

Note

¹ The ASAO-derived volumes are: *Pacific Atoll Populations*, ed. V Carroll, University of Hawai'i Press, 1975; *Exiles and Migrants in Oceania*, ed. M Lieber, University of Hawai'i Press, 1977; and *Cultural Identity and Ethnicity in the Pacific*, eds J Linnekin & L Poyer, University of Hawai'i Press, 1990. [See also Stewart & Strathern, *Identity Work*, reviewed by Norton in this volume.]

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In the Far Islands: The Role of Natives from the Philippines in the Conquest, Colonization, and Repopulation of the Mariana Islands, 1668–1903, Augusto V De Viana, University of Santo Tomas Press, Manila, 2004. ISBN 7 15062814 (pbk). US\$17.95

The Chamorro people of the Marianas share a great affinity with the Filipinos : as some observers have noted, they also share a love–hate relationship. So close, in fact, are Chamorros to Filipinos, that virtually every Chamorro person in the world has Filipino blood in their veins, and probably also Mexican blood as well.

The reason for this is not hard to find. For 250 years, the Spanish galleons that plied the vast sweep of ocean between Mexico and the Philippines stopped in Guam en route. Nor is that the only reason. Spain formally claimed the Marianas when Miguel Lopez de Legaspi stopped at Umatac in 1565. Spain administered her Guam colony from Mexico until 1815 when Mexico became independent, and then she administered the Marianas from the Philippines.

On several occasions in history, the Spanish entertained ideas about closing out the Marianas completely, transporting the islanders to the Philippines, and absorbing all Chamorros into the population there. At one time in the eighteenth century when it seemed almost certain that Spain would put such a proposed policy in force, it was the Jesuits who vigorously spoke out against Spain's plans. They pointed out the

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unique identity of the Chamorros and persuaded Spain to maintain her Marianas colony, thus saving the Chamorros from virtual extinction.

When the Jesuit Diego Luis Sanvitores came to Guam in 1668 to establish the Spanish colony, he had with him nineteen Filipinos who served as a security force to protect the Jesuits and their party. Therefore, we have Filipinos as authority figures and policemen over the Chamorros from the earliest days of the Spanish official presence. But even then, when those Filipinos arrived they found others already resident in the Marianas, as well as visitors who came with the ships that occasionally visited.

In more modern and contemporary times, many Filipinos arrived who came to Guam after World War II as skilled workers during the island's postwar construction boom. Many of these Filipinos were quite unsavoury characters, and were resented not only by Chamorros, but by most of the expatriates of various kinds as well.

Historian of Guam, Tony Palomo, is fond of pointing out how the influence of Philippine food in the Marianas is often misunderstood by Chamorros. Some of the favorite dishes at Chamorro fiesta tables—red rice, pancit, frittata and many others—are originally Filipino, a fact not realised by many contemporary Chamorros.

This new book by Augusto V De Viana, *In the Far Islands; the Role of Natives from the Philippines in the Conquest, Colonization, and Repopulation of the Mariana Islands, 1668–1903*, bids fair to bridge this gap in popular knowledge. The author has given us an authoritative and exhaustive history of this grand relationship—including comments on food, culture, traditions and language—between Chamorros and Filipinos. It will not dissipate the existing animosity that simmers between the two groups, but it certainly will document much of it; and that will enlighten many on both sides of the Philippine Sea, and, one would hope, promote a better understanding.

Graduate students, faculties, and all those interested in history of the islands, will find the present volume compelling reading.

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