

The fourth and fifth chapters continue to investigate decolonisation until the communist takeover in 1975. First, Creak argues that the staging of the newly founded Lao National Games of 1961 and 1964 as symbols of national development allowed Phoumi Nosavan to display his political power. According to the author, in the sense of Clifford Geertz's theatre state, the military strongman appeared, even more so than the king, as *the* mobiliser of men and skills. Particularly noteworthy is the finding that no civil society organisations were involved. I consider this important, since the YMCA already during the 1910s and 1920s had been the driving force in founding national games in several Asian countries.

In the fifth chapter, the author explains convincingly how the Southeast Asian Peninsular Games, founded by Thais in 1959, served pro-American region building, before discussing the Games of the New Emerging Forces (GANEF) as a more left-leaning event.

The last three chapters are about the Lao People's Democratic Republic. Creak in the sixth chapter explains that the mass sports movement initiated by the government failed outside of cities due to a lack of money, equipment, teachers, and motivation. In the seventh chapter, he interprets spectator sports such as international competitions and national events as not having been seen by the population as entertainment sponsored by a benevolent government, but as a temporary relief from the disasters it had caused. The last chapter combines an analysis of the Southeast Asian (SEA) Games in Vientiane in 2009 with a brief conclusion. With the help of substantial investment and foreign aid funds, the Lao government hosted the event and 'consolidated Lao national symbols, bringing together official and popular notions of nationalism and national success' (p. 239).

In conclusion, Simon Creak has written a very well-researched study that, due to the skilled combination of textual sources, photos, and cartoons, illustrates how ideas of masculinity and representations of the male body shaped Lao nationalism over the course of almost a century.

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Food, foodways and foodscapes: Culture, community and consumption in post-colonial Singapore

Edited by LILY KONG and VINEETA SINHA

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Food studies has become institutionally mainstreamed, with PhD programmes, dedicated appointments in areas such as global food history, and a raft of methodological guides. Given Singapore's cultural position at the intersection of imperial history and multiculturalism and its geographical position as a major equatorial port city

connected to complex Indian Ocean and imperial trade networks, it comes as no surprise that there has also been increased scholarly interest in the study of food in this important city-state. *Food, foodways and foodscapes: Culture, community and consumption in post-colonial Singapore* reflects this growing engagement.

The title of the collection is perhaps a little misleading, with post-colonial being understood temporally rather than theoretically. As the editors make clear in the introductory chapter the collection ranges from the early days of 'post-colonialism' to 'contemporary times'. The editors use a very broad gaze and locate the collection in the context of interdisciplinary food studies, foregoing the opportunity of a more sustained engagement with Singapore-specific literature. The nine chapters take varying methodological approaches and there are those that will be of interest to food scholars, those that will be of interest to Singapore scholars and a few that stand out as making contributions to both.

Chua Beng Huat's opening autobiographical photo essay connects to one of the predominant themes in both Singapore studies and this collection; heritage and memory-making. Memories are also a thread that runs through Adeline Tay's chapter on snack foods in Singapore, what she rather charmingly frames as snackscape. Tay connects snacking to the cultural significance of time in Singapore — simultaneous symbol of a rushed lifestyle and resistance to it. For Kelvin E.Y. Low, memories exist at the intersection of senses and text as he considers food-related nostalgia as acts of consumption, remembering and reading about food. Nostalgia, expressed as a retro-aesthetic, is the focus of Jean Duruz's excellent chapter bridging memory and place. Drawing on the richest range of theoretical perspectives in this collection, the chapter illustrates how a Singaporean site can be both interesting in its own right and used to make a theoretical intervention. Stretching what retro might mean, Duruz suggests 'retro-licious' food can provide a way of acknowledging the recent past through sensory memory.

Place also concerns Harvey Neo in his standout chapter on pig farming in Singapore. The demise of pig farming is both important and underexamined, and Neo does a fine job of connecting the example of a specific industry to broader transitions in the food supply and supply chain processes in Singapore. Connections of heritage and place are also made by Lai Ah Eng in her chapter on *kopitiam*s or coffee shops. Lai usefully insists on a more ethnically diverse history and on interrogating the complex claims to authenticity in the commodification of *kopitiam*s.

The final three chapters take a more contemporary focus. In looking at cooking practices Vineeta Sinha makes an important distinction between eating and cooking in Singapore. She frames cooking as increasingly a special occasion affair, akin to play, and reminds us that in this context cooking is also a consumption practice. Another set of consumption practices, food imaging and blogging, is the focus of Amy Tan Xiang Ru's chapter, which highlights both the production of this material and its consumption, such as binge-gazing. The final chapter in the collection, by Lily Kong, looks outward at how Singapore's food culture in many ways simultaneously challenges and pre-empts common knowledge about globalisation.

The volume more broadly does important work to stretch and recast conventional discussions. In many ways Singapore provides an example that makes it relevant beyond its size and, excuse the pun, makes the study of its food, foodways

and foodscapes deserve a seat at the kitchen table of food studies alongside well-established sites such as France, America and China.

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Thailand

The lost territories: Thailand's history of national humiliation

By SHANE STRATE

Honolulu: University of Hawai'i Press, 2015. Pp. 246. Maps, Plates, Notes, Bibliography, Index.

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Shane Strate's book does not just provide new insights into the '1893 crisis', Thailand's irredentism during the Second World War, and the campaign to 'recover' Preah Vihear temple in the late 1950s; it lays out an entirely new framework for understanding a persistent dynamic of Thai history that continues to dog Thai politics to this day.

In this important work, Strate essentially asks the question: If Thailand was truly never colonised, why does colonialism play such a prominent role in Thai historical narratives? He answers the question by presenting a framework that links national trauma/humiliation with national redemption. Within this schema, the *chosen trauma* provides a narrative framework of the *chosen myth* that periodically animates a discourse of *national humiliation* which sometimes suggests a path to *national redemption*. The myth is 'Thailand was never colonised'. The chosen trauma is the 1893 incident where the rapacious French coloniser 'steals' large tracts of what is today Laos and Cambodia. The nation suffers a national humiliation that is redeemed when valiant Thai soldiers seize back four territories from France in 1941. National humiliation is re-instilled when Thailand is 'forced' to return the four territories as payment of admission to the United Nations in 1946. Thailand gets another chance to recover a sliver of its national honour on the issue of Preah Vihear in the late 1950s, but once again suffers humiliation when the World Court rules that the temple belongs to Cambodia in 1962. The national humiliation discourse is once again invigorated by ultra-nationalists in 2008 after the elected government supported Cambodia's bid to have the Preah Vihear temple registered as a UNESCO World Heritage Site.

Strate's work is important because it effectively uncovers and unites into a single framework what historians have generally treated as unconnected, epiphenomenal trends and moments in modern Thai history, connecting the dots of extraterritoriality, irredentism, and anti-foreignism. Strate is right to say that there is a paucity of historical work on Thai domestic politics during the Second World War, and he draws widely from many archival sources as well as from newspapers to paint a none-too-complimentary picture of how Thai chauvinists created the ideological atmosphere conducive to Thai imperial aspirations during the war. Strate uses the