

# THE RYUKYUANIST

A Newsletter on Ryukyuan/Okinawan Studies

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Ryukyuan/Okinawan studies made a giant leap forward at a symposium held in Sydney, Australia in August 1997. In his report on the symposium below, Prof. Dr. Josef Kreiner, a keynote speaker at the symposium, considers the success of this symposium indicative of "the emergence of Okinawan studies as an area study [and] as an important field for disciplines."

Professor Kreiner has also benefited *The Ryukyuanist* with a copy of a new book, edited by him, that has grown out of another symposium held in Bonn, Germany in October 1994. It is a collection of papers on the archival, artistic and ethnological resources on Ryukyu in the holdings of European libraries and museums. Below, we pay tribute to this welcome publication.

It is an added pleasure to acknowledge Dr. Patrick Beillevaire's gift of numerous reprints and copies of his journal articles on subjects related to Ryukyu. Dr. Beillevaire has undertaken extensive field work in island communities of Ryukyu. He is also an unchallenged authority on the documentary resources on Ryukyu available in French. Due to the limitation of space for "Publications," however, we are compelled to be selective in listing Dr. Beillevaire's work. (K.T.)

## **The Third International Symposium on Okinawan Studies, Sydney, August 21-25, 1997**

Amidst a series of most urgent problems facing Okinawa, and at the occasion of the 25th anniversary of Okinawa's reversion to Japan, the International Symposium on Okinawan Studies (President Professor Hokama Shuzen) converged for the first time outside of Japan. Previous symposia had been held in 1982 and 1992 in Naha and Tokyo and, also this time, a first session had convened in mid-May in Naha and Nago.

The invitation to the University of Sydney by Professor Hugh D. B. Clarke not only showed the importance of Okinawa within the Asia-Pacific region but also underlined the leading position Hugh Clarke holds in the field of Okinawan linguistics as well as the great importance Okinawan studies play within Japanese studies in Australia (as well as in New Zealand).

More than 150 participants from Australia, New Zealand, the United States, Europe and Japan assembled to hear nearly 50 papers arranged in six sections: Archaeology (8 papers), Linguistics (10), Literature and Arts (11), Cultural Anthropology (10), Social Studies (4) and Natural Sciences (2).

In addition, four special lectures were given by Hugh Clarke on "The Rainbow Serpent and Amamiku --- A Look on Okinawan Studies from Australia," Nakanishi Susumu (President, Osaka Prefecture Women's University) on "The Universal Meaning of Okinawan Culture," Oshiro Tatsuhiro (Akutagawa Prize-winning writer) on "Okinawa's Culture on the Way into the 21st Century" and Josef Kreiner on "Okinawa in World History."

Some of the representations revealed a very high level of learning as well as a lot of new and important insights and materials. To cite just a very few the reporter was able to attend: Teruya Yoshihiko (Ryukyu University) gave deep insights into the role that Basil Hall's and M'Leod's writings played in the British and American peace movements during the first half of the 19th century. His findings underline the importance of Okinawa (or at least of its image in the West) for European/ American self-finding.

Among the many interesting presentations of the Linguistics section (which was perhaps the best one of the symposium) I want to point out to Osumi Midori's (Tokyo Women's University) contribution on "The Language of

Okinawa Youths in a Changing Society," wherein she elaborated on the evolution of an entirely new version of Okinawan language, reflecting the desire of youths to find their own identity.

The section on Literature comprised papers on the Omoro as well as on works of Shimao Toshio, Oshiro Tatsuhiro and Oe Kenzaburo. Kimiko Saiki's (Seiwa University) paper on books for children in postwar Okinawa tackled with a hitherto neglected field of study in a refreshing manner.

Arne Rokkum (Oslo University) spoke on "Siblingship and Ryukyuan Society: Rethinking the Role of the Sister," referring to his rich field material from Yonaguni (which is about to be published as a monograph *Goddesses, Priestesses and Sisters*, Scandinavian University Press, early 1998).

All papers of the section on Social Studies, for instance on longevity as a new Okinawan identity, deregulations and economic development in Okinawa, etc. were of great interest, but here I can only mention Julia Humphry's (Tokyo University) contributions on the issue of American military bases in an international context, namely the post-Cold War construction of a security policy for the so-called "Asia-Pacific Region."

The concluding panel discussion focused mainly on the so-called Sundaland hypothesis of very early migrations of man in Asia, put forward by physical anthropologists like Hanihara Kazuro and Baba Hisao. Attempts to use this hypothesis for futile explanation of deep-lying connections between Okinawan, Japanese and Ainu cultures and languages are to be rejected, but show in themselves the deep-felt need for an understanding of Okinawa's role and identity within the East Asian cultural, historical and political context.

The lack of papers on Amami Oshima as an integral part of what is called "Okinawa" (in culture and history, as well as in present day problems) correspond to a current neglect of Amami within Okinawan studies and the present "Okinawan discourse." I feel also that

the role of the sea in Okinawan culture and society has to be more strengthened by future studies.

But all in all, this symposium was very successful and timely not only to show the emergence of Okinawan studies as an area study in its own right but also as an important field for the disciplines. Hokama Shuzen and Hugh Clarke are to be congratulated for this success of their efforts.

The last two days of the symposium were set apart for demonstrations of Ryukyuan court dance, music and martial arts at the Sydney Opera House and for an introduction to Okinawan culture (including music and dance) of more than 2000 students of Japanese at Australian middle and high schools.

For the next Fourth International Symposium, an invitation by the University of Bonn, Germany, for autumn 1999 was accepted. It will --- if all goes well --- convene parallel to an exhibition of Ryukyuan art in Berlin and Munich. The Institute for Japanese Studies, University of Bonn, is also preparing a workshop (in English language) on "Okinawa in World History" as part of the triennial meeting of German-speaking Asian scholars in Bonn at the end of September 1998. We hope that on both these occasions colleagues from all over the world will join us here in Bonn to discuss problems of Okinawan studies.

Josef Kreiner  
Bonn, Germany

#### **Ryukyuan studies in Europe**

The *Sources of Ryukyuan History and Culture in European Collections* (1996), edited by Josef Kreiner, is an important milestone in the progress of Ryukyuan studies. The volume contains papers read at the Fifth Anniversary Meeting of the European Association of Japanese Resource Specialists. The papers report and evaluate the results of surveys of European archival and museum collections of documents, books, journals, maps, products of

arts and crafts, musical instruments, ethnographical materials, and so on related to or originating in Ryukyu.

These resources on Ryukyu in Europe have grown over the centuries thanks to generations of collectors, diplomats, explorers, missionaries, scholars, researchers and others. In view of the minuscule size and the insignificance of the Ryukyu Kingdom by European standards of nation-states, the degree of attention that Europeans once paid to Ryukyu, as demonstrated by the extensive Ryukyu collections, is simply amazing.

The provenances of these collections are rich in implications about the broad historical and geopolitical forces that drove Europeans into contact, direct or indirect, with the remote Far Eastern kingdom on the opposite side of the globe. Europe's Ryukyu collections afford an opportunity to revisit the history of Europe's global expansion.

In the lead chapter, "Notes on the History of European-Ryukyuan Contacts," Josef Kreiner extensively mines the European resources on Ryukyu and generates a wholly new perspective on Ryukyu's place in world history intertwining with Europe's scientific, commercial, religious, and military expansion.

Takara Kurayoshi, Okinawa's leading historian of the Ryukyu Kingdom, follows up with a careful reconstruction of Ryukyuan trade activities in the East and Southeast Asia during the 14th to 16th century on the basis of the *Rekidai Hoan* ("*Precious Documents of Successive Generations*"). Ryukyu's Asian trade was facilitated by its status as a tributary state of Ming China.

The relationship with China also accelerated Ryukyu's internal development from a country of competing principalities to a unified kingdom with its trade routes encompassing major ports of East and Southeast Asia from Sakai of Japan and Pusan of Korea in the north to cities of Java and Sumatra in the south (see the map on p. 50). The rise of a unified state over the entire Ryukyu archipelago in the 15th century defined the

distinctive national identity of Ryukyans/Okinawans for all time.

Several chapters of this book excel in probing how various resources on Ryukyu had arrived in particular libraries or museums where they are currently housed. The human agents who in different historical periods lent their hands to the acquisition, transfer, use, study, or maintenance of these collections spell a fascinating history of global cultural exchanges and diffusion.

"Dutch Encounters with the Kingdom of Ryukyu and Ryukyuan Collections in the National Museum of Ethnology, Leiden" by Ken Vos accomplishes two objectives: (1) exploration of the extent of contacts between the Dutch and Ryukyu in the 17th and 18th centuries and (2) comments on the museum collections in Leiden. The Dutch interest in the Ryukyus was primarily mercantile. Because of the severe restrictions on their activities by the Bakufu of Japan, the Dutch could not even obtain what Ryukyu had in abundance: cowrie shells. There was not even an indirect contact between Dutch and Ryukyans, although the Dutch have left interesting comments on Ryukyu in their day books.

"Knowledge and Sources on Ryukyu in Germany and Austria" by Peter Pantzer surprises the reader with the earliest evidence of European-Ryukyuan contacts: a 15th or 16th century lacquered bowl of Ryukyu held in an Austrian castle (p. 64).

In Germany, Philipp Franz von Siebold (1796-1866) pioneered scholarly observations on Ryukyu. More specialized scientific investigations into various aspects of Ryukyu/Okinawa (*gakujutsu kenkyu*) by German scholars continued well into the 20th century. But the most extraordinary feature of German-Ryukyuan relationships is the story of a rather unpalatable geopolitical ambition of a state resulting in a heart-warming friendship between peoples.

The story begins with the rescue and care of shipwrecked Germans by the Ryukyans of the Miyako Islands in 1873. Chancellor Bismarck

and Emperor Wilhelm I then decide to recognize and repay the islanders' kindnesses. In 1876, a monument with an inscription to commemorate the event is presented to the Miyako islanders.

Sixty years later, in 1936, under totally different circumstances of world politics, the event is remembered and a second monument erected. This time it acquires a new meaning within the larger context of German-Japanese alliance.

Recently, reclaiming the ownership of their own history, the Miyako islanders have built a German castle and a German theme park, Little Germany, on the historic site of the initial German-Ryukyuan contact. (pp. 86-89).

In contrast, the French developed a different approach to the satisfaction of their curiosity about the Far East. There was an extraordinary degree of intellectualizing thrust in the French approach. One might say that in the 18th and 19th centuries, the French produced what might be considered a precursor of Ryukyuan studies.

"Scholars, Officers and Missionaries: A History of French Sources in Ryukyu" by Patrick Beillevaire surveys the state of such earlier Ryukyuan studies in France, begun first through studies of Chinese sources on Ryukyu and then enriched by missionaries' "field work" in Okinawa. Beillevaire also contributes a chapter-length "General Bibliography of Ryukyu-related Books and Articles Published in French."

Ryukyuan collections are also reported from Britain, Russia, Scandinavia, and Japan. These country papers and their authors are as follows:

"Ryukyuan Resources in Britain: An Introductory Survey" by Yu-Ying Brown;

"Materials on the Ryukyuan Islands in St. Petersburg" by Alexander M. Kabanoff;

"Contact through Collectibles: Scandinavia and the Ryukyu Islands" by Arne Rokkum;

"Ryukyuan Resources in Japan and the Database Project" by Yokoyama Manabu.

These authors sound apologetic about their countries' limited Ryukyuan collections. But there are gems among their holdings. For example, Britain has the oldest printed Ryukyuan music score, *Kunkunshi*, a complete set of Bettelheim's translation of the New Testament into Ryukyuan, and two long pictorial scrolls (some 60 meters in total!) of a procession of Ryukyuan emissaries on their way to Edo. The last item can certainly be called "the crowning glory of this brief survey" as rightly claimed by the author of the report.

Russia can boast a different kind of contribution: the work of a scholar, Nikolai Nevsky (1892-1937), whose linguistic and ethnological studies of little-known areas and peoples including the Ryukyuan of Miyako are so far unsurpassed in their scientific rigor and achievement. His published and unpublished works are housed in the archives of the Institute of Oriental Studies in St. Petersburg and in the Tenri Library of Japan.

Nevsky recorded the Miyako folklore and language in the original Miyako language by the methods of universal phonetics as he heard them spoken in the 1920s. His phonetic transliterations would soon be the only means available for reconstructing the Miyako language of the 1920s as a living language after the native speakers from that era pass away.

The chapter on the Scandinavian Ryukyuan collections rises to a highly theoretical level about the role and significance of ethnographic museums. The theoretical argument is powerfully presented. This chapter suggests the possibilities of critical research that museum collections may encourage.

In the final three chapters, Josef Kreiner presents data on the extent and distribution by country, as well as by category, of the products of Ryukyuan arts and crafts in the museums of Europe, America, and Japan. In Europe as a whole, 54 museums have 147 Ryukyu collections containing 1483 items (p. 271). The bulk of the items (35.7%) is in Germany, followed by a distant second, the

Netherlands (16.3%), which is closely followed by Austria (14.9%) and Switzerland (13.8%). Annotated catalogues by country and museum are then presented. A similar format of presentation is followed for the United States and Japan.

Going through the catalogues is an exciting journey of discovery. This reader is particularly glad to note this listing: "Hanging scroll 'landscape' by In Genryō (1718-1768), dated 1748" (p. 296). In Genryō is a great name, if little researched so far, in the history of Ryukyuan painting.

There are two more chapters in the volume not yet mentioned. These are research papers rather than survey reports: "Ryukyu Lacquerware in Europe - Focusing on the *HAKU-E* technique" by Arakawa Hirokazu, and "An Encounter with Dyed and Woven Textiles from the Kingdom of Ryukyu" by Shukumine Kyoko.

Haku-e is the method of applying designs with gold or silver foil to lacquerware. Arakawa gives a historical interpretation of the term and compares Chinese, Japanese, and Ryukyuan Haku-e-decorated lacquerware with brief comments on Ryukyuan Haku-e in Europe.

Shukumine examines Ryukyuan textiles in the collection at the Berlin National Museum of Technology. She measures the physical dimensions of the articles and analyzes patterns. She also explains the techniques and processes of production. The author, a Ryukyuan, notes her feelings and remembrances provoked by her encounter with centuries-old Ryukyuan textiles in Europe.

This completes a quick tour through the rich content of *Sources of Ryukyuan History and Culture in European Collections*. There is no doubt that historical and cultural research on Ryukyu will be immensely enriched by working with these resources. The Ryukyuanists are eternally grateful to Josef Kreiner for undertaking large-scale surveys, sustained over many years, and for making the

findings accessible by means such as this publication.

### Publications

We gratefully acknowledge the following gifts of publications.

Beillevaire, Patrick. 1982. "Le Sutsu Upunaka de Tarama Jima," *Bulletin de l'École Française d'Extrême-Orient*, vol. 71, pp. 217-256, illustrations, photos. Ethnography of a seasonal ritual, Sutsu Upunaka (Great Middle Celebration Between Seasons, a three-day event in late May or early June), followed by a detailed analysis of spatial symbolism in social organization at the household, ritual, and community levels. A first exhaustive description of the ritual ever undertaken by any scholar. The author goes on to examine in detail how consistently space symbols (east/west, north/south, higher/lower, etc.) are correlated with social implications (superior/inferior, male/female, formal/informal, etc.) in various settings. The first and second of these paired aspects form the usual configurations. But there is one situation where male=superiority and female=inferiority are reversed: females, who hold all the traditional religious positions, are superior to males at the proceedings of Sutsu Upunaka. A fascinating exception with tantalizing implications.

Beillevaire, Patrick. 1990. "Au seuil du Japon. Le mémoire du P. Gaubil sur les Ryûkyû et ses lecteurs," *L'ethnographie*, vol. 86, 2 (no. 108), pp. 15-53. A detailed study of Jesuit Father Antoine Gaubil (1689-1759) whose work (memoir) on Ryukyu (1751) was, for decades, the most authoritative source of information on Ryukyu. Gaubil lived in China and never visited Ryukyu. Nor is there evidence that he saw and talked with Ryukyuan visitors to China. His work on Ryukyu was principally based on *Zhongshan zhuanxin lu* by Xu Baoguang (1721) and other Chinese sources. Beillevaire carefully evaluates the scholarly merits and influences

of the Gaubil memoir in comparison with other European studies and reports on Ryukyu. Undoubtedly, the memoir was a major landmark in the history of French scholarship on Ryukyu.

Beillevaire, Patrick. 1995. "Okinawa, un archipel sous influences," *Herodote revue de geographie et de geopolitique*, No. 78-79, pp. 212-239. After a brief geographical overview, the article gives a detailed historical description of external influences impinging on Ryukyu/Okinawa right up to the present time. A valuable contribution not only as an introduction to Ryukyuan history but also as a stimulating guide to larger issues regarding small nations' survival or demise in the vortex of world geopolitical forces.

Beillevaire, Patrick. 1996. "Heavenly Affinities and Discrepancies: Fr Leturdu's Early Ethnographic Account of Okinawa (1846-1848)," *Religion in Japan*, edited by P.F. Kornicki and I.J. McMullen (Cambridge University Press), pp. 156-178. A total of eight French priests worked in Okinawa between 1844 and 1862. Fr Pierre Marie Leturdu (1821-61) spent almost twenty-eight months on Okinawa, May 1846 - August 1848. He distinguished himself from all others by an ethnographic report on Ryukyuan culture. Beillevaire highlights and evaluates this report based on the original unpublished manuscript (101 pages) found in the archives of the Society of Foreign Missions.

*Edge*. 1997. No. 4 (June), 90pp. Photos, illustrations. "Infant mortality" of periodicals is high in Okinawa. Many fail to survive beyond No. 3. But this magazine appears to have better than average vitality. Mr. Kō Nakazato, editor in chief, should be congratulated on his success. This issue is led off by a two-page "Love Letter to Okinawan People" (in translation) from Jonas Mekas, a world famous film producer. Numerous short essays then follow with reminiscences on major cultural

achievements of the past 25 years (since Reversion). More substantial, and illuminating, contributions are by very young writers who were born after Reversion or who were too young then to remember it as personal experience.

Ishikawa, Tomonori. 1997. *Nihon imin no chirigakuteki kenkyū* (Geographic Studies of Japanese Emigration). Ginowan, Okinawa: Yōju Shorin. 607pp. Photos, maps, illustrations. A pioneering study of Japanese emigration with emphasis on geography consolidating the author's research over the past 40 years. Based on numerous rounds of field work in sending areas in Japan and receiving areas overseas, the author discovers distinctive types of emigration by area and by period. He further delves into village-level socio-economic backgrounds of emigrants and activities of returnees. Representative sending areas including Okinawa are more deeply probed.

Kreiner, Josef (ed.) 1996. *Sources of Ryukyuan History and Culture in European Collections*. München: Indicium Verlag. 396pp. Reviewed in text.

*Kusa no kanmuri* (The Crown of Grass), No. 9 (April 1997), 6pp. The entire issue is devoted to a report on the revival of a traditional religious institution on Ikemajima with special emphasis on the election and appointment of the priestesses after a hiatus of more than 10 years. An excellent case study of functioning shamanism in the modern age.

Medoruma, Shun. 1997. "Suiteki (drips of water)," *Bungei shunjū* (September), pp. 423-450. This year's winner of the Akutagawa Prize. The fourth Okinawan work of fiction so honored. A somewhat Kafkaesque fable focusing on an old man's inner struggles with the memory of his closest friend whom he abandoned, wounded and dying in the battle field of Okinawa during the war. One afternoon the old man, Tokushō, wakes from his nap to find his whole body paralyzed and his right foot

- swollen like an enormous mellow. Every night, [ghosts of ?] thirsty wounded soldiers with whom he served during the Battle of Okinawa appear to him and drink water dripping from his swollen foot. Eventually his old friend, Ishimine, in the shape of a 17-year old student-soldier, shows up and drinks from his foot. The two former friends look at each other; one alive but nearing senility, the other youthful but long dead. Tokushō first asks for forgiveness, but the next moment becomes furious. He reproaches Ishimine: "The living hell of my life for these 50 years. Can you understand that?!" Ishimine smiles, salutes and disappears. Tokushō cries uncontrollably, and his foot begins to heal.
- Meiō University Library. 1996. *Hiroba* (The Quad), No. 5 (December), unpagged. Several faculty members contribute short, academically relevant tales of personal travel, research, or instructional experiences.
- Meiō University. 1997. *Bulletin*, No. 3. Nago, Okinawa. 122 pp. Many articles over a wide range of topics, with abstracts in English. A few are in English. Two papers are concerned with Okinawa: Kiyoshi Nakachi, "Characteristics of Exchange Activities Between Okinawans and Americans Under the U.S. Military Government" (text in English); and Nariyuki Agarie et al., "A Comparative Study of the Values of Contemporary Youth: Analysis and Application of Rokeach's Value Scale."
- Okinawa International University, Institute of General Industrial Research. 1997. *The Journal of General Industrial Research*, No. 4 (January), 204 pp. Eleven articles, of which four specifically refer to Okinawa, covering topics such as roadside stores, information management of small enterprises, propensity to consume, and demographic projections.
- Okinawa Prefectural Archives. 1996. *Dai sankai Ryūkyū-Chūgoku kōshōshi ni kansuru simposium ronbunshū* (Collected Papers from the Third Symposium Concerning the History of Ryukyuan-Chinese Relations). Naha: Okinawa Prefectural Commission on Education. 265pp. Bilingual in Chinese and Japanese. The volume originates in the third conference held under the joint auspices of the First Historical Archives of China and the Rekidai Hōan Project of Okinawa. Six papers; two, originally in Japanese; four, originally in Chinese; all translated into the other language. The papers discuss topics related to the investiture of the Ryukyu king by the emperor of China, Ryukyu's tributary relations and trade, and archival discoveries.
- Okinawa Prefectural Archives. 1997. *Rekidai hōan kenkyū* (Studies of the dynastic diplomatic papers), No. 8 (March). 143pp. The lead article by Yi Hun of the Korean Commission on History is on unofficial Korean-Ryukyuan relations during the Qing period as reflected in the methods and routes of repatriation of shipwrecked Koreans from Ryukyu to Korea and of shipwrecked Ryukyuan from Korea to Ryukyu. No direct, official relations existed between Korea and Ryukyu, but each other's shipwrecked nationals were sent home via China or Japan with which both had official relations. Another article by Matsubara Takatoshi of Kyushu University reports on newly discovered evidence that there were Korean-speaking Ryukyuan and Ryukyuan-speaking Koreans during the Qing period. These "interpreters" facilitated the repatriation of the shipwrecked persons. The articles shed refreshingly new light on the nature of the East Asian world of the 17th to 19th centuries. They also indicate the value of Korean sources for Ryukyuan studies. There are other articles mainly devoted to the description, interpretation, and annotation of historical documents.
- Okinawa Prefectural Government, Tourism and Cultural Affairs Bureau. 1995. *Ryukyuan Cuisine*. 120pp. This and the following three books are intended to serve as foreign tourists' and researchers' primers to various aspects of the Ryukyuan/Okinawan culture.

Short expository texts written by acknowledged experts on various topics are followed by photo essays and illustrations, printed on high-quality paper.

-----, 1995. *Ryukyuan Dance*. 120pp.

-----, 1996. *AWAMORI* (Ryukyuan Liqueur). 120pp.

-----, 1997. *Okinawan Crafts*. 120pp.

Sangyo kenkyūsho (Institute for Industrial Research). 1997. *Ajia/taiheiyo jidai ni okeru Nihon no yakuwari ni kansuru chōsa kenkyū* (Research concerning Japan's role in the Asia/Pacific age). Tokyo. 309pp. A multifaceted study of Japan's role in Asia and the Pacific. Apparently motivated by a desire to justify and perpetuate the U.S. military presence in Asia/Pacific. Okinawa's pivotal importance as a site of the U.S. military bases is emphasized. Anti-base, anti-war landowners who object to military use of their land are derided and vilified. Some of the individual reports in the volume are not necessarily related to this central theme, however. Joseph Kreiner (Ch. 2) emphasizes regional distinctiveness of Ryukyu, and points out its historical vulnerability to international geopolitical forces.

*Uchinanchu*. 1997. Vol. 57 (Jan/Feb), vol. 58 (March/April), vol. 59 (May/June). 12pp. each. Vol. 57 announces the selection of a new executive director, Gary T. Honda. Vol. 59 carries a full-page essay in memory of a distinguished leader of Hawaii's Okinawan

community, Roy Yonahara of Maui. Mr. Yonahara died, rather suddenly, of lymphatic cancer. He was descended from Ba Kensai, Yunabaru Uekata Ryoketsu, one of the last Three Ministers (*Sanshikan*) of the Ryukyu Kingdom. His given name was Ryoei, which was adapted to read Roy. "Ryo" is his clan's genealogical marker.

University of Okinawa, Institute of Regional Study. 1997. *Shohō* (Institute Report), No. 14. 85pp. Articles and essays on a wide range of topics such as student satisfaction with instructions, the Minamata disease, urban scenery, food, fishery, and second-generation Taiwanese in Okinawa.

University of Okinawa, Institute of Regional Study. 1996. *Nenpō* (Annual Report), No. 9. 81pp. Several reports dealing with the emperor institution, regional self-determination, the disabled and their families, resort development, language education, city planning, etc.

University of the Ryukyus, College of Law and Letters. 1997. *Keizai kenkyū* (Economic Review), No. 53 (March). Of many articles in this issue, three are related to Okinawa. "A study on strategic policies for industrial development in small islands" by Hajime Oshiro; "Okinawan farm households under the controlled wartime economy" by Nario Kabira; "The image of economy suggested in an ancient icon of the Ryukyus" by Masaru Komatsu.

*The Ryukyuanist*, a quarterly newsletter on Ryukyuan/Okinawan studies, is edited by Koji Taira at the University of Illinois Institute of Labor and Industrial Relations (504 E. Armory Ave., Champaign, IL 61820, U.S.A.) and published by Emiko Utsumi at the Okinawa Labor and Economic Research Institute (1-1 Higashimachi, Naha, Okinawa 900, Japan).