zee observation, the adoption of a new habit has not been seen. New foods have been added to the food list after humans were translocated, leaving cultigens behind. In some cases adult females were observed to initiate their use, unlike the patterns reported for some macaques.

These comparisons help us to understand where areas of variability occur in the behavioural template of chimpanzees. However, a more organized presentation of these areas of comparisons, with input from all available studies of free-ranging chimpanzees, would have turned some very interesting comparisons into a truly valuable tool for exploring the ranges of labile behaviours.

It is Goodall's ability to move back and forth from the specific to the general which makes her work so readable to the non-specialist. Nishida's book is very valuable because of the detail and insight it furnishes in the discussion of particular research questions, but it lacks an overview from a population perspective. A concluding chapter, referring to the studies presented in the book, summarizing their content and drawing general insights into Mahale chimpanzee behaviour, would have been very useful. It would have permitted rapid comparisons to be drawn between this population and others which have been studied and would have contributed to a general understanding of chimpanzee behaviour.

Nonetheless this book provides an excellent compilation of material, some of which was previously unavailable to Western researchers. Since many anthropologists take the evolutionary paradigm seriously, information concerning the origin of social and technological behaviour, as well as the pattern of tradition development occurring in our closest relations, is of great interest in understanding the roots of human behaviour.

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Dream and Culture: An Anthropological Study of the Western Intellectual Tradition

Susan Parman

New York: Praeger, 1991. xii + 132 pp. $35.00 (cloth)

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The author states her interest in dreaming to be "evolutionary, scientific, and non-symbolic" (p. xii). She wants to focus on dreams and their interpretations using the framework of science, "with its assumptions of testability and commitment to phenomenon as object rather than subject" (p. xii), in order to "learn more about the world" (p. xii). This is because science "is the best thing we have for telling us what is, rather than what we would like to exist" (p. xii).

If only Parman had read Thomas Kuhn, Richard Rorty and Mary Hesse (among others) more carefully. Consider her language:

> The dream is the ultimate cultural Rorschach. Universal in occurrence among humans and other mammals, it stems from a nonsymbolic surge of arousal from the brainstem that splays the cerebrum with fireworks. In humans these random fireworks are interpreted by the neocortex and given symbolic shape. . . . The dream is like an onion, constantly being peeled, but with endless layers. This book is about the epistemological layers of the dream in Western culture. (P. ix).

Notice that Parman's descriptions are neither neutral nor objective but metaphorical from the start. Her scientific language about dream origins and processes is about "Rorschachs," "fireworks" and "onions." And such descriptions are not secondary elaborations of an objective world. Rather, Parman's choice and use of language positions her as a moral agent. It is just common sense to say that the world is "out there"; however, descriptions of the world are not. They are made up by people acting through and against cultural contexts, just like Parman is doing.

The good thing about this book is that it historicizes such descriptions about dreaming in terms of the epistemological contexts within which they are constructed. The dream becomes a vehicle by which Parman investigates various Western epistemologies starting with the Homeric Greeks, working through the Classical Age, the beginnings of the Judeo-Christian tradition, Neoplatonism, the Middle Ages, the Renaissance, the Enlightenment and, finally, the 20th-century age of narcissism. But this study is more than just a linear history, a list of great thinkers and a compact description of ideas about the changing and various Western notions of mind, body, self, other, reason, madness, goodness and evil as these concepts become contextualized by, and help contextualize notions of, the dream. Parman traces the epistemological influences and the play of discursive projects responsible for the production of dream conceptions in ways that highlight their polyvocal nature and the anxieties of their influence.

In the postscript, however, and working against these insights about the discursive production of dreaming, Parman resorts to an overly generalized panic attack on the irrationalism of hermeneutics, postmodernism and deconstruction, which she lumps together as one kind of bad theory. Along with Freudian hermeneutics, these theories are her nightmares. They are likened to a Romantic reaction to Reason through which "[w]e wallow in the divine garbage of our idiosyncratic souls as we pursue our shamanic quests, but presume to be *the* Messiah who writes the history of others" (p. 111). Again, notice the metaphors.

Parman's book may be read as a nostalgic attempt to uncover the value-free foundations of dreaming which she finds in scientific realism. As she says, "[s]cience does not, as a method, destroy 'spirit' or 'will'; it is morally neutral" (p. 111). But, once we have science, then we can weave it "into the interpretive fabric of our meaning system" (p. 111) and then the dream of the truth of what it means to be human can emerge. I take this dream to be one about getting to the bottom of a metaphor, its final truth. What Parman does not realize is that irony is the nightmare of science and instrumental reason, for the more we try to get to the bottom of a metaphor the more we find ourselves forced to use more metaphors.