On the basis of his experiences on the Australian expedition, Géza Róheim learned to place work in the field higher than ivory tower speculation. "Only experience gained in the course of field-work can produce new results," he declared.1 This expedition had the same meaning for Róheim the anthropologist, as the analysis couch and practical analysis held for Róheim the analyst. In contrast to his applied psychoanalysis, Róheim's therapeutic activities have received comparatively little attention and we should like to direct attention to the topic here in this article. The first question that immediately arises is how an anthropologist came to end up among practising psychoanalysts. We shall attempt to approach this problem in terms of psychoanalysis and the psychoanalytic movement. When Freud began developing psychoanalysis as a therapeutic technique, he understood that it could not be learnt the same way as other techniques from textbooks, lectures and demonstrations. He realized that it was only through the analysis of one's own soul that one could discover the general rules of how the soul functions. Through the process of self-analysis he came to the conviction that unconscious mental activity has just the same influence over the healthy person as it has over the sick. This resulted in the first formulation of analytic psychology: the volume *The Interpretation of Dreams*. Setting out from his own experience, he considered that he had thus made everyone's consciousness accessible to themselves.

In 1902, a small group of doctor-patients was established around Freud, composed of individuals who wanted to find out about psychoanalysis. In their regular gatherings, the group engaged themselves with psychoanalysis and specifically with questions of therapy. The circle of interested people continued to grow over the years and in 1908 the first gathering with international participation was organized. In 1910, the first International Psychoanalytic Association was founded in Nürnberg, the main aim of which was the organization of research and teaching. Included in this aim was a desire for an extension of the application of psychoanalysis to include the humanities. It is therefore understandable that the Budapest group, found-

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ed in 1913, was pleased with Röheim's interest in psychoanalysis and encouraged him in applying psychoanalytical results in his anthropological work.

Röheim was not alone in the Budapest group in bringing to psychoanalysis a broad specialist knowledge of ethnography. Like Röheim, Alice Balint studied anthropology in Berlin and in her work often drew parallels between the development of the child and the psychology of primitive peoples. In a study entitled "The patriarch," appearing in Imago in 1926, she attempted a solution to certain variants of the customary leader-ideal among North American Prairie Indians, based on the Oedipus complex.2

In addition to the influence of Freud, we may presume that Röheim's advance towards psychoanalysis was also strongly motivated by the negative attitude towards it manifest in official university circles. On June 1, 1917, Ignác Goldziher wrote in his diary3: "Faculty Meeting, Election of Dean for 1917-18. The entire board meeting was permeated by a hitherto unexperienced level of anti-Semitism. They had to vote in principle on three applications from Jewish people for the status of privatdozent. The first application received two votes more than necessary, while the other two were shamefully voted down. One of these two was Röheim, who was applying in anthropology. They refused him. Among those casting their secret voting slips there were barely three who could compare with this young Jewish man." But at this time just what were the conditions allowing someone to belong to a group of analysts.

In the beginning, the necessary conditions were a knowledge of the theory of psychoanalysis and self-analysis, as formulated by Freud in 1910: an intensification and extension of insight into our inner selves.4 Röheim promptly satisfied both of these conditions: he went to Ferenczi for analysis in 1915-16, so acquiring the necessary self-analysis and an understanding of the unconscious life of the soul and his own unconscious. His theoretical expertise was demonstrated by a talk entitled "Das Selbst," which he gave at the Fifth International Congress of Psychoanalysts held in Budapest on September 28-29, 1918. For this talk and the paper "Australian Totemism" given at the Hague in 1920, he was awarded the Freud Prize. In this way the psychoanalytic movement recognized the application of psychoanalysis in other fields of science.

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2 Alice Bálint, "A családapa" [The Patriarch], in *idem*, *Anyá és gyermek* [Mother and Child] (Budapest: Pantheon, 1941), pp. 70-85.