

ritual exchange based on their cultural traditions. Chapter 8, by Schlee, investigates a new model of diverse communities' interactions. Alongside the two models of hostile and peaceful coexistence, the author proposes a new paradigm that is characterized as an 'uneasy coexistence with limited interaction' (p. 27). This is tested through three case studies, two from African societies and one from a Russian perspective.

The last chapter, also by Schlee, discusses the social formations preceding socialism and modern nationalism. Here the emphasis is on differences and sameness as managed by empires (i.e. Moghul, Ottoman, and British) and how these qualities were exploited. This final contribution adds an insightful perspective on how colonialism functioned as part of empire.

Schlee and Horstmann as the book's editors must be congratulated on combining a variety of perspectives from around the globe on how differences and sameness may either contribute to or prohibit unity. In this regard, Schlee's introduction provides a helpful analysis of four models. Yet, while several regions of the world are covered, the weight tends to lean towards Africa and Asia. The Middle East and Americas as examples of heterogeneous communities are neglected in this study. Moreover, the contributions tend to focus on migration and the integration of communities. There is, however, no contribution reflecting on the process of urbanization where a plurality of identities frequently coexist. The closest to this is the discussion on a specific urbanized community in Burkina Faso (chap. 5). This seems a missed opportunity as increasing urbanization is currently a global phenomenon and would provide good material for discussing differences and similarities.

Difference and sameness as modes of integration consists of proper scholarly research well substantiated by references and would therefore serve as good scholarly material. The presentation of the data is not too difficult for a non-specialist who is interested in inter-cultural engagement. In this regard, this collection should attract a wide audience.

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ZACK, MICHELE. *The Lisu: far from the ruler*. xx, 349 pp., table, plates, illus., bibliogr. Boulder: Univ. Press of Colorado, 2017. \$27.95 (paper)

This is a book of impressive scope. Award-winning journalist Michele Zack draws on her extensive travels to Lisu communities, on her interviews with their socially diverse members, and on

various ethnographies to provide an expansive view of this Asian ethnic group. From modernization and missionization to war and migration, *The Lisu* illuminates the struggles and everyday experiences of this people amid vastly different social and political circumstances, comparing what it means to be Lisu in Thailand, Myanmar, and China.

'Self-identification as Lisu is the single criterion I used to define who is a Lisu in this work' (p. 16), writes Zack, and by intertwining common Lisu patterns with culturally specific practices, her book allows 'Lisuness' to emerge organically and with great complexity. She frames the Lisu in relation to the scholarship on 'Zomia' (cf. J. Scott, *The art of not being governed*, 2009), arguing that despite being increasingly integrated into state apparatuses, the Lisu still maintain their strong sense of independence and egalitarianism.

The Lisu consists of two sections. 'Meet the Lisu' focuses on commonalities, paying attention to patterns that constitute 'Lisuness' across various national contexts. Most of the research was carried out in the 1990s, when the author was working as a journalist in Thailand. In this first section, Zack gives an overview of Lisu history and migration, and she includes a fascinating discussion of the history of the opium/heroin trade and cultivation in the region. She provides insights into the complex power play between ethnic groups, governments, and illicit businesspeople, usefully contextualizing Lisu lives in relation to larger geopolitical processes. The author also provides an expansive view of everyday life, describing Lisu childhood and child-rearing practices, family and gender relations, cosmologies, and economic activities.

By the 2000s, political and economic circumstances had changed drastically since Zack's earlier work. The book's second half, 'The Lisu by country: contemporary sketches', updates her original research with more recent snapshots of Lisu lives. Drawing heavily on interviews, Zack focuses on Thailand, Myanmar, and China, devoting a chapter to each. The voices of her interviewees come through vividly in her writing.

The chapter on Thailand illustrates how identities are always in flux, negotiated through action and discourse. Zack frames the Thai Lisu experience in relation to that nation's rapidly expanding free-market economy. Through conversations with Lisu business entrepreneurs, economic migrants, and NGO workers, she captures how those from various social domains negotiate 'being Lisu'. Interviewees repeatedly express their hybrid identities. As one eloquently puts it, 'I feel kind of happy to be Lisu but also

northern Thai, Buddhist, animist, and some American' (p. 194).

Zack gives insight into the Burmese Lisu's complex relationship with Christianity as well as with indigenous independence movements and the pervasive wheels of modernization. In contrast to Lisu in Thailand, a majority of Burmese Lisu have converted to Christianity. Zack provides interviews with the some of the early missionary families, including captivating accounts of their experience living with the Lisu and fleeing with Lisu converts in the wake of China's 1949 Communist Revolution. This chapter also contains Zack's interview with a Catholic Burmese Lisu senator, which sensitively conveys the entangled relationships between politics, religion, and identity.

China has by far the largest population of Lisu, who mostly reside in Nujiang prefecture of Yunnan province. As Zack notes, most Lisu – including those now living in Myanmar, Thailand, India, and Laos – came from this region. However, decades of violent revolution followed by rapid modernization have spawned a massive cultural erosion and loss of autonomy. Zack's interviews with healers, or *dashipa*, reveal one such example: one healer poignantly states, 'Our tradition is probably almost over' (p. 299). These observations of cultural loss support my own experience living and working with Chinese Lisu.

The Lisu is an informative and accessible text on Lisu ways of life, a useful resource for anthropological researchers, development workers, and missionaries operating with or within Lisu communities. At times, the author's writing in the ethnographic present obscures the historical depth of the book, especially when referring to research carried out in the 1990s. Nonetheless, the book compellingly captures the variety of Lisu experiences and the effects of rapid social change on their communities.

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Concerning ancestors

FLANDREAU, MARC. *Anthropologists in the stock exchange: a financial history of Victorian science*. xix, 421 pp., maps, figs, illus., bibliogr. Chicago: Univ. Press, 2016. £26.50 (paper)

Anthropologists in the stock exchange invites anthropologists and historians alike to a long-awaited spectacle: an actual 'sociological' history of British anthropology (p. 37). Despite promises in the past (by, among others, Henrika Kuklick or David Mills), historians of British

anthropology rarely interrogated its self-portraits critically enough, except in histories of colonial anthropology (e.g. Schumaker on Zambia, Cohn and Dirks on India). Economic historian Marc Flandreau does not, however, completely master the historiography of anthropology to do so convincingly; moreover, he writes in a style that seems to me to be suspiciously close to the rogue capitalism he describes. The book's promises tempt one to invest heavily, only to discover that dividends will not likely be paid out in the end. Flandreau's claim to have found a whole clique of 'buccaneering anthropologists' tied into global financial predation and 'white-collar crime' (pp. 273, 276) seems as puffed as the Bolivian railway bonds of the Victorian stock exchange that he describes.

The book begins by suggesting that the involvement of nineteenth-century British anthropologists in the stock exchange is a major blind spot in the discipline's history. Flandreau sets the stage with three chapters that aim to revise the late George Stocking's conventional story of an apparently Manichean struggle between the racists of the Anthropological Society of London, known as the ASL (Flandreau refers to them lovingly as the Cannibals, after a dining club that was associated with the ASL), and the humanitarian liberals of the Ethnological Society of London, the ESL. Flandreau rightly points out that one of most important Cannibals – Richard Burton – has been neglected in the history of British anthropology. Burton's presence points to a specific way in which scientific societies – not just the ASL and ESL, but, more importantly, the Royal Geographical Society (RGS), among others – provided essential social and cultural capital for any career in London, symbolized by the membership abbreviations one could accumulate after one's name ('M.P., F.R.S., D.C.L., F.R.G.S., M.R.A.S.', etc. [p. 134]). This materialization of *bona fides* shows a core cultural pattern shared by politicians, financiers, and scientists alike: a crucial reliance on trust (chap. 6).

The following chapters discuss a few cases where anthropologists were involved with the vultures who speculated in foreign bonds such as the Bolivian railway scheme. The book then closes with an account of how Hyde Clarke and John Lubbock employed similar technologies of trust-and-suspicion in favour of the ESL elite, to discredit the ASL and force it into the merger that made the Royal Anthropological Institute of Great Britain and Ireland possible. The great merit of the book is this focus on the political economy of scientific societies, and how it can be used to