

THE RYUKYUANIST

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JPRI CONFERENCE: WAR MEMORIES

The Japan Policy Research Institute (JPRI: Professor Chalmers JOHNSON, president) convened a one-day conference on "Japan's War Memories: Amnesia or Concealment?" at the University of San Francisco on April 24, 1998. The conference examined the friction between Japan and its Asian neighbors concerning the fact and interpretation of Japan's brutalities during the war. In addition to presentations by several scholars, there was the viewing of Nancy TONG's highly praised 52-minute film In the Name of the Emperor which concerns the "The Rape of Nanjing." An aspect of the conflict between Okinawa and Japan concerning war memories was discussed by Koji TAIRA in a paper which was later made available as JPRI Working Paper #48 (July 1998), titled "The Battle of Okinawa in Japanese History Books."

OKINAWA IN AJBS CONFERENCE

Okinawa's policy proposal for Free Trade Zones (FTZ) was discussed at the 11th annual meeting of the Association of Japanese Business Studies (AJBS) held at Hamburger University, Oakbrook, Illinois, on May 19-31, 1998. The panelists were Professors Yutaka KOSAI, Karen LUPARDUS, and Koji TAIRA. Professor Leonard LYNN chaired the panel and Professor Thomas ROEHL commented on the presentations. Professor Kosai is the president of the National Institute for Research Advancement (NIRA) in Tokyo, which had evaluated Okinawa's FTZ proposal and recommended action to the Japanese Government, but he attended the conference and voiced his views as an informed individual and not as a representative of NIRA or of the Japanese Government. Although Professor Kosai had flown into Chicago that morning, he not only presented thoughtful views on Okinawa's economic problems during the panel discussion, but also the same evening delivered a stimulating post-dinner speech on Japan's macro-economic conditions.

OISLA: 20 YEARS OF RESEARCH

This year marks the twentieth anniversary of OISLA, a research project titled "Okinawan Immigrants Studies in Latin America." The project began in June of 1978 with five researchers in the geography department of the University of the Ryukyus who had obtained funding from the Overseas Research Fund (*kaigai kagaku kenkyūhi*) of the Ministry of Education.

Of the five original researchers, only two remain, Prof. Shinzō SHIMABUKURO and Prof. Tomonori ISHIKAWA, both of whom will be continuing the research this year in Brazil from early mid August through mid September. The project was originally begun under the leadership of Prof. Yūetsu TASATO, who retired from the university within a few years of the initiation of the project yet remained somewhat involved even in retirement, but regrettably passed away in 1994. Another one of the original members, Prof. Mitsuru NAKAYAMA, was still engaged in writing up his results in December of 1996 when he unexpectedly passed away during the university's winter recess. The fifth member of the original group was Prof. Shigekazu MEZAKI, who left the University of the Ryukyus in 1979 to take a position at Mie University in mainland Japan.

The two remaining researchers were the two who conducted the original preliminary research trip in 1978 when they spent one month visiting Brazil, Argentina, Peru, and Bolivia to establish contacts and make connections for future research and field work. Those initial contacts formed the base upon which they built later extensions of their research program.

Of the five members, Shimabukuro was the only one with previous familiarity with the Spanish language, but he found that his greatest asset was his command of English, which helped him substantially in being able to understand both Spanish and Portuguese, whereas the others were

mostly confined to using Japanese as their principal language for research.

Their first research study was undertaken during the academic year 1979-80, when Tasato, Ishikawa, and Mezaki covered Argentina and Peru early in the year, followed later by Shimabukuro and Nakayama who covered Brazil. The target of their original research was the Okinawan *issei* (first generation, original immigrants) in Latin America. The research project involved investigating various characteristics of the livelihood of these Okinawan immigrants. Over the years the project expanded to include investigation of *nisei* (second generation), *sansei* (third generation), and *yonsei* (fourth generation). Results of their research were published in a report in March of 1981, and five years later in March of 1986, which included research undertaken in 1984. Another two or three dozen articles of various length have appeared in print under the authorship of the individual researchers, the articles varying from scientific analysis to general readership presentations.

The 1984 research trip included three additional University of the Ryukyus researchers who also participated in follow-up research in 1988. Those three were Tsuneco OSHIRO, Tokuichi YONEMORI, and Munehiro MACHIDA. Also participating in 1988 was Masaaki GABE. The 1984 and 1988 research investigated the conditions of both *issei* and *nisei*. The focus of research was on Brazil and Bolivia, and a comparison of the two countries' Okinawan immigrants was undertaken. A year later, in 1989, Ishikawa, Nakayama, and Shimabukuro returned to Brazil to continue the research.

In 1993, the scope of research was expanded to include Okinawan emigrants to Hawaii, California, British Columbia, Alberta, and Mexico. By that time funding had begun to be provided by many *shichōson* (cities, town, and villages) who were seeking historical compilation of their citizens who had earlier left for Latin America, Hawaii, California, and Canada.

During the nineties, Shimabukuro obtained information for Kin-chō and Nago-shi; Nakayama investigated for Gushikawa-shi; and Ishikawa did research for Kitanakagusuku-son and Sashiki-chō as well as for Kin-chō and Nago-shi. That research is still in progress, though unfortunately without the continued contribution of the late Prof. Nakayama.

The loss of key researchers, and their non-

replacement by energetic younger staff, has severely curtailed the progress of the research, particularly in terms of processing the enormous amount of data which has been collected, including thousands of survey forms which remain incompletely processed. Although technical developments which have appeared in recent years, such as desktop computer processing, potentially can be of benefit for the project, the loss of first-hand acquaintance and impressionistic evaluation can never be recovered. For example, though the University of the Ryukyus retains the interview sheets collected by the two researchers who have passed away, their widows retain most of the researchers' personal papers, papers which may contain insights that will never come to light. Unfortunately, this very human problem of completing a research task is a problem that besets nearly every research project that is as long-lasting and as broad-based as this OISLA project, a project that has spanned the years that constitute one generation's reaching a majority. As the researchers leave their families and give up their precious vacation time to undertake continuation of this research, we should express our appreciation, and that of future generations of Okinawans, for these researchers who have expended their energy and sacrificed their comfort to provide us with information about Okinawans beyond the Ryukyus islands.

Essay: OKINAWANS ABROAD

Twenty years of research into Okinawans living outside of Okinawa has given me a deeper insight into the essential character of Okinawans and what constitutes the Okinawan community. On-site research in Latin America was more than simply collecting surveys and filling out forms, struggling with airline schedules, ground transportation, robberies, losses, and frustrations. Research meant also establishing friendships, giving interviews, sharing meals, dining and drinking together, visiting homes, and becoming much like a returning uncle to some of the communities. Through the research I found insight into the nature of the Okinawan community, how they act, how they get along together, what enables them to succeed, and what causes them to fail.

Take for example the difference between Japanese and Okinawans in Latin America.

Although from the point of view of the Latinos, both are of Japanese descent, their occupation within the social hierarchy is strikingly different. If I were to draw a triangle, I could put Japanese at the top of the triangle, and Japanese at the bottom of the triangle, and then sandwich the Okinawans in between the top and bottom layers of Japanese. This is because the Okinawans cooperate with each other in *yui m̄aru* (“what goes around comes around”) fashion, particularly through the social institution of the *moai* (financial-social cooperatives). Their closeness and interdependence means that the Okinawans help pull each other up from the bottom ranks. But it also means that it is harder for them to climb high because of the dependency relations that keep them tied to the center. So within the Japanese community (including Okinawans), the Japanese can be found to hold the top positions, at least among the *issei*. But slowly this is changing. In Brazil, for example, among half a dozen Japanese federal congressmen about half are now Okinawans. However, if you visit the nursing homes you find that the poor and the lonely are mostly Japanese, not Okinawans. The Okinawans maintain a communal closeness that is something quite special and inspiring.

I hope that this Okinawan closeness will persist into the future, though it remains to be seen whether this is possible. Recently, for example, the *moai* structure seems to be collapsing and falling into disuse. Until the early 1980s, people typically belonged to five to ten *moai* groups and met with their groups regularly each month. However, escalating inflation has disrupted and destroyed the financial basis of the *moai*. Moreover, although older generations still give value to their *moai* relations, among the younger generation there seems to be little incentive to forming and keeping a *moai*. I might also add that unlike the case in Okinawa, the *moai* groups in Latin America are mostly groups of males. However, there are strong and influential women’s groups also. In fact, these *fujinkai* (wives’ clubs) are actually much more active when it comes to meaningful, public social activities than the men’s groups.

It’s also interesting, I think, that in Brazil there is a saying something to the effect that “When the people came from the Iberian peninsula, the first building they put up was the church; but when the people came from Japan, the first building they put up

was a school.” It is true that Okinawan immigrants of the 1920s and 1930s were very much concerned about the education of their children. Of course, at that time having children was very much an economic asset and so the immigrants had as many as they could.

Things were very difficult for those early, *issei* immigrants. They had a harsh time on the *fazenda* (Brazilian word for “plantation”) where they went to find work. And even though they had many children, they also lost many to accidents and illness. Moreover, because the hardworking parents didn’t know the local language, they were often cheated or outmaneuvered by the Portuguese and Latinos, and so their hard work for gains and properties was lost. For these reasons they had many children and did their best to educate them, dreaming and hoping that some day one child would grow up to become a doctor and one would become a lawyer. And in fact, when I visited the homes of the *issei*, they often proudly pointed to pictures or introduced me to their children saying, “this one is a doctor, this one is a lawyer.” Mostly, of course, those were male children, but some daughters also went into medicine or law, though for them teaching was the obvious profession.

Among the *issei*, the wives and mothers rarely went out to work and instead mostly stayed home to raise the children. For that reason, we researchers tended to prefer male informants, but I have to admit now that was perhaps a problem and a bias of our research. Nevertheless, I have to say that this is something few people gave thought to twenty years ago, at least not here in Japan. Still, my research in Latin America demonstrated clearly to me that if a man wanted to succeed he definitely needed a wife who was in good health and was active. If a man’s wife was in poor health or she was not cooperative, his chances of succeeding were simply not so good. Children were an asset, but a good wife was a necessity.

Many of the *issei*, speaking now of the men, originally emigrated to Latin America as bachelors and later brought over a wife or had relatives in Okinawa send an Okinawan woman to them. Although there was very little cross-marriage back then between the Japanese and the Okinawans, where there was crossover, it was usually a case of the wife being Okinawan. It was simply that

Okinawan women made for good, strong wives. People recognized their ability to be *naijo no kō* ("power behind the throne"). Nowadays, however, there is much more loosening up in terms of marriage. Okinawan people no longer expect their sons and daughters to marry Okinawans, and there is not as much pressure to marry someone of Okinawan or Japanese descent.

Most of the young people also do not know Japanese or Okinawan dialect. Although many can understand some of the language, typically they express themselves in the local language. Their grandparents and great-grandparents, of course, are pretty much confined to using Okinawan or Japanese. As the *issei* will tell you, "the coffee tree didn't speak Portuguese" so they didn't have much opportunity to learn the language, and they didn't have the leisure to study. Most of them started off as hired hands on a plantation, and then if all went well they worked their way up to become tenant farmers, sharecroppers, and finally to claim some land of their own.

With the growth and passing of generations, there have been many changes of course. Today the lifestyle of the Okinawans in Latin America is far from the lifestyle in Okinawa. Their clothing, buildings and habits are those of the Latinos, but food habits brought over from Okinawa persist. They still prefer Okinawa food, including *misojiru* (bean-paste soup) and *gohan* (rice), but they don't sit on *tatami* (straw mats). Locally, of course, the favored meat is beef rather than pork, but for special occasions, such as when we researchers visited, they would slaughter a goat and prepare the food just as it is prepared here in Okinawa for house-building ceremonies and political celebrations. However, the favored drink is not tea but coffee—horribly sweet, unfortunately. Of course, *ohashi* (chopsticks) are still popularly used, even by *yonsei*, but rice is eaten at home and rarely packed as a *bentō* (boxed lunch). Local rice is plentifully available, both upland and paddy rice, but various rice cookies are imported from Japan. As for Okinawan clothing, the *yukata* (light-weight, cotton kimono-like wrap) is popular and often seen for *Obon* (summer festival of ancestor worship), but no one thinks about wearing a silk kimono, and the young people are more interested in European-style fashion. But for the young people, honestly speaking, the Okinawan festivals have less appeal than the Carnival, and in fact most of the young people have

become fully enmeshed in the Christian community and from *nisei* onward they are at least formally Catholic. In fact, one of the problems in the future is what to do with the *ihai* (tablets of the names of the deceased). On the other hand, there is also growing interest in *Sōkagakkai* and *Seichō no ie*, recent Buddhist sects. But with all these changes, one of the striking and moving qualities of the Okinawan communities and families is the persistence of the Okinawan spirit. It really lives in the hearts and the lives of the Okinawans in Latin America. And so, though I tell myself that this will be my last summer research trip across the Pacific, when I think of the people there that I have come to know so well, I wonder whether it really is possible for me not to return to that other Okinawan community.

Shinzo Shimabukuro

FOCUS ON YOUNG SCHOLARS

Minori YUDA, graduate student in the doctoral course of geoscience at the University of Tsukuba, is presently engaged in master's thesis research on migration patterns of Miyako islanders who work or study in mainland Japan. Originally she entered Tsukuba's Southeast Asia Area Studies program in April 1996 immediately upon graduation from the Department of Geography at Komazawa University in Tokyo, where she had studied theories of segregation under Prof. Keiichi TAKEUCHI (a former president of the Japanese Association of Geographers) and Prof. Tetsuo SATŌ. She is now, however, in the Department of Geoscience working under Prof. Nobuo TAKAHASHI of the Institute of Geoscience.

Her investigation of Miyakoans' residence in Tokyo employs surveys and interviews for obtaining information relevant to the motivations and movement patterns of long- and short-term Miyakoan residents of Tokyo. She travels to Okinawa at every possible opportunity for on-site research to supplement her investigations in Tokyo, and hopes to complete her undertaking early in 1999. Preliminary findings seem to suggest that residency and movement patterns may be significantly affected by prior expectations of Miyakoans, such as anticipating their stay in Tokyo to be strictly instrumental for obtaining education or for short-period employment, or traveling to Tokyo

with the wish and expectation of long-term residency beyond initial education or employment. She is hoping that the results of her survey will clarify this relationship of prior expectations and patterns of movement.

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Prof. Mitsugu SAKIHARA, retired from the University of Hawaii and now president of Hawaii International College, but still giving courses on Okinawa for UH, reports that one of his undergraduate students, Patricia KUSHI, graduated with honors in May 98. Her honor thesis was "Okinawa; Toward Security and Prosperity in the Asia-Pacific Region," 35 pp.

ISME AT WORK ON GLOMIS

International Society for Mangrove Ecosystems (ISME) is holding a September workshop on setting up database formats on mangrove ecosystems, including flora, fauna, microorganisms, aquatic creatures, hydrological issues, and socioeconomic issues. ISME, housed in the University of the Ryukyus, is establishing a Global Mangrove Database and Information System (GLOMIS) to include not only natural science issues, but also social and economical issues.

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PUBLICATIONS (XXVII). *The Ryukyuanist gratefully acknowledges the gift of the following publications.*

Akahata (August 31, 1997). Features an interview with Professor Steve RABSON, who urges that the U.S. Marines stationed in Okinawa should depart and return to the U.S. Professor Rabson, well-known for his studies in Japanese and Okinawan literature, lived in Okinawa as a GI at Camp Schwab for eight months in 1967-68. He was at the time in the fortuitous position of being able to observe Okinawa's historic reversion movement from inside the U.S. military enclave. This experience gave him the impetus for a life-long professional interest in Japan and Okinawa, he says.

AMEMIYA, Kozy K. 1998. "Being 'Japanese' in Brazil

and Okinawa," *JPRI Occasional Paper* No. 13 (May). 8 pp. Analyzes two inter-related anomalies of identity politics of immigrant minority groups in Brazil. (1) Why did a good number of Japanese immigrants in Brazil believe in Japan's invincibility so much that they were even willing to kill those fellow immigrants who believed otherwise? (2) Why did immigrants from Okinawa identify so strongly with Japan that many of them were the most fanatic triumphalistic Japanese nationalists? Abounds with historical ironies, moral dilemmas, and personal tragedies.

FIELDS, Karl J. 1998. "Party Capitalism in a Developmental State," *JPRI Working Paper* No 47 (June). 10 pp. The "party" is the Republic of China's Kuomintang. Although Okinawa is not part of the discussion, general knowledge of the KMT's economic strategy through investment in private businesses should be useful to Okinawans who are actively courting the KMT sources of capital for Okinawa's economic internationalization.

Hōsei University, Institute of Okinawan Cultural Studies. 1998. *Okinawa bunka kenkyū* (Studies in Okinawan Culture) No. 24. 286 + 51 pp. Eight articles, mostly historical. One unusual article concerns the theory and commercialization of document filing systems by Yoshiaki TOGUCHI. The author, president of Okinawa Micro Center Ltd., holds patents on files and filing systems he has invented.

Hōsei University, Institute of Okinawan Cultural Studies. 1997. *Ryūkyū no hōgen* (Ryukyuan Dialects) No. 22. 175 pp. Articles respectively on dialects of Tokunoshima, Kikaijima, Taketomijima, and Miyako-Nishihara. In addition, an article reconstructs Ryukyuan vocabulary from an 18th century Chinese document. Another article retrieves and interprets English pronunciation in an early Ryukyuan-English reader, which was probably written in the 1850s by Satsuma's SONODA Sanenori based on what he was taught by Ryukyu's MAKISHI Chōchū.

Hōsei University, Institute of Okinawan Cultural Studies. 1998. *Ryūkyū ōfuku monjo oyobi kanren shiryō* (Documents exchanged between Ryukyu and Japan and related historical material)

- No. 1. 102 pp. Compilation, together with commentaries, of documents exchanged between the Ryukyu kingdom on the one hand and Ashikaga Bakufu and Satsuma Daimiate on the other.
- Hōsei University, Institute of Okinawan Cultural Studies. 1998. *Shohō* (Institute Report) No. 46 (March). 16 pp. Some irregularities apparently occurred in the operations of the institute in the wake of the sudden resignation in October 1996 of then-director HIGA Minoru. The leader by Director MURASHI Eiji reports that things have returned to normal and that new winds are beginning to blow. A new director, Professor NAKAMATA Hitoshi, will take over in the new academic year.
- JOHNSON, Chalmers. 1998. "The U.S. General Accounting Office's Report on the Proposed Marine Corps Floating Heliport Off Okinawa," *JPRI Occasional Paper* No. 14 (June). 4 pp. GAO's estimates of how costly the much touted sea-based heliport is likely to be in operation and maintenance. A highly useful summary of the report with the author's analytical introduction.
- McCORMACK, Gavan. 1998. "Okinawan Dilemmas: Coral Islands or Concrete Islands?" *JPRI Working Paper* No. 45 (April). 8 pp. The expressive title says it all: Okinawa's natural environment and Okinawan history and culture it has nurtured are being destroyed by the aggressive public works-centered developmental policy of the doken kokka Japan. Reviews history, geography, and social landscape of the Ryukyus and critiques perverse policy choices destructive of natural and cultural heritages.
- Miyakojima no Kami to Mori wo Kangaeru Kai (Society for the Study of Gods and Woods in Miyakojima), ed. 1997. *Hōkokusho* (Report). Kawasaki and Hirara. 40 pp. Report on the fourth symposium and related activities on the theme: "Gods, Humans, and Nature in Kurimajima." Invited lectures by well-known scholars (NAKAMATSU Yashu and YAMASHITA Kinichi) under the leadership of the Society's founder-president, TANIKAWA Kenichi. The symposium proper features these scholars and several local participants who report their first-hand knowledge of local culture. Another chapter on Miyako ethnography.
- NIRA (National Institute for Research Advancement). 1998. *Okinawa shinkōchūki tenbō ni tsuitenō kentōchōsa hōkokusho* (Report on the Examination and Investigation Concerning the Revitalization of Okinawa from Medium Term Perspectives). 150 pp. Okinawa Prefecture's proposal for foreign trade de-regulation and the expansion and strengthening of the free trade zone was turned over to NIRA for examination and counsel. NIRA submitted its interim report to the Japanese government in November 1997. The present volume includes the final report, background data, comparative information, and the medium term proposal. Its policy recommendations have apparently influenced the latest revision of the law concerning Okinawa's economic development.
- Okinawa International University, Institute of Ryukyuan Culture. 1997. *NANTŌ BUNKA Bulletin of the Institute of Ryukyuan Culture*, No. 19 103 +30 pp. Eight articles on archaeological, historical, anthropological, environmental, economic, sociological and musicological subjects. Among them, most timely is the review article by Yasuo KURIMA on Hiroataka MAKINO's Re-examination of Okinawa Economy. In the last several years the prefectural government under Governor Masahide OTA has taken a number of economic policy initiatives, instigating wide-ranging public reactions, both pro and con. Economists have been particularly active. Both Kurima and Makino have been on the forefront of controversy over the conditions and prospects of the Okinawan economy as well as types and contents of economic policy appropriate to Okinawa. This review should greatly enhance current understanding of the problems faced by Okinawa in search of a self-reliant economy.
- Okinawa International University, Institute of Ryukyuan Culture. 1997. *Miyako, Hirasashi chōsa hōkokusho* (2) (Report on Investigations into Miyako Hirara-shi (2)). Regional Studies Series No. 24. 213 pp. Five highly academic articles and a reprint of Hirara's Five Year Economic Plan of 1956. More than half the book is devoted to that planning document. Topics of the articles concern the premodern land use institutions and taxation, land reforms, traditional religion, a dialect, and the New Year's ritual in a village.

Rimpeace Office. 1997. *Nihon zenkoku ga teikūhikō kunren kichi ni* (All of Japan has become a base for [U.S. military] low-altitude flight training). Tokyo. 50 pp. ¥600. The U.S. military stationed in Japan have been secretly engaged in low-level flight training, often at 400-1,000 feet above ground, sometimes descending to 100 feet. Major accidents have occasionally given rise to flurries of reports and speculations on the nature, purpose, legality and extent of the training. No systematic official reports, disclosures or explanations exist. The activist group Rimpeace has compiled and analyzed data from diverse sources and reconstructed the flight routes, types of craft used, frequencies of training flights, kinds and extent of harm done to people, property, or livestock, etc. Numerous maps, photos, illustrations, statistical tables, copies of documents, etc. enhance the value of the report. Clearly, a very important investigative report on how secretive military exercises are going on in Japan.

HOME PAGE: <http://www.rimpeace.or.jp>

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SATO Fumihiko. 1997. "Iconology kara mita Ogoe--Tōyōno shōzōga to ogoe" (Ryukyuan royal portraiture from Asian iconological perspectives), a reprint from *Okinawa Kenritsu Geijutsu Daigaku Kiyō* (Journal of the Okinawa Prefectural College of Art), No. 5, pp.147-171. The author has recreated, from monochrome photos, ten Ryukyuan royal portraits and one princely portrait in colors thought to be closest to the original portraits which are thought to have been destroyed during the Battle of Okinawa. This photo essay also makes an important historical interpretation of the place of the Ryukyuan royalties in the Chinese world order based on symbolisms observed in the details of the portraits. An important contribution to the study of Ryukyuan art, art history, and political history.

TAIRA, Koji. 1998. "The Battle of Okinawa in Japanese History Books," *JPRI Working Paper* No. 48 (July). 4 pp. Examines how the Ministry of Education and the courts forced IENAGA Saburo to revise his statement on wartime Japanese army atrocities against Okinawan civilians. Edited version of the author's paper presented at a conference on "Japan's War Memories: Amnesia or Concealment?" at the University of San

Francisco on April 24, 1998.

Tokyo/Okinawa Bunka Tsūshin (Tokyo/Okinawa Culture Communications), Nos. 68 & 69 (January & March 1998). 4 pp. each. "Local autonomy and administration" is the lead theme of both issues. In No. 68, the Director-General of the Environmental Agency urges more inter-municipal administrative cooperation (*koiki gyosei*) to deal with problems that defy individual municipal jurisdictions. In No. 69, the Minister of Local Government answers the question: From the central government's usual evils of never relinquishing powers once secured, can anyone seriously hope for decentralization of powers and local self-government in Japan?

Uchinanchu (Hawaii United Okinawa Association Newsletter), Vol. #62 (November/December 1997), Vol. #63 (February/March 1998), 12 pp. each. A new president is inaugurated: Pamela E. TAMASHIRO, whose motto is "Yuimaaruu" Okinawa's traditional community-level practice of mutual assistance. There are two issues of #63 with different contents. One of them may have been meant to be #64.

University of Okinawa, Institute of Regional Study. 1998. *Chiiki kenkyūsho shohō* (Institute Report), No. 16. 83 pp. ¥500. Eight articles of diverse genres and approaches: how to teach Okinawan history in high school; notes on trips to Hong Kong, Brazil, and Cuba; policy proposals for economic development; attitude surveys on volunteers; particular applications of some general-purpose software; ethnic music of Taiwan aborigines.

University of the Ryukyus, College of Law and Letters. 1998. *Keizai kenkyū* (Economic Review), No. 55 (March). 327 pp. Commemorates the retirement of Professor Takanori UEMA. Numerous articles, not all germane to studies of Ryukyu/Okinawa. A timely and important contribution is "Institutional Characters of Tariffs and Free Trade Zone" by Hajime OSHIRO: a helpful review of Japan's tariff laws and regulations, Okinawa's experience with the free trade zone, and policy implications and recommendations.

YOSHIMOTO, Seiyu. 1997. *Gajumaru*, No. 13 (March). Tokyo. 118 pp. Occasional publication of essays by Japanese mainland

residents of Kikaijima origin on their memories, thoughts, feelings and wishes regarding the island. Though intensely personal, these essays are full of information valuable to Ryukyuan/Okinawan studies in relation to culture, history, linguistics, ethnography, politics, economics, etc. Of special significance and urgency are the reports, comments, expressions of outrage and appeals for support of opposition concerning the Japanese Defense Agency's project to build a military communications facility known as an "elephant's cage" on the island (pp. 96-116). When the scheme came to light some years ago, the Kikai town assembly unanimously rejected it. But the Defense Agency has since been stealthily buying up land from ignorant or insensitive land owners while at the same time infiltrating the politics of the island by shadowy means of influence. Under the leadership of Professor/Poet KORIYAMA Naoshi of Tōyō University in Tokyo, a movement against the elephant's cage project has rapidly spread throughout the Japanese community of persons of Kikai origin and the island itself. The Defense Agency's underhand aggression against the safety and well-being of the island people is reminiscent of the military base problem of Okinawa and is every bit as objectionable.

YOSHIMOTO, Seiyu. 1998. Gajumarū, No. 14 (March). Tokyo. 120 pp. Characteristics mentioned above about No. 13 continue in this issue. The elephant's cage question continues to attract attention, pp. 75-95. Poet KORIYAMA reports on a conference of the world's poets held in England in July 1997 and on the visit of Professor Edward Leuders and his wife. An essay; by OKURA Katsuhiko divulges the news (or possibly well-kept secret) that Professor Koriyama received a literary peace award from a municipality of Korea some time ago. (The Ryukyuanist extends congratulations to Professor Koriyama for this international honor he has received.) Of interest also is an unexpected item in an article by SAKAI Manabu, who refers to the notorious "contest to be first to kill 100 Chinese" that occurred between two Japanese army officers in the "Rape of Nanking" (pp.62-66). Sakai's description of the "contest" confirms Iris Chang's report on the incident in her recently published book *The Rape of Nanking* (New York: Basic Books, 1997).

THE RYUKYUANIST IN REVIEW

This is a transitional year for *The Ryukyuanist*, with Professor Koji TAIRA passing the reigns of editorship to Karen LUPARDUS who also has placed the publication and distribution in the hands of Borderless Age, a fledgling publisher in Okinawa. Efforts to find a suitable long-term home for *The R* are still under way. Newsletters such as *The Ryukyuanist* survive, of course, only as long as there is a need for the publication and also a willingness of the readership to serve that need voluntarily. We are thankful that Prof. Taira continues his contribution of the Publications section.

Space does not allow here a full review of the history of this newsletter, which has been in existence more than ten years mostly as a quarterly. Beginning this year, however, the newsletter will be semi-quarterly, with three editions: summer, fall/winter, and spring. This revised schedule better suits not only conditions in Okinawa, but the general academic calendar elsewhere.

The focus of this edition is on OISLA and the problem of instilling in young people a willingness and eagerness to carry on the unfinished research of their predecessors. Young people today are very much concerned with the here and now and the immediately accessible. Yet that which is immediate is also often transitory and disappears without a trace. Such is the case with email addresses, which seem also to change and disappear without notice. Nonetheless, in the interest of stimulating immediate involvement in this newsletter, and in the hopes of promoting greater networking among the readership, we will include electronic mail addresses and phone/fax numbers.

There is much work yet to be done for this transitional period, including verification of addresses of the readership. We therefore request that you contact us by mail, fax, or email to inform us of your current address, research, or interests in Ryukyuan studies. Let us know also if you would prefer to receive *The R* electronically.

Karen Lupardus

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