

Malay village Carsten presents, "individual male money" from sales to Chinese fish buyers becomes "shared-female-kin" money (p. 135) when handed to women who grow rice as well as buy food with kin. In Stirrat's Sri Lankan village, women sell fish and control the money from profits. Its use for household consumption is standardized by strict communal norms of an egalitarian lifestyle. Men profess disdain for money, but are deeply involved in buying major consumer durables for competitive display (p. 104). Strengthening the social order can involve dispossession of money, as in Fiji drinking rituals, or super-possession of inalienable coins, as in Imerina.

In place of the monetary/non-monetary dichotomy, Bloch and Parry propose a new dichotomy of social vs. individualized spheres of activity. They explain their contrast as between "two related but separate transactional orders; on the one hand transactions concerned with the reproduction of the long-term social or cosmic order; on the other, a 'sphere' of short-term transactions concerned with the arena of individual competition." (p. 24). One does not have to endorse wholeheartedly the universalism of this dualist conception to find it intriguing and stimulating, bringing to mind many supportive examples from classic ethnographies. Its weakness is preserving the moral vs. selfish connotation of earlier classifications of exchange systems or other social relations, simply detaching this value aspect from money as such. In fact, one wonders whether the individual vs. society opposition is not as central to Western social thought as that between market and gift, and subject to some of the same critiques.

Pacific Studies Special Issue: Domestic Violence in Oceania

Dorothy Ayers Counts, Guest Editor

Laie, Hawaii: The Institute for Polynesian Studies, 1990. 254 pp. N.p.

Reviewer: Ellen E. Facey

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This special issue of *Pacific Studies* makes a substantial contribution to what is, as its editor and several of the authors point out, a remarkably overdue area of concern in anthropology: the study of domestic violence.

In her short "Introduction" Counts outlines five themes that are picked up to varying degrees by the different authors: (1) the problematic, and sometimes limiting, definition of "domestic domain"; (2) the similarly slippery definition of "violence," also a culturally variant concept; (3) cultural differences in regard to social "acceptability" or tolerance of the level of violence engaged in or encountered; (4) the question of why there is so much and so extreme domestic violence in some societies in the region and so little in others; and (5) the dilemma that the anthropological fieldworker faces in coping with incidents of domestic violence, personally as well as analytically.

The volume is composed of 12 papers, plus Counts' "Introduction" and "Conclusion." Its ethnographic range is wide, but the bulk of the papers (eight) concern Melanesia: Hawaii, Fiji (two); Palau; Marshall Islands; Kiribati; Papua New Guinea (six). The collection is also diverse in terms of choice of focus, which results from the combination of several factors: the fieldworker's research focus; differential occurrence and salience of the different forms of domestic violence in the ethnographic context; and the underlying contemporary Western concern with spousal violence, which is highlighted in the comparative literature on domestic violence in North

America. Coverage, then, is narrow in regard to child abuse (Korbin) and “intergenerational conflict” (roughly synonymous to “abuse of the elderly”) (Zimmer); but is wide in relation to “spousal violence” (Nero, Lewis, Counts) and spousal violence placed in a wider context of other forms of “domestic violence” (Aucoin, Lateef, Carucci, McDowell, Scaglion).

As a whole the volume is strong. Without exception the individual pieces are well and clearly written and typographically clean, and the format is attractive. As to content, if one is looking for comparative statistics, this book will be a disappointment as there are few references in it that are other than qualitative and relative, e.g., discussions of rates of occurrence of various forms of interpersonal violence in terms such as “few,” “disproportionate” or “uncommon.” On the other hand, if one is interested in sound ethnographic descriptions and generalizations illustrated with specific cases, events and incidents, this volume makes for very interesting and sometimes surprising reading.

Most of the authors do not seriously attempt cross-cultural comparison or provide sophisticated theoretical discussions of their materials. Among those who do, however, the most notable are Nero on Palauan wife-beating, Mitchell on the lack of violence among the Wape, and Counts on wives’ suicide in Kaliai, West New Britain.

In her “Conclusion” Counts gives a succinct, but complete, review of the articles and furnishes a very helpful outline of four recurrent approaches applied in explanations of the presence and/or absence of domestic violence in different parts of Oceania (pp. 235-244). It is here that the fourth theme identified for the collection—why there is so much and such extreme domestic violence in some societies and so little in others in the same region—is addressed in the most direct and detailed way.

For a new field of anthropological analysis, *Domestic Violence in Oceania* provides a solid starting point. I would recommend it to those who want to get a sense of non-Western variation in the form and extent of domestic violence, and to those teaching the ethnography of Oceania or courses such as comparative gender relations. If used as a text, however, one ought to read Counts’ conclusion first and perhaps again after completing reading the individual articles. This would allow one to realize the volume’s considerable potential for working through historical and comparative ethnographic questions regarding domestic violence in Oceania and elsewhere.

Ethno-Logic: The Anthropology of Human Reasoning

James F. Hamill

Urbana, Illinois: University of Illinois Press, 1990. xii + 124 pp. \$22.95 (cloth)

Reviewer: C.R. Hallpike

McMaster University

Most of us in the human sciences are uncomfortably aware that our research is liable to be distorted by our political beliefs, but try to discount these as the regrettable temptations of subjectivity. Professor Hamill is unusual, therefore, in unashamedly making his political convictions the cornerstone of an academic treatise on non-Western logic. The desire to build world peace led him into anthropology and cultural relativism, but while relativism showed him that all cultures are equal and that ethnocentrism, racism, imperialism and colonialism are therefore unjustified, it cannot explain