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Poet Professor Eric Paul Shaffer talks about his poetry born of tours of the Shuri Castle accompanied by the spirit of another great American poet, Ezra Pound (1885-1972). (p. 3)

Three friendly critics review Ms Ruth Ann Keyso's book on women of Okinawa. (p. 5)

September 11, 2001: The day war between nation-states and international terrorist networks began

Osama bin Laden, an exiled Saudi Arabian, ran a global terrorist network dedicated to the "liberation" of the world and its replacement by one based on Islamic fundamentalism. The simultaneous attacks on the World Trade Center in New York and the Pentagon in Washington D.C. on September 11, 2001 were an expression of his vision. The sheer scale of carnage and destruction that resulted from these attacks changed the world perception of terrorism from a matter for criminal justice to an act of war. The United States vowed self-defense and declared war on international terrorism. The world, united in shock and outrage, rallied in support of the United States. The shape of global geopolitics underwent a sudden change.

"An alliance that includes Russia, the NATO countries, Uzbekistan, Tajikistan, Pakistan, Saudi Arabia and other Gulf States as well as acquiescence from China and Iran would not have been imaginable on September 10th," says *The Economist* (September 29, 2001: p.11). Further, at the Shanghai summit of the APEC in late October, China, Russia and the U.S. reaffirmed their commitments to the war on terrorism, the other 18 APEC countries including Japan closing ranks behind them. The *New York Times* ("Week in Review," October 28, 2001) recalled that the last time the three countries were in a coalition against a common enemy, it was more than 50 years ago - the spring of 1945.

The United Nations Security Council, which has the obligation to "determine the existence of any threat to the peace, breach of the peace, or act of aggression" (Article 39, the Charter of the United Nations), swiftly responded to the crisis. The press statement of September 11 by the President of the Security Council, Jean David Levitte of France, says that "members of the Security Council are shocked by and unanimously condemn in the strongest terms the horrifying terrorist attacks" and that "they call on all states to work together urgently to bring to justice the perpetrators, organizers and sponsors of today's outrages." Anti-terrorist Resolutions 1368 and 1373 were unanimously adopted on September 12 and September 28 respectively, establishing that "such acts [as the terrorist attacks of September 11], like any act of international terrorism, constitute a threat to international peace and security." The resolutions also reaffirmed the "inherent right of individual or collective self defense" in accordance with the U.N. Charter.

Elsewhere, for the first time in its history, the NATO invoked Article 5 of the North Atlantic Treaty that contains the best-known formulation of collective self-defense:

The Parties agree that an armed attack against one or more of them in Europe or North America shall be considered an attack against them all and consequently they agree that, if such an attack occurs, each of them, in the exercise of the right of individual or collective self-defense recognized by Article 51 of the *Charter of the United Nations*, will assist the Party or Parties so attacked by taking forthwith, individually and in concert with the other Parties, such action as it deems necessary, including the use of armed force, to restore and maintain the security of the North Atlantic area.

In the United States, the terrorists' surprise attacks on the U.S. nerve centers were assimilated with the memories of "Pearl Harbor" and "kamikaze." For their part, the Japanese remembered Hiroshima and Nagasaki. Thus, at the popular level, there was a subtle emotional disconnect between the U.S. and Japan. At the governmental level, the immediate worry was how not to be left alone when all other countries were coming to the aid of the U.S. The problem: Japan is not part of "collective security" with any country.

Article 9 of Japan's "peace" Constitution says:

Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes.

In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

What becomes of the "inherent right of individual or collective self defense" for Japan has been discussed and litigated. The first paragraph above poses no problem: it only reiterates the contemporary vision of international relations that has outlawed war since the end of World War I under the League of Nations and the Kellog-Briand Pact. The second paragraph is another story, however.

On the one hand, there appears to be a consensus that Japan as a country and a member of the United Nations has the right to self-defense. On the other hand, the straightforward interpretation of the second paragraph of Article 9 is that self-defense has to be exercised by means not involving use of force. Then the question is whether pacific means alone can deter or repel an armed attack on Japan.

Answering the question in the negative, Japan has built up self-defense forces (SDF) limiting their functions strictly to the defense of Japan. In addition, as a backup, Japan hosts U.S. military bases for Japan's defense. The upshot of all this is that Japan now maintains the constitutionally banned "land, sea, and air forces as well as other war potential."

With regard to collective self-defense, a country constrained to self-defense with no right of belligerency can hardly aspire to becoming a party to an international security arrangement in which an attack on one is considered an attack on all. However flexible the Japanese language may be, it would be difficult to work out a convincing argument in favor of joining the United States on an equal footing in a military campaign outside of Japan. The European countries can do so shoulder to shoulder with the United States. Some Japanese out of sheer pride wish to remold Japan into a "normal" country like them.

The United States has effectively reduced Japan to a military protectorate by the Mutual Security and Cooperation Treaty, which initially followed from the premise that the disarmed and permanently unarmed Japan would be incapable of defending itself under an armed attack. Yet in times of crises like the Gulf War earlier and the Afghan War now, the United States wants Japan to participate in military campaigns in the theater of conflict far away from Japan. Despite the huge financial contribution in the tune of US\$13 billion toward financing the Gulf War, Japan was jeered at for shying away from combat participation on the U.S. side. This "humiliation" has been indelibly etched on Japan's political psyche. Prime Minister Koizumi vows not to repeat Japan's Gulf War mistake.

Short of a constitutional amendment changing the SDF into a "normal" military, there can be no Japanese combat participation. However, there are support activities behind the "combat zone" in which Japanese contingents may help. Prime Minister Koizumi has come up with varieties of rear-area activities that may be suitable to the SDF despite the constitutional constraints. In late October, an Anti-terrorist Special Measures Law and revisions of the SDF Law were enacted to enable the SDF personnel to engage in the supply, transport, medical care, refugee relief, and other functions behind the U.S. forces fighting the Afghan War. Action plans were worked out between the Japanese and U.S. governments.

In the course of the world's geopolitical re-configuration and Japan's creeping militarism, Okinawa appears to be a loser in its struggle for the elimination of military bases. But beyond the short-term impact, there is an overwhelming case for the withdrawal of the American troops from Okinawa. In the current crisis, the American troops stationed in Okinawa have proved useless from the standpoint of rapid flexible forward deployment. They are also considered vulnerable to terrorist attacks. The Japanese government sent down a sizeable SDF contingent to Okinawa to "protect" the American bases. On the news, hundreds of thousands of planned visits and tours in Okinawa were cancelled. The reputation that Okinawa had become a dangerous place almost destroyed the tourist-dependent Okinawan economy.

The irony of these developments is too obvious for anyone to miss. Initially the American bases in Japan, disproportionately concentrated in Okinawa, were there to defend Japan against possible attacks by the Cold War adversaries. Under the new geopolitics, the American bases anywhere are potential targets of terrorist attacks. A new U.S.-Japan "mutual" security arrangement is that Japan protects the American bases against terrorists, so that America can protect Japan against other, "rogue," states of Asia.

When the absurdity of military strategy grows to this extent, a way out is very clear: i.e., for their own safety, the American troops should evacuate Okinawa and the rest of Japan. Now that anti-terrorism replaces the Cold War and the bases built during the old Cold War are vulnerable or useless, Okinawa can hope for the return of the land currently used by the American bases in the not too distant future. The Law of Unintended Consequences may work yet again --- this time to Okinawa's advantage.

"The Western Room": A Contemporary View of Okinawa in **Portable Planet**

Eric Paul Shaffer

When I arrived on Okinawa in April 1990, I really had no idea where my international flight had landed me. I had come on a whim disguised as a wish to see the world. For many years, my uncle Jerry Fujikawa had encouraged me to visit Japan, so when I was offered employment as a faculty member of the Division of General Education at the University of the Ryukyus in Nishihara, I immediately accepted.

I came to Okinawa not only as a teacher of English conversation and American literature but as a poet. Earlier that year, in January 1990, **RattleSnake Rider**, my second book of poetry was published. The book contained poems of my life and travels in California and the American West, and across the Pacific, I hoped to explore the experiences of an American in Japan in my writing.

But Okinawa itself had a great unexpected impact on me. Like most Americans, I considered Okinawa part of Japan, but my most enlightening and rewarding experiences there were to reveal the differences between Okinawa and Japan and their significance.

My wife Veronica and I lived in an apartment in the Shuri Jutaku government-housing complex near Ryubo, and every day, I rode the #97 bus to work from the Taira bus stop.

On our eager evening explorations of surrounding neighborhoods, we soon found that a hill nearby was topped by a little park with a wonderful view of Nakagusuku Bay to the east, the East China Sea to the west, and on a hill nearly directly south was a huge construction project that I soon learned was the ongoing restoration of Shuri Castle.

The next day, during my writing time, I set out through the narrow winding streets and finally ended up at Ryutan, the Royal Pond. I was charmed by the place, and through the years, I spent many afternoons writing by the emerald water, even when

steel plates were erected around its perimeter to protect the surrounding buildings when the dredging began.

What I wrote there became the heart of **Portable Planet**, which I titled "The Western Room." A poem of many sections, the lines reveal my growing awareness of Okinawa and its vivid history. I recorded events in my daily life in Shuri and Nishihara and found myself exploring my circumstances not only as an American in Okinawa but as an "inside-outsider" in Japan.

I read books and studied maps, and I discovered that we lived right on the Shuri Line, the fiercely-contested demarcation between Japanese and Allied forces during the Battle of Okinawa, but what really caught my imagination was tales of the Ryukyu Kingdom and Shuri Castle in its glory as center of a peaceful maritime nation whose trade and exploration reached from the Pacific Rim west to India and Africa.

The grandeur of the Ryukyu Kingdom was a surprise and a delight to me, and when the castle opened for visitors in 1992, I wasted no time in making my first visit. I toured the newly restored grounds, buildings, and walls of Shuri Castle, and I was overwhelmed with its unusual beauty and realized that few Americans understand the unique essence of the Ryukyu Kingdom.

As I walked along, I felt I was accompanied by the spirit of another American who, though he never visited Japan, was greatly impressed and influenced by its culture, the renowned American poet Ezra Pound. It was eerie yet invigorating, and I felt Pound was curious, asking me about the place and the culture we were seeing, and I imagined my responses to his questions. At that moment, I decided to structure "The Western Room" as a tour of Shuri Castle with Pound, during which I would elaborate on the relationships between Okinawa and Japan, Okinawa and

America, America and Japan, as well as my own relationships with the Okinawans and Japanese I met while living on Okinawa.

The gates of Shuri Castle became important entrances into my thoughts about what my life on Okinawa meant, beginning with Shurei-mon and moving through Kankai-mon, Zuisen-mon, and the others until finally emerging from Kyukei-mon and strolling to Enkaku-ji. The temple, a replica of Kamakura-ji, was destroyed by the intense shelling during the Battle of Okinawa, but the small stone bridge over the lotus pond, built in 1498, was miraculously spared. It was a joy to stand near that bridge, to know that something built 500 years ago still remained after the terrible destruction of World War II, an enduring bridge to the glorious past of the people of Okinawa.

What I found most moving about Okinawa was the great tragedy of the Ryukyu Kingdom, and that tragedy forms the background of "The Western Room." From the glory days of the Ryukyu Kingdom, to the Satsuma Invasion, the creation of the Okinawa Prefecture after the Meiji Restoration, Commodore Perry's unwelcome visit, the final obliteration of the dilapidated structures during the "Typhoon of Bombs and Steel," and finally, to the triumphant restoration of the castle, I recalled the spirit and pride and joy that remain Okinawan.

If **Portable Planet**, and "The Western Room" on which it centers, is unusual, it is because so much literature written about Japan by Americans is written not only about mainland Japan, but is focused on Tokyo. Instead, I view Japan through the ancient and contemporary history of Okinawa, a view greatly influenced by its beauty, its arts, and its people, and my poems attempt to recognize Okinawa's unusual position in Japan and the world as well as its special relationship with America.

As far as I know, I am the only American poet to have written about Shuri Castle, and one of only a few to mention Okinawa or to note the historical and contemporary cultural distinctions between Okinawa and Japan. **Portable Planet**, poems about Japan as seen from within its last prefecture, should be of interest to all scholars who study Okinawa, Japan, and America, and the complexities of their constantly evolving relationships.

(Eric Paul Shaffer lived on Okinawa and taught at the University of the Ryukyus from 1990 to 1996. In 1998, he moved to Hawai'i. **Portable Planet**, published in November 2000, and his new book, **Living at the Monastery, Working in the Kitchen**, to be published in October 2001, are both available from Leaping Dog Press, at <www.leapingdogpress.com>, and from <Amazon.com>.)

BOOK REVIEWS

Ruth Ann Keyso, **The Women of Okinawa: Nine Voices from a Garrison Island**. Ithaca, NY: Cornell University Press, 2000. Paperback.

This review is based on a conversation about this book, our shared concern for the de-militarization of Okinawa, and our deepening friendship, developed over the past five years or so, working together on this issue. Gwyn Kirk wrote the first draft from notes of our conversation.

Ruth Ann Keyso is an American writer who spent a year in Okinawa in 1997, wanting to understand the impact of the U.S. military presence on women's lives from

1945 onwards. She interviewed nine women: three from "the wartime generation" now in their 70s; three "children of the occupation"; and three "contemporary Okinawan women" in their 20s and 30s.

Those who lived through the U.S. invasion of 1945 and the terrible three-month Battle of Okinawa survived ghastly conditions; they lost family members; they saw land appropriated for U.S. bases; they lived under U.S. occupation until 1972.

The women of the middle generation speak of accommodations to the U.S. military. Some of them worked on a base or dated U.S. servicemen, and they see advantages as well as disadvantages to the U.S. presence.

For the younger women interviewed, the bases are a normal fact of daily life.

We were excited to have this book, the first accessible book in English about Okinawan women that we know about. So little is available about Okinawa, and most of it concerns the U.S. military in World War II. By contrast, these women's stories give a vital sense of their families, work, personal identities, relationships, and opportunities as women. The book is also strengthened by an afterword by former governor Masahide Ota that gives information about the U.S. military presence in Okinawa.

Perhaps inevitably, we were disappointed that the book does not do more. It is a collection of nine interviews, not, as it claims, a history of Okinawa's post-war past. It is structured around the assumption that the further one gets from the Battle of Okinawa, the less U.S. militarism is an issue for Okinawan women. For Yoko Fukumura, an Okinawan in her 30s, this is simply not true. She remembers being evacuated in her childhood due to unexploded shells left from the war, and sees Okinawan identity as tightly bound up with the war.

But Keyso's assumption is self-fulfilling. Her youngest interviewee, for example, is a former Miss Okinawa. If, instead, Keyso had chosen someone from the student group, DOVE (Deactivating Our Violent Establishments), founded in 1997 to explore young people's views of the U.S. military, we might hear a different story. If she had interviewed a woman living in Okinawa City, close to major U.S. bases, we might hear about violent crime committed by U.S. servicemen against people of the host community, or the difficult situation of Amerasian children abandoned by U.S. fathers. A woman living near Kadena AFB who had given birth to a low birth-weight baby, or someone living near the White

Beach berthing area for U.S. nuclear submarines would probably talk about environmental threats to health caused by U.S. military operations.

Deciding whose stories to tell and how obviously shapes the book. The emphasis on personal stories also leaves out political activism; we know two interviewees (Nobuko Karimata, a member of Okinawa Women Act Against Military Violence, and Mayumi Tengan, founder of Young Voice) in an organizing context, but Keyso does not mention this aspect of their lives at all.

As we talked about the book, we reviewed the struggles of the Okinawan anti-base movement. Anti-base landowners have opposed the appropriation of their land since 1945. In the 1970s and 80s, there were powerful demonstrations and protests. Massive demonstrations followed the rape of a 12-year-old girl by three U.S. servicemen in 1995, which also prompted women to speak out. In a highly symbolic referendum in 1996, 90 per cent of voters said "No!" to U.S. bases. In a 1998 referendum, residents of the city of Nago voted against a proposed floating Marines base for the Osprey (an aircraft that takes off and lands vertically like a helicopter but flies horizontally like a plane).

Okinawan women have been at the forefront of anti-base organizing in recent years. They have made connections with anti-military activists in Hawai'i, South Korea, and Puerto Rico. Last June, shortly before the G-8 Summit meeting in Okinawa, Okinawa Woman Act Against Military Violence and the East Asia-U.S. Women's Network Against Militarism co-sponsored an international women's gathering there with the theme "Redefining Security." On that occasion, we met women activists in the Nago area who continue to oppose the Marines heliport proposal, despite the election of pro-Tokyo Governor Inamine.

Remembering the dignity and strength of these activists, Keyso's objectifying descriptions of the women she interviewed -- their looks, clothing, gestures, and feelings -- jarred and reinforced U.S. stereotypes of Asian women as exotic

"others." But her book is a valuable starting place. It will interest second- and third-generation Okinawan Americans, students and teachers of women's studies, ethnic studies, and Asian studies, and those concerned about the continuing role of the U.S. military in Okinawa. In the U.S. we need much more information about this. We need to hear from Okinawa women directly. Historian Harumi Miyagi has just published an account of her family's experiences on Zamami Island during the Battle of Okinawa

and an analysis of Japanese military operations there. This is a book we want to see translated into English and published here.

Yoko Fukumura
Gwyn Kirk
Martha Matsuoka

(Yoko Fukumura is from Okinawa, and a member of Okinawa Women Act Against Military Violence. Martha Matsuoka is a founder member of the Los Angeles Okinawa Peace Network. We are all members of the East Asia-U.S. Women's Network Against Militarism.)

Rock, Robert M. 2001. **From There to Here**. San Jose, New York, Lincoln, Shanghai: Writer's Showcase. (An imprint of iUniverse.com, Inc.) xvi, 444 pp. \$21.95.

This book is an innovation in the art of writing an autobiography. It cobbles together numerous stand-alone short essays on self, family, people, places, thoughts and impressions at different stages of life. Each essay is more poetry than exposition, playing up life's trivia (though personally serious) and downplaying the author's achievements of public importance. A somewhat mystic air of resignation and transcendence permeates the whole volume. By common standards, the author's life is an American success story, but his outlook is characterized not by aggressive pursuit of a success but by pliant adjustment to unsought twists and turns in the life course.

According to a note on the back cover, the stories told in this book were written at random over a period of several months. Then these stories were chronologically rearranged in six parts. The headings instantly show what the author calls "a widely varied path from 'there' to 'here.'" These are "The Early Years, Dieke, Farm," "1940s College, Army, Okinawa, Japan," "1950s Wyoming," "1950s Chicago, St. Louis," "1960s to 1980s California," and "The Traveler 1960s to 1990s Mexico, India, Turkey." Part II is where Okinawa comes into the author's life.

The author, a Midwesterner, arrived in Oahu, Hawaii as one of thousands of new 2nd lieutenants in October 1944 and was shipped to Okinawa as Supply Officer for the 968th Engineer Maintenance Company. His company landed on Okinawa on "L-Day" (April 1, 1945). He stayed in Okinawa for roughly two years. His job kept him away from the combat zones and afforded him some peace of mind and time to reflect on the meaning of all that which he was going through on this strange island.

The author experienced spiritual awakening one Sunday in Okinawa when he found that the church service conducted by an uninspiring army chaplain in a dreadful setting where the feelings of God's presence were totally absent. He does not remember what was bothering him, but he needed something that morning. But there was no church to fill that need. He then realized that he "would have to create [his] own inner atmosphere." (p. 119) He says: "It wasn't easy, but I kept trying. And little by little, like learning anything by effort, it began to happen. I actually began to feel something spiritual and a faint sense of God or something higher..."

On p. 120, the author offers a quotation from Jalal-ud-din Rumi (1207-1273), one of the greatest poets in the history of Islamic Sufism. In the couplets quoted, the poet looks for "him" everywhere. Failing to find "him" anywhere, "I looked into my own heart/ In that, his place, I saw him/ He was in no other place."

Our author's discovery of God happened in Okinawa in 1945. It is a near miracle that it happened in a land reduced to rubble where human, let alone godly, feelings were utterly lacking. Since this spiritual awakening, nothing has disturbed his inner fortress. The author has calmly faced and managed whatever has come to him from the unpredictable sources of the changing world.

The book contains enchanting scenes of beauty and innocence as well as gruesome ones of dead bodies brought back from the battlefield. The author never loses his nerve or balance in navigating the turbulent waters of life. In these troubled times, the book's serene worldview will afford its readers much consolation, healing and renewal.

Publications (XXXVIII)

We gratefully acknowledge the following gifts of materials and publications:

IWASAKI Hiroyuki, ed. in chief. 1998.

Okinawa no rekishi jōhō (Historical Information on Okinawa), CD-ROM edition, 10 volumes (discs). Tsukuba University: Faculty of History and Anthropology. A first attempt to computerize historical documents pertaining to Okinawa. Readable by Windows 95 or 98 (Japanese edition). Product of a 3-year research project (1993-66) funded by the Ministry of Education. Major documents included are: **Rekidai Hōan, Kyūyō**, reports of the Chinese investiture missions, official papers and records of the Ryukyu royal government, letters exchanged between Ryukyu and Satsuma, and extracts from other sources.

Johnson, Sheila K. 2001. "Of Sex, Okinawa, and American Foreign Policy," **JPRI Occasional Paper**, No. 23 (September), 4 pp. The author previously published an op-ed (now appended to this paper) in the *Los Angeles Times* (June 8, 2001) commenting on an incident in which a U.S. military man was accused of raping a Japanese woman in a town near Kadena Air Base. This article begins with observations on the reader responses received on that op-ed. The descriptions and discussions of the incident are straightforward, often graphic and horrifying.

Kirk, Gwyn, and Margo Okazawa-Rey, eds. 2000. *Neoliberalism, Militarism, and Armed Conflict, Social Justice* (A Journal of Crime, Conflict & World Order), vol. 27, no. 4, issue 82 (Winter). 172 pp. \$12.95. The contradictions in the contemporary world where the thrust for a liberal global economy coexists with the prevalence of militarism and armed conflict are ably analyzed in numerous contributions of this issue. The extensive introduction explains the goals and contents of the special issue as well as editorial perspectives. The editors have done considerable research on the U.S. military presence and the problems it has created in Okinawa and other areas of Asia. A unique perspective has emerged: "As we learned more about U.S. military operations in the region and local opposition to it, we began to understand the *interconnection between militarism and neoliberalism* (p. 2: italics by **The R**). A paper by Ichiyo Muto (pp. 133-142) commemorates the Okinawa Summit of 2000 by a critique of the U.S.-Japan military alliance that produces, as

seen in Okinawa, people's **insecurity** under the pretext of mutual **security** for the U.S. and Japan. Clearly, security is insecurity, peace is war, and liberalism is militarism. Words no longer mean what they used to mean. "Military security is a contradiction in terms," concludes the International Women's Summit to Redefine Security, convened in Naha, Okinawa on the eve of the 2000 G-8 Summit (pp. 164-166)

Meio University Research Institute. 1998-2001. **Sōgō kenkyū** (General Studies), No. 1 (1998), No. 2 (2000), No. 3 (2001). A journal of highly specialized reports by the faculty of Meio University. Topics concern language education, environmental problems, industrial development, business studies, information technology, foreigners' views on Okinawa, international comparison of political domination and subordination patterns, and others. Some papers are in English. Most papers, though in Japanese, are abstracted in English.

Notre Dame Seishin University, Research Institute for Culture and Cultural History. 2001. **Annual Report**, vol. 14. 190 pp. Contains, among others, two articles relevant to Ryukyuan studies: "Frank Hawley and the British Council (The British Library of Information and Culture) in 1939/42s Japan" by Manabu YOKOYAMA, and "On the Process of Introducing Cremation in Amami and Okinawa, Japan" by Masaharu KATO. Cremation was a funeral practice thought to be in conflict with the traditional burial rites of Ryukyu. But women's groups and local governments promoted it as an aspect of life style modernization. Modern women increasingly disliked their role in the traditional Ryukyuan rites, which included the practice of "bone cleansing" (senkotsu) for the second interment. The article by Kato does not discuss the religious aspects, but concentrates on techniques and statistics relating to introduction and diffusion of cremation in the Ryukyu Islands.

Okinawaken Kōbunshokan (Okinawa Prefectural Archives). 2000. **Ryukyu-seifu izen no gyōsei soshiki hensen kankei shiryō (1945-1952)** (Materials concerning the development of administrative organization preceding the Government of the Ryukyu Islands). 153 pp. Why it took seven long years for an administrative structure staffed by Okinawan civilian officials to emerge is a question that still awaits a definitive answer. Chaos, confusion,

bungling by inexperienced military administrators, decimation of the civilian population by the ground warfare, and many other factors were responsible for the underachievement of the U.S. military occupation of postwar Okinawa. This publication details evolution of government by trial and error. Changes in the organization chart of the Government of the Ryukyu Islands after April 1952 are described in a volume published earlier: **Ryukyu-seifu gyōsei kikō hensen-zu (1952.4.1 - 1972.5.14)** (Charting the organizational change of the Government of the Ryukyu Islands) (1998), 90 pp.

OTA Yoshihiro. 2001. **Hōgen kara kangaeru** (To infer from a dialect). Naha: Shinpō Shuppan. 250 pp. Y2300 + tax. A linguistic tract written in popular style. Explains the characteristics of the Miyako-Nishihara dialect and uses its grammar, vocabulary, pronunciation, semantics, etc. to decipher the hitherto incomprehensible words and expressions of ancient Japanese. Offers provocative speculations on why ancient Japanese has such a large presence in the language spoken by the residents of Miyako-Nishihara today. Full of implications for the theory of language split such as a common ancestor language branching out into Japanese and Ryukyuan at some historical time.

WADA Hisanori, *et al.* 2001. **'Ming shi lu' no Ryukyu shiryō (1)** (Ryukyu data in the Ming Records). Shiryō Henshūshitsu. 107 pp. Extracts entries concerning Ryukyu from the Ming Records of the first four emperors over the period of 1371-1434. Prior to 1434, Ryukyu lacks its own historical records. References to Ryukyu in the Ming sources are therefore extremely valuable. This publication is a re-issue of the late Professor Wada's work dating back to the late 1960s. Consists of three parts: (a) the

original script in Chinese, (b) Japanese reading of the same, (c) notes, annotations, and interpretations. The last part is especially useful for understanding the Ryukyu kingdom's Asia-wide navigation and trading activities.

The Washington Times (August 17, 2001), p. A14. Headline: "Teacher fights Okinawa 'war.' 87-year-old uses history's images to oppose military bases." The teacher is Mrs. NAKAMURA Fumiko, president of the Okinawa Historical Film Society founded on Dec 8, 1983. The society buys and preserves unedited footage of the Battle of Okinawa from the National Archives in Washington, using individual donations. "Mrs. Nakamura says she hopes that the films help those who have not experienced war to learn its brutality and ugliness, to help them avoid repeating past mistakes." The society now owns 260 films, with which it has produced documentary movies and videotapes. Last year, she tried to educate the leaders of the world meeting at the Okinawa Summit 2000 by sending each of them a videotape of the Battle of Okinawa. Another report, in a box, is an interview with Mr. NAKAMURA Zenko (no relation of Mrs. Nakamura, the teacher), general secretary of the Council for Opposing Offshore Base Construction in Nago, Okinawa.

YAMAGUCHI Eitetsu. 2000. **Global jidai no Ryukyu-ko** (The Ryukyu arc in a global age). Naha: Ōbun Nihongaku Kyōkai. 125, v pp. Y1,000 + tax. Collects previously published essays on activities of the International Society for Ryukyuan Studies, Western impact on Ryukyu, life in America, autobiographical notes on the author's childhood, and book reviews. Also contains photographs of Commodore Perry, Basil Hall, Bernard Bettelheim, and others.

Communications

Professor W.H. Newell, New South Wales, Australia inquires how he might be able to obtain some publications of **Soka Gakkai** concerning Japanese troop behavior during World War II. He writes: "The Soka Gakkai women's division published a series of books when they interviewed ex-soldiers and Okinawan women civilians about the ill treatment civilians received from the Japanese army. One collected volume called Cries for Peace consisted of a selection from the Japanese texts. There were about 20 volumes in Japanese dealing with the ill treatment of Chinese and (Okinawan) civilians.... I have tried every way that I can think of to obtain copies of these volumes [to no avail]..."

The Ryukyuanist requests help from its readers. Any information on library holdings of these publications or on how interested individuals might be able to obtain them would be greatly appreciated.

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