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In this issue,

Professor John Bentley reviews OTA Yoshihiro, *Looking at Language from a Dialect* (2001), placing it in the context of the contemporary state of the art in Ryukyuan linguistics (p. 1).

Dr. Gabriele Vogt contributes a synopsis of sections of her dissertation on the recent revival and relapse of Okinawa's peace movements (p. 5).

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REVIEW ARTICLE

Hôgen kara kangaeru: nankai-mishô jôdaigo no kaiketsu nimo yakudatsu (Nishihara [Miyako-Ikema-kei] hôgen—sono kodaisei to ruutsu) (Looking at Language from a dialect: a study also helpful in solving the problem of interpreting difficult and unknown Old Japanese words {Nishihara [a Miyako-Ikema variety of dialect]—its antiquity and roots}), by Ôta Yoshihiro. Naha: Shinpô Shuppan, 2001, 249pp.

The genetic affiliation of the language of Japan has been a point of dispute for over a century. William George Aston was one of the first to attempt a scientific comparison of Japanese with Korean in 1879. In 1910 Kanazawa Shôsaburô and others followed with work of their own, but many problems remained unanswered, and the majority of proposed etymologies did not withstand critical examination by other linguists. After many decades linguists still found it difficult to come up with a valid set of sound correspondences for the two languages. This in part created the current split in theories about the origin of Japanese: i) Japanese is an isolate with no known sister languages; ii) Japanese is related to Austronesian; iii) Japanese is related to Korean and perhaps other Altaic languages (at least Manchu and Tungusic). There are some scholars who view the language as a mixture of groups ii and iii.

Ôta's book brings this problem of genetic affiliation to the surface again—this time prodding us to remember that the languages of Okinawa (or more commonly called Ryûkyûan) are related to Japanese. Ôta persuasively argues that any kind of research into various aspects of Japanese language history and etymology must take Ryûkyûan into consideration. *Hôgen kara kangaeru* shows that the link between Ryûkyûan and Japanese is more than just linguistic: he demonstrates that there is also a deep affinity between the two civilizations on a basic religious and cultural level.

Part of the problem with seeing the Japanese language as an isolate is that too many people follow the Japanese scholarly consensus and label Ryûkyûan a 'dialect' (Japanese *hôgen*). This is unfortunate for several reasons, the most important being that Ryûkyûan is then treated as any other dialect—"One of the subordinate forms or varieties of a language arising from local peculiarities of vocabulary, pronunciation, and idiom" (*Oxford English Dictionary*, Oxford University Press, 1991, Vol. 4, 599). Deciding the difference between a dialect and a language often concerns mutual intelligibility, as well as shared basic vocabulary. In this respect Ryûkyûan is a language distinct from Japanese, and can be further divided (albeit roughly) into *four* languages: Amami, Okinawa Island, Miyako, and Yaeyama. The association of Yonaguni is debated, but likely it belongs to Yaeyama. Japanese is thus not an isolate, because a daughter language is readily identifiable, Ryûkyûan. In this respect, Ôta's book is right on the mark: scholars cannot ignore the languages of Ryûkyûan and expect to solve many of the linguistic puzzles in the earlier history of the language.

Ôta's book consists of six major divisions, most centered on etymological data presented to *decipher* Old Japanese (roughly eighth century) words of unclear meaning. This is the meat of the book, and should be the most important data for the reader. It is here that this reviewer, as a

historical linguist, is left disappointed. Ôta never once claims to be a linguist, and I have no intention of belittling his hard work, because he has expended great energy in compiling a bewildering array of information; however, his lack of basic linguistic knowledge undermines many of his etymologies, which in turn undercuts his conclusions. This is especially unfortunate because Ôta is correct in many of his major arguments, but his data are flawed. It would be regrettable if someone were to use these ‘faulty data’ as a launching pad to devalue the importance of Ryûkyûan for the elucidation of the broader history and language of the people of the Japanese archipelago. Hopefully the following points will help alleviate this problem, as well as give some direction for further research.

The first rule of linguistics is that language changes. It is precisely because language undergoes regular sound changes that linguists are able to reconstruct earlier stages. Thus, each daughter language can be expected to contain *some* archaic features of the mother language (i. e. syntax, lexicon, or accent). Ôta’s declaration that the language of the Miyako islands preserves some ancient vocabulary of Old Japanese is not surprising, but rather expected. It helps underscore the importance of these languages in the study of the origins of Japanese. This fact deflates much of the drama in Ôta’s work.

As a scholar, one ‘red flag’ I encountered in reading this book is a lack of appreciation for previous scholarly work. Ôta is not very kind to linguists in Japan, labeling them *yoso mono* ‘outsiders’. On the surface part of this criticism may be justified, because some mainland scholars have been careless in recording data from the islands. Historically, the attitude in general by mainland Japanese toward the islands has been discriminatory and exclusionary (23-25). But this attitude and its bias should not be reciprocated. One of the greatest hindrances to fieldwork on the Okinawan archipelago is the continued use of an imprecise orthography, viz. *kana*. Japanese mainland scholars have tended to transcribe various lexical items from Okinawa in *kana*. Imagine how imprecise reconstruction of English would be if all that remained were data transcribed in *kana* from Japanese. For example, *neeburu* ‘navel orange’ would have to be reconstructed with intervocalic –b-, a high back vowel –u-, with an apical liquid instead of a tap, and have a vowel final. Miyara Tôsô made a fitting decision back in 1930 when he published *Yaeyama goi* ‘The Yaeyama lexicon’ by opting to use the IPA (International Phonetic Association) alphabet. Granted, this is not a perfect solution either, but it is much better than *kana*. It is disconcerting to see Ôta relying so heavily on *kana*, in spite of his own comment, “It is impossible to accurately transcribe [Nishihara ‘cloud’] into Japanese *kana*” (138).

On a theoretical level, Ôta seems to believe that Japanese is ultimately related to a language on the Korean peninsula, as does this reviewer, but his superficial knowledge of this critical topic leads him to rely on spurious research, and make inaccurate statements. He quotes several works by Yi Yong-hui (Yi Yenghui, a non-linguist) that also make the claim that some words in Old Japanese are cognate (or loans) with Korean (56). It is anachronistic to talk about *Korean* (*kankokugo*) when the peninsula at the time (seventh century) was divided into several different linguistic spheres: Koguryo, Paekche, Silla, and the Karak Federation. Work on the relationship of these languages has been hampered by the trend of looking at these languages as mere dialects of Middle Korean (or worse, Modern Korean). There are other problems with Ôta’s analysis of Korean. He asserts that Old Japanese *e* ‘older brother’ is cognate with Korean *hyeng* ‘elder brother’, but the latter is a Sino-Korean word; the native Korean word is *oppa*, while the Middle Korean form is *mwon*. He also repeatedly claims that Korean has 10 basic vowels (51, 149), making it clear he is looking at Modern Korean, because Middle Korean (circa sixteenth century) has seven basic vowels. Any comparative work with Japanese and Korean *must* utilize these earlier data from Middle Korean.

Let me demonstrate the seriousness of the problem of using the research of dilettantes. Yi Yong-hui, in a provocatively titled book, *Mô hitotsu no Man’yôshû* (Another *Man’yôshû*, Bungei Shunju, 1989), which Ôta also quotes, ignores basic scholarly methods. For example, in examining various *Man’yôshû* poems she interprets a range of Old Japanese words via Modern Korean. Here is a small sampling: the sinograph *zhi* (Japanese *sasu* ‘to point’) is interpreted as Modern Korean

sath-i ‘the thigh’ (Korean is transcribed in Yale romanization). How can this modern word be related to a Japanese word almost 1300 years in the past? The Middle Korean word is *tali*. In another poem Yi reads the sinograph *yan* ‘flames’ as Modern Korean *pyel* ‘star’. The Middle Korean word is *pyel* with rising accent, suggesting an earlier form **pyelV* (V being a high vowel, perhaps **pyeli*; cf. Samuel Martin, *Consonant Lenition in Korean and the Macro-Altai question*, Honolulu: Center for Korean Studies, 1996, 9). With a wave of her hand, Yi avers that ‘flame’ actually is ‘star’. To adhere to such a haphazard methodology does not help the science of linguistics.

Another questionable work quoted by Ôta is *Himiko ga miyako shita tokoro* (The place where Himiko had her capital, Ashi Shobô, 1996) by Fukushima Masahiko (a non-linguist). This work tries to relate a dialect of Kyûshû (*kyûshû-ben*) with Korean. For example, he claims that Japanese *kuni* ‘land’ originates from the Japanese verb *kuziru* ‘to scoop out’, and this is then supposedly cognate with Korean *kus-ta* ‘to draw, like a line’. This comparison requires quite a bit of semantic acrobatics. *Kus-ta* in Middle Korean is *kuzG-*, showing that this form is more complex than the Modern Korean form leads one to believe. Martin reconstructs the earlier form as **kusuk-* (1996, 29). The problem now is relating **kusuk-* to *kuziru*. Linguists know that /z/ in earlier Japanese is actually a prenasalized phoneme, meaning Fukushima is actually comparing **kunsir-* with **kusuk-*. The comparison is not doomed, but the author is forced to do some phonological somersaults to get from *kuziru* to *kuni*. In another section, Fukushima relates the Kyûshû word *are* ‘lower half of the body, the genitals’ to Korean *alay* ‘below’. The Middle Korean form is *alph* ‘front’ with rising accent, and this is of critical importance, because it can be shown that the older form is related to Paekche **alipi-*, which is attested in *Nihon shoki* (cf. John R. Bentley, “A New Look at Paekche and Korean: Data from *Nihon shoki*.” *Language Research*, (36.2), pp. 417-443). Kyûshû *are* is simply a lookalike with modern Korean *alay* (which is written *are* when transcribed into *kana*!). The two are actually unrelated.

Ôta’s etymologies also indicate a lack of awareness of the historical changes that Japanese has undergone through time. As an example, he notes that there are many words that have two slightly different forms (like *kana* vs. *kane* ‘metal’). One example he specifically explains is *ama* and *ame* ‘heaven, sky’ (178-181). Linguistically this is simple to explain: *ama* is the bound form (as in *amakudari* ‘a high-handed appointment’, literally ‘descending from heaven’), while *ame* is the free form. Ôta, however, claims that *ame* is formed from the older *ama* plus *fe* ‘up’ > *ame* (180). In Old Japanese this would be *ama + pey* (> *ama-pey* > *ama-ey* > *amey*), which looks sound on paper (with -p- > -f- > -w- > zero), but consider that the word *amey* is attested phonetically as early as *Kojiki* (712 CE), so this sound change would have to predate this period. Unfortunately, the sound change ‘p > f > w > Ø’ does not occur in Japanese until around the eleventh or twelfth century, so chronologically his etymology does not work.

Ôta also demonstrates a lack of knowledge of historical Chinese phonology. He mentions the Chinese word *ta ren* ‘great person’, glossed in Old Japanese texts as *usi*, and claims this was loaned into Japanese as *tari* (*ta-ren* > *ta-ri-* > *tari*) around the seventh century (107). According to Pulleyblank (*Lexicon of Reconstructed Pronunciation of Early Middle Chinese, Late Middle Chinese, and Early Mandarin*, University of British Columbia Press, 1991, 70, 265) these two graphs were pronounced *ta-nin*. If loaned in Old Japanese, it might have been *tanini*, or just *tani*. His argument that there is a connection between this Chinese word and *tari* found in some Japanese names is *ad hoc*.

Because of this lack of knowledge of historical linguistics, the reader may now view his Miyako (Ikema) etymologies with suspicion. Several times he claims that Old Japanese *kaso* ‘father’ is related to Ikema ^z*iza* ‘father’ (27, 95, 131). Notice that he consistently mis-writes this *kazo*, perhaps to connect the final syllable of the two words. Also there is no evidence for a sound change of *ka* to *ku* in Ikema, regardless that Ôta tries to provide evidence for it by citing examples from Classical (mainland) Japanese. These are two different languages, and naturally one would expect different sound changes. We need to see evidence of these sound changes *preserved in the language of Ikema*.

Ôta also argues that the Japanese word *kuni* ‘land’ has a reflex in Ikema, *mta* ‘earth’. He reconstructs an earlier form **nita*, but this will not work, because this should be reconstructed as **mita*. Many of Ôta’s etymologies are conjecture built upon more conjecture. Upon this tenuous foundation he constructs his claim that proto-Ryûkyûan had three vowels (28). He further maintains that the eight-vowel system of Old Japanese was influenced by the many-vowel language of Korean (61). The author should read Maner Thorpe (“Ryûkyûan Language History”, University of Southern California dissertation, 1983) who reconstructs a five-vowel system for proto-Ryûkyûan. In my own work I posit a six-vowel system for Sakishima. Leon Serafim of the University of Hawai‘i posits even more vowels for proto-Ryûkyûan. While these are just theories, the general consensus is that more than three vowels are needed to account for the myriad sound changes that have yielded the various languages in Okinawa.

This review has not meant to be disparaging, because the issues Ôta brings up are relevant and timely. It would be a shame if the foibles in the book were used by some to refute the importance of Ryûkyûan in the greater history of Japan (Yamato). It perhaps can be said that more progress on elucidating the history of the Japanese language could be made if more scholars seriously studied the languages of Okinawa. Ôta has sounded a warning that should be heeded, and scholars engaged in research in the history of the Japanese language would do well to read up on current work in the field by Yoshizô Itabashi, Wayne Lawrence, Samuel Martin, Leon Serafim, Moriyo Shimabukuro, Alexander Vovin, and others.

Suggested Further Readings:

- Bentley, John R. *A Descriptive Grammar of early Old Japanese*. Leiden: Brill Academic Publishers, 2001.
- Itabashi, Yoshizô. “Kodai nihongo, kodai ryûkyûgo no taikaku setsugo no keisei ni tsuite—sono 1: nihon (ryûkyû) sogo no fukugen.” *Gengo bunka ronkyû*, no. 9, 1998, 209-223.
- “Kodai nihongo, kodai ryûkyûgo no taikaku setsugo no keisei ni tsuite—sono 2: hikaku hôhô ni yoru hikaku.” *Gengo kagaku*, no. 33, 1998, 81-107.
- Lawrence, Wayne. “Taketomi-jima hôgen no *a / ∂* ni tsuite.” *Ryûkyû no hôgen*. 1999, No. 23, 165-179 [The symbol “∂” approximately represents a schwa, an unstressed vowel symbol as the “a” in “above.”...Ed.]
- “Hatoma hôgen no akusento—sushi / josûshi.” *Okinawa bungei no kagaku*. 1997, no. 9.
- Martin, Samuel E. *The Japanese Language Through Time*, New Haven: Yale University Press, 1987.
- Serafim, Leon A. “A modification of the Whitman proto-Koreo-Japonic vocalic hypothesis.” *Korean linguistics*, 1994, No. 8, 181-205.
- Shimabukuro, Moriyo. “Miyako hôgen meishi akusento ni tsuite.” *Southern Review*, no. 13, 1998, 27-36.

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From the Poster Sessions of the 2003 AAS Annual Meeting

**The Renaissance of the Okinawan Peace Movement
Dimensions of Domestic and Foreign Politics 1995-2000**

The islands of Okinawa host about 75% of the US military personnel based in Japan and thus carry the main burden of the practical realization of the US-Japan Security Treaty. Refusing to silently accept the given situation any longer, the people of Okinawa have offered resistance against the unequal “burden-sharing” since the mid 1990s. In the summer of 1995, when there were celebrations all over Japan commemorating the 50th anniversary of the end of World War II, Okinawa was very much aware of its own role during that war as Japan’s outermost prefecture sacrificed for the mainland’s safety. In this atmosphere, the slightest provocation was enough to spark a powerful protest movement against the highly concentrated presence of the US-Military in Okinawa. The rape incident of September 4 of the same year and the publication of the so-called Nye Report, which stressed the importance of the status quo of US military deployment in East Asia, finally gave rise to massive protest movements around the islands showing resistance to any ongoing military use of the islands.

Triggers	<ul style="list-style-type: none"> • Nye Report (February 1995) • Cornerstone of Peace – <i>heiwa no ishiji</i> (July 1995) • Rape incident (September 1995)
Topics	<ul style="list-style-type: none"> • Inner-Japanese “burden-sharing” • Okinawan public security
Actors	<ul style="list-style-type: none"> • Okinawa Prefectural Government (OPG) • Okinawa Women Act Against Military Violence (OWAAMV) and other women’s groups • Environmentalist groups • Land owners • Student- and Teacher-Associations
Methods	<ul style="list-style-type: none"> • Use of the courts • Use of referendums • Demonstrations • Use of mass media
Ideology	<ul style="list-style-type: none"> • “Okinawa Pacifism”

The Renaissance of the Okinawan Peace Movement can be understood as Okinawa’s attempt at formulating a role of political opposition against the central government by actively presenting the region’s strong cultural identity. The prefecture’s goal was to escape the tight structures of national – and international – interdependence that joined Okinawa, the national government and, in terms of security policy, a third actor, the United States. The self-perception of cultural identity as a narrative of victimhood among left-wing Okinawan politicians competed with the right-wing politicians’ version derived from *Nichi-ryū dôso-ron*, an idea that strengthens a cultural coalition between Japan and Okinawa by proclaiming their cultures’ common origins. The national government, with political, financial and psychological means, openly cooperated with Okinawa’s right-wing politicians, who in the 1998 gubernatorial election won the majority of votes. Tôkyô’s uncompromising handling of the Okinawan protest was required and also significantly backed by reforms and reform discourses on elements of the Japan-US Security Alliance, such as “Alliance for the 21st Century”, “The New Guidelines for Japan-US Defense Cooperation” and “Status of Forces Agreement”. Japan’s options to act towards Okinawa were strongly determined by the

nation's not only international, but also national and transnational interdependences. The Renaissance of the Okinawan Peace Movement was – mainly through the measures of Japan's central government – significantly weakened and has so far only once, in the run-up to the G-8 summit in Okinawa in July 2000, been revived.

It has been argued that social movements that get their motivation out of the cultural identity of a minority group may get very strong. However, as soon as the nation-state finds its cultural homogeneity, its international reliability and/or its national security threatened by a region's too aggressive presentation of its separate cultural identity, the nation-state will react and use its politically and economically dominant position to weaken the regional identities and strengthen its own position. A social movement, no matter how powerful the cultural identity it leans on may be, will thus not be successful unless it builds up strong alliance with other social movements throughout the country, or even transnational alliance.

The Renaissance of the Okinawan Peace Movement failed in terms of measurable political results. There has been no significant reduction of US military stationing in Okinawa so far. The failure of the movement has two main reasons:

- Japan's central government experienced tight bilateral as well as national, transnational and international determinations, which presumably did not allow any room for a compromise in the handling of the Okinawan protest.
- The movement itself failed to build up strong alliance with other pacifist groups in Japan or in other countries. Being confronted by the central government as a single protest group without significant national or transnational allies, The Renaissance of the Okinawan Peace Movement had to face its suppression by Tokyo alone.

However, The Renaissance of the Okinawan Peace Movement must also be considered a successful social movement for the following reasons:

- It influenced the political discourse in Japan: Topics such as women's rights, environment protection and local autonomy were put on the discourse agenda by the Okinawan protesters.
- It influenced the international perception of Japan: Especially the Japanese discourse on multilateralization in the Asia-Pacific region was perceived as a positive confidence-building measure.
- It influenced the nation's political culture: The relationship between people, local politicians and the national political elite was redefined. Especially local politicians now tend to understand themselves much more as advocates of the people than as agents of Tokyo.

Gabriele Vogt

This presentation draws on parts of the author's Ph.D. dissertation, *Die Renaissance der Friedensbewegung in Okinawa: Innen- und aussenpolitische Dimensionen 1995-2000* (München: IUDICIUM Verlag GmbH, 2003). The dissertation, in manuscript, was submitted to the University of Hamburg in 2002. Her research on Okinawa originates, in part, in the Japanese political atmosphere during her study in Japan. She was caught up in the "Okinawa Fever" when she was studying politics at Kyushu University in Fukuoka in 1995/96. Okinawa was a topic broadly discussed in the seminars of Professor Ishikawa Shoji, which she attended. Currently, Dr. Vogt is, thanks to the generosity of the German Academic Exchange Service (DAAD), conducting research on Japanese social movements at Cornell University's East Asia Program in New York. For contacting Dr. Vogt, readers may use <gv29@cornell.edu>

In memoriam: SUMIYA Mikio (1916-2003)

SUMIYA Mikio --- a professor emeritus at the University of Tokyo, a distinguished economist of national and international acclaim, a respected academic administrator, a loving teacher/counselor to generations of Japanese leaders, a leading Christian historian, a practitioner of a miraculous art of conflict resolution, an indefatigable leader/participant in movements for peace, justice and human dignity; in short, Japan's very conscience incarnate --- died on February 22, 2003 at the age of 86 due to multiple organ failures stemming from cancer in the lymphatic system.

"I was born in a slum," Sumiya *Sensei* once told this listener in the course of a conversation. (More completely, he was born to a Christian family engaged in social work in a poor district of Tokyo.) This gifted and graceful "child of a slum" smoothly sailed through the most coveted channel of education for any Japanese youth (Tokyo's First Middle School, Japan's First Higher School, and Japan's premier university, the Todai). In the last year of college, Caesar's wrath fell upon him: he was arrested and detained for weeks by the thought police of the Japanese Empire on suspicion of a subversive ideology (Marxism, socialism, communism, and the like). The police tried hard to extract *Sensei's* confession that he was a Marxist revolutionary. *Sensei* remained silent throughout the tortuous interrogations. To their embarrassment, the police eventually found out that he was a Christian. At the time, *Sensei* was internally struggling to reconcile Barthian theology and Marxian social science.

After graduation from the Todai in 1941, he obtained a job at a steel mill in northeastern China (then Manchukuo). He chose personnel management in charge of Chinese workers. He returned to Japan in 1946 and accepted the offer of his alma mater for the position of an assistant at the Faculty of Economics. Over the following thirty years, *Sensei's* main academic career was made at this Faculty as a labor and industrial economist and as a historian of Japanese Christianity. During the period of violent student movements of the 1960s, he saved many student activists from police harassments. He also made critical contributions to reforms of his Faculty and the University of Tokyo as a whole. In 1969, he was nominated for the Todai presidency, but yielded in favor of a fellow candidate, agreeing to serve as the president's special deputy. The turbulent campus gradually calmed down during his three years of service in this post.

Sensei retired from the Todai in April 1977 at age 60. However, the public would not let him rest on his laurels. Numerous requests flowed in for his help and involvement until several business cards were simultaneously needed for a full list of his pedigrees. In 1987, a major health crisis struck and forced *Sensei* to undertake a radical overhaul of his commitments.

In a country where "cancer" is a taboo word even the doctors avoid using, *Sensei's* cancer became a public concern very early through his inadvertent remark when he addressed an anti-nuclear weapons rally: "The cancer I have must be cut out. Likewise, the nuclear weapons that are a cancer of the world must be eliminated." The media sensationalized this remark out of context, obliging *Sensei* to write and circulate periodic reports on his condition among his friends, acquaintances, and concerned multitudes.

In response to the doctor's estimate that his remaining life was five years at most, *Sensei* drew up a five-year plan for finishing up this world's life and work. In 1988, he resigned the presidencies of Tokyo Women's University and the Japan Institute of Labor. In 1991, he left the presidency of the Japanese Christian Overseas Medical Services Foundation after completing and publishing a book on the foundation's 25-year history.

The 1987 estimate of his remaining life turned out to be too pessimistic. His doctor revised it upward adding three more years. *Sensei* then adopted a three-year follow-up plan. He became increasingly confident about his longevity in the course of living with death hovering over his head. In 1989, he took a new professorial position at a Christian seminary and stayed in it until 1993. All this while, he was fully engaged as the chairman of the government's cabinet-level Council on Social Security. In 1993, *Sensei* wrapped up his work there by producing a vision of Japan's future social security system.

He was also the chairman of a committee editing the history of Japan's industrial and trade policies commissioned by the former MITI. This committee under *Sensei's* leadership began its work in 1984 and completed it ten years later with the publication of no less than 17 volumes, 500 pages each on the average. Volume I, devoted to an overview, was later translated into English and published from Oxford University Press. This enormous project explodes a number of myths that have grown up in the research community, especially in the West, about the nature, scope and effectiveness of the much-feared industrial and trade policies of Japan. During these five-plus-three-year plans, *Sensei* also managed to write, solo or with former students, several books on industrial relations and Asian economies. In 1992, he donated his considerable personal library to the University of Beijing as a way of thanking those hundreds and thousands of Chinese workers with whom he began his working life in the 1940s. A full-blown biography of *Sensei* appeared in Chinese about this time.

Sensei's most amazing accomplishment of this period was the miraculous settlement of the tangled 30-year dispute between the government and opposing private groups over the land use for the Narita airport. The concept, procedure, and operations of the "Sumiya Study Group" differed radically from the traditional bargaining model of conflict resolution and helped the parties break out of the rigidified impasse by re-establishing mutual respect and good faith on an entirely different basis. Unexpectedly, the hard work involving endless contacts and dialogues with people revitalized *Sensei* and gave him a new lease on life.

Close on the heels of this success with the Narita problem, *Sensei* was greatly outraged by the tragedy of Okinawa newly demonstrated by the 1995 rape incident. *Sensei* had already visited Okinawa several times since reversion and had been watching developments there with increasing apprehension. *Sensei* also saw Okinawa's "1995" as a crisis in the Uchinanchu-Yamatunchu relationship and lamented the Yamatunchu indifference to the Uchinanchu sufferings. For the education of the mainland Japanese, *Sensei* wrote an illuminating primer on Okinawa, *Okinawa no toikake* (questions Okinawa is asking [Japan]) (1998). When the 2000 Summit met in Okinawa, *Sensei* lobbied the world leaders for the removal of the U.S. military bases from Okinawa.

Sensei was unstoppable even as the cancer was accelerating its assault on all parts of his system. In 2002, he chaired a study group on Japan's direction in the 21st-century and produced a book, *Jūzokukoku karano dakkyaku* (Free Japan from [the Status of] a Dependent State) that examined and proposed ways to overcome Japan's shame and Okinawa's pains under the U.S.-Japan Mutual Security Treaty. Shortly after, *Sensei* passed on.

How *Sensei* lived his last quarter century of his life is full of uplifting implications for persons in search of life's meanings, troubled, at times, by self doubt and empty feelings. *Sensei's* generous heart and well-balanced mind were extraordinary in light of the adversities he had lived through.

Sensei's academic legacy will also continue to stimulate, instruct and enlighten the present and future generations of social scientists. His methods of inquiry are humanistic, historical, institutional, empirical, and oriented more toward holistic understanding of properly contextualized subjects than measurements for testing inferences from a priori propositions. *Sensei's* classic type of scholarship is very much needed today for meaningful studies of human society inasmuch as *social sciences* have largely become playful metaphors of mathematics and physics. (kt)

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