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The Showa emperor and his officials found guilty of crimes against humanity

Between 1932 and the end of the Second World War, the Japanese government and the Japanese imperial army forced over 200,000 women into sexual slavery in rape centers, euphemistically called "comfort stations," throughout Asia. In the early 1990s, some of the survivors began to break five decades of silence to demand apology and compensation from the Japanese government for the atrocities they and others suffered at the hands of Japan's wartime military.

The International Military Tribunal for the Far East (IMTFE) set up by the Allied Powers after the war did not prosecute the Japanese leaders for institutionalizing sexual slavery in areas occupied by the Japanese army. The Japanese government continues to deny any legal responsibility for the war crimes and crimes against humanity arising from its policy during the Second World War.

On December 8-12, 2000, following up with what the IMTFE should have done, the Women's International War Crimes Tribunal in Tokyo (Tokyo Tribunal 2000) heard the charges brought before it by the prosecution on behalf of the peoples of the Asia-Pacific region against the Showa emperor, several of his wartime officials, and the Japanese government. Thirty-five survivors from China, Indonesia, North and South Korea, the Netherlands, Malaysia, the Philippines, Taiwan and Timor testified at the trial. Although the Japanese government did not respond to the Tribunal's invitation to attend and participate, some Japanese attorneys filed amicus briefs explaining the positions of the Japanese government. The Tribunal also heard the testimonies of historians, legal and other experts, and Japanese former soldiers. In addition, the Tribunal received documentary evidence from memoirs, diaries and official sources.

Prosecutors from nine Asian countries prepared the presentations and indictments. Two chief prosecutors joined the country prosecutors and presented a composite indictment to the Tribunal. The prosecutors charged the Showa emperor and other high-ranking military and political officials with responsibility for crimes against humanity in approving, condoning and failing to prevent the rape and sexual slavery of women of the Asia-Pacific region invaded by the Japanese military during World War II.

The panel of judges was presided by Gabrielle Kirk McDonald, who had previously served as president of the International Criminal Tribunal for former Yugoslavia. Other judges were Carmen Argibay from Argentina, Christine Chinkin from Britain, and Willy Mutunga from Kenya. After the closing of evidence and argument and a day's deliberation, assisted by a team of legal advisers, the judges issued a summary of findings and a preliminary judgment. At this stage, the judges focused on evaluating the responsibility of the key accused, the Showa emperor, deferring their views on the remaining defendants to a later date. The judges also indicated the responsibility of the Japanese government and made a range of recommendations. The final judgment was issued in The Hague in December 2001.

Paragraph 20 of "Preliminary Factual Findings" concludes:

Women and girls were forced or coerced into these stations, often "recruited" by deceptive promises. The poorest were frequent targets of official or officially sanctioned recruitment.

Paragraph 21 then summarizes what the women and girls taken to the "comfort stations" experienced:

Their enslavement involved repeated rapes, mutilations, and other tortures. They suffered inhumane conditions, including inadequate food, water, hygienic facilities, and lack of ventilation. Conditions

were horrendous. Women testified to living in conditions surrounded by rats, lice, disease, and filth. Beatings, psychological torture, isolation, and other mistreatment were the norm. Pregnancy as a result of rapes, forced abortion, and loss of reproductive capacity were suffered by many of the "comfort women." The effect of this unimaginably debilitating treatment and of the failure of the government of Japan to acknowledge, compensate and otherwise repair its crimes had, until recently consigned most of these brave women to a life of shame, isolation, poverty and relentless suffering.

In Paragraph 24, the judges find the Showa emperor "criminally responsible for crimes against humanity." The rest of the paragraph, slightly abbreviated, reads:

We do so first because he was the Supreme Commander of the Army and Navy, with the responsibility and power to ensure that his subordinates obeyed international law and stopped engaging in sexual violence. He was not a mere puppet but rather exercised ultimate decision-making authority as the war progressed. ... Rather than taking all necessary steps to prevent rape, including through meaningful sanction, investigation and punishment, he consciously approved or, at least, negligently permitted, the massive effort to perpetuate and conceal rape and sexual slavery through the continuing extension of the "comfort women" system. ...

In an article written for Women's Caucus, one of the judges of the Tokyo Tribunal 2000, Christine Chinkin, states that "the Judges had found the Emperor Hirohito guilty of the charges [of crimes against humanity] on the basis of *command responsibility* (emphasis added)." (Hirohito obviously understood the concept of "command responsibility." According to the legends, at the historic meeting with General Douglas McArthur after the war [September 27, 1945], Hirohito offered himself as the one solely responsible for the war. Instead of taking it as a self-incriminating confession, General McArthur praised Hirohito as a finest gentleman with the best spirit of chivalry and apparently determined not to pursue Hirohito's culpability. Then and there began the whole distortion of justice at the IMTFE.)

With respect to the responsibility of the Japanese state, the Preliminary Judgment in Paragraph 27 states:

Japan has violated treaty obligations including the 1907 Hague Convention Respecting the Laws and Customs of War on land, the 1921 International Convention for the Suppression of the Traffic in Women and Children, and the 1930 ILO Convention Concerning Forced Labour. ...

In Paragraph 31, pointing out "the constant re-infliction of pain and reinforcement of secrecy and shame as a result of the government of Japan's failure to fulfill its fundamental legal responsibility," the judges "note that for over 50 years, the government of Japan has violated the principle that reparations be `adequate, effective and prompt.'"

Paragraph 32 refers to "the longstanding principle of international law that the state must provide a remedy for its international wrongs" and follows up by stating:

The state's responsibility is to provide compensation, restitution, rehabilitation, satisfaction and guarantees of non-repetition. Reparation includes any or all forms that are applicable to the situation and cover all injuries suffered by the victim.

Paragraph 33 observes on "the state of Japan's deliberate resistance to fully acknowledge its wrongdoing" in these words:

Successive governments of Japan have continually violated the duty to acknowledge its wrongdoing, even until this day. The prosecutors and many of the survivor witnesses underscored the demand for a meaningful apology - that is, an apology based on full acknowledgement of the wrongdoing and clear acceptance of legal responsibility. We find, however, that *the official Japanese position has moved first from the destruction of inculcating documents, to silence, to blatantly false denials of military involvement, to a partial `apology' which does not comport with international obligation.* [Emphasis is added in appreciation of the Tribunal's unusually clear understanding of the evolution of the Japanese government's perfidy.]

Paragraphs 34-37 speak of what "vigorous measures, in consultation with the survivors" the Japanese government should take. These were elaborated further in the Tribunal's final judgment of 2001.

In December 2001, in its final judgment, the Women's International War Crimes Tribunal ruled in The Hague that the Showa Emperor, General Hideki Tojo, and eight others were guilty of crimes against humanity during and before World War II. It also held the Japanese government responsible for reparations to the victims of the Imperial Army's "comfort stations" system. It ruled that the Japanese government investigate the system thoroughly, preserve and disclose all relevant documents, identify and punish the principal perpetrators, and create memorials, museums and libraries to honor the women, include meaningful sections on the Japanese military atrocities in textbooks at all levels, and consider setting up a truth and reconciliation commission like the one South Africa established after the end of apartheid. Above all, the Tribunal emphasized that the Japanese government should make a full and frank apology. The people's tribunal was organized by Asian women and human rights organizations and supported by international non-governmental organizations to hear cases of sexual slavery and other crimes committed against women by Japan. The United States, Japan and other countries do not recognize its authority.

How it all began

The International Women's War Crimes Tribunal 2000 is "a people's tribunal" with no legal standing under the current inter-state system of the world. Judge Chinkin says:

Peoples' Tribunals are premised on the understanding that 'law is an instrument of civil society'.... That a Peoples' Tribunal can only exercise moral authority is due to the continued grip of the state on the formal institutions of international law.

Since states are not infallible, civil society must step in where states fail to exercise their obligations to ensure justice.

The Tokyo Tribunal 2000 was brought about by grass roots organizations in countries whose citizens were vastly subjected to the Japanese military atrocities. A pivotal role was played by VAWW-NET JAPAN (Violence Against Women in War - Network) under the leadership of Ms. Yayori Matsui. Ms. Matsui joined forces with Ms. Yun Chung Ok of the Korean Council for the Women Drafted for Military Sexual Slavery by Japan and Ms. Indai Sajor of ASCENT (Asian Center for Women's Rights) of the Philippines. The three women leaders became conveners and brought the Tribunal to Japan, the country accused of war crimes and the crime against humanity.

The Okinawa factor

Okinawa was overrun and occupied by the Japanese army during the war. More than 100,000 Japanese troops in Okinawa were serviced by more than 1,000 "comfort women" (mostly Korean, but some were Okinawan) at more than 100 stations. The Okinawan Association for Thinking about Women's History has identified 130 comfort stations and uncovered the names of three Japanese military personnel responsible for the "comfort stations." Charges were filed against them at the Tokyo Tribunal 2000. (Reports on the Tribunal by Shigeko Urasaki, *The Ryukyu Shinpo*, December 21 and 25, 2000)

After the trial of the World War II Japanese leaders for three days, the judges of the Tribunal deliberated the cases on the fourth day to reach preliminary findings, which were delivered the following day. The Women's Caucus for Gender Justice filled the court's recess by coordinating a one-day public hearing on crimes against women in recent wars and conflicts across the world. The hearing consisted of two sessions, morning and afternoon. In the morning session, a woman from Okinawa testified to sexual violence by the U.S. military, speaking anonymously from behind a screen. At the end of the morning session, Su zuyo Takazato, a woman activist leader in Okinawa, presented a commentary identifying and highlighting common themes in the testimonies. In the evening, when the hearing and addresses were completed, a short traditional dance piece, among others, was presented.

A remarkable high school textbook on Ryukyuan/Okinawan history, a supplemental reading perhaps not approved by the Japanese Ministry of Education, contains a sub-section on Korean conscript laborers and "comfort women" (Toshiaki Shinjo, *Ryukyu/Okinawa-shi* [Ryukyuan/Okinawan History], Naha, 1997, pp. 211-213). After a graphic description of the army's atrocities against the Koreans, the author also points out Okinawans' discriminations against them. Clearly, after decades of brain washing and indoctrination by Japanese education, Okinawans had lost their original humanity and become much like the Japanese soldiers.

(kt)

In Memoriam: Matsui Yayori (1934-2002)

Last December, Matsui Yayori, Japanese journalist, internationally well-known advocate for women's rights, and member of the East Asia-US-Puerto Rico Network Against Militarism passed away in Tokyo. In Matsui-san we lost a sister, a leader, a mentor, and a friend. She led the struggle for women's rights in Japan and also contributed to a worldwide movement to define women's rights as human rights.

Matsui-san was an outspoken advocate for women in Asia. In 1961, as the first woman reporter for the daily newspaper, Asahi Shimbun, she exposed the experiences and struggles of those who were sexually enslaved by the Japanese Imperial Army during World War II. She continued to work tirelessly to hold her government accountable for these atrocities. In her 30 years as a journalist and activist she focused on militarism as the root of violence against women, making connections between "comfort women" and current incidents of military prostitution and sex trafficking. In 2000, she was a major inspiration and provided key leadership for the Women's International War Crimes Tribunal in Tokyo. Among those giving testimony were former "comfort women" from several Asian countries, who spoke out about their terrible experiences at the hands of the Japanese military.

We came to know Matsui-san through her support of Okinawan women's struggles and through her involvement with the East Asia-US-Puerto Rico Women's Network Against Militarism, founded in 1997. Matsui Yayori was a long-time friend of Takazato Suzuyo and Miyagi Harumi, members of Okinawa Women Act Against Military Violence, and a consistent supporter of Okinawan women from mainland Japan. Matsui san would always include U.S. military bases and their negative impact on Okinawan women and children in meetings she attended in mainland Japan or other parts of the world. According to Takazato san, Matsui Yayori was the only Japanese woman who consistently brought up Okinawan women's concerns that were often overlooked by other Japanese activist women. For example, she made sure that an Okinawan woman who had been raped by a U.S. marine participated in the Women's International War Crimes Tribunal in Tokyo, as well as bringing women to give their testimony from many parts of Asia.

Last August we gathered together as a Network in Seoul, Korea - about 60 women from Japan, Okinawa, the Philippines, South Korea, Puerto Rico, and the United States. As usual, Matsui san made time in her busy schedule to be there, and was intensely enthusiastic in sharing her work and experiences, and urging us onwards, as we talked together about how to strengthen our work against violence and militarism.

Matsui san had a dream for a memorial museum for women -- The Women's Museum for War and Peace -- and started working on this major project shortly before her death. This museum, the first of its kind, will house materials concerning violence against women, particularly sexual violence against women in armed conflicts throughout the world. It will serve as a center for women to carry on her inspiring efforts against war and violence. One way to remember her and to pay tribute to her is to support this ground-breaking project. The Preparatory Committee for the museum has started to collect funds and has launched a hundred million-yen campaign. For more information on the museum and on how to make a donation, contact: info@sfphr.org.

Women in Okinawa and many parts of Asia miss Matsui san-- her commitment, her energy, and her dogged determination. Her passing leaves a big hole in the international feminist landscape. We are among the many people who found inspiration and strength in the way she sought to live her life according to her principles, values, and visions. Our memorial to her will be to continue the work we shared together.

Yoko Fukumura
Gwyn Kirk
Margo Okazawa-Rey
Martha Matsuoka

Publications (XLIII): We gratefully acknowledge the following gifts of publications.

Gajumaru. 2002. A journal of miscellanies by persons of Kikai Island origin resident in mainland Japan and Okinawa, edited by YOSHIMOTO Yukio. No. 18, 152 pp. Professor Koriyama continues his reflections on the background of his *Beautiful Amami Island Folk Songs*. Controversy over the Japanese government project to build an "elephant's cage" (military communication facility) on Kikai also continues. All contributions contain ethnologically valuable information in varying degrees. For contact: Mr. YOSHIMOTO Yukio, editor/publisher, tel/fax. 0287(44)2334.

Hawaii United Okinawa Association. 2002. *Uchinanchu*, Number 87 (May-June) and 88 (August-September). June Arakawa, a retired school librarian, contributes a welcome note on the Hawaii Okinawa Center research collection to No. 88 (p. 13). The Center is 12 years old. The collection contains books in English and Japanese, videos, photos, art items, files of all kinds, data bases on the earlier immigrants (in the period of 1900-20), genealogical materials (which belong to the Okinawa Genealogy Society of Hawaii), and miscellaneous materials awaiting processing. The collection serves general readers as well as specialized researchers.

Hosei University Institute of Okinawan Cultural Studies. 2003. *Okinawa bunka kenkyû* (Okinawan Cultural Studies), Vol. 29, 482 +32 pp. Part I: *Ronbun* (full-fledged articles) and a report on field work, Part II: special space for younger researchers. The lead article, by KATO Masaharu, concerns the souls of the dead and those of newborn babies. The soul detached from a dead body may attach itself to a living person. Proper funerary rituals are necessary for preventing this from happening. The soul meant for a baby may go astray and attach itself to someone else. Proper rituals are also needed here to ensure the union of the body and soul of the newborn. TABATA Hiroko compares Korean and Ryukyuan traditions of Maitreya (*Miroku* in Japanese) worship. HARADA Nobuo analyzes Ryukyu kings' everyday-wear presented by emperors of China, while SON Bi (SUN Wei) discusses tributary goods from Ryukyu to China and gifts from China to Ryukyu. The topics of papers by younger researchers range widely, though referring on the whole to events, issues, and persons after the demise of Ryukyu Kingdom.

Idem. 2003. *Ryukyu ôfuku monjo oyobi kanren shiryô* (IV) (Documents to and from Ryukyu and related historical materials). 194 pp. Dates of the documents range from 1722 to 1862. There are also many undated documents. A helpful interpretive commentary is appended, pp. 187-194. The Ryukyu-Satsuma-Bakufu relations were highly formalized and stable during this period. Ryukyu's tributary relationship with China was recognized by Satsuma and Bakufu and explicitly worked into the rules and procedures of the Ryukyu-Japan relations. Although Ryukyu was recognized as a kingdom by all concerned and conducted its domestic and external affairs within clear systemic rules, no consensus on Ryukyu's political status (e.g., was it an independent country?) has been achieved among the knowledgeable scholars.

Idem. 2003. *Ryukyu no hôgen* (Dialects of Ryukyu), No. 27. 157 pp. Areas and their linguistic aspects that are analyzed are Kikaijima (conjugation and accent), Taketomi (basic vocabulary), Shuri (respect words and verbs), Ishigaki-Miyara (phonetics). The article on the Shuri dialect with emphasis on words of respect, courtesy and deference by NISHIOKA Satoshi has grown out of his doctoral dissertation and is presented in a familiar academic form --- well organized, analytical, and comparative.

Japan Policy Research Institute. 2002. *Occasional Paper No. 24* (April), "The Continuation of the Cold War and the Advent of American Militarism" by Chalmers Johnson. 5 pp. Peace or war, attitudes and policies of the United States government steadily strengthen militarism marked by "first, the emergence and glorification of a professional military class; second, a preponderance of military officers or representatives of the arms industry in key positions throughout the government; third, a wild overemphasis on military preparedness as the first priority of the state." The article, written before the US intervention in Iraq, offers a positive theory with power to predict. The US-Japan crisis in the wake of the 1995 rape incident in Okinawa is also mentioned. It revealed "the relationship between the United States and Japan as one of an imperial power and its dependent satellite."

Idem. 2002. *JPRI Critique*, Vol. IX, Number 3 (April). "U.S. 'Base-mania' in Central Asia" by Patrick Lloyd Hatcher. 2 pp. A must read commentary for anyone wondering why in tiny Okinawa, there are 38 permanent U.S. bases with yet another under preparation.

KANA: Shi to hihyô (My Love: Poetry and Critique). 2002. No. 8 (September), 83 pp. Published by a group led by TAKARA Ben, a prominent Okinawa-nationalist poet. Most poems are free-style and in Japanese. A few are neo-classical and in Okinawan, inspired by the *Omoro*. Fine print, easy to miss, on the cover says in English: "Kana is common name of one's sweetheart, and it also means love for peoples and nature."

NOIRI Naomi. 2002. *Okinawa ni okeru Amerasian no seikatsuken/kyôikuken hoshô: The Educational Rights of Amerasians in Okinawa*. 89 pp. A seminal study of school-age Amerasian children in Okinawa by Naomi Noiri and Shokei Terumoto of the University of the Ryukyus. An Amerasian is a child born of American and Asian parents. Amerasians in this study are children born of formal or informal marriages of U.S. service personnel and Okinawan women and abandoned by the American fathers. Society has also abandoned them in an intractable maze of legal, political, social, economic and other problems. The plight of Amerasians is a standing indictment against gross violations of human rights in Japan and Okinawa. However, the emphasis of this project is on fact finding with outrage under control. First two chapters are in Japanese, followed by 4 chapters in English. In addition to reports of the researchers, testimonial essays are contributed by Masae Yonamine and Midori Thayer, both mothers of Amerasians engaged in the operation of an Amerasian school in Okinawa, and James Kang-McCann, Amerasian himself, who is the president of the Amerasian Christian Academy of Korea.

Notre Dame Seishin University Research Institute for Culture and Cultural History. 2003. *Annual Report of the Research Institute for Culture and Cultural History*, Vol. 16, 218 pp. Manabu YOKOYAMA contributes the second installment of his new series on Frank Hawley: "Frank Hawley as a Correspondent of the London Times (2)." Masaharu KATO completes his study of the union and separation of body and soul in the Ryukyus: "On the Concept of the Soul and the Custom to Enclose the Delivery Room Ritually after Childbirth in Amami and Okinawan Islands (2)." In the animistic beliefs of the Ryukyuan, man becomes whole by the union of body and soul. The human mother delivers the body, while the soul flies in from Beyond and unites with the newborn baby. To secure the union of body and soul, varieties of rituals have developed in Okinawa and Amami. This article reports on the Amami practices. The author, Professor Kato, succeeded Professor Yokoyama as the director of the Research Institute in April 2003. Professor Yokoyama began his directorship in 1989 (the memorable year of Heisei 1). He has nurtured the *Annual Report* to grow up as a respectable academic journal edited with rigorous professional discipline. *The Ryukyuanist* heartily congratulates him on his achievements and wishes him all the best at his continued study of Frank Hawley.

Ogimi Sonshi Henshû Iinkai (Ogimi Son-history Editing Committee)(ed.) 1978-79. *Ogimi sonshi* (Ogimi Son-history), two volumes: *Tsûshi* (History), and *Shiryô* (Materials). 562 pp. & 577 pp. The Editing Committee was headed by MIYA ZATO Kinjiro, past mayor of Ogimi and member of the Legislative Branch of the Government of the Ryukyu Islands. Ogimi is an administrative Son (village) in northern Okinawa well known for its tradition of political reform movements and overseas emigration. The history volume consists of 8 chapters and appendices: (1) prehistory and antiquity, (2) early modern Ogimi (Ryukyu Kingdom era), (3) modern Ogimi (Okinawa Prefecture era, including wartime), (4) postwar Ogimi (under U.S. administration), (5) ethnography, (6) sub-Son (Aza) miscellanea, (7) notable personages, (8) Typhoon Charlotte, which in 1959 killed 46 Okinawans, of whom 38 were Ogimi residents. The ethnographic materials in this Son-shi are of particular importance inasmuch as traditional culture is fast disappearing in today's Okinawa.

[Ogimi-son Aza Nerome] 1985. *Nerome-shi* (Nerome notes). 1985. 637 pp. Nerome, first mentioned in the land census of 1609-11, is a small settlement on a narrow belt of land on the coast of Ogimi-son threatened to be pushed out into the sea by imposing mountain ranges on the back famous for venomous snakes (*habu*). Its area is hardly 200 hectares on which about 150 people now live. Emigrant communities of Nerome origin in other areas of Okinawa and beyond are many times populous. A small settlement like this affords its residents the comfort and security of knowing everybody and everything in it. This book is cobbled out of documentary sources and oral histories of the Nerome residents, superbly organized and

edited by a former school principal, MIYAGI Soei. Okinawa abounds with books of notes on all aspects of life, culture and history of basic micro-social units of sub-municipal Aza.

Okinawa International University, International Peace Symposium Organizing Committee (ed.) 1997. *Coming Out of War and Ethnic Violence* (Proceedings: International Peace Studies Symposium '96 in Okinawa). 330 pp. The organizing committee began planning in April 1995 and presented the symposium on October 30-31, 1996 at the Okinawa Convention Center, Ginowan, Okinawa. The symposium was a cooperative project of the Okinawa International University, the University of Ulster, and INCORE (Initiative on Conflict Resolution and Ethnicity), and generously funded by major sources. Professor Johan Galtung delivered a keynote address: "Coming Out of War and Violence: Okinawa and Ulster." Three sessions of panel discussion followed: (1) mini-keynote panel, in which the then sitting governor of Okinawa, Masahide Ohta, participated; (2) "Coming out of War;" (3) "Coming Out of Ethnic Violence." In the final session, summarizers put the day's work in proper perspective. A large-scale truly international conference of high academic quality like this one is rare in Okinawa. It should have raised the stature of the Okinawa International University.

Okinawa International University, Institute of Ryukyuan Culture (ed.) 2003. *Kinsei Ryukyu no sozei seido to jintôzei* (The Tax System and the Poll Tax in Early Modern Ryukyu). Tokyo: Nihon Hyôronsha. 302 pp. A collection of serious pioneering academic research reports on the myth-shrouded subject of Nintôzei (J: Jintôzei) in the Sakishima area (Southern Ryukyus) during the era of the Ryukyu Kingdom. The myth is that the inhabitants of Miyako and Yaeyama were subjected to a cruel poll tax. The data and analyses presented in various chapters of this book shatter this myth, leading to a judgment that the tax in question was not a poll tax according to its usual definition as a flat-rate charge on every adult resident in an area, nor that the tax burden was cruel. The leader of this project, Professor Yasuo Kurima, contributes the lengthiest framework chapter filled with convincing documentary support, insightful analysis and provocative argument, to explode the myth. Other chapters take up more focused themes.

Okinawa Prefectural Archives. 2002. *Exhibition: Okinawan History on Record: Archives as Evidence of Change: A Display to Mark the 30th Year Since the Reversion to Japan*. 204 pp. A beautifully designed bilingual guide to the exhibition to commemorate the 30th anniversary of Okinawa's return to Japan. Color photographs of 111 exhibits, with contents reproduced and annotated alongside, are arranged chronologically according to the received periodization of Okinawan history. Of special interest are the documentary markers of the history of Okinawa's external relations such as instructions from the emperors of China to the kings of Ryukyu, Ryukyu kings' loyalty oaths to the daimyos of Satsuma, Ryukyu's treaties with the United States, France, and Holland, the Meiji emperor's offer of Japanese peerage to the last king of Ryukyu, the U.S. military government proclamation to terminate the Japanese sovereignty over the Ryukyus, the Showa emperor's proclamation of special measures for the reversion of Okinawa, and so on.

Okinawaken Bunka Shinkôkai (Cultural Promotion Society, Okinawa Prefecture) and Kôbunsho Kanribu Shiryô Henshûshitsu (Historical Materials Editing Office, Okinawa Prefectural Archives) (eds.) 2002. *Dai-6-kai Ryukyu-Chûgoku kôshôshi ni kansuru simpozium ronbunshû* (A collection of papers from the symposium on the history of Ryukyuan-Chinese relations). Naha: Okinawaken Kyôiku Iinkai (Okinawa Prefecture Board of Education). 332 pp. Nine papers (three from Okinawa and six from China) were presented at the 6th symposium held in October 2001 in Beijing. The topics range widely over Sino-Ryukyuan relations in various fields such as administration, diplomacy, culture, religion, trade, prehistory, etc. Most of the papers are focused/descriptive/explanatory/interpretive. Three papers are problem-oriented and analytical in dynamic settings. IKUTA Shigeru discusses changing patterns of East Asian trade involving Ryukyuan, Vietnamese, and Portuguese under changing Ming trade policy. WU Yuan-Feng analyzes Ryukyu's flexible diplomacy with Nanming governments that rose and fell more quickly than diplomatic missions could travel between China and Ryukyu. ZOU Ai-Lian probes the Sino-Japanese relationship in the wake of the Japanese invasion of Taiwan in 1874 under the pretext of punishing the aboriginal tribes that murdered Ryukyuan.

University of Okinawa Institute of Regional Study. 2002. *Shohô* (Institute Report), No. 27, 176 pp. Four articles (a minority of contributions in this publication) are related to Okinawa: "Deceived Okinawa --- A Farewell to Six Years of Stay in Okinawa" by IKI Ichiro; "A New System of Utilization for Miyakojima's

Subterranean Water Resource" by OGAWA Takeichi; "Cartography Using Digital Contour Models" by WATANABE Yasushi; and "Ota Prefectural Government's Relationship with the Central Government --- Centering on Policies Concerning the U.S. Military Bases Since September 1995" by FUJINAKA Hiroyuki

Communications: Kudos galore

Professor Shuzen HOKAMA

The Grand Prize of the 14th "Fukuoka Asian Culture Prize" was awarded to Professor Hokama Shuzen in recognition of his contributions to the foundation of "Okinawa-gaku" as a distinctive field of cultural studies. This award not only acknowledges the magnitude of Professor Hokama's lifework, but also recognizes the position of Ryukyu as cultural "kajimayah" (crossroads) in contemplating Japan in the context of Asia. The "Fukuoka Asian Culture Prize" honors individuals and organizations contributing to the preservation of traditional Asian cultures and values and supports academic studies and the arts. Recipients of prizes for 2003 other than Professor Hokama, the first recipient from Japan, are an artist from China, a musician from Singapore and a historian from the Philippines.

It might not be known generally that in 1995 Professor Hokama founded the "Okinawagaku Kenkyujo" ([postal area code] 160-0022, Tokyo-to, Shinjuku-ku, Shinjuku 5-8-2, New Life Shinjuku 205). In view of the increasing specialization of Okinawa studies, he thought it necessary to return to the basics one more time and revisit issues of natural environments, cultures and societies of the Ryukyuan archipelago.

Since students of Okinawagaku are found on all continents, the Institute functions as a clearinghouse of research findings and provides a means for international academic communications. It is also a place to nurture young scholars. It holds seminars, research conferences and conducted tours. It publishes the journal "Okinawagaku" (No 7 in 2003), a newsletter and books.

In 1996, Professor Hokama's private library (over 20,000 volumes and research materials relating to the Ryukyus) was donated to the Reference Library of Japanese Culture of the Kadokawa Bunka Shinko Foundation where it is accessible on request to this Institute or via

<<http://www.kadokawa-zaidan.or.jp/siryoukan/hokama/main.html>>

Professor Hokama and his newest award were featured in the column "Faces" of the daily Yomiuri Shinbun on July 5 of this year. Although he suffered a cerebral infarction during a recent lecture, he is well on the way to regain his health. We wish him a speedy and complete recovery. [Erika Kaneko]

Professor Eric Shaffer

On March 20, 2003 Professor Eric Shaffer received the 2002 Elliot Cades Award for Literature, one of two major literary prizes in Hawai'i. The award was endowed in the 1980's by Charlotte and Russell Cades, and every year, the Hawai'i Literary Arts Council chooses an emerging writer and an established writer to receive the award. He was recognized as the established writer. At the ceremony in the Doris Duke Theater at the Honolulu Academy of Arts in Honolulu, he and Lee A. Tonouchi, the emerging writer awardee, gave readings and received the awards. He met many of the fine writers in the islands.

[Professor Shaffer is the author of "'The Western Room': A Contemporary View of Okinawa in *Portable Planet*," in *The Ryukyuanist*, No. 53. He can be reached by "Eric Shaffer" <eshaffer@hotmail.com>. --- Eds.]

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