the all-knowing author. Here Dumont discloses to the reader what his informants' motivations are and the dialogue with people's own statements becomes all but non-existent. This more traditional style is also noticeable in chapters 15 and 16 in which Dumont compares people's recollections and understandings of genealogical relationships with the "objective truth" of parish records.

While decrying the fact that fashionable theories or personal ideological convictions (mis)shape the presentation of ethnographic data (pp. 3-4), Dumont cannot escape the fact that his book is itself a product of, and a contribution to, an ongoing intellectual dialogue that Western scholars are presently conducting amongst themselves as they reflect, critically or defensively, upon the rational traditions of their own intellectual history and the ways in which these traditions have shaped the pursuit and presentation of "knowledge."

Between Culture and Fantasy: A New Guinea Highlands Mythology
Gillian Gillison
Chicago: University of Chicago Press, 1993. xxi + 392 pp. $60.00 (cloth), $22.50 (paper)

Reviewer: Dorothy Ayers Counts
University of Waterloo

This is a complex and sophisticated analysis of the relationship between myth, ritual, world view and gender relations among the Gimi of New Guinea's Eastern Highlands. Gillison says: "One of the main aims of the book is to show how men's myths and fantasies play into a different female fantasy based on the female Oedipus complex in which the primary attachment to the father needs to be addressed or resolved before a woman can marry" (footnote, p. 167).

Gillison's discussion of her field work illustrates the vital role of the anthropologist's family, and the serendipitous nature of anthropological research. The presence of her daughter Samantha was critical in Gillison's understanding of Gimi culture. Women's stories are essential to Gillison's interpretation of Gimi exchange and social relations, for they interpret the mythic past in ways that differ from and complement the stories told by men. During her early field work, Gillison was not aware of the existence of a body of women's narratives. Samantha overheard the bedtime songs and stories told by Gimi mothers to her playmates and alerted Gillison to the presence of these myths.

Gillison cites Malinowski's observation that myths refer to life's "unpleasant or negative truths" such as the inevitability of illness, aging and death. She argues that male and female myths engage in a dialogue with each other about the origins and meaning of some of these "negative truths," particularly death and its indissoluble tie to sex and reproduction. Gillison analyzes several Gimi myths, including male and female versions of the origins of marriage exchange, childprice, rites of mortuary cannibalism and the origin and theft by men of the sacred flutes. The flutes are a "core symbol" that combines "relations among generations, parricide and filicide, copulation and death, gestation and birth . . . as if they were instantaneous and the same" (p. 349). Gimi mythic dialogue illuminates the assumptions that underlie Gimi gender and kinship relations and their rituals of exchange. These assumptions constitute "the deepest

structure of Gimi social life" (p. xv). The primary organizing principle of Gimi society is that "exchange has a profoundly sexual origin and meaning; and, conversely, that the sexual relation is a *transaction* of which one party . . . is symbolically unaware . . . and, therefore, innocent of the disastrous outcome" (p. xv). The disastrous outcome is the invention of death. Death is not part of the natural order but a consequence of human action in the mythic past. Gimi ritual and exchange are organized around the assumption that death could be delayed or even overcome if only they could determine which sex invented it. By placing the blame for death on women, men's myths attempt to triumph over death. Furthermore, the rules of exchange, which bar women from initiating ritual exchanges or from acting as donor in exchange transactions, validate these assumptions and legitimize Gimi social structure and gender relations.

The tone of Gillison's volume is psychoanalytical. Much of her discussion focuses on the symbolism of blood and semen, male and female genitalia, intra-uterine homosexual links between father and child, incest and cannibalism. The volume is well written, thoroughly documented, carefully argued and contains fascinating descriptions of performances of ritual theatre. It will be a useful addition to the research library of Pacific scholars, especially those interested in the interplay of myth and ritual and whose theoretical inclination is Freudian.

Brain, Symbol and Experience: Toward a Neurophenomenology of Human Consciousness
Charles D. Laughlin, Jr., John McManus and Eugene G. d'Aquili
New York: Columbia University Press, 1992. xi + 403 pp. $20.00 (paper)
New Directions in Psychological Anthropology
Theodore Schwartz, Geoffrey M. White and Catherine A. Lutz, eds.
New York: Cambridge University Press, 1992. vii + 352 pp. $54.95 (cloth), $17.95 (paper)

Reviewer: Jutta B. Dayle
Mount Saint Vincent University

Laughlin et al. show that ongoing experience is mediated by the brain and that competing neural networks are constantly entrained and re-entrained, thereby providing inexact models of ourselves and the world. Phases of "neural entrainments . . . punctuated by . . . rapid periods of reentrainments . . . organized about some object" are the structure of consciousness (neurological factors), while behavioural expressions of consciousness involve manipulation of symbols because society must assure that "proper associations are entrained" (cultural factors). Experiences of consciousness consist of sensations that penetrate neural entrainments thereby reaching consciousness (internal factors, such as altered states and dreams). Rituals and cosmology are "penetration devices" that "stimulate . . . a . . . theatre of mind" and provide meaning for individuals (p. 335). Our being, therefore, is "a community of cells" (pp. 34, 334) and we are "symbols to each other" (p. 232).

This brief summary does not do justice to complex ideas. Laudable is the holistic approach the authors advocate and try to achieve. Nevertheless, women's work, experiences, symbols and bodies are consistently ignored and, when gender is discussed, it is from a male perspective. For example, the authors claim that there was no field work