The Japanese in the Philippines 1880s-1980s, Motoe Terami-Wada, National Historical Commission of the Philippines, 2010, 156 pp.

ALTHOUGH IT TOOK FOUR more years to complete after its intended publication in celebration of the 50th anniversary of Philippines-Japan relations, the book is a wonderful addition to the anthology on the Japanese in the Philippines from the 1880s to the 1980s. Terami-Wada had a diplomat husband, whose work had brought her to various places. Coming to Manila in 1973 during the Martial Law, she was "curious about what it had been like to live in Manila during the Philippine Revolution" and "yearned to know how the Japanese community developed under the American regime" (ii). Whilst juggling marital, parental and teaching duties, the author pursued her scholastic penchant and inquisitiveness, which led to the five terrific articles on her Japanese compatriots in the Philippines.

The book explores the physical and imaginary presence of Japan and the Japanese in the Philippines from the late nineteenth to the twentieth century. The first essay deals with the Japanese involvement in the Philippine revolution based on her prize-winning essay (1985) and an article on the Japanese residents in Manila during the revolutionary era. It reveals that six years before the outbreak of the Philippine revolution, Japanese intellectuals like Suganuma Teifu advocated for Japan's southward advance to help achieve Philippine independence, so that Filipinos would subject themselves to the emperor and agree to Japanese immigration to the islands. Initially, Japan was the model to the Filipino propagandists and revolutionists. Filipinos in Japan began to associate themselves with Japanese sympathizers, who agreed to help send munitions in exchange for the protectorate status of the Philippines under Japan. However, this cordiality dissipated when Japan was persuaded to remain neutral in the conflict between Spain and the United States. However the seed had been sown, and according to Pio Valenzuela, Andres Bonifacio would agree to the idea of associating with the Japanese.

Terami-Wada sees this "as probably intended to give the Spanish authorities the impression that Imperial Japan was behind the revolution,

although it is not certain that this was Bonifacio's intention" (13). Bonifacio's *realpolitik* became clearer when Aguinaldo, who had him executed, asked for protection from the United States, as was clearly stated in the 1898 Declaration of Independence. The rest of the article deftly tackles the different motives of the Japanese residents who volunteered in Aguinaldo's army. It also includes two useful appendices, one on the identity of some Japanese residents (taken from the *Radicación de Extranjeros* from the National Archives), and the other on the excerpts from the correspondence of Sakamoto Shiro to Colonel Kususe Kiyohiko on the Philippine Revolution.

The next essay is about the *karayuki-san* or Japanese prostitutes in Manila. The author proves the veracity of the account of Muraoki Iheji, whose credibility was doubted by some Japanese scholars. The paucity of materials written about the karayukis did not hinder Terami-Wada from describing the dynamics of the Japanese brothel business, from a limited number in 1896 to its growth as a community in Sampaloc. She also discussed the images of the Japanese—usually as prostitutes—by the Filipinos recorded in popular Tagalog songs and with the closure of the red light district in 1920. She would look closely into these pre-war images in a separate chapter.

The third essay provides a discussion on the pre-WWII Japanese organizations and institutions in Manila, which were divided into: official and semiofficial groups, service groups, and goodwill groups. The first were groups affiliated with the national or local governments or received funding from the latter. The second aimed at promoting and maintaining cultural and economic solidarity among the Japanese, while the third served to cultivate friendly relations between the Japanese and Filipinos.

The last two essays of the book examine the shift in Filipino perceptions of the Japanese from the pre- to the post-war periods. Equipped with a good command of Tagalog, the author selected 63 short stories from *Liwayway* magazine, which was the pioneering and most popular Tagalog publication, and serialized novels with reference to Japan or the Japanese from the pre-war (1920s–1940s) and the post-war (1946–1988) eras. One pre-war serialized novel was "*Krisantemo*" by Jose Esperanza Cruz published in 16 installments in the mid-1940s. It deals with a romantic story between a Filipino and a Japanese mestiza. The author's content

analysis revealed that images of the Japanese by the Filipinos in the pre-war era were predominantly associated with Japanese women either as nanny or as *geisha* (hostess-waitress) in the metropolis; or as landowners in Davao; Japan was perceived as a travel destination, a place of study among elite Filipinos, and as a modern country. In contrast, in the post-War period, particularly from 1946–1988, she found that Filipinos depicted the Japanese as cruel soldiers, tourists, *Japayuki* recruiters, and towards the 1980s, as *yakuzas*. These images, however, might only indicate how the Tagalogs perceived the Japanese. It would be interesting to compare them with those in Pangasinan, Iloco, Hiligaynon and Cebuano stories.

Overall, despite a few grammatical and typographical errors the book remains valuable for its scholarship. A well-organized index is also a useful addition to the book. Nonetheless, I wish that the author could have included in this selection her works on the Japanese propaganda corps in the Philippines (1991), and on Lt. Shigenobu Mochizuki and the New Philippine Cultural Institute (1996). These are fine articles that could have provided other vistas during the wartime Philippine period so conspicuously absent in this book.[1]

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Note

[1] This book will be reprinted soon. The new book will have corrected grammatical and typographical errors.

References

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