

The Ryukyuanist

A Newsletter on Ryukyuan/Okinawan Studies

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The Ryukyuanist, the first 50 issues

When Professor Tetsu Yamaguchi and I began the promotional work for Ryukyuan studies in North America in 1987, we had no clear principles or methods by which to define the nature and scope of Ryukyuan studies. We still don't. However, as members of the Association for Asian Studies, we generally knew what scholarly activities fell within the scope of Asian studies and simply assumed that Ryukyuan studies could be modeled, on reduced scale, after the well-established structure of Asian studies. The cultural, ethnic, geographical, and historical distinctiveness of Ryukyu was such that it appeared to us that Ryukyuan studies would have to be pan-Asian in orientation and that scholars would be hard pressed to paste them tightly to any of the established country studies such as Chinese, Japanese or Korean studies. Since Asian studies then were more or less a conglomerate of country studies and Ryukyu was not a country in the same sense as China, Japan or Korea was, the prospect of winning a position for Ryukyuan studies in the corpus of Asian studies looked bleak, if not doomed. The promotion of Ryukyuan studies ran into a notional brick wall.

Bounced back but still unable to make a good case for Ryukyuan studies, we only hoped that practice might yield its own justification. Following the convention of calling scholars engaged in Asian studies "Asianists," we coined the word "Ryukyuanists" to refer to scholars doing research on topics that had any relationship with Ryukyu or teaching courses in which Ryukyu was mentioned in any degree, or simply interested in being informed about Ryukyu. We then looked for "Ryukyuanists" everywhere --- first in the Association for Asian Studies and well-known Asian studies centers and then expanding the search to civic organizations, Ryukyuan ethnic communities, and individuals who had been to Okinawa. We invited all to join the movement for Ryukyuan studies. The grape vine also helped spread the message that we were promoting Ryukyuan studies, and many individuals, hitherto unacquainted with us, took the initiative to contact us.

We envisioned a network of Ryukyuanists and called it International Society for Ryukyuan Studies (ISRS), with Professor Yamaguchi and myself as "facilitators" or *sewayaku*. We printed out and disseminated a quarterly newsletter on the evolving state of the ISRS and the activities of its members. The first six issues of the newsletter had no title other than the ISRS letterhead. When Mr. Shinichi Kyan, executive director of the Okinawa Labor and Economic Research Institute (Naha) volunteered to be our publisher, we adopted the title of *The Ryukyuanist*, or *The R* when convenient. The newsletter No. 7 became *The Ryukyuanist* No. 7 and all the preceding issues became *Ryukyuanist* by implication.

We encouraged the ISRS members to maximize participation in academic conferences. With the help of *The Ryukyu Shinpo*, one of the two major dailies in Okinawa, we financed conference travels of paper givers on Ryukyuan subjects. The ISRS applied for and obtained an affiliate status of the Association for Asian Studies. In 1991, a group of North-American-based Ryukyuanists held a conference in Naha and interacted with Okinawa's specialists.

Hoping that useful thoughts on the nature and scope of Ryukyuan studies may be provoked by a review of the back numbers of *The Ryukyuanist*, we present below a partially consolidated table of contents for essays, reports or memoirs that have appeared in the pages of *The Ryukyuanist*. Although the table is no indicator of trends in North American Ryukyuan studies, it at least affords glimpses of concerns that some Ryukyuanists have found worth expressing. A careful review of these contributions might one day yield some shape, however inchoate, of what Ryukyuan studies are, can be, or should be.

The contributions noted below have been selected subject to one criterion: they should at least be one page long. Essays that are two to three pages long are marked by an asterisk. Those three pages long or longer are given two asterisks. A few pages of *The Ryukyuanist*, though too constrained for a journal article, could still be useful for a disciplined presentation of well-defined ideas. Interested readers might get in touch with the authors for further information.

The following table is in the order of date of publication as indicated by the issue number of *The Ryukyuanist*. Unsigned essays are by the desk. The authors' academic disciplines, where available, are indicated in parentheses following their names.

***The Ryukyuanist*, Nos. 1-50: An incomplete table of contents**

No.1. "Thoughts on the 1989 AAS meeting"

No.4. "A major publication by a member" [*Military Government in the Ryukyu Islands 1945-1950* by Arnold G. Fisch, Jr. United States Army Center of Military History, Washington D.C., 1988]

No.4. Koji Taira (economics), "Ryukyuan Studies in Okinawa"

No.5. "Tōtōmē (the sacred ones) return to Okinawa after 44 years of American odyssey"

No.5. "Publication news"* [*History of the Okinawans in North America*. Compiled by the Okinawa Club of North America. Translated by Ben Kobashigawa. Los Angeles: Asian American Studies Center, UCLA, and the Okinawa Club of America, 1988]

No. 6. "Advice from Mitsugu Sakihara (history)"

No. 7. Gregory Smits (history), "Historical studies of pre-modern and early modern Ryukyu: a brief report of activity in Okinawa and Kagoshima"

No. 8. Richard Pearson (archaeology), "Observations on the nature and significance of Ryukyuan studies" followed by the desk's "Comments"***

No. 8. Rumiko Simonds (linguistics), "Study of the Okinawan Languages --- Its Contribution Toward Japanese Linguistics"

No. 9. Martin Bronfenbrenner (economics), "An Airport Economist in the Ryukyus (November 1949)"*

No. 9. Steve Rabson (literature), "Application Essay for membership in The International Society for Ryukyuan Studies"

No.10. "Omoro studies: Professor Sakihara and Professor Drake"

No.10. Mitsugu Sakihara (history), "Statement" [at The International Scholars' Forum on Okinawan History and Culture]

No.10. Michael S. Molasky (literature), "Mr.Molasky joins the ISRS"

No.10. Leon A. Serafim (linguistics), "On Professor Simonds" (comments on her essay in *The R* No. 8)

No.11. "The 1991 AAS Ryukyu Panel" (organizer: Steve Rabson)

No.11. "Sino-Ryukyuan Research Cooperation"

No.11. Yoshinobu Ota (anthropology), "Theory and Locality in Ryukyuan Studies"*

No.12. Steve Rabson (literature), "Impressions of Okinawa, August 1990"

No.12. "Amami and Okinawa"

No.12. Koji Taira (economics), "Takara Ben, the poet"

No.13. "Ryukyu panel at the 43rd annual meeting of the Association for Asian Studies, New Orleans, April 11-14, 1991"

No.13. "32nd annual convention of the International Studies Association, Vancouver, March 20-23, 1991"

No.13. Leon A. Serafim (linguistics), "Prospects for the Survival of the Ryukyuan Language Through Standardization"***

No.14. "ISRS Naha '91"

No.14. "Professor Serafim on *Omoro*"

No.14. Steve Rabson, "Report on a lecture at Wesleyan University"

No.14. Yung-mei Tsai, "[A letter] to the editor"

No.15. "The centennial of the birth of Kiyomura Konin"

No.15. Susan and George De Vos (anthropology), "First Impressions of Okinawa"

No.15. David L. Howell (history) [application essay]

No.16. "Takeshi Miki on Pioneers of Yaeyama Studies"

No.16. "Mr. [Edward O.] Freimuth on the B-Yen" [a comment on the Bronfenbrenner essay in No. 9, inducing in turn Bronfenbrenner's reaction in No. 18]

No.17. "The State of the *Rekidai Hōan* Project (IV)"

No.17. Stephen Murphy-Shigematsu (psychology), "Okinawa Ethnic Identity"*

No.18. "Rekidai Hoan: first tangible results (V)"

- No.19. "Scientifically, are Okinawans Japanese?"**
- No.19. Mitsugu Sakihara, "In memoriam: George H. Kerr (1912-1992)"*
- No.20. "The Shuri Castle unveils its majesty" **
- No.21. Teruyuki Higa (economics), "A School of Small Fish and the Quest for a Difference"*
- No.22. George Feifer, "The Battle of Okinawa: World Indifference Deplored"
- No.22. Eitetsu Yamaguchi and Steve Rabson, "MIXED REVIEWS: The Imperial Visit to Okinawa as Covered in the Press of Okinawa, Mainland Japan and the United States"***
- No.23. David L. Howell (history), "Culture as Commodity at Shiraoui and Ryukyu Mura"*
- No.23. Jo N. Martin (literature), "Book review: Suzuki Teruko, *Deteoide Kijimunā*. Chiba: Yu Kosumosu, 1990"
- No.24. Patrick McCarthy, "The Sappōshi, Pēchin, and Samurai"*
- No.24. Hiroshi Kakazu (economics), "Journalists' Global Islands Symposium, 1993"
- No.24. Edward O. Freimuth, "In memoriam: Shannon McCune (1913-1993)"
- No.25. Patrick Beillevaire (anthropology), "Auguste Wahlen's Descriptions of Okinawa"
- No.25. "ISRS Symposium II: Re-constructing Ryukyu"*
- No.25. Jo N. Martin, " Book review: Honda Tetsuo, *I am a White Lily (Watashi wa shirayuri no hana desu)*"
- No.26. Terry Trafton (education), "A Quiet Stoicism"
- No.26. "Okinawa/Ryukyu: What? Where?"
- No.26. Rob Oechsle, "In Memoriam: Roger Pineau (1916-1993)"
- No.27. Kurayoshi Takara (history), "King and Priestess: Spiritual and Political Power in Ancient Ryukyu"***
- No.27. Jo N. Martin, "'A Supermarket Owner,' Part One of *In the Realm of a Dying Emperor* by Norma Field (New York: Pantheon Books, 1991)"*
- No.28. Solomon B. Levine (industrial relations), "The Battle of Okinawa: A Personal Memoir"***
- No.28. Etsuko Higa (musicology), "A Brief Comment on 'Ryukyuan Identity from a Musical Perspective' (D.W. Hughes)"
- No.29. Murray Wolf, "Okinawa: Jewish New Year, Kamikaze, and Typhoon"
- No.30. Josef Kreiner (Japanology), "Germany Supports Ryukyuan Studies"
- No.31. Terry Trafton, "*A Princess Lily of the Ryukyus* by Jo N. Martin (Tokyo: Shin Nippon Kyoiku Tosho, 1984)"
- No. 31. Hans Kogge, "*Miscellanea*, edited by Martin Hemmert and Ralph Lützel (Tokyo: Philipp Franz von Siebold Foundation, German Institute for Japanese Studies, 1995)"*
- No.32. A.P. Jenkins, "Digging into Memories of the Past"*
- No.33. Milton Takei, "How 'Pacific' Are the Ryukyus?"***
- No.34. "JPRI Conference Takes Okinawa as a Key Topic"
- No.34. "Barb Aryan, " "Peace and Conflict"*
- No.35. [Masahide Ota] "Governor Ota at the Supreme Court of Japan"***
- No.36. "The Ota Testimony: Okinawa's Declaration of Independence?"***
- No.37. Emiko Usumi (law), "Proposal for a New Okinawa -- The Voice of Women"***
- No.38. "A Reinvigoration of Political Debate in Okinawa, 1995-1997"***
- No.38. "In Memoriam: Martin Bronfenbrenner (1914-1997)"
- No.39. Josef Kreiner, "The Third International Symposium on Okinawan Studies, Sydney, August 21-25, 1997"
- No.39. "Ryukyuan Studies in Europe" [a review of *Sources of Ryukyuan History and Culture in European Collections*, edited by Josef Kreiner (München: Indiciem Verlag, 1996)]*
- No.40. Koji Taira, "The Problem of the US Bases on Okinawa"***
- No.41. "OISLA: 20 Years of Research"
- No.41. Shinzo Shimabukuro, "Okinawans Abroad"

No.42. "The Chiba Symposium: In Search of a Paradigm of Diversity (I): Toward a New Life for Okinawa"

No.42. "The Bonn Symposium: Ryukyu in the History of East-Asia, Asia and the World"

No.43. "Free Trade Zones for Okinawa: A Forerunner of Japan's Complete Trade Liberalization?"**

No.44. Masamichi S. Inoue (anthropology), "U.S. Military Bases in Okinawa: Problems of Local-National-Global Articulation"***

No.45. Shannon McCune, "Some Western Accounts of the Ryukyu Islands"***

No.46. Etsujiro Miyagi, "High Commissioner Ferdinand Unger and U.S. Policy Toward Okinawa"***

No.47. Yoshio Shimoji (linguistics), "The University of the Ryukyus: Early Days"***

No.47. Douglas MacArthur [a letter in reference to the opening of the University of the Ryukyus]

No.48. "Summit Afterthoughts"*

No.48. Milton Takei, "Okinawa, Hawai'i and Modernity"

No.49. "President Clinton and Ryukyuan Studies"

No.49. James Roberson (anthropology), "Siting Okinawa in Song"*

No.50. "The United Nations Recognizes the Ryukyu Kingdom"*

No.50. Joyce Chinen, "International Scholars Forum Generates Challenging Discussion"

No.50. Josef Kreiner, "Recent Development in the Ethnography of Ryukyu/Okinawa: A Review Article"***

No.50. Richard Leitch (political science), "*Okinawa: Cold War Island*, edited by Chalmers Johnson, (Japan Policy Research Institute, 1999)"**

No.50. Robert K. Sakai (history), "In Memoriam: Michael Mitsugu Sakihara (1928-2001)"

Reminder: Invitation to the 4th International Conference on Okinawan Studies

The 4th International Conference on Okinawan Studies will be held in Bonn, Germany on September 27-28, 2001. Sections are planned for fields such as: Archaeology; History; Linguistics; Literature and Performing Arts; Cultural Anthropology, Ethnology and Folklore; Arts and Crafts; Social Sciences; and Natural Sciences. Papers (20 minutes) in English or Japanese are invited. No fees are charged for participation. The deadline for abstracts is June 15, 2001. No fees for the conference.

Added attractions: Performances by leading artists of classical Okinawan dance and music in Cologne (27th) and Bonn (28th)

Conference Conveners: Josef Kreiner and Johannes Wilhelm

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Hotel reservations: <<http://www.carisma-engine.de/Search/Hotel/SearchBhotel.asp?lang=EN>> or The Tourist Information, Windeckstrasse 1, 53103 Bonn/Germany

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Onarigami. Die heilige Frau in Okinawa:

Reply to Professor Kreiner

First of all I would like to thank Professor Kreiner for a quite favorable review of my thesis (*The R* #50) and the interesting additional literature he pointed out, such as the publications of Gamô Masao, Harada Toshiaki and Sumiya Kazuhiko. However, there are a few comments I'd like to make on some of his points of critique:

1. The Dualism Theory of **Mabuchi Tôichi** which **Cornelius Ouwehand** tried to verify in his superb monograph on Hateruma island was the subject of my M.A. thesis. After having visited Hateruma and other Okinawan islands, I became more and more sceptical of this theory that takes a more or less structuralist standpoint based on the theories of **Claude Lévi-Strauss**. In fact, for the admittance to the Doctoral Program of Kurume University, I rewrote my M.A. thesis in Japanese, critiquing **Mabuchi Tôichi's** "shifting dualism". The gist is, that human beings cannot think but in dualistic terms. However, Asian thought adds a third aspect transcending mere dichotomies. Especially in the case of "shifting dualism" where any dichotomy can have just about any conceivable connotation and where variations are not only to be found on different islands or in different villages, but also within one island's or village's culture, this theory doesn't explain anything anymore. Other results of research by these scholars, e.g. Mabuchi's fieldwork report on Shiraho, or Ouwehand's monograph on Hateruma, have been used extensively, and I would again like to draw attention to Mabuchi's contribution on curse as part of the faculties of "onarigami".
2. Likewise, Professor Kreiner seemed to have overlooked the admittedly short chapter on *munchû* on the concluding pages of chapter IV 1 (Social organization). Here I discussed not only the structure but also the history of *munchû* based on the work of **Watanabe Yoshio** and **Higa Masao**. The relation between the concept of *hiki* and the *munchû*-system has indeed not been made explicit, but according

to **Muratake**, the *hiki's* functions focus on ancestor worship, which is the very nucleus of the *munchû*. *Hiki* can be said to manifest how elements of religion can be separated from their sociologically required strictly patrilineal background and integrated into the ambi- and even multilineal social structure of *wêka*, *utîza-mâri* and *harôji*.

3. Also Professor Kreiner asked for a clearer "delimitation against the initiated and deity-chosen female shamans, or *yuta*" (page 9, column 1). Admittedly, I felt no necessity to dedicate a chapter exclusively to the *yuta*. However, the subject is mentioned in a separate paragraph concerned with the clan priestesses of Kudaka (*umuringwâ* and *mutugami*, pp 119 to 120) citing Professor **Akamine's** work.
4. The last but by no means the least point is the question of whether more data of the Amami Islands should have been included in this study. This is closely related to my standpoint at the center of the state religion, which Professor Kreiner is reluctant to take, and is essential to my hypothesis that the "sister-brother" connotation of the belief in "onarigami" is part and parcel of the state religion. From the standpoint of the periphery which Professor Kreiner and Professor Røkkum take, my line of argumentation is different, if not simply working in the opposite direction. So, as I chose the standpoint of the center, I also purposely limited the periphery to the well-documented Yaeyama, leaving the less well researched areas of Miyako and Amami for future studies

To me, a Ph.D. thesis is just the beginning of a scholar's work. How can a young scholar claim to cover all aspects in his/her first volume to be published? Indeed, the special cultural traits of Miyako, Amami and the area of Fujian on mainland China, as well as historical Satsuma (now Kagoshima Prefecture) should all be taken into consideration when studying the cultural history of the Kingdom of Ryûkyû.

Monika Wacker

Publications (XXXVI)

We appreciate the following gifts of publications, papers or materials:

ARAKAWA Akira. 2000. **Okinawa: tōgō to hangyaku** (Okinawa: Integration and Revolt). Tokyo: Chikuma Shobō. 266 pp. ¥2900. The author's lifetime of radical opposition to the State, Power or Establishment began with "anti-American" literary critique during his student days at the American-financed University of the Ryukyus in the 1950s. As Okinawa's reversion to Japan approached, he became anti-reversion. As time passed with Okinawa as part of Japan, he became anti-integration, anti-state vis-à-vis Japan. He is Okinawa's leading intellectual rebel of considerable influence against all forms of oppression. Despite his intellectual radicalism and trade union activism, he completed his career as the CEO of the Okinawa Times Co. This book organizes Arakawa's previously published essays under four major themes: state integration and money, anti-reversion and "my life," anti-OSHIRO Tatsuhiro notes (Oshiro is Okinawa's literary icon with many prizes to his credit including the Akutagawa), and a critique of neo-integrationism. A must read, especially, for aficionados of "Nihonjinron."

KANA Dōjinkai (KANA Association). 2000. KANA, No. 6 (October). 115pp. Subtitled "poetry and review." TAKARA Ben, Okinawa's premier poet and independence activist, contributes a poem titled "Kamigutu" (divine matters) in Ryukyuan, with Japanese translation, pp. 8-13.

KAWAHASHI, Noriko. 2000. "Gender and Religion: A Postcolonial Narrative" (text in Japanese), **Chiiki Kenkyū Ronshū**, Vol. 3, No. 2 (December): 7-19. A reprint. The abstract, in part, reads: "While the plausibility of 'the universal female experience' has long been challenged, the unquestioned assumption of female commonality still seems to hover in the background of the enterprise of representing women of other cultures, and thus, masks the unequal relationships generated by cultural, racial and class differences. Susan Sered's recent work on Okinawan female religious specialists, for example, is a rather obvious demonstration of this case."

KAWAHASHI, Noriko and NOMURA, Fumiko. 2001. "Taidan: gendai shūkyō to josei (dialogue: modern religion and femininity), **Gendai**

Shūkyō (Modern Religion), edited by Kokusai Shūkyō Kenkyūsho (International Religious Studies Institute). Tokyo: Tokyodō. 264 pp. Y2200 + tax. The dialogue ranges widely, covering problems faced by spouses of Buddhist priests, issues related to religion and feminism, comments on religious studies in America, etc.

Kinenshi. Tokuda Kyuichi (Commemorative publication: Tokuda Kyuichi). 2000. Nago, Okinawa: Tokuda Kyuichi Kenshō Jigyō Kiseikai. 553 pp. Tokuda Kyuichi (1894-1953), leader of the Japan Communist Party that shook postwar Japan, was born and grew up in Nago, Okinawa. The volume contains personal memoirs of people who knew or worked with Tokuda as well as analytical or evaluative essays, reports on developments in the relationship between Nago and Beijing after Tokuda's death in Beijing, details of Tokuda's personal history and his achievements.

Kirk, Gwyn and Carolyn Bowen Francis. 2000. "Redefining Security: Women Challenge U.S. Military Policy and Practice in East Asia," **Berkeley Women's Law Journal**, vol. 15: 229-271. The article examines "the history and current status of U.S. military bases in South Korea, Japan, and the Philippines, and the U.S. justification for maintaining a strong military presence in East Asia." Okinawa is where Japan's base problems are concentrated. Negative social effects of the U.S. military presence on the host communities are described in detail and discussed intensively.

MIYAMOTO Ken'ichi and SASAKI Masayuki, eds. **Okinawa: 21-seiki eno chōsen** (Okinawa: challenge to the 21st century). Tokyo: Iwanami Shoten. Ix, 288 (text), 17 (index, chronicle, tables) pp. A book by eleven authors, at a high academic/professional level, addresses an equally sophisticated audience. The authors are political economists or political scientists specialized in economic development, agriculture, industry, ecology, environment, center-local sharing of power, or urban policy and planning. They bring their respective expertise to the study and analysis of Okinawa's economic development. From the standpoint of "sustainable development," the authors' consensus is that Okinawa's development experience has been a series of disastrous mistakes.

Nijūisseiki Dōjinkai (21st Century Association). 2000. **Urumanesia**, inaugural issue. 59 pp. Organ of a new intellectual group interested in promoting research, debate and movement for Okinawa independence. "Uruma" (land in sand) is a native name for the Ryukyu Islands.

Notre Dame Seishin University, Research Institute for Culture and Cultural History. 2000. **Annual Report**, vol. 13. 205 pp. YOKOYAMA Manabu reports on his new discoveries on Frank Hawley, the legendary collector of Japanese and Ryukyuan books now housed at the University of Hawaii. "Figures of Frank Hawley in the Prewar Documents of the University of Hawaii."

Okinawa International University, Institute of Law and Politics. 1999. **Journal of Law and Political Science**, vol. 1 (March). 280 pp. A new journal devoted to Okinawa's legal and political issues at a highly academic, professional level. The lead article by MIDORIMA Sakae discusses the U.S.-Japan "Status of Forces Agreements" (SOFA).

Okinawa Prefecture. Kenritsu Toshokan Shiryō Henshūitsu (Prefectural Library, Office for Editing Historical Materials). 1995. **Rekidai Hōan** (diplomatic papers of the Ryukyu Kingdom), revised edition, vol. 11. 604 pp. Editor in chief: KOJIMA Shinji. Contains materials from the original Collection No. 2, vols. 146-160 covering the period 1826-1835.

Idem. 2000. **Rekidai Hōan**, vol. 12. 606 pp. Editor in chief: KOJIMA Shinji. Contains materials from the original Collection No. 2, vols. 161-173 covering the period 1835-1841. Editor Kojima contributes analytical comments on vols. 11 and 12, pp. 581-594.

Idem. 1996. **Rekidai Hōan**, vol. 13. 555 pp. Editor in chief: NISHIZATO Kiko. Contains materials from the original Collection No. 2, vols. 174-189 covering the period 1841-1850.

Idem. 2000. **Kōryū 10-shūnen kinenshi** (Commemoration of the 10th anniversary of cooperation [between Okinawa Prefecture's Education Commission and China's First Historical Archives]). 198 pp. Assembles documents like chronicles, narratives, memoranda, and agreements, as well as reminiscences of Chinese and Okinawans

involved in the **Rekidai Hōan** project, etc. More than a half of the publication is devoted to cataloguing microfilms of documents supplied by the Chinese side.

Okinawa United Nations Research and Action Association (OUNRAA). 1999. **Kokuren kenkyū** (UN Studies), inaugural issue. 127 pp. One of the movement's objectives is "to help facilitate the establishment of the United Nations offices in Okinawa." [Thanks in part to the efforts of this association, the Japanese government has recently made a budgetary allocation for a feasibility study.] A message from Chalmers Johnson, p. 120.

Urasoe Bunka Kyōkai (Urasoe Cultural Association). 2000. **Urasoe bungei** (Urasoe Literary Arts), No. 5 (April). 327pp. Major features are discussions on war and peace in the history of Okinawa from the 1879 annexation by Japan through the 1945 Battle of Okinawa. Another attraction is a dialog (trilog?) of three leading writers (OSHIRO Tatsuhiro, SHIMOJO Tsuguo, and GIMA Susumu) on the value and use of the Okinawan dialects for poetry.

WAKUGAWA Seiei Ikō: Tsuitōbun Shū Kankō linkai (Committee for the Publication of Papers of Seiei Wakugawa and Essays in Honor of His Memories). 2000. **SEIEI WAKUGAWA: Building Bridges of Understanding Between America and Japan** (text mostly in Japanese). Naha: Niraiisha. 462 pp. Photographs. ¥2800. The committee is chaired by Professor HOKAMA Shuzen. WAKUGAWA Seiei (1908-91) was born in Nakijin and migrated to Hawaii in boyhood. Graduated from the University of Hawaii, he did post-graduate work at the Imperial University of Tokyo and taught Japanese at the University of Chicago and Harvard University. At Harvard, he authored a classic study of Japan's tenancy system reform (e.g., "The Japanese Farm Tenancy System," in Douglas Haring, ed. *Japan's Prospect*, Harvard University Press, 1946). Its policy implications influenced the SCAP policy for agrarian. After the mainland stints, he lived all his life in Hawaii as a journalist, author, and public interest activist. The subtitle to the book's Japanese title says it all: **Hawaii ni ikita ishoku no Uchinānchu** (An Okinawan of a different coloring who lived in Hawaii).

YAMADA Shinzan in the life of Marius Jansen

The late Professor Marius Jansen was the recipient of the 2000 Distinguished Asianist Award of the Mid-Atlantic Region Association for Asian Studies. He passed away less than six weeks after the annual meeting of the MAR/AAS, at which he was to receive the award. He was unable to attend. His speech, entitled "Fifty-Seven Years in Japanese Studies," was read by a former MAR/AAS president. In it, Jansen recalls memories of YAMADA Shinzan (1885-1977), Okinawa's great artist with rare gifts and achievements. At the time of Japan's surrender in 1945, Jansen, then an Army language officer, was assigned to a military government unit in northern Okinawa, where he met Yamada. An excerpt from Jansen's speech, published in the MAR/AAS Newsletter (Winter 2001), follows:

The first person with whom I really made personal contact was a gentleman who told me that he had been an artist in better days. I frequently found excuses to stop by the flimsy structure into which he had moved his family. Before very long, I was transferred to Yokohama, but one day, to my astonishment, another fellow from my Okinawa unit brought me a painting my friend had done for me. I have no idea how or where he cobbled the materials together; it was not on very good paper. The picture was a nostalgic view of the harbor of Naha, with tribute ships bound for China taking their leave. I was not able to send thanks, and we lost all contact. That painting, suitably framed, had a place of honor in our home from the start of our marriage. Then forty years later, on a second visit to Okinawa, I inquired about the artist and learned that he had been well known and highly regarded, as someone who devoted his remaining years to the preservation of Okinawan culture.

Last year [1999], when my wife and I had one more opportunity to visit that island, we had the painting crated up and returned it to its source. There, we discovered that Mr. Yamada, my artist friend, had designed and constructed a giant figure, finished in cinnabar lacquer, hands clasped in prayer for peace. That figure is the center of a Peace Memorial Hall on the Mobutu [sic] Hill that knew such violence during the Battle of Okinawa. The Hall's director turned out to be the artist's son. Remarkably, the Hall had none of Yamada's paintings. Today his father's painting has the place of honor in that hall. Those of you who know anything about Japan can imagine the warmth of the welcome we received.

[The Ryukyuanist is interested in what Americans personally remember of wartime and postwar Okinawa. There are great human-interest stories in these remembrances. The desk welcomes personal memoirs, long or short, of encounters with, and impressions of, Okinawa during those difficult days. Past contributions of this genre are from Martin Bronfenbrenner, Edward Freimuth, Solomon Levine, David Linden, Murray Wolf, and others.]