

# The Ryukyuanist

The International Society for Ryukyuan Studies

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### **The 50th and the 30th converge**

*The Ryukyuanist* began in 1988-1989. This thirtieth edition appears 50 years after the end of "The War" and close to the celebratory events of the second world Uchinanchu festival. This newsletter begins with a report that reminds us indirectly of Okinawa's connections to Germany, originally through Miyako Island. Following that is a brief report on a lecture by George Feifer. Although Prof. Koji Taira is busily engaged with work commitments during this, his sabbatical, year, he has kindly agreed to continue the labor of producing his much-appreciated "Publications" section. The last contribution, before the announcement and publications sections, reminds us that violent death was not only a result of war--an important point to remember this year, particularly as we view the recently unveiled peace memorial that

lists the thousands who died during the Battle of Okinawa. The unlisted are also not to be forgotten.

### **Germany supports Ryukyuan studies**

*Dr. Josef Kreiner, Director of the German Institute for Japanese Studies, in Tokyo, has been very supportive of Ryukyuan studies, as the following information which he provides about symposia and publications demonstrates. (The address of the Institute is Nissei Kojimachi Bldg., 3-3-6 Kudan-Minami, Chiyoda-ku, Tokyo 102; Fax (03)3222-5420.)*

The German Institute for Japanese Studies in Tokyo arranged two international symposia on Okinawan studies which were held in 1994, the first held in mid July in Naha, and the second in early October in Bonn.

The symposium in Naha was held July 13-15, 1994, and was devoted to discussion and evaluation of the role of Kyushu and especially of Okinawa within the East Asian economic region. It was organized, with support from the prefecture of Okinawa, by professors KIYONARI Tadao of Hosei University, Tokyo, and YADA Toshifumi of Kyushu University, Fukuoka, along with Josef KREINER of the German Institute for Japanese Studies.

Papers were read by 11 participants from Okinawa, Kyushu, Tokyo, China, Korea and Germany. The final conclusion was drawn by SHIMOKŌBE Atsushi, who had been director of

the National Land Agency (*kokudo-chō*) at the time of the reversion of Okinawa to Japan. Shimokobe pointed to the chances for a greater role for Okinawa in the future within the growing network of East Asian economic ties, but he also spoke of the dangers of a too optimistic assessment of such ties.

All papers as well as the two public lectures by Shimokobe and Kreiner were published in Japanese under the joint editorship of Kreiner, Kiyonari and Yada by the Hirugi Publishing Company, Naha. (*Higashi ajia keisai-ken ni okeru kyūshū Okinawa*. Chiki kagaku sōsho XI, Naha 1995, 221pp, ¥2000.) The most important papers were translated into German, edited and commentated by Martin HEMMERT and Ralph LÜTZELER, and are available from the Institute. (*Wirtschaftliche Integration und Regionalentwicklung in Ostasien – untersucht am Beispiel von Kyushu und Okinawa. Miscellanea* vol. 11, German Institute for Japanese Studies, May 1995, 137pp. ¥500)

The symposium in Bonn met October 6, 1994, and was organized by Kreiner as part of the fifth anniversary meeting of the European Association of Japanese Resource Specialists (EAJRS) and was supported by the Japan Foundation, Tokyo. The theme was "Sources of Ryukyuan history and culture in Europe." Eleven papers were presented by European and Japanese specialists in the field, covering the history of European contacts with the Ryukyuan kingdom from the 16th to the 19th century, the history and present state of archive and library holdings, and museum collections of Ryukyuan art and ethnography.

Papers presented were as follows:

TAKARA Kurayoshi, Naha: The Kingdom of Ryukyu and its Overseas Trade (in Japanese)

Ken VOS, Leiden: Dutch Encounters with the Ryukyu Kingdom and Ryukyuan Collections in the National Museum of Ethnol-

ogy, Leiden.

Peter PANTZER, Bonn: Knowledge and Sources of Ryukyu in Germany and Austria.

Patrick BEILLEVAIRE, Paris: France and Ryukyu: Scholarly, Governmental and Missionary Approaches.

Alexander KABANOFF, St. Petersburg: Materials on the Ryukyu Islands in St. Petersburg.

YOKOYAMA Manabu, Okayama: Ryukyuan Resources in Japan and Database Projects in Progress (in Japanese).

Yu-Ying BROWN, London: Ryukyuan Resources in Britain: An Introductory Survey.

Arne RØKKUM, Oslo: Contact through Collectibles: Scandinavia and the Ryukyu Islands.

ARAKAWA Hirukazu, Tokyo: Ryukyu Lacquer Ware in Europe – Focusing on *hakue* Technique (in Japanese).

SHUKUMINE Kyōko, Naha: On Ryukyuan Dyeing and Weaving Art – Focusing on the Collection at the Museum of Ethnology Berlin (in Japanese).

Josef KREINER, Tokyo: Historical Contacts between Europe and Ryukyu as seen through Museum Collections.

The results of this symposium will be published as volume 13 of the monograph series of the German Institute under the title "Sources of Ryukyuan history and culture in European collections," edited by J. Kreiner (to appear early 1996). The volume will also include a detailed list of museum collections in Europe and North America as well as in Japan.

Josef Kreiner

#### George Feifer talks in Kitanakagusuku

On June 18, the Ryukyu-America Historical Society with the cooperation of Kitanakagusuku village enabled an audience of about 200 persons to listen to George FEIFER, author of the recently published *Tennozan*, and to view a collection of "war booty" which

was being returned to Okinawans. Both spoke of the "meaning" of war—one audibly, one silently. Early in his speech, Feifer admitted that he couldn't "explain why smaller, lesser losses than what occurred here on Okinawa are mourned with greater intensity, why libraries are full of information and books on Hiroshima, but nothing about Okinawa." After talking about his experiences in Prague when the Russians sent in tanks, and in the U.S. during the Civil Rights movement of the 60s, he focused on some of the contradictions of American policy. In his concluding remarks he implored Okinawans to take a more active role because it was "Okinawa's duty to carry this message [of peace] to the world." Looking back, the audience could then realize that the speech given by ASATO Toshie just prior to Feifer's lecture was itself an affirmative response to Feifer's suggestion: she had vividly described her own personal struggle as a mother during the Battle of Okinawa. Sequential translation was provided for both speeches.

**No memorial for the unknown worker**

*The following is as submitted, with title provided by the editor. The spelling "Futema" for what is now usually written "Futenma" is another reminder of a by-gone era.*

I wasn't there for the invasion and subsequent battle; I was still in high school. In 1947 I enlisted in the United States Army and, following basic training, the vagaries of military assignment brought me to Okinawa. I arrived by ship in mid-January 1947. About four weeks later, I heard a "help wanted" commercial on WXLH, the Armed Forces Radio Station on Okinawa, for military personnel interested in working on *The Daily Okinawan*, the newspaper of the Ryukyus Command. I requested, and received, a transfer to the paper and I remained with it

until I left Okinawa in March 1948, by plane.

*The Daily Okinawan*—people, presses, vehicles, everything—was located in Futema, just around the corner from the Futema Shrine, in a group of buildings that had been an agricultural school, or some other kind of government facility, before the war.

I had been sent to Okinawa as part of the American occupation forces. I'm sure the powers that be had a grand plan for us, including not only what we occupied but why, and what our responsibilities were, but thinking back on it, my entire time on Okinawa was somewhat like attending a sleep-away camp for adults: I liked my work on the paper; I liked the Okinawans with whom I came in contact, both at the paper and otherwise; and I had few "real soldier" duties. I had fun. My memories of Okinawa are almost all good ones. The exception is of my first experience with violent death.

One morning, shortly after I transferred to *The Daily Okinawan*, a 2-1/2 ton truck carrying a large number of Okinawan workers—all of them standing in the back of the truck—went out of control coming down the hill from Rycom towards Futema: the road was steep and there were several S-curves. The truck flipped and landed upside down, crushing the people in the truck. I covered the story for the paper. I was at the Okinawan hospital when the casualties were brought there and I will never forget the bodies being unloaded like cordwood. There were 26 deaths. For months afterwards, there was a cross with the number 26 on it at the side of the road where those 26 people had died.

In November 1983 I returned to Okinawa for a visit. I took a taxi from my hotel to what had been Rycom, and then walked from there to Futema, to where I had lived and worked for over a year. The road down the hill from Rycom was not nearly as steep as it had been in 1947; the double-S

curve had been straightened; and the cross with the number 26 on it was no longer there. I wanted to take a picture of the site: strangely, my very good Japanese-made camera broke at that exact moment. No matter. I will never forget that spot on that road on Okinawa, just as I will never forget 26 bodies being unloaded from the back of a truck.

David Linden

#### Publications (XVII)

We gratefully acknowledge the gift of the following publications.

*Chiiki to bunka* (Community and culture). Nos. 80-84 (1993-94), No. 87 (1995). Intended for "another look at Okinawa." Short, serious essays on research experiences and findings. The editorial committee is headed by Professor IKEMIYA Masaharu, authority on Okinawa's literary history.

DRAKE, Chris. 1995. "Questions of Gender in the *Omoro Sōshi*," *The Rikkyō Review: Arts & Letters*, No. 55: 1-34. A reprint. A contribution to the discussion of shamanism and of its literary repercussions now attracting growing attention world-wide. *Omoro* songs were oral, but *Omoro sōshi* were written documents. The songs were sung by *female* shamans during the glory days of independent (pre-Satsuma) Ryukyu. The documents were written down by *male* bureaucrats. By writing down the unwritten that belonged to females, males appropriated the power that females possessed. Female shamans' spiritual power, in its most elevated image, derived from the root of all life force, the sun-birthing hole, and embraced and protected the earthly sun-child, the king. Glorification of female power could not have been greater. The author translates and examines selected *Omoro* songs, offering illuminating interpretive hypotheses about identities of singers, projections of female symbolisms over activities of men, subtle changes in the power

of shamans over time, etc.

HIGA, Teruyuki. 1995. *Miyako Holiday*. Ginowan: Borderless Age. xv, 139 pp. The first publication of a new publishing firm, Borderless Age, which specializes in English-language materials. The book is "a good introduction to Okinawa for those who are not well familiar with the islands beyond the main island."

Hosei University, Institute of Okinawan Studies. 1994. *Okinawaken yaeyama no sōgōteki kenkyō* (Comprehensive studies of Yaeyama, Okinawa Prefecture). Tokyo. 104 pp. An interim report on a project supported by a Ministry of Education scientific research grant. A group of scholars led by Professor HIGA Minoru, director of the Institute of Okinawan Studies, visited Yaeyama islands for 10 days in December 1994. This report contains reports, proposals, findings, and analyses of these and other participants in the project. Professor Higa's most extensive report, the lead article, explains how the study tour proceeded. Among others, one very tantalizing discovery had to do with a large underwater stone structure, 100 m long and 25 m tall, off the southern shore of Yonaguni Island. The structure resembles the stone walls of a large *gusuku*, but why it is submerged is a mystery. Its age is not yet determined.

Idem. 1995. *Okinawa bunka kenkyū* (Studies of Okinawan Culture), vol. 21, 395 pp. Nine highly specialized articles on a wide range of topics: *fengshui* and village space, designing Shuri castle restoration, Ryukyuan travels to Edo, Ryukyuan music, Okinawan goblins, *Omoro*, Ryukyuan garments in the United States, and U.S. policy for education in Okinawa.

KORIYAMA, Naoshi. "The Folk Songs of

the Amami Islands (I)," *Journal of Toyo University*, No. 34 (March): 21-38. A reprint. Professor Koriyama, a poet who writes his verses in English, has now embarked on an ambitious project, collection and translation of folk songs of Amami. This article is one of a series of planned translations.

*Nichibunken Newsletter*. 1995. No. 20 (February). 28 pp. Among "academic activities" of the International Research Center for Japanese Studies, two seminar presentations bearing on Okinawan subjects are mentioned: TAKARA Kurayoshi, "Marine Transportation in [Early-] Modern Ryukyu Islands;" AKAMINE Masanobu, "Beliefs in One's Ancestors' Departed Souls in Okinawa."

Notre Dame-Seishin University, Research Institute for Culture and Cultural History. 1994. *Annual Report*, vol. 8. 164 pp. Four articles including Masaharu KATO, "Relationship Terminology in Yoron, Amami Islands."

Okinawan GARIOA-Fulbright Program Alumni Association. 1992. *Beikoku ryūgakusei meibo* (List of former students who studied in the United States, 1948 to present). Urasoe: Chukon. 104 pp. Listed by year of enrollment in the U.S. universities and colleges. Index by alphabetical order of surnames. Total: 772 persons, of whom 725 were living at the time of the compilation of the list. A great majority of the living alumni, 92%, were in the Ryukyus (Okinawa-ken and Amami). 27 persons were in Japan, 25 in the United States, and 5 in the rest of the world. The Ryukyuan retention rate is remarkably high; there has not been "brain drain" to speak of — another peculiarity of the Ryukyuan. This can be considered a factor accounting for the rapid economic growth of the Ryukyus, according to the conventional wisdom from

economic theory.

Okinawa International University, Institute of Ryukyuan Culture. 1993. *Dai 15-kai nantō bunka shimin kōza* (The 15th community service lectures on Ryukyuan culture). 23 pp. Summaries of three lectures devoted to the commemoration of the centenary of the birth of the late SAKIMA Koei (1893-1925). Sakima was a native son of Ginowan where Okinawa International University is located. Sakima's landmark contribution to Japanese ethnology is the posthumous *Jonin seiji ko* (A study of matriarchy [in the Ryukyus]) (1926). For its academic, scientific rigor, the book was called "a wake-up call for Japanese ethnologists" by YANAGIDA Kunio. Sakima was born to one of Ginowan's wealthiest squire families and had a perfect course of education: First Middle School at Shuri, First High School at Tokyo, and the Imperial University at Tokyo, from which he graduated with a degree in law and entered the judicial civil service. While serving as a magistrate in various places, Sakima pursued ethnological studies. His death at 32 was a great loss to Japanese ethnology.

Idem. 1994. *Dai 16-kai nantō bunka shimin kōza*. (The 16th community service lectures on Ryukyuan culture). 37 pp. Summaries of several presentations on the family to mark the international year of the family.

Okinawa Prefectural Government. 1993. *The Basic Plan for the Site Utilization of the Lands Currently Used by the U.S. Military in Okinawa*. A plan for conversion of military bases to civilian uses, assuming that the U.S. military will withdraw from Okinawa sooner or later. Currently, the U.S. military occupies a total of 20.1% of Okinawa Island (11% of the prefecture as a whole). Especially, the middle region of Okinawa suffers a disproportionate concen-

tration of bases, 26.3% of its area occupied. Okinawa intends to take the land back from the U.S. military and use it for Okinawa's own developmental purposes. Numerous detailed maps of the base areas on scales ranging from 1/50,000 to 1/10,000.

Okinawa Prefectural Library, Historical Archives, ed. 1994. *Rekidai hōan* (Ch. *Lidai baoan*), Book VII. Naha: Okinawa Prefecture Education Commission. 561 pp. Contains documents from the Original Collection II, vols. 75-89 (vol. 81 missing) covering the period of Qianlong 53 (1788) to Jiaqing 13 (1808).

OSHIRO, Sadatoshi. 1993. *Shii no kawa* (A river of pasanias). Tokyo: Asahi Shinbunsha. 221 pp. ¥1,800. An award-winning novel, set in a northern Okinawan village, Sosu, during the Pacific War. Contains exquisite descriptions of the natural environment and social customs. The story develops around the protagonist, Taiichi, an elementary schoolboy. Taiichi is growing up in a happy multi-generational family. But a tragic, socially abhorred disease slowly consumes Taiichi's beautiful and hard-working mother and eventually kills her. Her husband's unwaivering love and the entire family's endurance in the deepening crisis are touchingly depicted. The novel is dramatized and has received rave reviews.

Philipp-Franz-von-Siebold-Stiftung Deutsches Institut für Japanstudien. 1995. *Higashi ajia keizaiken ni okeru Kyushu/Okinawa* (Kyushu [and] Okinawa in East Asian Economic Region), edited by Josef KREINER, Tadao KIYONARI, and Toshimbumi YADA. 221 pp. ¥2,000. Collection of papers presented at an international symposium held in Naha, July 13-15, 1994. Two chapters are of special importance: Hiroya YOSHIKAWA, "Envisioning and implementing an Okinawan/Fujian Regionalization," and

Josef Kreiner, "Another look at Okinawa's potential." Both articles are candid expressions of grave disappointment about Okinawans' lack of vision and determination for utilization of Okinawa's unique potential for becoming a leading economic center of East Asia in a new borderless age. Kreiner's searching review of Ryukyuan history from the perspectives of world history reveals a few crucial historical junctures at which a greater world role for Okinawa was possible but missed by Okinawans because of their ineptitude. The implied fear is that they will repeat the same mistake again just when circumstances favor Okinawa's rise to an important information/communication center. Yoshikawa's assessment of the present and future status of the Okinawa/Fujian relations is no more sanguine about Okinawans' ability to cut a leading profile in shaping the development of the South China/East Asia regional economy. Yoshikawa offers a detailed plan for getting Okinawa into this regional role. Will Okinawans rise to the challenge of the times? That is the question no one can answer yet.

Idem. 1995. *Miscellanea*. Nr. 11 (Mai): Martin HEMMERT, Ralph LÜTZELER (Hg.), "Wirtschaftliche Integration und Regionalentwicklung in Ostasien—Untersucht am Beispiel von Kyushu und Okinawa." Tokyo. 140 pp. Aside from the Foreword (Josef Kreiner), Introduction (Ralph Lützel), and Conclusion (Martin Hemmert), the six main chapters are German versions of the papers by the same authors included in the Japanese-language collection mentioned above. Reviewed in the next edition of *The Ryukyuanist*.

RABSON, Steve. 1995. "Okinawa—then and now. Governor wants U.S. military presence reduced," *The Providence Sunday Journal*, March 26.

University of New South Wales, Center for South Pacific Studies, 1995. *Newsletter*, vol. 9, no. 1 (March). 29 pp.

University of Okinawa, Institute of Regional Study. 1994. *Annual Report No. 6*. 164 pp. A major feature is Masaru AKIYAMA, "The Colonial Experience in Modern Okinawan History," based on the author's master's thesis submitted to the University of the Ryukyus (supervisor: Professor Teruo HIYANE). In general, this issue of the annual report is greatly enhanced in terms of academic/scientific sophistication, as proudly pointed out in the preface by Professor Moriteru ARASAKI, the director.

Idem. 1995. *Shohō* (Institute newsletter). 51 pp. Several essays on a wide range of topics. Two articles in English are by Professor Jun Ui: "Environmental problems related to Asia [and] Japan" and "Nature conservation in Okinawa--in water."

University of the Ryukyus, College of Law and Letters. 1994. *Economic Review*, No. 48 (September). 389 pp. Introduction and 15 essays in memory of the late Professor Yamashiro SHINKO (1931-1992). Several essays deal with Okinawa. Shoko YAMASATO, "Theory of Economic Policy and the Okinawan Development Policy." Hitoshi TOMINAGA, "Economic Development of Postwar Ryukyu." Hidemasa IKEMIYAGI, "Local Government Finance in Okinawa Under the U.S. Administration." Nario KABIRA, "An Aspect of Farm-Households Labor Force in Prewar Okinawa." Kenyu NISHI, "Approaches to TQC Introduction and Promotion." Masaru KOMATSU, "On the Method of Phonetic Notation for 'm' or 'n' Sound in *kanji-gana*" (concerning transcription of the ancient Ryukyu language, specifically nasal sounds).

Idem. 1995. *Economic Review*, No. 49 (March).

85 pp. Four articles.

YOSHIZAWA, Hiroaki. 1994. *Okinawa no beigun to kichi* (American military bases in Okinawa). Haebaru, Okinawa: Akebono Shuppan. xiv, 245 pp. ¥1,300. An English subtitle for the book is "Atomic Bombing and the Struggle of the Okinawans Against U.S. Military Occupation." The author is chairman, Okinawa Prefectural Council Against A&H Bombs. Chapter 1 is translated into English: "Okinawa and American Military Bases--Toward a Peaceful World Without Nuclear Weapons and Military Bases." Illuminating thoughts on the meaning of Okinawa's reversion movement are offered: [after commenting on various viewpoints on reversion as "disagreeable,"] since "the main purpose to put Okinawa under military occupation was to secure the biggest military base in the Far East and to keep the Japanese government subordinate to the United States, the reversion movement by the prefectural people of Okinawa was united with struggle demanding for peace, independence in a real sense, and the protection of racial dignity. The reversion movement inevitably took up the demands to protect human rights and to establish democracy..." (xii).

#### Announcements

The Craft & Folk Art Museum (CAFAM) in Los Angeles is presenting an exhibition titled "Splendor of the Dragon: Textiles of the Ryukyu Kingdom," from November 10 through January 14, along with public programs. Opening ceremonies include performance by Kenjinkai Gei No Bu Troupe of Okinawa dancers and musicians, who will perform on scheduled Sunday afternoons throughout the exhibition. Video presentations on *bingata*, *basha*, *kasuri* techniques will be shown regularly, and a series of re-

lated lectures is planned. On January 7, 1996, CAFAM in cooperation with the Japanese American National Museum will offer a workshop on Okinawan Family History Preservation. Full details of the program can be obtained from the CAFAM curator, Gloria GONICK, (tel. (213) 937-5544; fax 937-5576).

Prof. Mitsugu SAKIHARA retired this year from the University of Hawaii and assumes the post of president of Hawaii International University, now in the planning. He will continue to teach the History of Okinawa at UH, the only course of its kind in the U.S. as far as we know, and will also give a lecture on that topic on December 3 at the CAFAM exhibition announced above.

#### A Letter to the Editor

My paper in the volume, History and Culture of Okinawa, was erroneously summarized in Newsletter No.29, page 5. It deals with emerging states on Okinawa and their

trade relations with the Chinese diaspora. It does not state that Okinawan state formation was a derivative of the Chinese diaspora. It states that competition for trade, land, and labor led to the development of the upper levels of society and their support through commercial enterprise. This is a standard explanation for the rise of secondary states such as Okinawa, Crete or Venice, and does not imply that Okinawa is derivative.

Richard Pearson

#### *Response by the editor*

"Derivative" is a faithful translation of the author's own expression: *haseiteki seiritsu ogoku*. If the Ryukyu Kingdom did *hasei* from something, and if that something was not Chinese diaspora, it must have *hasei*-ed from something else. But if the Ryukyu Kingdom did not *hasei* from anything, it was not a *haseiteki seiritsu ogoku*. It just did *seiritsu* on its own. An interesting issue is implied here for future scrutiny.

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