

yielding terms like contrapuntal, off-centre, exemplarity, and drift, which Chan uses to structure each chapter. The Index supplements the book's arguments about place and language, and their key players, in a wonderfully textured way.

What if we took these four authors' earnest claims of cosmopolitan practice *not* by their word, but assessed their linguistic responses within twentieth-century history, for example, in the wake of anti-colonial nationalism and internationalism shared by migrant and indigenous groups? How did these writers view their sociolinguistic forms vis-à-vis such developments? Early on, Chan argues that Mahua literature's 'evolution in isolation' (p. 14) reflects a 'Galapagos paradox' (p. 22), whereby seemingly poor conditions for writing foster innovation in a 'covert globality' (p. 22) of the 'sinophone South' (p. 20). In other words, Chan uses Darwin's theory of evolution as an optimistic metaphor for linguistic cosmopolitanism. But what about its realities under the mutated form of Social Darwinism? Social Darwinism's claim of 'survival of the fittest' enthralled anti-colonial nationalists in late nineteenth-century Vietnam and Korea, for example, in their quest for national parity with Europe, notwithstanding its use to justify imperialism and racism. Did anti-colonial ideas and movements, radical and conservative alike, influence the way Mahua writers represented linguistic diversity? This 'Malaysian crossing' could be further explored, but in Chan's thesis, the answer would be: facing colonial bans and national assimilation, Chinese-language writing seems destined for short-circuited cosmopolitan reception because it is a colonial or national 'constitutive other'.

Chan's Darwinian take on literary creativity is inspired by Ng Kim Chew's reading of Mahua literature's 'peripherality' within a 'Literary Galapagos archipelago' (p. 10). Interestingly, from literary studies, Franco Moretti (*Distant Reading*, 2013) presents another use of Darwin, via Ernst Mayr's 'concept of "allopatric speciation" (allopatry = a homeland elsewhere)', to explain how in Europe, literary forms, resembling species, evolved by moving into 'new spaces' across 'an archipelago of distinct yet close national cultures' (p. 1). Whereas Moretti tracks the evolution of literary forms and genres 'triggered by European geography', Chan focuses on sociolinguistic forms across the 'local worlds of varied scales' (p. 133) in archipelagic Southeast Asia, mediated by written Chinese.

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The Philippines

Imagining Manila: Literature, empire, and Orientalism

By TOM SYKES

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Tom Sykes' *Imagining Manila* looks at how Westerners have represented the city of Manila in fiction and literature. Using Edward Said's framework, Sykes shows how

Manila was portrayed in Orientalist ways, describing an imagined city as much as an actual one. He coins the word ‘manilaist’ and ‘manilaism’ to describe this behaviour. Manilaism is ‘a trajectory of Anglo-American writing on Manila from roughly the early eighteenth century to the present day, which imagines the city as a textual space founded on a number of (neo-) imperialist, (neo-) colonialist and ethnocentric assumptions’ (p. 4). The image that emerges, Sykes argues, is of a Manila rife with corruption, decadence, poverty, superstition, and authoritarianism. This imagined portrait underpins the imperial project by representing in literary form the inferiority of colonised countries. The book moves in roughly chronological order, with chapters on the Spanish period, the Philippine-American War and US conquest, and through the twentieth century. The book moves off Manila in a couple of chapters, shifting to look at the imagined image of Filipino politician Rodrigo Duterte in one chapter, and the Western visions of Chinese inhabitants of the Philippines in another.

Sykes sees his work as the precursor to a ‘concerted effort’ to change the discourse that privileges one part of the world over another, a linguistic decolonisation of a discussion that might drive a moral reckoning (p. 139). Some of this ‘anti-Manilaism’ writ large already exists, but Sykes sees this as a much larger and longer-standing project. In this, the book is successful, showing how this imaginary Manila consistently used language that reinforced the colonial hierarchy. Manila could be seen as a counterweight to Benedict Anderson’s imagined community. The latter served the nationalist interests of decolonisers, while the former served the imperial overlords. The clash between these two representations echoes that of colonisation and decolonisation. People create the image of the community they need to serve their narratives, regardless of whether it is accurate or not. *Imagining Manila* thus mixes analysis and advocacy, working as a call to arms to attack an imperial framework that does the conceptual work of conquest in the same way that violence does the physical work.

Unfortunately, the book is more successful as a call to arms than as analysis. The need to make an uncomplicated argument for polemical purposes smooths the complexity of the situation. The book is so focused on putting forward a Saidian/postcolonial argument that it sidesteps evidence that suggests that the reality is more complicated. To take the most obvious example, the demonising of cities is not remotely exclusive to the imperial/colonial narrative. There’s a long history of both American and British cities having the same kind of cultural narrative—of decadence, poverty, vice, and crime—told about them. Hogarth’s paintings of London are one classic example, where the city is portrayed as dominated by alcoholism and crime. New York gets a similar, if more futuristic treatment, in the John Carpenter science fiction film *Escape from New York*, where the city has decayed to the point of becoming a prison site. This is not to say that there isn’t an imperial aspect in the Western treatment of Manila, but to point out that there is a much larger tendency going on, where societies have frequently regarded urban areas with suspicion and rural areas as sites of virtue and tradition. It would have been useful for Sykes to acknowledge and examine that long tradition and connect the portrayal of Manila in it.

The pattern continues in Sykes’ treatment of Filipino president Rodrigo Duterte. Here he uses Jonathan Miller’s *Duterte Harry: Fire and Fury in the Philippines* to illustrate the Manilaist-style treatment of Duterte. He sidelines, however, the way in which

Miller's narrative around Duterte is driven not just by Orientalist invocations but by explicit connections to Western cultural tropes, from the title of the book itself (taking off Clint Eastwood's *Dirty Harry*) to a chapter title that invokes Harvey Weinstein. Miller positioned Duterte as much as a Western figure as he does an alien other, something that Sykes needed to acknowledge and integrate into his analysis. This issue, of how the audience will receive the literary devices, highlights another, larger problem with the book. Sykes has focused largely on the propagation of manilaism and paid less attention to its reception; how the audience receives a narrative is often as critical as how that narrative is created. There is little examination of the way in which these manilaist narratives were received by their audiences, either American or Filipino—and what there is mostly confined to a single chapter near the end that isolates them from the rest. The Duterte example highlights this, as Miller's book was published in 2018 and so it is hard to imagine that Western audiences reading it thought immediately not of 'Oriental despotism' (p. 99) but of Donald Trump, a leader with great similarities to Duterte. There are more things going on in the treatment of Duterte (and Manila) than the simple narrative for which Sykes aims. The story Sykes tells is an interesting one, but it is not quite complete.

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Patani through foreign eyes: Sixteenth and seventeenth centuries

Edited by DANIEL PERRET and JORGE SANTOS ALVES

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The old Sultanate of Patani, nested today within the national boundaries of Thailand, was once the most populous and vibrant of Malay coastal city-states, enjoying a long florescence in the sixteenth and early seventeenth centuries as one of the notable trading stations in the Peninsula. Blessed with a safe and secure harbour and strategically located on the trans-peninsular network of trade, it attracted a great ethnic diversity to its marketplace, reaching a veritable apogee under a succession of female rulers before domestic factionalism and external conflict precipitated its decline.

The present volume by Daniel Perret and Jorge Santos Alves covering Patani during its ascendancy aims to do several things at once: to bring several original European texts to a wider English readership and, drawing on the research expertise of its authors, to provide a bibliographic survey of research on Patani since 1839, offer a 'first real synthesis on Patani's place in the Luso-Asian networks', and throw light on its domestic issues for the period under review. This is declared early on in the introductory essay, which details the selection of sources and wastes no time by delving