

ity as the author elaborates the bodily form and physical nature of non-human spirit beings that inhabit the Lelet world and play an essential role in magical practices. Corporeal imageries used in relation to food, particularly taro, are discussed in Chapter VI, that focuses on agricultural practices and the persisting discourse of famine, from which magic seeks to protect people and their bodies. This chapter is particularly revealing of the poetic cadences and phrases that guide the Lelet's relationship to the world, a relationship in which the body is a rich source of metaphors and images. The following chapter extends the analysis of agriculture by providing a very detailed overview of magical practices in the gardens. The final chapter discusses the feasting cycle, particularly the continuation of mortuary ceremonies that are revelatory of all kinds of corporeal imageries and manipulations of the body. Mortuary ceremonies are also characterized by forms of intense rivalry, which Eves explains in relation to the circulation of successful memories during these events that are deeply intertwined with the production of fame.

This book is not only of interest for the Melanesian specialist, but also provides a welcome addition to the growing corpus of anthropological literature on the bodily basis of self and being. To some extent the book might be said to suffer from a slight discrepancy between analysis and description: the theoretical argument could perhaps have been set out a little more directly in terms of the ethnographic data. As it stands the argument is largely limited to the introduction and to the short introductory and concluding remarks before and after each chapter, whereas the bulk of the book is mainly descriptive. The ethnographic details, however, are so rich and intriguing that *The magical body* deserves to be read widely.

Florentino Rodao and Felice Noelle Rodriguez (eds), *The Philippine revolution of 1896; Ordinary lives in extraordinary times*. Quezon City: Ateneo de Manila University Press, 2001, xx + 303 pp. ISBN 971.550.386.1. Price: USD 28.00 (paperback).

OTTO VAN DEN MUIJZENBERG

The worldwide hype of centennial and millennial celebrations around the year 2000 was preceded in the Philippines by a series of celebrations of the Philippine Revolution of 1896, which officially ended in the pact of Biak-na-Bato in December 1897. General Aguinaldo and his companions consented to go in exile in Hong Kong, but returned soon after the May 1, 1898 'battle' of Manila Bay, when US commodore George Dewey sunk the Spanish fleet in the context of the Spanish-American War. Having proclaimed Independence

on 12 June 1898 following on his return, Aguinaldo proceeded to organize a Philippine Republic, which came into armed conflict with the Americans in January 1899 when it became clear that the Filipinos were determined to take their sovereignty seriously. In the meantime the Americans had bought the archipelago from Spain for twenty million dollars under the Paris agreements, and were poised to accept their 'manifest destiny' of civilizing the Filipinos – by colonizing them, that is. A bloody guerrilla war of resistance and American suppression followed, until the newly independent government under Aguinaldo was captured in 1902. This is schoolbook history of the Philippines.

The book reviewed here tries to add an extra dimension to the conventional 'battles and heroes' historiography by opening another perspective on the Revolution, that of ordinary people, on both the Filipino and Spanish sides, who came to see their lives changed in ways which in many cases involved much violence. The chapters form a (partly translated) selection from a larger collection of papers in Spanish which resulted from a conference held in Valladolid by the Asociación Española de Estudios Pacífico (AEEP, Spanish Association for Pacific Studies). In a welcome development, several Spanish scholars have recently acquired a renewed interest in the only major Spanish colony beyond Latin America, the Philippines. As Bernardita Reyes Churchill points out in her encompassing essay, the historiography of the Revolution was long characterized by strong ethnocentric biases on the part of the writers, be they American, Filipino or Spanish. However, Spanish academic work on the Philippines (in general, as well as specifically on the subject of the Revolution) remained rare in the twentieth century, even though Spain is the repository of rich archives on 333 years of colonization. Churchill's chapter shows how the loss of the Philippines resulted in some apologetic writing by participants in the losing phase of Spanish colonialism, including politicians, priests and military officers. After the demise of that generation Spanish historians, by and large, lost interest in their last Asian colony. Only in the mid-1980s did a young generation of historians and anthropologists start to link up with colleagues elsewhere in Europe, and to a limited but increasing extent also with their Philippine counterparts, to re-examine Spanish-Philippine history from new perspectives.

Thanks to ceaseless activity on the part of the senior editor and a few colleagues, a series of conferences and publications on Philippine subjects by Spanish historians followed. Most of these were in the Spanish language, but fortunately the present book makes some of the new work accessible to scholars who work on the Philippines but have no command of Spanish. Still, the fact that only three articles of the twelve in this book were written by Spaniards (as against four by Americans and two by Filipinos), indicates that there is still a long way to go.

Florentino Rodao's Preface characterizes the Spanish colonial experience, in the wider context of Asian colonial projects, as being the only one in which the colonizer tried not only to exploit the material and human resources, but also to transform the minds of the colonized by an extensive and in his view largely successful campaign of Christianization and Hispanization. Less affected by 'scientific' theories of race than the other colonizers in the nineteenth century, the Spaniards found it easier to accept the possibility that Filipinos, through education, would develop to a level of civilization on a par with themselves. So successful was their effort that the colonial regime generated its own negation in the form of a vocal nationalist movement which emerged when the masters proved unwilling to provide Filipinos with opportunities commensurate with the expectations generated. The result was the first national independence movement in Asia, a movement intensified by a fierce anticlericalism that was shared by some of the new colonists who arrived from declining Spain in the last decades of the nineteenth century.

While this argument might be criticized for focusing on the upper level of 'ilustrado' Filipinos, the book also aims to enlighten the reader on the fate of 'common people' and their agency in (or against) the revolution. A number of social categories are looked at in succession, including women, the military on both sides, the civilian population in the midst of fighting, the Franciscan clergy as seen by themselves and others, and local administrators.

Two articles (by Barbara Watson Andaya and Mina Roces) deal with the gender dimension of warfare and patriotism in Southeast Asian society through the ages, and more specifically in the Philippine revolution. Both authors assert the necessity of viewing women's contribution to the public cause on their own terms, rather than as 'helpers' of their men. Barbara Andaya provides interesting evidence of tendencies toward female emancipation among the ilustrado leadership which organized through Masonry and the Katipunan. Roces draws attention to the role of women as agents of change in gender roles from within the kinship and familial spheres. Leonard Andaya takes up the contentious issue of ethnicity in the Philippine Revolution, which many observers and adversaries, including Americans when they entered the fray, was taken to be a revolt of Tagalogs rather than a nationwide movement. Against a broadly sketched socio-historical background he makes a convincing and well-illustrated case for a clear shift from regional to national identification in the six years after 1896.

Alfred McCoy and Fernando Palanco Aguado, in another matched pair of essays, look among other things at the armies involved in the campaigns of 1896-1897. McCoy provides us with a perceptive long-term view on the principles underlying Filipino military organization. He stresses the cultural and organizational continuity from the colonial armies, consisting of Filipino soldiers under Spanish and American officers, up to the present.

McCoy highlights two important recurring and conflicting principles, professionalism and revolutionary/political fervour, and describes the patterns of recruitment according to patron-client ties that still characterized the Philippine military in the last decades of the twentieth century.

An obvious problem with a focus on 'common people' is the scarcity of documents on them, let alone produced by them. Fernando Palanco Aguado was fortunate enough to unearth a collection of 37 letters by an ordinary Spanish soldier, a family heirloom. These letters demonstrate the ignorance which existed among the ill-trained draftee soldiers regarding the larger issues at stake. They describe experiences of combat and deprivation and feelings of boredom and neglect. Another contribution to military and diplomatic historiography, Karl Wionzek's chapter, conforms less exactly to the book's title but is nevertheless highly interesting. providing detailed observations by a staff officer, Paul Hintze, aide-de-camp to German Vice Admiral Von Diederichs during the Spanish-American War (rather than the 1896 Revolution). Illustrating how keenly the German Kaiser observed the potential of the Philippine situation for colonial expansion, the article provides interesting observations on the way Aguinaldo's headquarters in Cavite was organized in the early days of July 1898.

The anti-friar sentiment noted above forms the starting point for Franciscan historian Cayetano Sánchez Fuertes' long article on the role of his order in the revolution. Working with materials from the order's archives in Madrid, he shows that only few Franciscans behaved like Father Damaso in Jose P. Rizal's classic *Noli me tangere*. On the contrary, detailed descriptions of their vicissitudes in the days of the revolution show that Franciscan priests were by and large accepted, even protected, by their flocks, while the hatred of the Filipino was directed at the Spanish government rather than the (Franciscan) friars. This article fits into the growing literature in which historians like the Jesuits Horacio De la Costa, John Schumacher and Peter Schreurs have tried to demonstrate the one-sidedness of the 'anti-friar' explanation of the Philippine Revolution. As with most of the topics referred to above (gender, the military), perceptions on the role of 'the Church' or its institutions are far from just a matter of historical 'objectivity' but should be read in the context of present-day discourses.

This applies to another paired set of articles as well. Xavier Huetz de Lemps and Luis Ángel Sánchez Gómez both deal with issues of corruption at the centre-local interface in the second half of the nineteenth century. The National Historical Archive in Madrid houses a large collection of papers dealing with court cases against provincial governors. From these the two authors were able to derive a vivid picture of how provinces were run, of a plethora of illegal methods which existed to make private gains or to keep a semblance of government running in the absence of approved funds. Huetz

de Lempis resists the often-quoted view that corruption was the cause of the decay of the Spanish colonial machinery. Sanchez Gomez's discussion of three extended cases makes clear that apart from those accused, the local officials, their superiors, and the judiciary too were all involved in the same system, which could survive by virtue of complex interdependencies and a conspiracy of silence.

If sources seem to be abundant on topics such as this one, the contrary is true for demographic developments or the economic context of the revolution, both rather neglected as yet. In these areas a methodology of building an argument on case materials cannot be followed for lack of consistent series of numerical data, which are hard to come by for the revolutionary period. The Spanish Philippines is unique in Asia in having voluminous surviving registers of births, deaths and marriages for large parts of the colony. By ingenious use of more or less complete registers from six parishes in Cavite province, Glenn May is able to reconstruct the devastating effects of war and hunger on ordinary Filipinos in 1896-1898. He points out that the defeat of the revolutionary forces was to a considerable extent due to crowding, epidemics, starvation, requisitioning of rice, and the consequent alienation of the non-combatants, not just to losses inflicted on the battlefield. He links the struggle for scarce food resources to the famous political conflict within the revolution between Bonifacio and Aguinaldo. Yoshiko Nagano, for her part, illustrates the difficulties of finding consistent numerical data in the economic sphere. As part of a wider Japanese documentation programme on Asian economic history, her article helps other researchers by detailing the availability of trading statistics in five major institutions and critically reviewing data on Philippine external trade from 1831 to 1940. The embeddedness of Philippine foreign trade in intra-Asian trade, which was in turn connected with Europe and the US through such ports as Hong Kong and Singapore, is convincingly demonstrated. The paper analyses the changing composition of destinations and origins of commodity flows, with the American takeover as a critical turning point. In contrast with May's article, this contribution provides background information rather than addressing a specific question on the Philippine Revolution.

The volume offers a set of articles on a broad range of topics, and is recommended for that reason. The reader who takes the book's title literally will be disappointed to find that less than half of the articles are directly relevant to it. In the remaining chapters, however, very interesting food for thought can be found regarding the causes of the Philippine Revolution, while the whole book contributes significantly to the social, rather than political, history of the late Spanish Philippines.



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