprinted in *Stubborn Light – the Best of The Sun Vol. III*. Chapel Hill, NC: Sun Publ. Co. "Is Psychotherapy a Waste of Time?" *Yoga Journal* 104 and *Utne Reader* 49, Minneapolis, MN: LENS, 1992. First published in *The Sun* 185, Apr. 1991.

1999

- D99a "Learning from Animals." *The Way of Compassion – Survival Strategies for a World in Crisis*. Ed. M. Rowe. New York: Stealth Technologies Inc.
- D99b "Where is the Environment?" *Cultural and Spiritual Values of Biodiversity*. Ed. D. A. Posey. London: Inter. Technology Publ. for United Nations Environment Programme.
- F99a Letter to the Editors of *Spring Journal*: "Sometimes a Cigar is just a Cigar." *Lost Souls/Spring* 65. Woodstock, CT: Spring Publ.
- F99b Letter to the Editor: "J. Hillman on J. Edgar: Food & Fingerprints." *Thus Spake the Corpse, An Exquisite Corpse Reader 1988–1998*. Eds. A. Codrescu, L. Rosenthal. Santa Rosa, CA: Black Sparrow Press. First printed in *Exquisite Corpse* 38/4. Baton Rouge, LA, 1992.
- G99a "Puritan Iconoclasm and the American World Order." See *ItD00a*.
- G99b "Melancholy without the Gods." See *ItD01e*.
- G99c "Aesthetic Response as Political Action: A Preface." Collected in *ItA99a*.
- H99a Interview by Steve Perry. "The Old Man and the Psyche – James Hillman on Innocence, Wisdom, and Aging." Seattle, WA: *Stranger*. "Stranger Arts," Sept.
- H99b Interview by David Tarrant. "Character Study – Our true nature emerges in old age, when we have the time and desire for reflection." Dallas, TX: *Dallas Morning News*, Oct. 11: C.
- H99c Interview by Cate Terwilliger. "Getting Grounded – Aging's Role." Denver, CO: *Denver Post*, Nov. 14.
- H99d Interview by Mark Matousek. "Face the Music and Dance." *Modern Maturity*. Washington, DC: AARP, Nov./Dec.

- H99e Interview by Alan Bisbort. "People/James Hillman." *Connecticut Magazine*. Trenton, NJ: Journal Register Co., Oct. Excerpted in the Special Anniversary Issue of *Connecticut Magazine*, Nov.
- H99f Interview by Pat Samples. "What's Left and What Lasts when You're Aging: A Conversation with James Hillman." *Phoenix*. St. Paul, MN: Northstar Media, Nov.
- 1998**
- D98a "In the Gardens – A Psychological Memoir." *Consciousness and Reality – Studies in Memory of Toshibiko Izutsu*. Eds. Syrid Jalâl al-Dîn Âshtiyâni, Hideichi Matsubara, Takashi Iwami, Akiro Matsumoto. Tokyo: Iwanami Shoten. Collected in *ItA99a*.
- D98b "The Practice of Beauty." *Uncontrollable Beauty – Toward a New Aesthetics*. Eds. B. Beckley, D. Shapiro. New York: Allworth. *Sphinx* 4, London: London Convivium for Archetypal Studies, 1992. As "The Repression of Beauty," *Tema Celeste Art Magazine*, Intl. Edition, Siracusa, May–June, No. 31, 1991. Lecture, Museum of Contemporary Art, Prato Italy, Feb. 1991. Collected in *ItA99a*. Also *GeD93* & *ItD94a*.
- D98c "In." *Spring* 63: *Mom and the Kids*. Woodstock, CT: Spring Publ. Invitational Address, National Meeting of Jungian Analysts, Boston, Oct. 1993.
- F98 Letter to Thomas Moore. "The Unquiet Mind: Stories for the Millenium." *The Salt Journal*, Apr./May. San Marcos, TX: The Salt Journal, Inc. First printed in *Corona* 2, 1981.
- G98 "For Michael Perlman." Memoriam (note to Carol Duke).
- H98a Interview by Bert H. Hoff. "Authenticity, Character and Destiny." *Men's Voices*. Seattle, WA: Bert H. Hoff, Vol. 1/1, Winter.
- H98b Interview by Scott London. "From Little Acorns: A Radical New Psychology." *The Sun*. Chapel Hill, NC: Sun Publ. Co., Mar.
- H98c "A Conversation Between Ginette Paris & James Hillman." *The Salt Journal*. San Marcos, TX: The Salt Journal, Inc. Part 1: Apr./May; Part 2: Sept./Oct.

1997

- A97a *Suicide and the Soul*. Fourth edition, Woodstock, CT: Spring Publ. First printings, London: Hodder & Stoughton and New York: Harper, 1964. Excerpted in: *Reading Group Choices*, Nashville, TN: Paz & Assoc., 1998 and in F86b, FrF90, HuA93. Also CzA97, DaA78, GeA79, ItA99b, JaA82, PlA96, PoA93a, SwA67.
- A97b *The Soul's Code. In Search of Character and Calling*. Third edition, New York: Warner Books (paperback). First edition, New York: Random House, 1996. Section Reprints: *Reading Group Choices*, Nashville, TN: Paz & Associates and *The Sun*, Mar. Chapel Hill, NC: Sun Publishing Co, 1998. Also A96e, BuA00, ChA98, CzA00, DaA99, DuA97, FrA02, GeA02, GrA98, ItA97, JaA98a, LaA02, PoA98, SpA98, SwA00.
- A97c *The Myth of Analysis: Three Essays in Archetypal Psychology*. Fourth edition, Evanston, IL: Northwestern Univ. Press. First edition, Evanston, IL, Northwestern Univ. Press, 1972. Includes E72, E70, E67. Also FrA77, ItA91b, PoA84, SpA00a.
- B97 *Dream Animals* (with Margot McLean). San Francisco: Chronicle Books. Includes E83. Excerpted in *Resurgence* 187, Bideford, Devon, England, Mar./Apr. 1998. Also GeB99.
- C97 *Spring: A Journal of Archetype and Culture*. Dallas, TX, Putnam & Woodstock, CT, 1988 – 1997. Also *Spring: An Annual of Archetypal Psychology and Jungian Thought*. New York, Zürich, Irving & Dallas, TX, 1970–87.
- D97a "Case History – Evolution or Revelation?" *The Evolution of Psychotherapy – The Third Conference*. Ed. J. K. Zeig. New York: Brunner/Mazel. Address at the Conference in Las Vegas NV, 1995. Also ItD00b.
- D97b "A Note on Story." Fifth printing, *Literature and Its Writers, An Introduction to Fiction, Poetry and Drama*. Eds. A. Charters, S. Charters. Boston: Bedford Books. First printing in *Children's Literature* 3, Storrs, CT, 1974. Collected in A81.
- D97c "The Seduction of Black." *Haiti/Spring* 61. Putnam, CT: Spring Journal. Also in *Fire in the Stone /The Alchemy of Desire*. Ed. S. Marlan. Wilmette IL: Chiron Publ. Extended version of ItD95b.

- D97d "Culture and the Animal Soul." *American Soul/Spring* 62. Woodstock, CT: Spring Journal. First published in Spanish, see SpD94a.
- F97 "A Postscript of Afterthoughts." *Suicide and the Soul*. Woodstock, CT: Spring Publ.
- G97a "The Cost of the Ugly." Talk, Asia Society, New York City, Dec. 2.
- G97b "Heaven Retains Within Its Sphere Half of All Bodies and Maladies (Paracelsus)." Address, "Cycles and Symbols III, The Return of Soul to the Cosmos," Isis Institute, San Francisco, CA, Feb.
- G97c "Futurology." Talk, Dartington Hall Easter Conference: "Time and Timelessness." Devon, England, Apr. Also FrD98.
- G97d "How do we stay Psychological?" Talk, Division of Humanistic Psychology, Amer. Psychology Assoc., Chicago, IL, Aug.
- G97e Interview by Stephen Capen. "James Hillman's Daimonic Vision." Santa Barbara, CA, Dec. 1996.
- H97a Interview: 'Going Bugs with James Hillman.' *Satya*, 3/7, Jan.
- H97b Interview by Steve Perry. "Waking Up with the House on Fire." Reprinted in *Utne Reader*. Minneapolis, MN: LENS, Feb. First published Minneapolis, MN: *City Pages*, Oct. 2, 1996.
- 1996
- A96a *The Thought of the Heart and the Soul of the World*. Woodstock, CT: Spring Publ. Incorporates revised versions of D82 and E81a. Also ItA02b, JaA99, SpA99a.
- A96b *Anima: An Anatomy of a Personified Notion* (with excerpts from the writings of C. G. Jung & original drawings by Mary Vernon). Third printing, Woodstock, CT: Spring Publ. An expansion of D73a & D74a. Also ItA02c, PoA90.
- A96c *Insearch: Psychology and Religion*. Fourth printing, Woodstock, CT: Spring Publ. Revised in 1994 to include "Postscript – A Critical Review of this Book by the Author." First printings London: Hodder Stoughton, New York: Charles Scribner's Sons, 1967. Three lectures at Ministers' Seminar,

- First Community Church, Columbus, OH, Apr. 19–21, 1965. Includes revisions of G65a, b, c. Also DuA69, GeA81, JaA90, PoA85.
- A96d *Healing Fiction*. Woodstock, CT: Spring Publ. First printing, Barrytown, NY: Station Hill Press, 1983. Excerpted in *Jungian Literary Criticism*. Ed. R. P. Sugg. Evanston, IL: Northwestern University Press, 1992. Includes revisions of E81b, D77b, D75a, GeE77, ItD80b. Also GeA86a, ItA84, RuA97.
- A96e *The Soul's Code. In Search of Character and Calling*. Milson's Point, NSW Australia: Random House.
- B96a "The Feeling Function." *Lectures on Jung's Typology*. Third printing, Woodstock CT: Spring Publ. First printing New York/Zürich: Spring Publ., 1971. Also GeB80, PoB90, RuB98a. Included in ItA85, RuB98.
- B96b *Inter Views: Conversations between James Hillman and Laura Pozzo on Therapy, Biography, Love, Soul, Dreams, Work, Imagination and the State of the Culture*. Third printing, Woodstock, CT: Spring Publ. First printed New York: Harper, 1983. Also PoB89. Excerpted in F91e. Chap. 9 only: ItB84. Expansion of ItB83.
- D96a "Horses and Heroes." *Spring* 59. Woodstock, CT: Spring Publ.
- D96b "Aesthetics and Politics." Oakland, CA: *Tikkun*, 11/6, Nov./Dec. Oakland, CA: Institute for Labor & Mental Health. Originally a talk "Can there be Ethics without Aesthetics? – Aesthetic Response as Political Action." *Tikkun* Summit for Ethics and Meaning, Washington, DC, Apr. Preface to ItA99a.
- D96c "Marriage, Intimacy, Freedom." *Marriages: Spring* 60. Woodstock, CT: Spring Publ. Originally a talk entitled "Marriage, Intimacy, Freedom: Marvelous Fantasies." Dallas Inst. of Humanities & Culture, Dallas, TX, Oct. 1993.
- D96d The Natural, the Literal, and the Real." *American Arts Quarterly*, XIII/4, Fall. New York: Newington-Cropsey Found. Talk, *Challenge of Realism* conference. Collected in ItA99a.
- D96e "Psychology: Monotheistic or Polytheistic?' Twenty-five years later." *Marriages: Spring* 60. Woodstock, CT: Spring

- Publ. Lecture, Casa Machiavelli, Firenze, Italy, Apr. Also ItD97.
- F96a "Address" on receiving the New York Open Center's Award for the Advancement of Psychology, 1995. *Lapis*: 7.
- F96b "This Question of Images." *Saga*. Ed. Jonathan Young. Ashland, OR: White Cloud Press.
- F96c "To the Editor." Response to an editorial quoting *The Soul's Code* with reference to the president's character. New London, CT: *The Day*, Nov. 14.
- F96d "A Psyche the Size of the Earth." Third printing, *ECO-Logic* 26 (Summer). Oxford, MI: Upland Hills Ecological Awareness Center. First published in *Ecopsychology*. Eds. T. Roszak, M. Gomes, A. Kanner. San Francisco, CA: Sierra Club, 1995.
- G96a "Nature, City, Soul." Revision of D86c presented upon receiving the *Citizen of Chiavari Award*. Chiavari, Italy, Apr.
- G96b "Hermetic Intoxication." Lecture, Dipartimento di Psicologia, Università di Torino & Centro Italiano di Psicologia Analitica, May. Also ItD96d.
- G96c "Millennial Psychology." Public lecture, Banco Popolare Commercio, Milano, May.
- G96d "Hera, Goddess of Marriage." Public Lecture, Santa Barbara, CA, Feb. (Revision of similar lectures in Omaha, NE, Oct. 1994 and Berkeley, CA, June 1994.)
- H96a Interview by Joe Coppin (via telephone). "The Language of Therapy," Auburn, CA, Feb.
- H96b Interview by Sean Abbott. "America's psychoanalytic visionary explores a new theory of character and calling." *At Random* 15. New York: Random House.
- H96c Interview by Eddie Silva. "Soul Man." *The Riverfront Times*, St. Louis, MO, Oct. 29–30.
- H96d Interview by Tom Jacobs. "James Hillman: A Soul Man." Santa Barbara, CA: *Santa Barbara News-Press*, Dec. 8, Sec. D.
- H96e Featured "Star of the Week" with a discussion led by Elizabeth Porter. For Oprah's Community, Oprah Online. Also five questions on *The Soul's Code* presented by Michael Cook and answered at Oprah Online, Nov.

- H96f Interview by Stephen Capen. "James Hillman says, it's NOT all in your head." Boulder, CO: *Shambala Sun*, Nov. 5/2. Recorded at Esalen Institute, Big Sur, CA, Oct. 25. Transcript also published on the internet.
- H96g Interview by Russ Spencer. "Heeding the Daimon Calling – James Hillman on the Invisibles Attached." Santa Barbara, CA: *The Independent*, Dec. 12.
- H96h Transcript of Feb. 19 Dialogue/Interview, Santa Barbara, CA, by Joe Coppin for his dissertation at Pacifica Graduate Inst.
- H96i "The Soul's Guide." *A Traveling Jewish Theatre Review*, 2/1, Fall. Excerpt from H94a.
- H96j Quoted in an article entitled "The President's Analysts." *New Age Journal*, Sept./Oct.

1995

- A95 *Kinds of Power: A Guide to its Intelligent Uses*. New York: Doubleday/Currency. Includes G93b. Also ItA02a, ItA96b, PoA01, SpA00b.
- B95 "Oedipus Revisited." *Oedipus Variations: Studies in Literature and Psychoanalysis* (with "Oedipus: Two Essays" by Karl Kerényi). Woodstock, CT: Spring Publ. 1991; Dallas, TX: Spring Publ. 1989; Frankfurt a/M: Insel. First printing, E89. Also ItB92, PoB95a, RuD02.
- D95a "Pink Madness or Why Does Aphrodite Drive Men Crazy with Pornography?" *Spring* 57. Woodstock, CT: Spring Publ. Paper delivered at the Myth & Theatre Conference "Aphrodite," Avignon, France, Aug. 1993. Excerpted in ItD99a.
- D95b "Neither Nurture nor Nature: Something Else." Plenary conference speech. *Science and Culture*, proceedings of the Institute for Liberal Studies, 6/Fall. Frankfurt, KY: Kentucky State Univ. Early version of Chapter 6, A97c.
- D95c "Pseudologia Fantastica: A Curious Need to Falsify, Disguise or Destroy the Story of Your Life." *Spring* 58.
- D95d "Salt: A Chapter in Alchemical Psychology." *Salt and the Alchemical Soul*. Ed. with an intro. by Stanton Marlan. Woodstock, CT: Spring Publ. First published in *Images of the Untouched*. Eds. J. Stroud, G. Thomas. Dallas, TX: Spring Publ., 1981.

- F95 "Light and (Dark)/Darkness." Visionfest Remarks. *Utne Reader* 70, July/Aug. Minneapolis, MN: LENS.
- G95a "Aging." Lecture sponsored by C. G. Jung Society of St. Louis, MO, Apr.
- G95b "Memorial Reading for Etheridge Knight." Teachers and Writers Collaborative, New York City, Nov.
- G95c "The Segregation of Beauty." Lecture, Ninth Annual Meeting, International Skye, New York, Dec.
- G95d "Architecture, City, Soul." Talk, Conference on City Planning, Trento, Italy.
- H95a Interview by Emily Yoffe. "How the Soul is Sold." *New York Times Magazine*, Apr. 23.
- H95b Interview by Wes Nisker. "The Soul of the Matter." *Inquiring Mind*. 11/2.
- H95c Interview by Suzi Gablik. "When you're Healed, Send me a Postcard." *Conversations Before the End of Time*. New York: Thames & Hudson.
- H95d Interview by Jon Spayde. "Profile." "100 Visionaries," *Utne Reader* 67. Minneapolis, MN: LENS.

1994

- D94a "City, Sport, and Violence." *Psyche and Sports*. Eds. M. Stein, J. Hollwitz. Wilmette, IL: Chiron Publications. Originally published: *Inroads* 7, 1991. Minneapolis, MN: Inroads Press. Lecture at the University of Florence, Italy, May 1990. Collected in *PoA93b*.
- D94b "Psychology, Self and Community." *Resurgence* 166, Sept/Oct. Bideford, Devon, England. Award Acceptance Speech, 8th Annual Recognition Award, Center for Psychology and Social Change, Harvard University's Peabody Museum, Cambridge, MA, Nov. 1993. Collected in *ItA99a*.
- D94c "Once More Into the Fray – A Response to Wolfgang Giegerich's 'Killings.'" *Spring* 56. Woodstock, CT: Spring Publ.
- D94d "Man is by Nature a Political Animal or: Patient as Citizen." *Speculations after Freud – Psychoanalysis, Philosophy and Culture*. Eds. S. Shamdasani, M. Munchow. London: Routledge & Kegan Paul. Originally a lecture "Anthropos Phusei Politikon Zoon" at the Freud Museum Conference "Speculations," London, Oct. 1990. Collected in *ItA99a*, *PoA93b*.

- D94e "The Practice of Beauty." *Archivo* 2. Fiesole [Firenze].
- D94f "Wars, Arms, Rams, Mars: On the Love of War." Third printing in *The Awakened Warrior*. Ed. R. Fields. New York: Tarcher/Putnam. Second printing in *Facing Apocalypse*. Eds. V. Andrews et al. Dallas: Spring Publ., 1987. First printing in *Nuclear Strategy and the Code of the Warrior: Faces of Mars and Shiva in the Crisis of Human Survival*. Eds. R. Grossinger, L. Hough. Berkeley, CA: North Atlantic Books, 1984. Originally a speech at the Conference "Facing Apocalypse," Salve Regina College, Newport, RI, June 1983. Collected in PoA93b. Also GeD88.
- F94a "Psychotherapy and Aesthetic Justice." *Earth Ethics* 5/2. Washington DC: Center for Respect of Life and Environment.
- F94b "The Dark Side of Typing." *Who am I? Personality Types for Self-Discovery*. Ed. R. Frager. New York: Putnam's. Excerpt from E80.
- G94a "Geography at the End of History." Lecture, Moorehead State University, Moorhead, MN, Oct. 3.
- G94b "Mind, Memory, Narrative." Lecture, Montana State University, Bozeman, MT, Oct.
- G94c "A Well-Salted Soul." Lecture, C. G. Jung Foundation, NY.
- G94d "Shall the activity of therapy be considered a work of Civilization or of Culture?" Lecture notes from a talk at the Italian Psychoanalytical Conference, Venezia, Italy, Apr.
- G94e "Natural Beauty/Urban Soul." Titus Lecture, Lesley College, Cambridge, MA, May. Originally a lecture at Konan University, Kobe, Japan, see G91a. Partially published in *Spring* 1985. Dallas, TX: Spring Publ.
- H94a "Come Into Animal Presence." *Talking on the Water*. Ed. J. White. San Francisco, CA: Sierra Club. Excerpted in H96i.
- H94b Interview by Maureen Orth. "Arianna's Virtual Candidate." *Vanity Fair*. 198, col. 3.
- H94c "100 Years – The Elders Remember." Transcript of a German radio program by Ulfried Geuter, Sept. 29.

1993

- D93a "Emotion and Art Therapy." *CREATE: Journal of Creative & Expressive Arts Therapies Exchange*: 3. Toronto: Palmerton Press.
- D93b "Concerning the Stone: Alchemical Images of the Goal." *Sphinx* 5. London: London Convivium for Archetypal Studies. Eranos Conference Lecture, 1990. Also GE90.
- D93c "On the Image." *CREATE: Journal of Creative & Expressive Arts Therapies Exchange*: 3. Toronto: Palmerton Press.
- D93d "Alchemical Blue and the Unio Mentalis." Reprinted in *Spring* 54. Putnam, CT: Spring Publ. Originally in *Sulfur: A Literary TriQuarterly of the Whole Art* 1, 1981. Also ID86.
- F93a "My Hero." *Utne Reader* 57, May/June: 98. Minneapolis, MN: LENS.
- F93b Letter to the Editor regarding Katha Pollitt's piece on gender issues. *Utne Reader* 60, Nov./Dec. Minneapolis, MN: LENS.
- F93c "Preface to the Brazilian edition" (of *Suicide and the Soul*). See PoA93a.
- F93d "Substance Abuse and Soul in Things." *Impuls* 2. Oslo, Norway. Excerpt from B92.
- G93a "You Can't Fix It – and Besides It Ain't Broke." Keynote Address. American Art Therapy Association, Atlanta, GA, Nov. 21. Also presented at a Pathology Seminar, Pacifica Graduate Institute, Carpinteria, CA, Dec. 12.
- G93b "On Efficiency." Talk presented to New England Business for Social Responsibility, Newport, RI, Nov. 14. Incl. in A95.
- H93a Interview by Vaughan Hawthorne. "Youth and the Yearning for Myth" with Michael Meade. *Kindred Spirit* 2/11. Totnes, Devon.
- H93b Interview by Leslie Major. "Making Connections (what older people have to offer the young.)" *Vantage*, Nov–Dec. Chicago, IL: Cade Communications.
- H93c Interview by Eric Kuhner. "Imagination and Psychotherapy." Seattle, WA: *Moving Words*, Feb.

1992

- A92a *Re-Visioning Psychology* (revised and expanded version of four Terry Lectures at Yale University, Feb./Mar. 1972). Third edition, New York: Harper Perennial, including a new "Preface: A Memoir from the Author for the 1992 Edition." First edition, New York: Harper, 1975. Includes a revision of D73b. Excerpted in F92e & F86b. Also ItA92, JaA97b & SpA99b.
- A92b *Emotion: A Comprehensive Phenomenology of Theories and Their Meanings for Therapy*. Fourth edition (with a new "Preface"). Evanston, IL: Northwestern University Press. First edition, London: Routledge & Kegan Paul, 1960.
- B92 *We've Had a Hundred Years of Psychotherapy and the World's Getting Worse* (with Michael Ventura). HarperSanFrancisco. Excerpted in "Points to Ponder." *Readers Digest*, Jan. 1995 ; "Pick Up If You're There," *LA Weekly*, May 7–13; "Psychotherapy and Aesthetic Justice," *Earth Ethics* 5/2, Washington, DC; & F93d, 1993. Excerpted in *New Age Journal* (May–June); *LA Weekly* (May 22–28); "Is Therapy the Antithesis of Activism?" *The Phoenix*, Minneapolis, MN (Sept.); "The Politics of Self-Pity," *Networker* (Nov.–Dec.); *Resurgence* 155, Nov.–Dec., Bideford, Devon, England; & *The Phoenix* 12/9, 1992. See H89c. Also FrB98, FrB97, GeB93, ItB99, PoB95b, SpB95.
- C92a *The Rag and Bone Shop of the Heart: An Anthology of Poems for Men* (with Robert Bly and Michael Meade). New York: Harper.
- C92b *Facing the Gods* (incl. "Editor's Preface"). Fifth printing, Dallas, TX: Spring Publ. First printing Dallas, TX: Spring Publ., 1980. Includes D92d & E77. Collected in FrA82, ItD96e & ItA91c. Also PoCn.d.
- D92a "And Huge is Ugly." *The Bloomsbury Review*, 12/1, Jan/Feb. Denver, CO: Owaissa Communications Co. *The Green Fuse*. Ed. J. Button. London/New York: Quartet Books, 1990. First printed in *Resurgence* 134, May–June, 1989. Bideford, Devon, England. Presented as the 10th Annual E. F. Schumacher Memorial Lecture, Bristol, England, Nov. 1988. Collected in ItA99a. Also ItD92a.
- D92b "One Hundred Years of Solitude, or Can the Soul Ever Get out of Analysis?" *The Evolution of Psychotherapy: The Second*

- Conference with response to Rollo May. Ed. J. Zeig. New York: Brunner/Mazel.*
- D92c "How Jewish Is Archetypal Psychology?" *Spring* 53. Putnam, CT: Spring Publ.
- D92d "Dionysus in Jung's Writings." Reprinted in C92b. Originally published in *Spring* 1972. Zurich: Spring Publ. Also *Id* D96e.
- D92f "Recovery." *Spring* 52. Woodstock, CT: Spring Publ.
- F92a "Two for the Corpse." *Exquisite Corpse* 34. Baton Rouge, LA: Illinois State Univ. Publ. Center.
- F92b "The Heart-Break of America." Concluding Remarks, Multicultural Men's Conf., Malibu, CA, Jan. Privately printed in *The Los Angeles Multicultural Men's Conference*, Malibu, CA, Jan. 25–30.
- F92c "Some Psalms of Davis" (Four Poems). *Walking Swiftly: Writings and Images on the Occasion of Robert Bly's 65th Birthday*. Ed. Thomas R. Smith. St. Paul, MN: Ally Press.
- F92d "J. Hillman on J. Edgar: Food and Fingerprints" (a letter). *Exquisite Corpse* 38. Baton Rouge, LA: Illinois State Univ. Publ. Center.
- F92e "Soul and Spirit," excerpt from A92a. *Common Boundary*, 10/6, Nov./Dec. Boulder, CO: Common Boundary.
- G92 "Lustful Images: A Necessary Defense of Pornography." Welcoming address, Festival of Archetypal Psychology, University of Notre Dame, Notre Dame, IN, July 7.
- H92a Interview by Suzanne Ramljak. *Sculpture*. Mar–Apr.
- H92b Interview by Bruce McCabe. "Knocking Psychotherapy." *Boston Globe*, July 27.
- H92c "We've Had a Thousand Years of Love, and the World's Getting Worse." Conversation with Michael Ventura. *LA Weekly*, May 22–28.
- H92d "Is Therapy Turning Us Into Children?" Dialogue between James Hillman and Michael Ventura. *New Age Journal*. Brighton, MA: Rising Star Associates, June.
- H92e "Spiritual Questioning." In an article on Jung. *U.S. News & World Report*, Dec. 7.
- H92f Interview by Forrest Craver. "Hillman on Sense of Community." Fourth printing, *Wingspan: Inside the Men's Movement*. Ed. Christopher Harding. New York: St. Martin's Press.

First printing, *Wingspan: Journal of the Male Spirit*, Oct.-Dec., 1991.

H92g Interview by Sy Safransky. "The Myths of Our Therapy Culture." *Yoga Journal*, May/June, No. 104.

H92h Interview by Bruce McCabe. "Knocking Psychotherapy." *Boston Globe*, July 27.

1991

B91 *A Blue Fire: Selected Writings by James Hillman*. Intro. and edited by Thomas Moore in collaboration with the author. New York: Harper Perennial. First edition New York: Harper, 1989. Also as *The Essential James Hillman*, London: Routledge, 1990. Extracted in D91a, F91b, F91d, FrB93 & ItF89. Also ItB96.

D91a "Terrorism in Disguise." *Resurgence* 146, May/June. Bideford, Devon, England. Extracts from B91.

D91b "The Yellowing of the Work." *Proceedings, 11th International Congress for Analytical Psychology*. Ed. M. A. Mattoon. Einsiedeln, Switzerland. Talk in Paris, 1989. Also FrD97, GeD98.

F91a "Reply" to Ralston's Letter. *The Sun* 188. Chapel Hill, NC: Sun Publishing.

F91b "In Search of Soul." Excerpts from B91. *The Sun* 185. Chapel Hill, NC: Sun Publishing.

F91c "A Note on 'Soul' in Painting." *Tema Celeste Art Magazine*, International Edition, Autumn, No. 32-33, Siracusa, Italy.

F91d "Fathers & Sons." Extract from B91. *To Be a Man – In Search of the Deep Masculine*. Los Angeles: Tarcher.

F91e "Love in Male Friendship." Excerpt from B96b. *To Be a Man – In Search of the Deep Masculine*. Los Angeles: Tarcher.

G91a "Soul and Beauty in Today's Urban World." Keynote lecture, 40th anniversary symposium "Man and Soul in Modern Times," Konan University, Kobe, Japan, Dec. Also G94e.

G91b "Emotions and Expressive Therapies." Draft Preface to A92b.

H91a Interview by Forrest Craver. "Private Men; Public Psyche." *Edges: New Planetary Patterns*, 4/2, Sept. Toronto, Canada: Canadian Institute of Cultural Affairs.

1990

- D90a "On Senex Consciousness." *Fathers and Mothers: Five Papers on the Archetypal Background of Family Psychology*. Ed. Patricia Berry. Dallas, TX: Spring Publ. Originally in *Spring* 1970. Dallas, TX: Spring Publ. Also see GeD80.
- D90b "The Great Mother, Her Son, Her Hero, and the Puer." *Fathers and Mothers: Five Papers on the Archetypal Background of Family Psychology*. Ed. P. Berry. Dallas, TX: Spring Publ. New York/Zürich: Spring Publ., 1973. Also PoD79. Collected in ItA88 & PoA98a.
- D90c "On Mythical Certitude." *Sphinx* 3. London: London Convivium for Archetypal Studies. Also FrD82, ItD96c. Collected in ItA96a.
- D90d "The Bad Mother: An Archetypal Approach." *Fathers and Mothers: Five Papers on the Archetypal Background of Family Psychology*. Ed. P. Berry. Dallas, TX: Spring Publ. Also in *Spring* 1983. Dallas, TX: Spring Publ. Included in ItA85, JaD84.
- D90e "Plural Art." *Team Spirit*, an exhibition catalogue. New York: Independent Curators Inc. Also ItD91.
- D90f "The Elephant in *The Garden of Eden*." *Spring* 50. Dallas, TX: Spring Publ. Paper delivered in honor of Ernest Hemingway Year, at Boise State University, Boise, ID, Oct. 1986. Included in ItA91a.
- E90 "Concerning the Stone: Alchemical Images of the Goal." See D93b, GeE90.
- F90a "Creativity Symposium" (with Bly, Campbell and Pozzo). *C. G. Jung and the Humanities: Toward a Hermeneutics of Culture*. Eds. K. Barnaby, P. d'Acierno. Princeton, NJ: Princeton Univ. Press.
- F90b "Jung and Postmodernism." A symposium (with Casey, Kugler, and Miller). *C. G. Jung and the Humanities: Toward a Hermeneutics of Culture*. Eds. K. Barnaby, P. d'Acierno. Princeton, NJ: Princeton University Press.
- F90c "An Education in Psychology, a psychological education requires today indeed a vision." Dedication Ceremony Address. *Pacifica Newsletter* 1/1. Carpinteria, CA: Pacifica Graduate Inst.
- F90d "Reply" (to critics of H90b.) Los Angeles, CA: *LA Weekly*, June 15–21.

- F90e Letter to the Editor: "Dialogue Continues . . ." Response to critics of D89d. *Common Boundary* 5, Mar./Apr. Boulder, CO: Common Boundary.
- G90a "Figuring the Future." In honor of C. West Churchman, Systems Philosophy Conference, Portland, OR, July.
- G90b "Jane Pratt: In Memoriam," Bridgewater, CT, Aug.
- G90c "Your Emotions are not Yours: Arts Therapy and the Disabled." Keynote address, "La Sapienza," Univ. of Rome Conference, Nov. Partly incl. in "Preface" to A92b. Coll. in *ItA99a*.
- G90d "Welcoming Toast to Soviet Guests." Second 'Facing Apocalypse' Conference, Newport, RI, June.
- G90e Letter to Eric Utne on fomenting "gender war."
- H90a Interview by Andrew Dick. "The Myth of Therapy." *East-West*, Feb.
- H90b Conversation with Michael Ventura. "Could Psychology be part of the Disease, not part of the Cure?" *LA Weekly*. 12/26. Reprinted in *Men's Council Journal* 7.
- H90c Interview by Sarah Stacey. "Men and Each Other." *Harpers & Queen*, Jul. London: National Magazine Co.

1989

- D89a "Back to Beyond: On Cosmology" (with responses to Casey, Griffin, Keller, Heisig & Hopper). *Archetypal Process: Self and Divine in Jung, Hillman and Whitehead*. Ed. D. R. Griffin. Evanston, IL: Northwestern Univ. Press. Extracted in *ItD88*. Collected in *ItA96a*.
- D89b "Cosmology for Soul." *Sphinx* 2. London: London Convivium for Archetypal Studies. 1986 Keynote Address and Panel Discussion at Tenri International Symposium. *Cosmos · Life · Religion: Beyond Humanism*. Nara Japan: Tenri University Press, 1988. Collected in *JaD88*, *ItA96a*.
- D89c "A Course in Miracles: Spiritual Path or Omnipotent Fantasy?" (With Barbara Dunn.) *Common Boundary*, Sept./Oct. Boulder, CO: Common Boundary.
- D89d "From Mirror to Window: Curing Psychoanalysis of its Narcissism." *Spring* 49. Dallas, TX: Spring Publ. Response to critics, F90e. Also *FrD94*, *GeD89*, *ItD89a*, *RuD99b*. Excerpted in *FrD90*. Included in *ItA96a*.

- E89 "Oedipus Revisited." *Eranos Jahrbuch* 56. Frankfurt: Insel. Reprinted in B95.
- F89 "Delivering the Male." Canadian Broadcasting Co. "Ideas," with Robert Bly and Tim Wilson. *Journal of Wild Culture*, Spring. Toronto.
- G89a Master of Ceremonies Introduction. Jean Erdman Dance Benefit, June. Marymont Theatre, New York.
- G89b "The Shadow Child." Lecture at Conference on the Shadow in Children's Literature, July. Center for the Study of Children's Literature, Simmons College, Boston, MA.
- H89a Interview by Ginette Paris. "Conversation avec James Hillman." Montréal: *Guide Resources* 4/3.
- H89b Interview by Clarissa Pinkola Estes. "The Erotics of Publishing." *Bloomsbury Review* 9/5. Boulder, CO: Owaissa Comm.
- H89c Interview by Michael Ventura. "Therapy and Society." *LA Weekly*. First part reprinted in *Men's Council Journal* 7, 1990. Expanded in B92. Trans. & adapted in FrH91.
- H89d "A Discussion with James Hillman on Psychology and Poetry." Reprinted in *Antiphonal Swing* by Clayton Eshleman. New York: McPherson. Originally entitled "Part One of a Discussion on Psychology and Poetry" in *Sulfur: A Literary Tri-Quarterly of the Whole Art*, 6/1, 1986.

1988

- A88 *On Paranoia*. Eranos Lectures, Series 8. Dallas, TX: Spring Publ. Also E87, PoA93c. In ItA91c.
- D88a "Jung's Daimonic Inheritance." *Sphinx* 1. London: London Convivium for Archetypal Studies. Also ItD96b.
- D88b "The Right to Remain Silent." *The Journal of Humanistic Education and Development*, 26/4. Also ItD87c. Collected in ItA99a.
- D88c "Power and Gemeinschaftsgefühl." *Individual Psychology: Journal of Adlerian Theory, Research and Practice*, 44/1.
- D88d "Going Bugs." *Spring* 1988. Dallas, TX: Spring Publ. Originally a talk at the conference "Anima, Animal, Animation." Buffalo, NY: Western NY Soc. for Analytical Psych., Nov. 1980.
- D88e "The Animal Kingdom in the Human Dream." Excerpt from E83. *Primavera*, Fall, Folio 1. West Stockbridge, MA: Institute for the Study of Imagination.

- F88a "Sex talk: Imagining a new male sexuality." *Utne Reader* 29, Sept./Oct. Minneapolis, MN: LENS. (Ideas presented at the Mendocino Men's Conference, June, 1988.)
- F88b "Foreword" to *Inscapes of the Child's World* by John Allan. Dallas, TX: Spring Publ.
- F88c "Show Business Ethics." *The Institute Newsletter*, Fall. Dallas, TX: Dallas Institute of Humanities and Culture.
- F88d "Hegel, Giegerich and the U.S.A." *Spring* 1988. Dallas, TX: Spring Publ.
- G88a "Broken Voices, Healing Voices: Sounding the Deep's" (with Michael McClure & Enrique Pardo). San Francisco, CA, May.
- G88b "The Art of the Soul." Keynote talk at the symposium "Embodying the Spiritual in the Art of the Future." San Francisco Art Institute, San Francisco, CA, Sept.
- H88a Interview by Barbara Dunn. "James Hillman on Soul and Spirit." *Common Boundary* 6/4. Boulder, CO: Common Boundary.
- H88b Interview by Brian Nicholson. "Imagination in Education." Dartington Hall, Bideford, Devon, England, Nov.
- 1987
- C87 *The Logos of the Soul* by Evangelos Christou. Dallas, TX: Spring Publ. First published Vienna/Zürich: Dunquin Press, 1963.
- D87 "A Psychology of Transgression drawn from an Incest Dream: Imagining the Case." *Spring* 1987. Dallas, TX: Spring Publ. Also GeD87, ItD96a.
- E87 "On Paranoia." *Eranos Jahrbuch* 54. Frankfurt a/M: Insel. Reprinted as A88.
- F87a Letter to the Editor: "Bureaucratic Buck-Passing" (on steel-jawed leg-hold traps). Putnam, CT: *Putnam Observer Patriot*, Feb. 25.
- F87b "Behind the Iron Grillwork" (for Clayton Eshleman). *Temblor* 6.
- F87c "The Wildman in the Cage." Reprinted as "The Wildman in the Cage: Comment" in *New Men, New Minds: Breaking Male Tradition*. Ed. F. Abbott. Freedom, CA: Crossing Press.

Originally in *Voices: Journal of the American Academy of Psychotherapists*, New York, 1984.

- F87d "Editor's Introduction" to *The Logos of the Soul* by Evangelos Christou. See C87.
- G87a "The Open City." Keynote address at "The Soul of Pittsburgh" conference, May. Urban Redevelopment Authority and C. G. Jung Center, Pittsburgh, PA.
- G87b "Notes on AIDS." Talk at the conference, Disease: An Inquiry into Culture. Dallas, TX: Dallas Institute of Humanities and Culture, Oct. 24–25.
- H87 "Conversation with James Hillman." *The Search for Omm Sety* by Jonathan Cott. New York: Doubleday.

1986

- A86 *Egalitarian Typologies versus the Perception of the Unique*. Dallas, TX: Spring Publ. Leiden: Brill, 1980. Also E80, RuD01.
- D86a "Bachelard's *Lautréamont*, or Psychoanalysis without a Patient." Afterword essay in Gaston Bachelard's *Lautréamont*. Trans. Robert S. Dupree. Dallas, TX: Dallas Institute Publ.
- D86b "Notes on White Supremacy: Essaying an Archetypal Account of Historical Events." *Spring 1986*. Dallas, TX: Spring Publ. Also ItD92b.
- D86c "Interiors in the Design of the City: The Ceiling." Reprinted as "Interior and Design of the City: Ceilings" in *Stirrings of Culture*. Eds. Robert Sardello, Gail Thomas. Dallas, TX: Dallas Inst. Publ. Excerpted as "One Man's Ceiling Is Another Man's Horror," *Utne Reader* 8, Minneapolis, MN: LENS, 1985. First printed in *Institute Newsletter* 2/1, Dallas, TX: Dallas Inst. of Humanities and Culture, 1983. Originally a talk, Dallas Institute Forum, May 17, 1982. Revised as G96a. Collected in PoA93b.
- F86a Letter to the Editor. "Selling out to Developers." Putnam, CT: *Putnam Observer Patriot*, Mar. 9.
- F86b "Soul and Spirit." *Carl Jung and Soul Psychology*. Ed. E. M. Stern. New York: Haworth Press. Also in *Voices: Journal American Academy of Psychotherapists*, New York, 21/3 & 4. Excerpts from 1964 edition of A97a and 1975 edition of A92a.

- F86c "Entertaining Ideas." Second printing, *Stirrings of Culture*. Eds. Robert Sardello, Gail Thomas. Dallas, TX: Dallas Institute Publ. Originally in *Institute Newsletter* 1/1. Dallas, TX: Dallas Institute of Humanities and Culture, 1981.
- F86d "Talking as Walking." *Stirrings of Culture*. Eds. R. Sardello, G. Thomas. Dallas, TX: Dallas Inst. Publ. Also in *Institute Newsletter*, Dallas, TX: Dallas Inst. of Hum. & Culture, Fall 1984.
- F86e "Souls Take Pleasure in Moisture." Reprinted in *Stirrings of Culture*. Eds. R. Sardello, G. Thomas. Dallas, TX: Dallas Institute Publ. First printing, *Institute Newsletter*, Dallas, TX: Dallas Institute of Humanities and Culture, Fall 1984.
- C86 "The Hard-Liner and the Puritan." With Ginette Paris. Draft dialogue addressing the question "Ecological Purity or Puritanical Stiffness?"
- H86 "Dialogue with James Hillman" by Shaun McNiff. *Art Therapy*, 3/3. Also GeH89.

1985

- B85 *Freud's Own Cookbook* (with Charles Boer). New York: Harper. Also see DuB97, FrB85, GeB86, ItB86, JaB91, KoB97, PlB99, PoB86.
- D85a "Extending the Family: From Entrapment to Embrace." *The Texas Humanist* 7/4. Talk at Symposium on Myth and Imagination, Swarthmore College, Swarthmore, PA, Feb. 22, 1984. Abbr. in *Utne Reader* 27, Minneapolis, MN: LENS, 1988.
- D85b "Natural Beauty without Nature." Expanded version of a talk, *Spring* 1985. Dallas, TX: Spring Publ. Collected in the report *LandMark Program*. Eds. P.A.Y. Gunter, B. Higgins. Dallas, TX: Landmark Program, 1984. Collected in *ItA99a*, *PoA93b*.
- D85c "The Autonomous Psyche" (with Paul Kugler). *Spring* 1985. Dallas, TX: Spring Publ. Also GeD86.
- F85 "In Memoriam Robert Grinnell." Ed. C. Goodrich. Privately printed, Santa Barbara, CA.
- G85 "Notes for a *Spring* Editorial." 1985.
- H85 Interview by John Stockwell. "James Hillman on Animals: A Correspondence." Berkeley, CA: *Between the Species*, Spring.

Excerpted in "The Dreams of Lost Paradise." *Utne Reader*, Minneapolis, MN: LENS, Jan.-Feb. 1987.

1984

- A84 *The Thought of the Heart*. Eranos Lectures Series 2. Dallas, TX: Spring Publ. Reprint of E81a.
- D84 "City and Soul." Fourth printing, *Urban Resources* 1/4, Spring. Cincinnati, OH: Div. of Metropolitan Services, Univ. of Cincinnati. First printing, Irving, TX: Center for Civic Leadership, Univ. of Dallas, 1978. Collected in *ItA99a*, *PoA93b*.
- F84 "The Spirit of the City." *Buffalo Arts Review* 2/1. Buffalo, NY: Irving Press Collective.
- G84a "Form and Spontaneity." Notes from two lectures given at Robert Bly's Tenth Annual Conference: The Great Mother and The New Father. Sebago Lake, ME, June.
- G84b "Mood Disorders." Unused notes prepared for a talk before department heads at Dallas City Hall, Apr. 17.

1983

- E83 "The Animal Kingdom in the Human Dream." *Eranos Jahrbuch* 51. Frankfurt a/M: Insel. Excerpted in D88e, B97, *ItA91a*. See also *GeB99*.
- F83a "Buffalo's Inner City: A Conversation between Paul Kugler and James Hillman." Buffalo, NY: *Buffalo Arts Review* 1/1.
- F83b "Letter to the Editor" (with Paul Kugler). Buffalo, NY: *Buffalo Arts Review* 1/2.
- F83c Translation from German of "Jottings on the Jung Film 'Matter of Heart'" by Adolf Guggenbühl-Craig. *Spring* 1983. Dallas, TX: Spring Publ.
- F83d "A Contribution to Soul and Money." *Money, Food, Drink and Fashion and Analytic Training: Depth Dimensions of Physical Existence*. Proc. of the 8th Intl. Congress for Analytical Psychology. Ed. J. Beebe. Fellback: Adolf Bonz. Originally in *Soul and Money* by Russell A. Lockhart, James Hillman, et. al. Dallas, TX: Spring Publ., 1982. Also see *GeF80*. Collected in *PoA93b*.
- G83a "Myth and Aging." The University of Wisconsin, Milwaukee, Center for Twentieth-Century Studies, Apr.

- G83b "Academia, the Soul, and the City." Talk, Annual Meeting, American Academy of Religion, Dallas, TX, Dec.
- G83c "On Dreaming of Pigs: A Jungian View of Interpretation." Lecture for Dept. of English, Yale Univ., New Haven, CT, Nov.
- G83d "On Images." Transcript of taped class, University of New Mexico, Oct. 12.
- G83e "Discussion" among James Hillman, Hayao Kawai, and Toshihiko Izutsu. Also JaH83.
- H83 Interview by Thomas Moore. "Let the Creatures Be." *Parabola: Myth and the Quest for Meaning*. New York: Society for the Study of Myth and Tradition. Spring, 8/2.

1982

- D82 *Anima Mundi: The Return of the Soul to the World.* Spring 1982. Dallas, TX: Spring Publ. Lecture delivered in Italian, Palazzo Vecchio, Firenze, Oct. 1981. Collected in A96a, ItA02c, PoA93b. Also ItD93b.
- E82 "The Imagination of Air and the Collapse of Alchemy." *Erano's Jahrbuch* 50. Frankfurt a/M: Insel.
- F82a "On Culture and Chronic Disorder." *The Institute Newsletter*, 1/2, Feb.–Mar. Dallas, TX: Dallas Inst. of Humanities and Culture. Excerpted in *Stirrings of Culture*. Eds. Robert Sardello, Gail Thomas. Dallas, TX: Dallas Institute Publications, 1986. Included in ItA85, PoA93b. Also FrF88.
- F82b "City Limits." *Imagining Dallas*. Dallas, TX: Dallas Institute of Humanities and Culture.

1981

- A81 *Loose Ends: Primary Papers in Archetypal Psychology*. Dallas, TX: Spring Publ. New York/Zürich: Spring Publ., 1975. Includes D70c, D97b, D81a-f, D81i&j, D74b, E73, GeD63, ItD94c. Selections in DuA84 & ItA85. Also PoA81.
- D81a "Betrayal." Lecture, collected in A81. Also in *Spring 1965*. First published as Lecture 128, Guild of Pastoral Psychology, London, 1964. Collected in ItA99c. Also GeD79a, ItD71.

- D81b "Toward the Archetypal Model of the Masturbation Inhibition." Collected in A81. Originally published in *Journal of Analytical Psychology* 11/1, London, 1966. Also ItD83a.
- D81c "On the Psychology of Parapsychology." Collected in A81. Originally in *A Century of Psychological Research*. Eds. A. Angoff, B. Shapin. New York: Parapsychology Foundation, 1971.
- D81d "Three Ways of Failure and Analysis." Coll. in A81. *Success and Failure in Analysis*. Ed. G. Adler. New York: Putnam's, 1974. Originally in *Jour. of Analytical Psychology*, 17/1, London, 1972.
- D81e "Schism: As Differing Visions." Collected in A81. First published as Lecture 162, London: Guild of Pastoral Psychology, 1972.
- D81f "Plotino, Ficino and Vico as Precursors of Archetypal Psychology." Collected in A81. *Enciclopedia* 1974, Roma: Istituto della Enciclopedia Italiana (in English and Italian.) Also ItD94c. Collected in ItA02b.
- D81g "Puer's Wounds and Ulysses' Scar." *Dromenon*, III/3, Winter, New York: Dromenon Jour. Collected in C79a, ItA88, PoA98a.
- D81h "Silver and the White Earth." Part Two: *Spring 1981*. Dallas, TX: Spring Publ. Part One, D80b.
- D81i "Methodological Problems in Dream Research." Collected in A81. Also GeD63.
- D81j "Pothos: the Nostalgia of the Puer Eternus." Collected in A81. Lecture delivered in French, Chambéry, May 1974. Also ItD80c. Collected in ItA88, PoA98a.
- E81a "The Thought of the Heart." *Eranos Jahrbuch* 48. Frankfurt a/M: Insel. Reprinted, A84. Revised in A96a.
- E81b "Psychotherapy's Inferiority Complex." *Eranos Jahrbuch* 46. Frankfurt a/M: Insel. Revised in A96d.
- G81 "Imagination Is Bull." Lecture, Dallas Institute of Humanities and Culture, Mar. 1981.

1980

- D80a "The Therapeutic Value of Alchemical Language." *Methods of Treatment in Analytical Psychology*. Ed. I. F. Baker. Fellbach: Adolf Bonz. Also in *Dragonflies: Studies in Imaginal Psychology* 1/1, 1978.

- D80b "Silver and the White Earth." Part One: *Spring 1980*. Dallas, TX: Spring Publ. Part Two, D81h.
- E80 "Egalitarian Typologies versus the Perception of the Unique." *Eranos Jahrbuch 45*. Leiden: Brill. Engl. A86.
- F80a "The Children, The Children! An Editorial." *Children's Literature* 8. New Haven, CT: Yale University Press.
- F80b Letter to the Editor. "University of Dallas." Dallas, TX: *D Magazine*, 7/12, Dec.
- G80 "Respect for Air." Contribution to a panel on inspection and maintenance of automobile exhaust emissions, City Hall, Dallas, TX, Sept.

1979

- A79 *The Dream and the Underworld*. New York: Harper. Expansion of E75. Also GeA83, ItA96c, JaA98b.
- C79a *Puer Papers*. Dallas, TX: Spring Publ. Includes D00d, D81g, D79a, E68.
- C79b *Studies in Jungian Thought*. 1967–74, 11 vols. Lewisburg, PA: Bucknell Univ. Press and Evanston, IL: Northwestern Univ. Press.
- D79a "Notes on Opportunism." Published in C79a. Collected in ItA88, PoA98a.
- D79b *Psychological Fantasies in Transportation Problems*. Irving, TX: Center for Civic Leadership, Univ. of Dallas. Collected in PoA93b.
- F79a ("Editor's Preface") "The Bologna Enigma" by C. G. Jung. *Spring 1979*, Dallas, TX: Spring Publ.
- F79b "Letter from the Editor for a Tenth Anniversary." An editorial in *Spring 1979*, Dallas, TX: Spring Publ.
- G79a "Goals for Dallas: Dallas for Goals." June lecture delivered to department heads and subheads of the City of Dallas, TX.
- G79b "On Graduate Despond." Graduate Dean's opening semester address, Institute of Philosophic Studies, University of Dallas, Irving, TX, Sept.

1978

- D78 "Further Notes on Images." *Spring 1978*. Dallas, TX: Spring Publ.

1977

- D77a "An Inquiry into Image." *Spring* 1977. Dallas, TX: Spring Publ. First presented at the annual conference on Jung, University of Notre Dame, IN, Apr.
- D77b "The Pandaemonium of Images: C. G. Jung's Contribution to Know Thyself." *Art International* 3, Lugano. Revised in A96d. Also GeE77, ItD80b.
- E77 "On the Necessity of Abnormal Psychology." *Eranos Jahrbuch* 43. Leiden: Brill. Reprinted in C92b. Collected in ItA91c.
- F77a "Letter" (on Jung's style compared with T. S. Eliot's). *Journal of Analytical Psychology* 22.
- F77b "Publisher's Preface." *Hermes and His Children* by Rafael Lopez-Pedraza. New York/Zürich: Spring Publ. Also FrF80b & ItF77.
- G77 "Archetypal Therapy" (with Patricia Berry). Paper, "First Intl. Seminar of Archetypal Psychology," Univ. of Dallas, Irving, TX, Jan.

1976

- D76 "Some Early Background to Jung's Ideas: Notes on C. G. Jung's *Medium* by Stefanie Zumstein-Preiswerk." *Spring* 1976, Dallas, TX: Spring Publ.
- F76 "Publisher's Prefatory Note" to *Visions Seminars* by C. G. Jung. Zürich/New York: Spring Publ.

1975

- D75a "The Fiction of Case History: A Round." *Religion as Story*. Ed. J. B. Wiggins. New York: Harper. Revised in A96d.
- D75b "The 'Negative' Senex and a Renaissance Solution." *Spring* 1975. Zürich: Spring Publ. Included in ItA85.
- E75 "The Dream and the Underworld." *Eranos Jahrbuch* 42. Leiden: Brill. Also SpD94b. Expanded as A79.
- F75 "Editor's Preface," "Psychological Commentary on Kundalini Yoga, 1 & 2" by C. G. Jung. *Spring* 1975. Zürich: Spring Publ.

1974

- D74a "'Anima' (II)." *Spring* 1974. Dallas, TX: Spring Publ. Also GeD81b & in FrD81. Expanded in A96b.

- D74b "Archetypal Theory: C. G. Jung." Ed. A. Burton. *Operational Theories of Personality*. New York: Brunner/Mazel. Abridged in A81. Also ItD83d.

1973

- D73a "Anima." *Spring* 1973. Dallas, TX: Spring Publ. Also GeD81a. Expanded in A96b. In ItA02c.
- D73b "Pathologizing (or Falling Apart)." *Art International* 17/6, Lugano. Revised in A92a.
- E73 "Abandoning the Child." *Eranos Jahrbuch* 40, Leiden: Brill. Revised in A81. Excerpted in *Spring* 63: *Mom and the Kids*. Woodstock, CT: Spring Publ. Condensed in *Reclaiming the Inner Child*. Ed. J. Abrams. Los Angeles: Tarcher, 1990.

1972

- E72 "First Adam, then Eve: Fantasies of Female Inferiority in Changing Consciousness." *Eranos Jahrbuch* 38, Zürich: Rhein. *Art International* 14/7, Lugano, 1970. Revised in A97c.

1971

- F71 "Avant Propos" to the *Catalogue of Cecil Collins: Recent Paintings*. London: Arthur Tooth & Sons.
- G71 "Guidelines for the Future." Lecture Apr. 24, Malvern, England. London: Centre for Spiritual and Psychological Studies.

1970

- B70 "A Psychological Commentary" to *Kundalini: The Evolutionary Energy in Man* by Gopi Krishna. Second printings, London: Stuart and Watkins & Berkeley: Shambhala. First printing, New Delhi/Zürich: Ramadhar and Hopman, 1967. Also ItB71 & PoB n.d.
- D70a "C. G. Jung's Contribution to Feelings and Emotions: Synopsis and Implications." *Feelings and Emotions*. Ed. M. B. Arnold. New York: Academic Press.
- D70b "An Imaginal Ego." *Inscape* 2. London: British Assoc. of Art Therapists. Talk, Goldsmith College, London, 1969. Included in ItA85.

- D70c "Why 'Archetypal' Psychology?" *Spring* 1970. Dallas, TX: Spring Publ. Collected in A81, ItA96a. Also see D00c.
- E70 "The Language of Psychology and the Speech of the Soul." *Eranos Jahrbuch* 37, Zürich: Rhein. Art International 14/1, Lugano, 1970. Also ItE72. Revised in A97c.
- F70a "An Introductory Note: C. G. Carus – C. G. Jung." *Psyche* (Part One) by Carl Gustav Carus. New York/Zürich: Spring Publ.
- F70b "Preface to the American Edition" of *Conscience*. Evanston, IL: Northwestern University Press.
- F70c Translation from German of "Must Analysis Fail through its Destructive Aspect?" By Adolf Guggenbühl-Craig. *Spring* 1970. Dallas, TX: Spring Publ.
- G70 "The Problem of Fantasies and the Fantasy of Problems." London: Centre for Spiritual and Psychological Studies. Lecture, Brighton, England, Nov. 1969.

1969

- D69 "The Psychological Approach." Mimeographed report of a Two-Day Symposium on the Study of Religious Experience. London: Centre for Spiritual & Psychological Studies.

1968

- D68 "C. G. Jung on Emotion." *The Nature of Emotion*. Ed. M. B. Arnold. Harmondsworth, England: Penguin Books.
- E68 "Senex and Puer: An Aspect of the Historical and Psychological Present." *Eranos Jahrbuch* 36, Zürich: Rhein. Art International 15/1, Lugano, 1971. Collected in C79a, ItA99c, PoA98a. Also FrD78, ItD90b.
- F68 "Editor's Preface to the American Edition" of *Timeless Documents of the Soul* by S. Hurwitz, M.-L. von Franz, and H. Jacobsohn. Evanston, IL: Northwestern Univ. Press.
- H68 Interview by Kenneth L. Wilson. "A Psychologist Talks about . . ." New York: *Christian Herald*, Oct.

1967

- E67 "On Psychological Creativity." *Eranos Jahrbuch* 35, Zürich: Rhein. Art International 13/7, Lugano, 1969. Revised in A97c.

- F67a "Preface to the American Edition" of *Evil*. Evanston, IL: Northwestern University Press.
- F67b "Preface" to *Satan in the Old Testament* by Rivkah Scharf Kluger. Evanston, IL: Northwestern University Press.
- F67c "Preface to the American Edition." *Ancient Incubation and Modern Psychotherapy* by C. A. Meier. Evanston, IL: Northwestern University Press.
- G67a "Life and Death in Analysis." Paper, international conference on suicide, San Francisco State Univ., San Francisco, CA, Oct.
- G67b "Symbols of Dying." Paper, international conference on suicide, San Francisco State University, CA, Oct.

1965

- G65a "The Inner World: The Unconscious as Experience." Presented at the Ministers' Seminar, First Community Church, Columbus, OH, Apr. Revised in A96c.
- G65b "The Inner Darkness: The Unconscious as a Moral Problem." Presented at the Ministers' Seminar, First Community Church, Columbus, OH, Apr. Revised in A96c.
- G65c "The Inner Femininity: Towards the Religious Moment." Presented at the Ministers' Seminar, First Community Church, Columbus, OH, Apr. Revised in A96c.
- G65d "The Courage to Risk Failure." Graduation address, American International School of Zurich, June.

1963

- F63 "Foreword" (with A. K. Donoghue). *The Cocaine Papers* by Sigmund Freud. Vienna/Zürich: Dunquin Press & Spring Publ.
- H63 Interview by Mary Rice Brogan. "Zurich Analysts Suggest Oswald Sane." (With Adolf Guggenbühl). Houston, TX: *Houston Chronicle*.

1962

- D62a "Friends and Enemies." London: *Harvest* 8. Talk, Annual Conference of the Analytical Psychology Club, Oct. 1961.

D62b "Training and the C. G. Jung Institute, Zürich." Includes "A Note on Multiple Analysis and Emotional Climate in Training Institutes" and "Reply to Discussions." *Journal of Analytical Psychology* 7/1, London.

1958

C58 *Students' Association Publications of the C. G. Jung Institute*. Three pamphlets, Zürich, 1957–58.

1957

F57 "Editor's Preface," *The Transcendent Function* by C. G. Jung. Trans. A. R. Pope (privately printed). Zürich: Students' Association of the C. G. Jung Institute.

1951

C51 Associate Editor, *Envoy: An Irish Review of Literature and Art*. 16 issues, Dublin, 1949–51.

Works in Foreign Languages

Albanian

AlB01 *Shpirti I botës*. Trans. Yllka Beshirja. Tirana: Botimet Dudaj. Translation of ItB01a.

Bulgarian

BuA00 *The Soul's Code. In Search of Character and Calling*. Sofia: Kibea. Engl. A97b.

Chinese

ChA98 *The Soul's Code. In Search of Character and Calling*. China: Hainan Publishing. Taiwan: Commonwealth Publishing. Engl. A97b.

Czech

CzA00 *Klíč k duši, Cesta za objevením individuálního životního smyslu*. Trans. Hana Kašparovská. Praha: Portál. Engl. A97b.

CzA97 *Duše A Sebevrazda*. Trans. Rudolf Starý. Praha: Sagittarius. Engl. A97a.

Danish

- DaA00* *At træde i karakter som gammel.* Trans. Marianne Bisballe. Copenhagen: Samleren. Engl. A00.
- DaA99* *Koden Til Sjælen, På sporet af det kald vi hver især har i os* (paperback). Trans. Frank R. Pedersen. Borgens Bogklub. 1998 hardcover, Copenhagen: Borgens Forlag. Engl. A97b.
- DaA78* *Selv mord og sjælelig forvandling.* Trans. Dita Mendel. Afterword by Eigil Nyborg. Copenhagen: Rhodos. Engl. A97a.

Dutch

- DuA00* *De Kracht van Karakter. Over de Waarde van Ouder Worden.* Trans. Eli ten Lohuis en René Wezel. Amsterdam: Bert Bakker. Engl. A00.
- DuA97* *De Code van de Ziel. Hoe je levenslot te bepalen.* Amsterdam: Bert Bakker. Engl. A97b.
- DuB97* *Sigmund Freuds Kookboek.* Trans. H. Moerdijk. Amsterdam: Syn-Theses. Engl. B85.
- DuA84* *Verraad en verlangen: beelden uit de archetypische psychologie* (parts 1–5 only of A81). Trans. Els Pikaar. Rotterdam: Leminscaat. Also see DuF67.
- DuA69* *Zelfonderzoek.* Trans. Frits Lancel. Rotterdam: Lemniscaat. Engl. A96c.
- DuF67* "De psychologie van het kwaad." *Elseviers Weekblad* 23. Amsterdam.

French

- FrA04* *La Trahison et autres essais.* Trans. Élise Argaud. Paris: Payot & Rivages.
- FrA02* *Le code caché de votre destin.* Trans. Bella Arman. Paris: Éditions J'ai Lu. 1999, Paris: Robert Laffont & Le Grand Livre du Mois. Engl. A97b.
- FrA01* *La force du caractère.* Trans. Claude Farny. Paris: Robert Laffont. Engl. A00.
- FrD98* "Futurologie." *La Fin du Monde, Cahiers de psychologie analytique.* Trans. Yona Birker Chavanne. Genève: La Vouivre. Engl. C97c.
- FrB98* *Malgré un siècle de psychothérapie le monde va de plus en plus mal.* Trans. Yannick Piel. Londres: Ulmus Company Ltd. Engl. B92.

- FrB97 *Malgré un siècle de psychothérapie*. Paris: Fleurs Essences et Harmonie. Engl. B92.
- FrD97 "Le jaunissement de l'œuvre." Trans. Alain Guy-Gillet, Monique Salzmann. *Cahiers jungiens de psychanalyse* 88. Translation of talk at the 11th International Congress for Analytical Psychology, Paris, 1989. Engl. D91b.
- FrD94 Du miroir à la fenêtre: Guérir la psychanalyse de son narcissisme." Trans. Antoine Pinterovic. *Hérésies* 5, Bruxelles. Engl. D89d.
- FrB93 *La beauté de psyché: L'âme et ses symboles*. Préface par Ginette Paris. Montréal: LeJour. Partial trans. of B91.
- FrH91 "La thérapie serait-elle une maladie?" Trans. et adaptation par Michel Saint-Germain/Bellefeuille. Montréal: *Guide Ressources* 7/2. Engl. H89c.
- FrD90 "L'âme et le jardin" (pp. 71–75 only of D89d). Trans. Paul Carle. Montréal: *Quatre-temps* 14/4, Bull. Soc. d'animation du Jardin et de l'Institut de Montréal.
- FrF90 "A la rencontre du risque de suicide" (Chapter 5 from A97a). Trans. Claude Lagedec. Montreal: *Frontières* (2 parts), 3/1, 3/2.
- FrF89 Letter to the Editor: "La faillite du mouvement spirituel." Montréal: *Guide Ressources* 5/1.
- FrD89 "Le retour de Dionysos dans la conscience." Préface by Enrique Pardo with extracts from FrA77. *Art et Thérapie* 32/33, Dec.
- FrH89 Interview by Ginette Paris. "Conversation avec James Hillman." Montréal: *Guide Ressources* 4/3.
- FrF88 "La culture et la chronicité du désordre." Trans. Michèle-Isis Brouillet. *Le petite revue de philosophie* 9/2. Engl. F82a.
- FrB85 *La cuisine de Freud* (avec Charles Boer). Trans. Anne Ledoux-Mabille & Micheline Drain. Paris: Payot. Engl. B85.
- FrH84 "Une psychologie archétypale, entretien James Hillman /Michael Cazenave." *Carl G. Jung, Cahier de l'Herne* 46. Paris: l'Herne.
- FrA82 *Le polythéisme de l'âme*. Trans. Thomas Johnson. Paris: Mercure de France-Le Mail. Includes C92b, D00d & D00f & FrD82.
- FrD82 "De la certitude mythique." *Cadmos* 5, Geneva. Engl. D90c.

- FrD81 "Anima." Trans. par Viviane Thibaudier. *Animus et Anima* (with Emma Jung). Paris: Seghers. Includes D74a.
- FrD80 "La mesure des évènements: la proposition 117 de Proclus dans la perspective d'une psychologie archétypique." *Science et Conscience*. Ed. M. Cazenave. Paris: Stock.
- FrF80a "Compagnon d'Eranos, communion invisible." *La Galaxie de l'imaginaire, dérive autour de l'oeuvre de Gilbert Durand*. Ed. M. Maffesoli. Paris: Berg International.
- FrF80b "Préface" to *Hermès et ses enfants dans la psychothérapie*, par Rafael Lopez-Pedraza. Trans. Marie-Jeanne Benmussa, Th. Auzas. Paris: Imago. Engl. F77b.
- FrB79 *Pan et le cauchemar*. Trans. Th. Auzas, Marie-Jeanne Benmussa, Monique Salzmann. Paris: Imago. Engl. B00.
- FrD78 "Kronos-Senex et Puer." Trans. Monique Salzmann. *Le Temps* 18. Paris: *Cahiers jungiens de psychanalyse*. Engl. E68.
- FrA77 *Le mythe de la psychanalyse*. Trans. Philippe Mikriammos. Paris: Imago. Extracted in FrD89. Engl. A97c.
Also see D95a & D81j.
- German
- GeA02 *Charakter und Bestimmung – Eine Entdeckungsreise zum individuellen Sinn des Lebens*. Trans. Diane von Weltzien. München: Goldmann. Paperback reprint of 1998 hardcover. Engl. A97b.
- GeD02 "Tradition und Innovazione (oder Revolution)." See ItD02b.
- GeH01 Interview by Lars Reichardt. "Manchmal muss man verrückte Dinge tun, um nicht wahnsinnig zu werden." *Lauter, bitte!* Eds. André Behr, Lars Reichardt. Düsseldorf: My Favorite Book. Originally published as "Sind Sie von allen guten Geistern verlassen?" in *Süddeutsche Zeitung* 4, 2000.
- GeA00 *Vom Sinn des langen Lebens – Wir werden, was wir sind*. Trans. Karin Petersen. München: Kösel. Engl. A00.
- GeB99 *Dream Animals*. Trans. S. Denzel, S. Naumann. Zürich/Düsseldorf: Walter Verlag. Engl. B97.
- GeD98 "Die Gelbung." *Gorgo* 35. Trans. Jacqueline Queck. Zürich: IKM Guggenbühl AG. Engl. D91b.
- GeH95 Interview by Ulfried Geuter. "Wer immer nur über die Kindheit spricht, entpolitisiert." *Psychologie Heute*, Weinheim. Jan.

- GeB93 *Hundert Jahre Psychotherapie und der Welt geht's immer schlechter.* Trans. Clemens Wilhelm. Solothurn/Düsseldorf: Walter. Engl. B92.
- GeD93 "Die Kraft der Schönheit." *Der Zeit Punkt*, Sept-Dec. Bellach: Switzerland. Engl. D98b.
- GeE90 "Über den Stein – Bilder vom alchemistischen Ziel." *Auferstehung und Unsterblichkeit*, trans. Susanne Schreiner. Eranos New Series 1. München: Wilhelm Fink. Lecture at the Eranos Conference "Resurrection and Immortality," Ascona, Switzerland. Engl. D93b, E90.
- GeD89 "Vom Spiegel zum Fenster, den Narzissmus der Psychoanalyse heilen." Includes excerpts from the Italian press and responses by A. Guggenbühl-Craig, N. Micklem & M. Jacoby. Stuttgart: *Gorgo* 16. Engl. D89d.
- GeH89 Interview by Shaun McNiff. "Dialog mit James Hillman." Trans. & abridged by Bettina Egger. Berne: *Forum für Kunsttherapie* 2/2. Oct. Engl. H86.
- GeD88 "Die Welt des Mars. Über die Liebe zum Krieg und im Krieg." Trans. Wolfgang Giegerich. Stuttgart: *Gorgo* 15. Engl. D94f.
- GeD87 "Eine Psychologie der Überschreitung: gewonnen aus einem Inzesttraum." Stuttgart: *Gorgo* 13. Engl. D87.
- GeA86a *Die Heilung erfinden: Eine psychotherapeutische Poetik.* Trans. Kathi Stauer-Zahner. Zürich: Raben Reihe, Schweizer Spiegel. An excerpt from Part III "Was will die Seele?" in *Analytische Psychologie* 17. Engl. A96d.
- GeB86 *Sigmund Freud: Mein Kochbuch* (with Charles Boer). Trans. Doris Engelke. Frankfurt: Eichborn. Engl. B85.
- GeD86 "Die autonome Psyche" (with Paul Kugler). Trans. Wolfgang Giegerich. Stuttgart: *Gorgo* 10. Engl. D85c.
- GeA83 *Am Anfang war das Bild: Unsere Träume – Brücke der Seele zu den Mythen.* Trans. Doris Engelke. München: Kösel. Engl. A79.
- GeA81 *Die Suche nach Innen: Psychologie und Religion.* 2nd edition with a new foreword, "Vorwort zur 2. Auflage in deutscher Sprache." Zürich: Daimon. Published in 1969 as *Die Begegnung mit sich Selbst*, trans. M. von Eckhardt-Jaffé. Stuttgart: Klett. Engl. A96c.

- GeB81a *Pan und die natürliche Angst: Über die Notwendigkeit der Alpträume für die Seele.* Trans. Trude Fein. Zürich: Raben Reihe, Schweizer Spiegel. Engl. B00.
- GeD81a "Anima." Trans. Hildegard Theus. Stuttgart: *Gorgo* 5. Engl. D73a.
- GeD81b "Anima II." Trans. Gert Quenzer. Stuttgart: *Gorgo* 6. Engl. D74a.
- GeB80 "Das Gefühl und die Fühlfunktion." *Zur Typologie C. G. Jungs.* With M.-L. von Franz. Fellbach: Adolf Bonz. Engl. B96a.
- GeD80 "Über das Senex Bewusstsein." Trans. Giesel Henney. Stuttgart: *Gorgo* 3. Engl. D90a.
- GeF80 "Seele und Geld." Trans. Wolfgang Giegerich. Stuttgart: *Gorgo* 4. Engl. F83d.
- GeA79 *Selbstmord und seelische Wandlung.* Trans. Hilde Binswanger. Foreword by Adolf Guggenbühl-Craig. Zürich: Schweizer Spiegel. Zürich: Rascher, 1966. Engl. A97a.
- GeD79a "Verrat." Trans. Wolfgang Giegerich, Ruth Horine. *Analytische Psychologie* 10. Engl. D81a.
- GeD79b "Die Psychologie: Monotheistisch oder polytheistisch?" Trans. Gudula Herrmann. Stuttgart: *Gorgo* 1. Engl. D00f.
- GeE77 "Pandaemonium der Bilder: C. G. Jung's Beitrag zum 'Erkenne dich Selbst.'" *Eranos Jahrbuch* 44. Leiden: Brill. Trans. by Philipp Wolff & included in D77b.
- GeF69 "Ein Kampf auf Leben und Tod? Bemerkungen zum Aufstand der Jugend" (with Adolf Guggenbühl-Craig). Zürich: *Schweizer Spiegel* 44.
- GeD63 "Methodologische Probleme in der Traumforschung." Trans. Hilde Binswanger. *Traum und Symbol.* Ed. C. A. Meier. Zürich: Rascher. Collected in English without bibliography in A81.
- GeF63 "Freunde und Feinde" (With Adolf Guggenbühl-Craig). Zürich: *Schweizer Spiegel* 38.
Also see: H94c, F83c, and F70c.
- Greek
- GrB03 *O Panas Kai O Ephialtes.* Thessaloniki: Archetypo. Engl. B00.
- GrA98 *Anazhtintao ton Eayto mao.* Trans. Rena Lekkoy-Dantoy. Athens: Ekdotikoz Organizmoz Libani. Engl. A97b.

Hungarian

- HuA93 "A Halálélmény" (Chapter 4 excerpted from A97a). Trans. Gyula Kodolányi. Budapest: *Magyar Szemle* 11/1.

Italian

- ItA04 *L'Anima dei luoghi*, a conversation with Carlo Truppi. Milano: RCS Libri.
- ItA04a "Lo psicoterapeuta tra civilizzazione e cultura," *Incontro con James Hillman*, report of a Seminar, Catania, Oct. 2001. Privately printed Palermo: Suppl. al Giornale dell'Ordine degli Psicologi della Sicilia, ed. R. Mondo.
- ItH04a Interview Leonetta Bentivoglio, "Edward Hopper, Hillman: Vi spego le sue finestre," *La Repubblica*, May 28.
- ItH04b Interview Marina Gersony, "La matematica? È un'opinione," *Il Giornale*, April 1.
- ItH04c Interview Pierluigi Panza, "Hillman: il futuro? Si chiama matematica," *Corriere della Sera*, April 2.
- ItA03 "Sulla devozione." *Anima* 2003 Lecture, Sant' Andrea in Percussina, Florence, Apr. Engl. G02b.
- ItA03a *Il linguaggio della vita: conversazioni con Laura Pozzo*. Trans. Stefano Galli. Milano: RCS Libri. Engl. B96b.
- ItA03b *Il potere: come usarlo con intelligenza*. Trans. Paola Donfrancesco. Milano: BUR Saggi (paperback) Milano: Rizzoli, 2002. Also ItA96b. Engl. A95.
- ItA03c *Il sogno e il mondo infero*. Trans. Adriana Bottini. Milano: Adelphi. Milano: Mondadori-Il Saggiatore [1996]. Milano: Comunità (1994). Engl. A79.
- ItD03 "Sulla devozione." *Anima* 2003 Lecture, Sant' Andrea in Percussina, Florence, Apr. Engl. G02b.
- ItD03a "L'eredità demonica di Jung," Trans. Paola Donfrancesco, *I fili dell'anima*. Bergamo: Moretti & Vitale. Also in *Anima* 2/4, Firenze, 1996. As "Il demonico com eredità di Jung" in *Presenze ed eredità culturale di C. G. Jung*, ed. L. Zoja. Milano: Cortina, 1987. Paper delivered at Milan conference. Engl. D88a.
- ItD03b "Psicoterapia: civilizzazione o cultura?," Trans. Paola Donfrancesco, *I fili dell'anima*. Bergamo: Moretti & Vitale. Also in *Anima* 2/3, Firenze, 1995. Lecture, Venice, April 1994.

- ItF03 "Citta." *Ars Memorativa* (in English & Italian) by Pierluigi Isola & Gabriella Pace. Firenze: Galleria Faltieri.
- ItA02b *L'anima del mondo e il pensiero del cuore*. Trans. Adriana Bottini. Milano: Adelphi. Includes ItD93b, ItD94c. Engl. A96a.
- ItA02c *Anima: anatomia di una nozione personificata*. Trans. Adriana Bottini. Milano: Adelphi. (1989). Eng. A96b.
- ItD02a "Immagine senso." *Anima 2002: Un remoto presente*. Trans. Beatrice Rebecchi Cecconi. Bergamo: Moretti & Vitali. Engl. D00e.
- ItD02b "Tradizione e innovazione (or rivoluzione)." *Psicoterapia – Psychotherapie – Tradizione e Innovazione, Tradition und Innovation* (in English, German, Italian). Ed. Francesco Marchioro. Bolzano: Ricerche – IMAGO – Forschung. Award lecture at the Congresso Internazionale, 'Psicoterapia, tradizione e innovazione.' Bolzano: Nov. 23–25, 2001. Engl. D02c.
- ItD02c "Una composizione di superfici" (in English & Italian). *Margot McLean, Ritratti D'Artista 7*. Ed. Francesco Donfrancesco. Bergamo: Moretti & Vitali. Engl. D02d.
- ItB01a *L'anima del mondo, conversazione con Silvia Ronchey*. Milano: Rizzoli/Bur Saggi (paperback). (1999). Also AlB01.
- ItB01b *Il piacere di pensare – conversazione con Silvia Ronchey*. Milano: Rizzoli.
- ItD01a "Giustizia e Bellezza: fondamenti de psicologia ecologica." Keynote Speech, 27th Conference of the Pio Manzú Research Center. *The Fire in the Crystal*, 1, (in Italian & English). Verucchio: Pio Manzú Research Center. Engl. D01b.
- ItD01b "Mosè e le corna dell' alchimista." Trans. Silvia Ronchey. *Domenica*, Dicembre 16, Suppl. Il Sole/24 Ore. Condensed version of G01a.
- ItD01c "La psicologia della precauzione." *Il fuoco nel cristallo*, 2 (in English & Italian). Talk at the 27th Conference of the Pio Manzú Research Center. Verucchio: Centro Pio Manzú. Also D02a.
- ItD01d "Sulla pietra. Immagini alchemiche della meta." Trans. Paola Donfrancesco. *Anima 2001: Per nascosti sentieri*. Bergamo: Moretti & Vitali.
- ItD01e "Malinconia senza Dei." Introduction to *Arcipelago Malinconia – Scenari e parole dell'interiorità*. Ed. Biancamaria Frabotta. Roma: Donzelli. Talk at the international convention

- "Arcipelago Malinconia," University of Rome, Nov. Engl. G99b.
- ItG01a "Confronto con James Hillman e la Psicologia Archetipica." Talk and discussions, University of Catania, Oct.
- ItG01b "L'Anima del luogo." Transcript of Architecture Seminar (with Carlo Truppi), University of Siracusa, Oct.
- ItH01 Interview by Silvia Ronchey. "Hillman: La mia America ingenua." *La Stampa*, Sept. 19.
- ItA00 *La Forza del Carattere*. Trans. Adriana Bottini. Milano: Adelphi. Engl. A00.
- ItD00a "L'Iconoclastia puritana e l'ordine del mondo Americano." Trans. Anna Zanella. *L'Immaginario Contemporaneo*. Ed. Rob. Pazzi. Lecture, International Literary Conference, May 21–23, 1999, Ferrara: Leo S. Olschki. Engl. G99a.
- ItD00b "La storia clinica. Evoluzione o rivelazione?" Trans. Paola Donfrancesco. *Anima 2000: Un oscuro impulso interiore*. Bergamo: Moretti & Vitali. Engl. D97a.
- ItF00 "Esilio, nostalgia e bellezza, una prefazione al libro e all'autore." *Una poetica dell'analisi* by Francesco Donfrancesco. Bergamo: Moretti & Vitali. Previously entitled *Memorie di Luce. In cerca di un'immaginazione perduta* (1993). Firenze: Ponte alle Grazie.
- ItA99a *Politica della bellezza*. Trans. Paola Donfrancesco. Bergamo: Moretti & Vitali. Includes: D84, D85b, D88b, G90c, D92a, D94b, D94d, D96b, D96d, D98a, D98b, G99c, D00b. Also see ItD99b, ItD87c.
- ItA99b *Il suicidio e l'anima*, nuova edizione. Trans. Aldo Giuliani. Roma: Astrolabio (1972). Engl. A97a.
- ItA99c *Puer Aeternus*. Trans. Adriana Bottini. Milano: Adelphi. Also 1973. Includes E68, ItD71 & ItD90b.
- ItB99 *Cento anni di psicoterapia e il mondo va sempre peggio*. Trans. Paola Donfrancesco. Milano: Cortina – Euroclub Italia. 1993, Milano: Garzanti. Engl. B92.
- ItD99a "Lamentazione di Afrodite." Excerpt from D95a. *Fare anima*, 2/II. Milano: Studio d'Autore.
- ItD99b "Il naturale, il letterale e il reale." Trans. Paola Donfrancesco. *L'arte dell'immaginazione. Rivista di psicologia analitica* 59. Collected in ItA99a. Engl. D96d.

- ItF99 "Politica della bellezza." Excerpt from ItA99a. *Fare Anima*, 3/II. Milano: Studio d'Autore.
- ItH99a Interview by Andrea Cortellesa. "Hillman: in noi c'è l'anima del mondo." *L'Unità*. Nov. 10.
- ItH99b Interview by Sandra Petrignani. "Guru d'Occidente il fenomeno James Hillman, il seduttore delle anime." *Panorama* 46. Nov. 18.
- ItH99c Interview by Fabio Botto. "Five Questions to James Hillman." *L'Unità*, Nov. 10. Engl. H01d.
- ItH99d Interview by Lauretta Colonnelli, 'Lo psicanalista James Hillman parla dell'anima della città,' *Corriere della Sera*, Nov. 10.
- ItF98a "Sì, è morta. Perché non è mai stata così viva." Milano: *Liberal* 15, June 11.
- ItF98b "Uno psicopatico di nome Jago." "Otello," in *Amadeus Librica*: VIII/2. Milano: Agostini Rizzoli.
- ItA97 *Il codice dell'anima – Carattere, Vocazione, Destino*. Trans. Adriana Bottini. Milano: Adelphi. Engl. A97b.
- ItB97 *Saggio su Pan*. 12th printing. Trans. Aldo Giuliani. Milano: Adelphi. (1977). Engl. B00.
- ItD97 "Uno sguardo pagano sulla Bibbia – Psicologia: monoteistica o politeistica?" *Anima* 11. Trans. Paola Donfrancesco. Bergamo: Moretti & Vitali. Talk at Casa del Machiavelli, Percussina, Apr. 1996. Engl. D96e.
- ItF97 "Note sull'inflazione di Hermes." Trans. Bianca Garufi. *Revista di psicologia analitica*, 56/4. Engl. F00a.
- ItA96a *Oltre l'umanismo*. Trans. Paola Donfrancesco e Milka Ventura. Bergamo: Moretti & Vitali. Includes D90c, D89a, D89b, D89d.
- ItA96b *Forme del Potere*. Trans. Paola Donfrancesco. Milano: Garzanti. Also ItA02a. Engl. A95.
- ItA96c *Il sogno e il mondo infero*. Trans. Paola Donfrancesco. Milano: Mondadori-Il Saggiatore. Milano: Comunità (1984). Engl. A79.
- ItB96 *Fuochi blu*. Trans. Adriana Bottini. Milano: Adelphi. Engl. B91.
- ItD96a "Da un sogno d'incesto una psicologia della trasgressione." Trans. Paola Donfrancesco, ed. Maria Irmgard Wuehl. *Trap-pole seduttive*. Milano: Vivarium. *Anima* 4, Firenze (1990). Engl. D87.

- ItD96b "L'eredità demonica di Jung." Trans. Paola Donfrancesco. *Anima* 2/4. Firenze. As "Il demoniaco com eredita di Jung" in *Presenze ed eredità culturale di C. G. Jung*. Ed. L. Zoja. Milano: Cortina (1987). Paper delivered at the Milan conference "Presenza ed eredità culturale di C. G. Jung." Engl. D88a.
- ItD96c "Della certezza mitica." Collected in ItA96a. As "Sulla certezza mitica" in *Aut Aut*, 1991. In *L'immaginale* 6, 1986. First published in FrA82; also FrD82. Engl. D90c.
- ItD96d "Ermes domina il mondo." Commentary by Luigi Zoja. Milano: *Il Sole – 24 Ore* 170 (June 23): 28. Engl. G96b.
- ItD96e "Dioniso negli opera di Jung." *Lo spirito e l'ombra*. Ed. M. Pezzella. Bergamo: Moretti & Vitali. Engl. D92d.
- ItD96f "Camminare." Trans. Oliviero Calvino. *Contro tempo* 1. *La Nuova Citta* 5, 1984. Also see D00g.
- ItH96 Interview by Cristina Guarinelli. "La nostra anima? Ha un profondo bisogno di Bellezza." Milano: *Marie Claire*. July.
- ItD95a "Psicoterapia: civilizzazione o cultura?" Lecture, Venezia, Apr. 1994. Trans. Paola Donfrancesco. *Anima* 2/3. Firenze.
- ItD95b "Il colore 'non-colore.'" *I colori della vita*. Ed. P. Bianucci. Torino: La Stampa. Originally a talk, "The colour of non-colour" at the "Colours of Life International Conference", Torino, Aug. Engl. D97c.
- ItD94a "La pratica della bellezza." *Archivio* 2, Museo Pecci Prato. Fiesole (Firenze). Engl. D98b.
- ItD94b "Carl Gustav Jung ed. Helene Preiswerk." *Anima* 2/2. Firenze.
- ItD94c "Plotino, Ficino e Vico, precursori della psicologia degli archetipi." Trans. Priscilla Artom. *L'anima del mondo e il pensiero del cuore*. Milano: Garzanti. *Rivista di psicologia analitica* 4/2. *Enciclopedia 1974* (Italian & English) Roma: Istituto della Enciclopedia Italiana. Collected in A81 & ItA02b. Engl. D81f.
- ItH94 Interview by Elisabetta Confaloni. "Umani disagi di città anoressiche." Roma: *Il manifesto*. Apr. 19.
- ItD93a "Le nostre emozioni non sono nostre." Trans. Paola Donfrancesco. *Anima* 2/1. Firenze. (Partially adapted from "Preface" to A92b.)
- ItD93b "Anima mundi, il ritorno dell'anima al mondo." "Prefazione" by the Author; "Postscript" by Paolo Barone. Trans. Paola Donfrancesco. Third printing, *L'anima del mondo e il pensiero*

- del cuore*. Milano: Garzanti. Also in *L'immaginale* 5. Originally a Lecture (in Italian), Palazzo Vecchio, Firenze, October 1981. First printed in *Testimonianze* 24, Firenze, 1981. Retranslated in ItA02b. Engl. D82.
- ItA92 *Re-visione della psicologia*. Trans. Aldo Giuliani. Milano: Adelphi (1983). Engl. A92a.
- ItB92 "Edipo rivisitato." Trans. Alessandro Serra. *Variazioni su Edipo* (with K. Kerényi). Milano: Cortina. Engl. B95.
- ItD92a "... ed enorme è brutto." Trans. Paola Donfrancesco with illustrated letters by Mimmo Paladino. Siracusa: *Tema Celeste Art Magazine* 37–38, Autunno. Engl. D92a.
- ItD92b "La supremazia del bianco." Trans. Paola Donfrancesco. Part 2: *Anima* 6. Part 1: *Anima* 5 (1991). Firenze. As "Sulla supremazia del bianco." Trans. Beatrice Rebecchi Cecconi, ed. Bianca Garufi. *L'immaginale* 10, 1988. Engl. D86b.
- ItD92c "Emozione, immagine, simbolo." Trans. Clotilde Calabi. *Estetica* 1992 – *Forme del simbolo*. Ed. Stefano Zecchi. Bologna: Mulino.
- ItA91a *Animali del sogno*, containing the original Preface "Perché vengono?" Trans. Alessandro Serra, David Verzoni. Milano: Cortina. Includes D88e, D90f, E83.
- ItA91b *Il mito dell'analisi*. Trans. Aldo Giuliani. Milano: Adelphi (1979). Engl. A97c.
- ItA91c *La vana fuga dagli Dei*. Trans. Adriana Bottini. Milano: Adelphi. Includes C92b, A88 and E77.
- ItD91 "Plural Art." Trans. Paola Donfrancesco. *Tema Celeste: Arte Contemporanea*. Engl. D90e.
- ItH91a "Intervista a James Hillman su Wallace Stevens" (by Vittorio Lingiardi). Milano: *Poesia* 4/36.
- ItH91b Interview by Maria Nadotti. "Nel regno di Marte." Milano: *Linea d'Ombra* 59.
- ItD90a "Potere e sentimento sociale." *General Aspects of the Analytic Process*. Torino: Saiga.
- ItD90b *Senex et Puer, e il tradimento*. Trans. Matelda Giuliani Talarico. Padua/Venezia: Marsilio (1973). Retranslated ItA99c. Also see ItD71. Engl. E68.
- ItH90 Interview by Claudio Risé. "Venti di guerra." *Vanity Fair (Italia)*. Nov.

- ItD89a "Dal narcisismo alla finestra . . ." Trans. Maria Carbone. *Itinerari del pensiero junghiano*. Eds. Paolo Aite, Aldo Carotenuto. Milano: Cortina. Excerpts from ItF88. Engl. D89d.
- ItD89b "La misura degli eventi." Trans. Francesco Donfrancesco. *Anima* 2.
- ItD89c "Una cosmologia per l'anima. Al di là dell'umanismo." Trans. Beatrice Rebecchi Cecconi. *Aut Aut*, 229–230. Firenze.
- ItF89 "Sul sogno." (Chapter 10 of B91, less the prefatory note). "Percorsi del sogno," *Rivista di psicologia analitica* 43. Eds. M. T. Colonna, Bianca Garufi. Roma: Astrolabio.
- ItA88 *Saggi sul puer*, including the "Prefazione." Trans. Paola Donfrancesco, Milka Ventura, Silvia Lagorio. Eds. Francesco Donfrancesco, Bianca Garufi. Milano: Cortina. Includes D00d, D90b, D81g, D81j, D79a.
- ItD88 "Sul bisogno del fondamento." Trans. Milka Ventura. An extract from the 1983 version of D89a. *Anima*, I.
- ItF88 "Oltre il giardino." Excerpted in ItD89a. Milano: *Epoca* 13, Nov.
- ItH88 Interview by Caterina Cardona. "Spezziamo quel lettino: Hillman risponde ai suoi critici." *L'Espresso*. Dec. 4.
- ItD87a "Psicologia archetipica." Trans. Paola Donfrancesco, Roberto Tamarri. Includes "Conversazione di Michael Cazaneuve con J.H." *L'immaginale* 6. 1981, in *Enciclopedia del Novecento*, V. Trans. Bianca Garufi. Roma: Istituto dell'Enciclopedia Italiana. Engl. A03.
- ItD87b "Sale: un capitolo della psicologia alchemica." Trans. Marta Cohen Hems. *L'Intatta*. Como: RED. Also published 1985 as "Il Sale: un capitolo di psicologia alchimistica." Trans. Sergio Rinaldelli. *Hellas: rivista di letteratura sul mito* 8/9.
- ItD87c "Del diritto a non parlare." Trans. Beatrice Rebecchi Cecconi. *L'immaginale* 9. Collected in ItA99a. Engl. D88b.
- ItD87d "Il demoniaco come eredità di Jung." *Presenza ed eredità culturale di Carl Gustav Jung*. Ed. L. Zoja. Milano: Cortina.
- ItF87 "Presentazione dell'editore." *Il logos dell'anima* by Evangelos Christou. Trans. Emilio di Domenico. Roma: Città Nuova.
- ItB86 *La cucina del dottor Freud* (with Charles Boer). Trans. Pierre Denivelle (Vittorio Serra Boccara). Milano: Cortina. Engl. B85.

- ItD86 "Blu alchemico e 'unio mentalis'." Trans. Milka Ventura, Veronica Park. *L'immaginale* 7. Engl. D93d.
- ItH86 Interview by Silvia Lagorio. "Il nemico numero uno? L'aspirina." *L'Unità*, Roma edizione. Dec. 10.
- ItA85 *Trame perdute*, including "Prefazione," xi–xiii. Eds. Francesco Donfrancesco, Bianca Garufi. Milano: Cortina. Selections from A81. Also contains B96a, D70b, D75b, D90d, F82a.
- ItD85 "Un primo sfondo al pensiero di Jung." Trans. Franca Casuto. *L'immaginale* 4.
- ItA84 *Le storie che curano*. Trans. Milka Ventura, Paola Donfrancesco. Eds. Francesco Donfrancesco, Bianca Garufi. Milano: Cortina. Engl. A96d.
- ItB84 "Sul mio scrivere." (Chapter 9 of B96b.) Trans. Maria Rosaria Buri. *L'immaginale* 2.
- ItB83 *Intervista su amore, anima e psiche* (with Marina Beer). Bari: Laterza. Expanded as B96b.
- ItD83a "Modello archetipico di inibizione alla masturbazione." *Problemi di psicologia analitica: una antologia postjungiana*. Ed. Luigi Zoja. Nápoli: Liguori. Engl. D81b.
- ItD83b "Psicologia: monoteistica o politeistica?" *Il nuovo politeismo* (by David Miller). Trans. Mauro Bonaci, Paola Donfrancesco. Milano: Comunità. Engl. D00f.
- ItD83c "Anima" (second part). Trans. Luciana & Gianni Baldaccini. *Rivista di psicologia analitica* 27.
- ItD83d "C. G. Jung e la teoria archetipica." *Problemi di psicologia analitica: una antologia post-jungiana*. Ed. Luigi Zoja. Nápoli: Liguori.
- ItD80a "Anima" (first part). *Rivista di psicologia analitica* 21.
- ItD80b "Il pandemonio delle immagini. Il contributo di Jung al'conosci te stesso." Trans. Paola Donfrancesco. *Testimonianze* 227–228. Firenze. Collected in ItA84. Engl. D77b
- ItD80c "Pothos, la nostalgia del puer aeternus." Trans. Francesco & Paola Donfrancesco. *Prassi e teoria* 4. Engl. D81j.
- ItD79 "Ricerche sull'immagine" (first part). Trans. Ada Bianchi Maffei. *Rivista di psicologia analitica* 20.
- ItD78 "Il valore terapeutico del linguaggio alchemico." *Rivista di psicologia analitica* 17.
- ItF77 "Premessa" to *Erme e i suoi figli* by Rafael Lopez-Pedraza. Milano: Comunità. Engl. F77b.

- ItD73 "Vita interiore: l'inconscio come esperienza." (Chapter 3 only of A96c.) Trans. Caterina Piccolomini Ballarati. *Rivista di psicologia analitica* 4/1.
- ItD72 "Analisi e fallimento." Trans. Simonetta Adamo. *Rivista di psicologia analitica* 3/1.
- ItE72 "Linguaggio della psicologia e linguaggio dell'anima." Trans. Caterina Piccolomini Ballarati. *Rivista di psicologia analitica* 3/2. Engl. E70.
- ItB71 "Commento psicologico." *Kundalini – L'energia evolutiva dell'uomo* by Gopi Krishna. Trans. Paolo Colombo. Roma: Astrolabio. Engl. B70.
- ItD71 "Il tradimento." Trans. Matelda Giuliani Tallarico. *Rivista di psicologia analitica* 2/1. Engl. D81a.
Also see: G03a, G03c, G02a, G01c, G01d, G01e, G00b, G96a, G96c, G95d, D94a, F91c.
- Japanese*
- JaB04 *Lectures on Jung's Typology*. Osaka: Sogensha. Engl. B96a.
- JaA00 *Seikakuno Chikara*. Trans. Ryuji Kagami. Tokyo: Kawadeshobo Shinsha. Engl. A00.
- JaA99 *Sekai ni Yadoru Tamashi*. Trans. Kiyoshi Hamano. Kyoto: Jinbunn Shoin. Engl. A96a.
- JaA98a *Tamashii no Kodo*. Trans. Ryuji Kagami. Tokyo: Kawadeshobu Shinsha. Engl. A97b.
- JaA98b *Yume wa Yomi no Kuni kara*. Trans. Mikio Jitsukawa. Tokyo: Seidosha. Engl. A79.
- JaA97b *Tamashii no Shinrigaku*. Trans. Ryohei Irie. Tokyo: Seidosha. Engl. A92a.
- JaA93 *Genkeiteki Shinrigaku*, with D00d as an Appendix. Trans. Toshio Kawai. Tokyo: Seidosha. Engl. A03.
- JaB91 *Froito no Ryori Dokuhon*. Trans. Sadmu Kimura, Yoshiaki Ikemura. Tokyo: Seidosha. Engl. B85.
- JaA90 *Naiteki Sekai he no Tankyu*. Trans. Kazuhiko Higuchi. Osaka: Sogensha. Engl. A96c.
- JaD88 "Tamashii no kosumorgii." *Kosumosu, seimei, shukyo: hyumani-zumu o koete*. Nara: Tenri University Press. Engl. D89b.
- JaD84 "Warui Hahaoya, Yoi Kodomo." Trans. Tsuneko Matsuo. *Oyato Ko no kizuna*. Eds. Hayao Kawai, Noboru Kobayashi, Chie Nakane. Osaka: Sogensha. Engl. D90d.

- JaH83 "Yungu Shinrigaku to Toyoshiso." ("Discussion" among James Hillman, Hayao Kawai, and Toshihiko Izutsu). Trans. Mrs. Izutsu. Tokyo: *Shiso*, 6/708. Engl. C83e.
- JaA82 *Jisatsu to Tamashii*. Trans. Kazuhiko Higuchi, Norimichi Takeda. Osaka: Sogensha. Engl. A97a.
Also see: G00c, G94e & G91a.
- Korean
- KoB97 *Freud's Own Cookbook*. Seoul: Minumsa. Engl. B85.
- Latvian
- LaA02 *Dveseles Kods*. Trans. Sarma Ozola. Riga: Valters en Rapa. Engl. A97b.
- Norwegian
- NoH93 Interview by Espen Stoknes. "Hvalfangst, teknologi og psykologisk aktivisme." *Impuls* 4. Oslo: Psykologis-institutt.
Also see: F93d.
- Polish
- PlB99 *Ksiazka Kucharska Zygmunta Freuda*. Trans. Jacek Bomba. Warszawa: Elma Books. Engl. B85.
- PlA96 *Samobójstwo A Przemiana Psychiczna*. Trans. Dariusz Rogalski. Warszawa: Wydawnictwo KR. Engl. A97a.
- Portuguese
- PoA03 *Manhã de Setembro*. Trans. Gustavo Barcellos. São Paulo: Axis Mundi. Engl. D02e.
- PoA01 *Tipos de Poder. Um guia para o Uso Inteligente do Poder nos Negócios*. Trans. Sônia Régis. São Paulo: Axis Mundi. Engl. A95.
- PoH01 Interview by Cristiane Correa. "As faces do poder." São Paulo: *Exame*. Aug., 35/17.
- PoA99a *A Força do Caráter: a poética de uma vida longa*. Trans. Eliana Sabino. Rio de Janeiro: Objective. Engl. A00.
- PoA99b *O livro do Puer, ensaios sobre o Arquétipo do Puer Aeternus*. Trans. Gustavo Barcellos. São Paulo: Paulus. Includes: E68, D90b, D81g, D79a, D81g, D00d. Engl. C79a.

- PoH99 Interview by Elisa Byington. "O homem que leu a alma." São Paulo: *República* 3/33.
- PoA98 *O Código da Alma. Em Busca da Personalidade e da Chamada*. Trans. Isabel Fraga. Lisboa: Presença. Engl. A97b.
- PoA97 *O Código do Ser. Uma Busca do Caráter e da Vocação Pessoal*. Trans. Adalgisa Campos da Silva. Rio de Janeiro: Objectiva. Engl. A97c.
- PoB95a "Edipo Revisitado." *Édipo e variações*. Trans. Gustavo Barcellos. Petrópolis: Vozes. Engl. B95.
- PoB95b *Cem anos de psicoterapia. . . e o mundo está cada vez pior*. Trans. Norma Telles. São Paulo: Summus. Engl. B92.
- PoA93a *Suicídio e Alma*, including a "Preface to the Brazilian edition." Trans. Sonia Labate. São Paulo: Vozes. Engl. A97a.
- PoA93b *Cidade e Alma*. Ed. and trans. Lucia Rosenberg, Gustavo Barcellos. São Paulo: Studio Nobel. Includes D79b, D82, F82a, F83d, D84, D85b, D86c, D94a, D94d, D94f, D00g.
- PoA93c *Paranoia*. Trans. Gustavo Barcellos. São Paulo: Vozes. Engl. A88.
- PoA91 *Psicologia Arquetípica*. Trans. Lucia Rosenberg, Gustavo Barcellos. São Paulo: Cultrix. Engl. A03.
- PoA90 *Anima: Anatomia de uma Noção Personificada*. Trans. Lucia Rosenberg, Gustavo Barcellos. São Paulo: Cultrix. Engl. A96b.
- PoB90 *A Função Sentimento. A Tipologia de Jung*. Trans. Adail Ubirajara Sobral com revisão técnica de L. Rosenberg and G. Barcellos. São Paulo: Cultrix. Engl. B96a.
- PoB89 *Entre Vistas: Conversas com Lauro Pozzo sobre Psicoterapia, Biografia, Amor, Alma, Sonhos, Trabalho, Imaginação e o Estado da Cultura*. Trans. Lucia Rosenberg, Gustavo Barcellos. São Paulo: Summus. Engl. B96b.
- PoB86 *O livro de Cozinha do dr. Freud* (with Charles Boer). Trans. de Silvio Lancellotti. São Paulo: Paz e Terra. Engl. B85.
- PoA85 *Uma Busca Interior em Psicologia e Religião*. Trans. Araceli Martins, José Joaquim Sobral. São Paulo: Paulinas. Engl. A96c.
- PoA84 *O Mito da Análise*. Trans. Norma Telles. Rio de Janeiro: Paz e Terra. Engl. A97c.
- PoD82 "Picos e Vales." Trans. Adelaide Petters Lessa. *No Caminho do Autoconhecimento*. São Paulo: Pioneira. Engl. D00d.

- PoA81 *Estudos em Psicologia Arquetipica*. Trans. Pedro Ratis e Silva. Rio de Janeiro: Achiame. Engl. A81.
- PoD79 "A Grande Mãe, seu Filho, seu Herói, e O Puer." Trans. Pedro Penteadó Kujawski. *País e Mães*. São Paulo: Símbolo. Engl. D90b.
- PoBn.d. "Comentários Psicológicos" à *Kundalini* by Gopi Krishna. Trans. Ernesto Bono. Rio de Janeiro: Record. Engl. B70.
- PoCn.d. "Encarando os Deuses." Trans. Claudio Giordana. São Paulo: Cultrix/Pensamento. Engl. C92b.

Russian

- RuD02 "Edip vozvratilsia." Trans. V. Zelensky. *Novaja Vesna*, Vol.4. Engl. B95.
- RuD01 "Egalitarnyje tipologii i vosprijatie unicalnogo." Trans. V. Zelensky. *Novaja Vesna*, Vol. 2–3. Engl. A86.
- RuD99a "Psichologija: politeistic ili monoteistic." Trans. V. Zelensky. *Novaja Vesna*, Vol. 1. Engl. D00f.
- RuD99b "Ot Zerkala k oknu." Trans. V. Zelensky. *Novaja Vesna*, Vol. 1. Engl. D89d.
- RuB98 "Lekzshiji po Jungovskoj tipologii." Trans. V. Zelensky. St. Petersburg: BSK. Engl. B96a.
- RuA97 *Isezeliajuschij Viemysel*. Trans. J. Donetz, V. Zelensky. St. Petersburg: BSK. Engl. A96d.
- RuA96 *Archetipicheskaya psichologia*. Trans. J. Donetz, V. Zelensky. St. Petersburg: BSK. Engl. A03.

Serbian

- SeD95a "Anima and Psyche," Trans. Velimir B. Popović, in *Psychology of the Feminine*, Beograd: Nolit, 1995.
- SeD95b "Anima and Feminine," Trans. Velimir B. Popović, in *Psychology of the Feminine*, Beograd: Nolit, 1995.
- SeD95c "Anima and Contrasexuality," Trans. Velimir B. Popović, in *Psychology of the Feminine*, Beograd: Nolit, 1995.
- SeD88a "Notes on Opportunism," Trans. D. D. Marković, *Delo XXXIV* 9–10 (1988).
- SeD88b "Senex and Puer," Trans. G. Eljdupović, *Delo XXXIV* 9–10 (1988).

Spanish

- SpA04a *El sueño y el inframundo*. Trans. Carles Àvila. Barcelona: Paidós
- SpA00a *El Mito del Análisis*. Trans. Ángel González de Pablo. Madrid: Siruela. Engl. A97c.
- SpA00b *Tipos de Poder, Guía para pensar por uno mismo*. Trans. Gloria Koros. Buenos Aires: Granica. Engl. A95.
- SpA00c *La Fuerza del Carácter y la Larga Vida*. Trans. Francisco Paez de la Cadena. Madrid: Debate. Engl. A00.
- SpA99a *El Pensamiento del Corazon*. Trans. Fernando Borrajo. Madrid: Siruela. Engl. A96a.
- SpA99b *Re-imaginar la psicología*. Trans. Fernando Borrajo. Madrid: Siruela. Engl. A92a.
- SpA98 *El Código del Alma, La Respuesta a la Voz Interior*. Trans. Jorge Ribera. Barcelona: Martínez Roca. Engl. A97b.
- SpB95 *Cien años de psicoanálisis. . . y todo sigue igual*. Trans. Jaime Collyer. Buenos Aires: Sudamericana. Engl. B92.
- SpD94a *La Cultura y el Alma Animal*. Trans. Maria J. Bustamante. Caracas: Fundacion Polar. Engl. D97d.
- SpD94b *"El Sueño y el Inframundo." Arquetipos y Símbolos Colectivos*. Trans. Jesus Casquete y Josetxo Beriain. Círculo Eranos I. Barcelona: Anthropos. Engl. E75.
- SpF80 *"Prefacio a la edición en lengua hispánica" to Hermes y sus hijos*, by Rafael Lopez-Pedraza. Trans. Carlos Valbuena. Caracas: Ateneo.

Swedish

- SwA01 *Finna själens styrka. Om människans sanna väsen och meningen med ett långt liv*. Trans. Per Rundgren. Stockholm: Natur och Kultur. Engl. A00.
- SwA00 *Själens kod. Att söka sin natur och livsuppgift* (paperback). Trans. Per Rundgren. Also 1998 hardcover. Stockholm: Natur och Kultur. Engl. A97b.
- SwA67 *Själv mordet och själen*. Trans. Gudrun Ullman. Stockholm: Rabén och Sjögren. Engl. A97a.

Contributions to the Eranos Yearbook

- 1966 "On Psychological Creativity." *Eranos Jahrbuch* 35. Zürich: Rhein, 1967.
- 1967 "Senex and Puer: An Aspect of the Historical and Psychological Present." *Eranos Jahrbuch* 36. Zürich: Rhein, 1968.
- 1968 "The Language of Psychology and the Speech of the Soul." *Eranos Jahrbuch* 37. Zürich: Rhein, 1970.
- 1969 "First Adam, then Eve: Fantasies of Female Inferiority in Changing Consciousness." *Eranos Jahrbuch* 38. Zürich: Rhein, 1972.
- 1971 "Abandoning the Child." *Eranos Jahrbuch* 40. Leiden: E. J. Brill, 1973.
- 1973 "The Dream and the Underworld." *Eranos Jahrbuch* 42. Leiden: E. J. Brill, 1977.
- 1974 "On the Necessity of Abnormal Psychology." *Eranos Jahrbuch* 43. Leiden: E. J. Brill, 1977.
- 1975 "Pandaemonium der Bilder: C. G. Jungs Beitrag zum 'Erkenne dich Selbst'." *Eranos Jahrbuch* 44. Leiden: E. J. Brill, 1977.
- 1976 "Egalitarian Typologies versus the Perception of the Unique." *Eranos Jahrbuch* 45. Leiden: E. J. Brill, 1980.
- 1977 "Psychotherapy's Inferiority Complex." *Eranos Jahrbuch* 46. Frankfurt: Insel, 1981.
- 1979 "The Thought of the Heart." *Eranos Jahrbuch* 48. Frankfurt: Insel, 1981.
- 1981 "The Imagination of Air and the Collapse of Alchemy." *Eranos Jahrbuch* 50. Frankfurt: Insel, 1982.
- 1982 "The Animal Kingdom in the Human Dream." *Eranos Jahrbuch* 51. Frankfurt: Insel, 1983.
- 1985 "On Paranoia." *Eranos Jahrbuch* 54. Frankfurt: Insel, 1987.
- 1987 "Oedipus Revisited." *Eranos Jahrbuch* 56. Frankfurt: Insel, 1989.
- 1990 "Concerning the Stone: Alchemical Images of the Goal." See D93b, GtE90.



1982 Foreword

This monograph was written during the Autumn of 1979 at the request of the Istituto dell'Enciclopedia Italiana for inclusion in Volume V of the *Enciclopedia del Novecento*, published in 1981, where it can be read in the Italian translation of Bianca Garufi. Her assiduous attention helped these condensed formulations find their final expression.

Though I feel ambivalent about these sorts of abbreviations, it seemed to me that since it was out in translation why not in the original. For this first publication in English, I have made scarcely any revisions, neither bringing the literature up-to-date (other than a few insertions), nor enumerating the directions archetypal psychology has taken in various hands since 1979, nor reporting on lectures, conferences, meetings. Developments move so quickly that the fantasy of "keeping-up-to-date" is misplaced. Rather, this essay serves merely to locate archetypal psychology as a topic of thought presented in the style of an encyclopedia of the twentieth century.

To supplement this monograph with its own full bibliography, there is appended a complete checklist of my writings, including translations and unpublished papers, which replaces and extends the one concluding in 1975 that was available in *Loose Ends*.

I am extremely grateful to Robert Scott Dupree for his masterful work with the checklist, to Susan Dupree who expertly and caringly composed the text, and to Mary Helen Gray for supervising the editing and production of the entire work. She made this book.

J. H.



1993 Prefatory Note to the Fifth Printing

We have again revised the checklist of publications comprising Part Three of this little book, adding entries since the 1988 edition and completing it into January 1993. As well, translations and cross-references have been collated with the original versions so that, as best as we know, this checklist is correct and thorough. The job took several fine hands: Pierre Denivelle, Mary Helen (Gray) Sullivan, Jacob Rabinowitz, and especially A. K. Donoghue with whom I have worked on bibliographies, translations, and references since the late 1950s. I am glad to thank them each for their diligent care.

To revise, however, Parts One and Two of this little book is beyond anyone's reach, since the field called Archetypal Psychology continues to extend so widely, and wildly. This proliferation of ideas and works was exemplified at the Festival of Archetypal Psychology at the University of Notre Dame, Indiana (July 1992). Attended by nearly five hundred people, the event lasted six days and was the occasion for papers, lectures, poetry, exhibitions, performances, films, and discussions by men and women from many parts of the world whose work directly or tangentially affects, or is affected by, the ideas summarized in this little book. To include the work of the nineties and the elaborations of the eighties goes beyond the intention of "A Brief Account," which this book purports to be.

Nonetheless, readers might like to know of five periodicals that present the movement of ideas in the field: *Gorgo: Zeitschrift für archetypische Psychologie und bildhaftes Denken*, Zürich: Schweizer Spiegel Verlag; *Anima*, Casella postale 93, 50012 Bagno a Ripoli, Firenze; *L'immaginale*, Casella postale 273, 73100 Lecce; *Sphinx*, Box 417, London NW3 6YE; and *Spring: A Journal of Archetype and Culture* [now published by Spring Journal, Inc, 627 Ursulines Street #7, New Orleans, LA 70116].

J. H.

About the Author

The pioneering imaginative psychology of James Hillman that soon will span five decades has entered cultural history, affecting lives and minds in a wide range of fields. For the creativity of his thinking, the originator of Archetypal Psychology and author of *A Terrible Love of War*, *The Soul's Code*, and *The Force of Character* has received many honors, including the Medal of the Presidency of the Italian Republic. He has held distinguished lectureships at Yale, Princeton, and Syracuse Universities, and his books have been translated into some twenty languages. Of his many books, Spring Publications has published *Anima*, *Loose Ends*, *Archetypal Psychology: A Brief Account*, *Healing Fiction*, *Pan and the Nightmare*, *Suicide and the Soul*, *Insearch: Psychology and Religion*, *Oedipus Variations* (with Karl Kerényi), *The Thought of the Heart and the Soul of the World*, *Inter Views*, and *Lectures on Jung's Typology* (with Marie-Louise von Franz). He lives in Connecticut.