

“Abattoir.” In this play the situation of a husband and wife are depicted. The characters are never named, being called only “Old Man” and “Old Woman.” This is an effective device in that the reader is able to generalize the character to be anyone rather than merely two specific characters within a specific drama. The couple have already lost one son in the Vietnam war, and now have their only surviving son fighting in the Philippine guerilla war. The anxiety felt by the couple is expressed through the presence of a slaughterhouse that is across the street from where they now reside, an efficient and effective metaphor for the slaughter that accompanies any war. The comparison is made to the fact that they are not accustomed to living across from a slaughterhouse, although they have lived there for some time. This parallel is made even more poignant when viewed from the perspective that this slaughter can take place far away, as in the case of the boy who died in Vietnam, on foreign soil, and when the telegram arrives telling them that their second son has died as well, fighting in and for the homeland. This realism typifies the plays contained within this volume.

Viewing this text from a multicultural context, the work is excellent in that it relates situations that take place in the Philippines but depict the same emotions and feelings that would affect anyone, anywhere in a similar situation plagued by the anxiety of possibly losing a loved one. For that reason I highly recommend this work for inclusion on virtually any multicultural reading list.

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Marina E. Espina. *Filipinos in Louisiana*. (New Orleans: Laborde and Sons, 1988) xvi, 100 pp., \$8.95.

Marina E. Espina's *Filipinos in Louisiana* is her long awaited, first collection; it is also an announcement of her book on eighteenth-century Filipino settlement in Louisiana and the United States, *Manilamen in the New World*. The chapters of *Filipinos in Louisiana* are Espina's articles in chronological order covering two decades of research, all of which were published between 1976 and 1981 in *Philippine News*, *New Orleans Ethnic Cultures* and *Perspectives on Ethnicity in New Orleans*. *Filipinos in Louisiana* opens a little-known compartment in the history of the Filipino-American community. Espina, as a professional librarian, has had access to archival resources on Louisiana Filipinos from the eighteenth century to the present; consequently, Filipino inhabitation and genealogy came to be traced to 1763 and for seven (now eight) generations since 1803. (At the time of this writing, information has been

disclosed that documentation of the Filipino presence in the continental United States now reaches to the seventeenth century when the Manila galleon was beached at Morro Bay in California during a storm in 1595).

In Espina's book are details which color the life of social histories such as her work. For example, the audience can become aware of "dancing the shrimp" which came into existence and went into extinction when Filipinos established the first dried-shrimp industry in Louisiana and when mechanization made obsolete the manual shelling of shrimp.

The readers can also become cognizant of an early Filipino village where neither alcohol consumption nor women were allowed; thus, peace in the community of men could be maintained. Peace was further safeguarded because disputes were not settled by law but by the wisdom of the oldest person in the community whose authority was rarely questioned. The audience can ponder, too, the inspiration of beauty and of the ambition which resulted both in Filipino-made floats winning first prizes for the Mardi Gras parades of the Elks Krewe in 1935, 1936, 1937 and 1946 and in Filipinos using the first flat-bed truck to mobilize a parade float in New Orleans. The distilled life in *Filipinos in Louisiana* is animated with maps of the oldest and most popular hamlets such as St. Malo and Manila Village and with photographs of shrimp dancers, Filipino Mardi Gras queens, historical *Pinoy* personalities, families, and documents. The historical perspective and journalistic style of writing make Espina's volume worthy of social scholars and accessible to lay readers.

The historical importance of *Filipinos in Louisiana* is not simply that this book is on an esoteric subject in ethnic studies, nor that the chronology of the articles spans the period of research beginning when "Filipinos First Came to Louisiana" to when the *Pinoy*s were "No Longer Manilamen." The book includes the "Filipino American Experience in New Orleans," "Seven Generations of a New Orleans Filipino Family," and "A Brief Sketch of Filipino Voluntary Associations in Southern Louisiana." This little book also presents a *new* theory on Filipino settlement in the United States. Until now, many experts on Filipino immigration acknowledged three "waves" of settlement from the pre-1940s, post-World War Two, and since 1972 as the major periods of Filipino entry to the United States. Espina's documents show that Filipino seamen began living in Louisiana and the New Orleans vicinity before 1765. She states that the first Filipino sailors were those who "jumped" ship to escape Spanish oppression when Spain occupied Louisiana and its shipping routes traveled from the Philippines to New Orleans before embarking to Spain. Espina's presentation of this theory of Filipino settlement unlatches a closed door on the history of Filipinos, which, consequently, opens the field of study to a deeper understanding of the Louisianian, as well as American, identity of this People.

While the historical message of *Filipinos in Louisiana* is of critical importance to scholars and concerned individuals, the journalistic style

of the book's format in general appeals to a wide social range as well as across the ages of its readers. Although only one chapter was previously written for a newspaper, the style of writing for the other pieces of the volume are just as accessible for their ideas, facts and photographs as a featured article in a newspaper. The size of the typeface, twelve rather than ten point, is large enough for young and senior readers to enjoy without visual distractions. Nearly all the photographs occupy whole pages, and Espina should be commended for insisting on perfection in the production and printing of these photographs since their published copies are better than the originals and since improvements were incorporated and better paper stock was used for the corrective re-printing of this first edition. The collection's reading aides—in addition to the usual contents and index pages—include a contents page for the photographs which incorporates the captions printed with the pictures so that the reader can decide which ones that she or he will want to view without having to turn the pages; however, one addition that might have also been useful is a glossary for the Filipino, Spanish and unique New Orleanian words expressed in the text. Because the book was issued during the 225th anniversary of the Filipino arrival to Louisiana, which was commemorated at the annual convention of the Filipino American National Historical Society held in New Orleans where *Filipinos in Louisiana* made its debut, the reproduction of the Proceedings and Debates of the Second Session of the 100th Congress of the United States which proposes to honor this anniversary is an appropriate inclusion and ending.

While the question of intended audience and suitability of writing style may never be satisfactorily answered in *Filipinos in Louisiana*, this collection promises the reader a "real" book in Espina's forthcoming *Manilamen in the New World*. *Filipinos in Louisiana* must be appreciated as a popular display of Espina's research over the past decades as well as an announcement of the formal presentation of her research specialization in a published format. Nevertheless, *Filipinos in Louisiana* does offer an overview of the Louisiana Filipino experience from its origins to 1988, coupled with visual and printed aides to appease the tastes of scholars and lay readers alike. Consequently, this book deserves space in public and personal libraries and in classrooms from junior high school to college. But, more important, *Filipinos in Louisiana* may be the key work generating a new phase in the study of Filipino settlement, history, and identity as the first Asian-American people to arrive in the United States.

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