

# 《欧文·韦斯特与美国西部神话》

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## 内容概要

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### 章节摘录

版权页： Another theorist preoccupied with psychological aspects of myth was the Swiss psychoanalyst Carl Jung, who, like Freud, was stimulated by a theory that no longer has much support-i.e., the theory of Lucien Levy-Bruhl, a French philosopher, associating myth with prelogical mentality. This, according to Levy-Bruhl, was a type of thought that had been common to archaic humankind, that was still common to primitives, and in which people supposedly experience some form of "mythic participation" with the objects of thought, rather than separation of subject and object. Jung's theory of the "collective unconscious", which bears a certain resemblance to Levy-Bruhl's theory, enabled him to regard the foundation of mythical images as positive and creative, in contrast with Freud's more negative view of mythology. Jung also developed a theory of archetypes. Broadly similar images and symbols occur in myths, fairy tales and dreams because the human psyche has an inbuilt tendency to dwell on certain inherited motifs ( archetypes ), the basic pattern of which persists despite how much details may vary. Critics hesitated to accept his theory of archetype as an account of mythology. First, the archetypal symbols identified by Jung are static, representing personal types that conflate aspects of personality. They do not help to illuminate the patterns of action that myths narrate as do the analyses of Propp and Burkert. Second, Jungian analysis is essentially aimed at relating myth to the individual psyche, whereas myth is above all a social phenomenon, embedded in society and requiring explanation with reference to social structures and social functions. There are still other scholars who thought of myths as metaphors for processes of nature. Max Muller, a Sanskrit scholar and comparative philologist, who worked in Great Britain in the middle and later parts of the nineteenth century held such a view. He thought that the folklore and especially the mythology of his day in England were the survivals of a presumed Aryan past, which he thought retrievable through careful comparisons of languages.

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