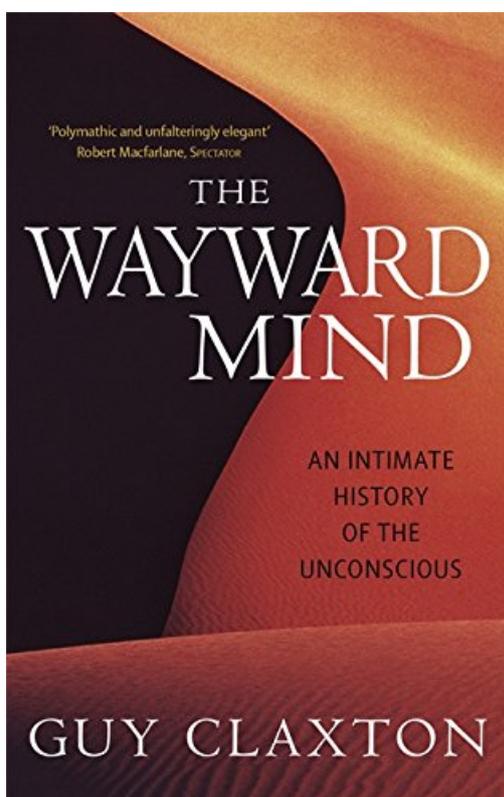


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From Publishers Weekly

In this lively history of thinking about what lies behind thinking, Oxford-trained cognitive scientist Claxton (Hare Brain, Tortoise Mind) ranges across societies from ancient Egypt to 20th-century Vienna and individual thinkers from Aristotle to Eugene Gendlin to trace the long development of three broad narratives that have been used to explain the mind: the supernatural, the psychological and the biological. The author's purpose in this erudite intellectual history is not to settle the question of what lies behind our conscious selves, but to explore the richness of the untidy notions of the unconscious we have inherited. His summaries of the ideas of poets, priests, philosophers and psychiatrists are colorful and brisk but fair, and his criticisms, notably of Descartes as hyper-rational and Freud as unoriginal, are balanced by assessments of their contributions. As Claxton's survey approaches the late 20th century, he begins to speak for himself, painting an extended and especially vivid portrait of a human brain that might be capable of generating poetry and madness without angels or the id. He concludes that no single account can fulfill the complex social purpose of the stories we tell ourselves about the underlying quirkiness of our minds, but he argues persuasively that we can live fuller, happier lives by embracing that waywardness. 24 b&w illustrations.

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Review

"Claxton's quest for the origins of the unconscious mind combines page-turning narrative with cutting-edge neuroscience. His ideas about how and why the brain creates our oddest experiences are both imaginative and credible. An important contribution to our understanding of what it is to be human." —Rita Carter, author, *Mapping the Mind*

From the Publisher

The unconscious has had a long and chequered history. For at least the last 4,000 years, societies have concocted comforting fables in the face of the recurrent puzzles of human existence—death, dreaming, madness, possession, inspiration—that invariably rely on some notion of the unconscious. Supernatural "fairy stories" need some internal proxy or contact point through which the influence of demons and spirits can flow. And without such gods and forces, some psychological machinery is needed to take over their work. But what is the unconscious? Is it "God's viceroy," the soul? Is it the locked ward of Freudian desire? Is the subliminal mind the source of the sublime emotions of the Romantics? Is it the mental microchip of cognitive science? Or is it simply the brain?

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