

an attempt to wring the maximum meaning from the attitudes to “ill-gotten gains” or “bitter money” recognized in Luo culture. Avoiding both naive positivism and extreme skepticism, Shipton has tried to establish meaning by employing varied perspectives to the same phenomena. In a postideological era lacking a convincing metatheoretical approach, this seems the safest way to avoid throwing out the baby of critical thinking with the bath waters of philosophical nihilism.

For those, especially among a younger generation of scholars raised with a taste for the richness and complexity of events, the density of texts and the uncertainty of truth, as for those of any generation with an appreciation for the flux and subtlety of poststructuralist, postmodernist theory and the deconstructionist project, there is much to be admired and much to be learned from disinterring the body of evidence and interpretation amassed in *Burying SM*.

Edward I. Steinhart  
Texas Tech University  
Lubbock, Texas

## Notes

1. D.W. Cohen and E.S. Atieno Odhiambo, *Siaya* (London: James Currey, 1989).
2. Parker Shipton, *Bitter Money* (Washington, DC.: American Anthropological Association, American Ethnological Society Monograph Series #1, 1989).

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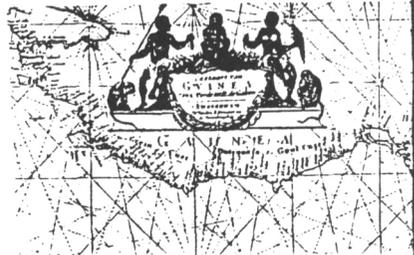
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