

# The Ryukyuanist

A Newsletter on Ryukyu/Okinawa Studies

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**In this issue**, we invite the reader's attention to an important development in the methodology of "Japan studies" at Hosei University. It has implications for Ryukyu/Okinawa studies.

Dr. Kozy Amemiya contributes a fascinating report on the fiftieth anniversary of another "Okinawa" in Bolivia, half a world away from Okinawa homeland in the Ryukyus.

Three readers respond to the discussion of the Sino-Japanese dispute over Diaoyu/Senkaku discussed in the *Ryukyuanist* (No. 63).

We salute a new E-journal, *Japan Focus*, which includes Okinawa among its priority topics.

Finally, Publications (XLVI)

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## **A New Approach to Japanese Studies at Hosei University: *Kokusai Nihongaku* (International Japan-Studies)**

In April 2003, after five years of preparations, the Hosei University Graduate School inaugurated *Kokusai Nihongaku Insutitûto* (International Japan-Studies Institute). The program of international Japan-studies consists of two groups of scholars. One group is engaged in the improvement of the research environment for international Japan-studies. Its core members are exclusively drawn from Hosei University's Japanese faculty. Another group pursues construction and "declaration of international Japan-studies". The second group includes both Japanese and foreign researchers as its core members. The Institute grants master's and doctor's degrees. It also publishes a journal, *Kokusai Nihongaku/International Japan-Studies*. The inaugural issue (No. 1) was issued in 2003. In parallel, proceedings of relevant symposia have been published in the *Bulletin of [the] Institute of International Japan-Studies*."

What is *Kokusai Nihongaku* (International Japan-Studies) as an academic field? The central Hosei figure in this newly carved scholarly field is Professor Hideo Nakano, the current director of the International Japan-Studies Institute, who contributes the Foreword, Afterword, and a lead article, "Note on the Methodology of Japan-Studies" (text in Japanese) to the inaugural issue of *Kokusai Nihongaku*. Professor Nakano confides that for years he has doubted the soundness or significance of the conventional types of Japan-studies pursued by many of his compatriot scholars. Japanese scholars studying Japan are within the perimeter of their own culture (*dôbunka*). A major drawback of Japan-studies by Japanese themselves is that the subject matters are not sufficiently objectified, nor are researchers' attitudes sufficiently objective, to meet scientific standards. A remedy for this weakness may require Japanese scholars to detach themselves from their own culture and to adopt a foreigner's eye toward Japan. Foreigners who study Japan face a culture different from their own (*ibunka*) and can treat Japan as an object of scholarly inquiry.

Research endeavors driven by different concerns, assumptions, and methods result in different outcomes between Japanese scholars embedded in their own culture and foreign scholars who relate to Japan as outsiders researching a different culture. Difficulties then arise in communication between Japanese and foreign scholars as well as between general publics inside and outside Japan. The Japanese desirous of international communication are often left with the feelings that they are badly prepared for representing Japan to foreign audiences. Of course, difficulties in communication should not be blamed on one side only. But Professor Nakano and his colleagues, with unusual humility, suspect that there may be something wrong in the way they study their own country, Japan.

The Hosei scholars feel that they need a re-orientation of perspectives and a new methodology for Japan-studies. What to do? Professor Josef Kreiner of the University of Bonn advises them to start with a "meta-science" of foreign achievements in Japan-studies. Asked what is meant by "meta-science," he answers by calling it "science of science." Professor Nakano ponders this concept and understands it to mean that simply put, the Japanese should study how foreigners look upon Japan and the Japanese.

Professor Nakano's objective is the construction of "international" Japan-studies. Japanese scholars working in clannish isolation lack the requisite perspectives and methods for evaluating and learning from foreigner's achievements in Japan-studies. Professor Nakano therefore urges foreign scholars' involvement in the study of foreign works in Japan-studies. What is envisaged here is an international Japan-studies community in which individuals with diverse academic and cultural backgrounds of different countries actively interact, exchanging findings and comments on Japan. It is hoped that the melting and welding of international efforts will generate a new genre of Japan-studies.

The mainstream of indigenous Japan-studies (studies of Japan by Japanese themselves) tends to celebrate alleged unique characteristics of "Japan" and "the Japanese" such as uniform national culture, ethnic homogeneity, ubiquitous paddy rice culture, etc. According to Professor Nakano, there are many problems with these concepts of "Japan" and "the Japanese." He points out that "Japan" is not an immutable given; nor are "the Japanese" an exemplar of ethnic homogeneity. Both "Japan" and "the Japanese" of today are products of the Japanese state that came into being at a certain historical period and has since expanded territorially and demographically. What one calls "Japan" and "the Japanese" today are simply the space and populace within the boundaries governed by the contemporary Japanese state. Over time, with changes in size and power of the Japanese state, diverse non-Japanese ethnic groups have been drawn into "Japan" and made "Japanese." Today, an apt illustration of the ethno-cultural diversity of "Japan" and "the Japanese" is the existence of distinctive regions and peoples such as the *Yamato* Japanese, Ainu and Ryukyuan. The traditional mainstream of Japan-studies covers only the *Yamato* part of "Japan" and "the Japanese." The mainstream methodology of Japan-studies is inadequate and unhelpful for the understanding of the whole of "Japan" and "the Japanese."

On top of such a basic reorientation of perspectives on Japan, scholars must now construct a comprehensive methodology as well as its subsystems for coherent studies of the whole and parts of Japan and the Japanese. Professor Nakano offers a design of the desired methodology and makes proposals concerning his Institute's long-term research strategy. Themes and projects are allocated to more than ten research teams or task forces. The inaugural issue of *Kokusai Nihongaku / International Japan-Studies*, No. 1 (2003) is the first collection of Hosei scholars' writings guided by their new perspectives on Japan and their new methodology for international Japan-studies.

In *Kokusai Nihongaku* (No. 1) there are nine articles besides Professor Nakano's on methodology. The range of topics satisfies his views of Japan as a diverse, heterogeneous entity. Of the nine papers, four relate to *Yamato* Japan, four to Ryukyu, and one to Ainu history. There is no article that may be credited under the heading of "meta science" of international Japan-studies. But "Outline to Japan-Studies in China (1)" by WANG Min should be a source of helpful input for the construction of such a meta science. The *Yamato* articles also pay varying degrees of attention to previous studies done by foreign scholars. (For the titles of the Ryukyu articles and names of their authors, see the "Publications" section of this issue of the *Ryukyuanist*.) (kt)

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## CELEBRATING OKINAWANS IN BOLIVIA

On August 15<sup>th</sup> of this year, the Okinawans in the eastern lowlands of Bolivia celebrated the 50<sup>th</sup> anniversary of their immigration to that country. More than 2,500 people attended the festivity, including dignitaries representing the Japanese, Bolivian, and U. S. governments as well as Okinawa Prefecture. Fifty years earlier on that very day, 278 immigrants arrived from Okinawa at the proposed colony in the Department of Santa Cruz, followed by a second group of 127 who arrived a month later. On the same date another nine years earlier, Japan had surrendered to the Allied Forces, which put Okinawa directly under a U.S. military occupation that lasted 27 years. The expropriation of farmland by the U.S. military led to a total of 3,200 Okinawans emigrating to Bolivia in the ten years from 1954 to 1964.

In 1954, their destination was a jungle with no access roads to the nearest town or a market for their produce. Soon a mysterious disease struck the new immigrant community and took 15 lives in eight months. This tragedy, plus other hardships such as a lack of portable water, led the new immigrants to move to another locale. Eventually, they settled at the current site of Colonia Okinawa I, 100 km northeast of Santa Cruz de la Sierra, the capital of the Department. Even in the new place, the extremely difficult living conditions, floods, droughts, and crop failures kept the immigrants' lives miserable, and the majority of the settlers eventually left the colony. Many re-migrated to other countries, such as Brazil and Argentina, while others returned to Japan. Today only a quarter of the original settlers and their descendants remain in the colony, which now consists of Colonia Okinawa I, II and III.

Some of those who had re-migrated to other countries or returned to Japan joined their fellow immigrants to celebrate the 50<sup>th</sup> anniversary. They marched as delegates from Argentina, Brazil, Peru, the United States and Japan at the beginning of the Good Harvest Festival that took place on the evening before the anniversary ceremony. Thus, the 50<sup>th</sup> anniversary was an occasion not just for reflections on the past and a celebration of hard work and its consequent success but also for a grand reunion of all those who once struggled together in the new colony in Bolivia.

Those Okinawans who had left the colony as well as other visitors were astounded by the degree of success their fellow immigrants had achieved in Bolivia. "Okinawa," now firmly on the map of Bolivia as an *Alcaldia* (a formal administrative unit of Bolivian government), is renowned as a major producer of soybeans and wheat. On August 30, 2002, the Bolivian government designated the Colonias Okinawa as the Wheat Capital of Bolivia.

To underscore the success of the Okinawan community in Bolivia, the 50<sup>th</sup> anniversary celebration was a lavish feast. It had over 2,500 participants, and inaugurated a museum of immigration history, a granite memorial to commemorate the dead, and a statue of Victor Paz Estenssoro, who as then President of Bolivia encouraged the Okinawan and Japanese immigration in the 1950s. The paving of the central park in Colonia Okinawa I was also one of the commemoration projects but the work has yet to be completed. The array of dignitaries that attended the ceremony was impressive: the President of Bolivia (Carlos Diego Mesa Gisbert), the Governor of Okinawa Prefecture (Keiichi Inamine), the Japanese Ambassador to Bolivia (Mitsunori Shirakawa), the US Ambassador to Bolivia (David Greenlee), the Director of the Japan International Cooperation Agency [JICA] (Etsuo Kitahara), the Governor [*Prefecto*] of Santa Cruz (Carlos Hugo Molina), an Okinawan representative in the Upper House of the Japanese Diet (Junshiro Nishime), and other representatives of various organizations of Okinawa Prefecture.

The Okinawans invited the U.S. Ambassador because the U.S. initially sponsored and financed the project of Okinawan emigration to Bolivia. The Issei felt that it would be proper to express their gratitude to the Americans for their contribution, no matter what American motives for promoting Okinawan emigration might have been at the time. Ambassador Greenlee readily accepted the invitation and delivered a speech in Spanish that was candid and personal rather than political. In his speech he acknowledged the expropriation of farmland by the U.S. military as a factor in Okinawan emigration to Bolivia.

His speech corresponded well with the goodwill Okinawans extended to the United States. In fact, the Okinawans discussed at one of the meetings of the celebration preparation committee whether to display the Stars and Stripes along with the national flags of Bolivia and Japan. The Issei thought it would be appropriate to show their respect and appreciation for the U.S. aid in their immigration. The usually apolitical younger generation, on the other hand, opposed it, not because they had a different view of the U.S. role in the immigration project but because they do not like the current U.S. stance in world affairs. Unable to reach a conclusion on their own, the Okinawans made an inquiry to the Japanese embassy about this matter. It took the embassy two weeks to respond with their opinion -- that it would be inappropriate on this occasion to display the American flag.

In contrast to the U.S. Ambassador who reflected mostly on the past, Bolivian President Mesa delivered a speech that focused on the present and the future. He praised the successes of Okinawan farmers and tried to inspire Bolivians, by declaring that “el modelo cooperativo puede tranquilamente emularse en todo el país para conseguir los mismos resultados” [the model cooperative can be peacefully emulated all over the country to obtain the same results]. In light of the numerous road blockades mounted by disaffected groups and a political peace precariously maintained ever since he took the office, President Mesa’s desire to see Bolivians following the Okinawan farmers’ cooperation and hard work leading to their prosperity is understandable. However, the president of the Chamber of Eastern Agriculture and Live Stock (Cámara Agropecuaria del Oriente: CAO), José Céspedes, is skeptical, pointing out that the Japanese and Okinawan colonies have received aid from both the Japanese and Bolivian governments, which, he claims, is something Bolivian producers have not had. (*El Deber* [Santa Cruz, Bolivia], August 16, 2004, p. A3)

It is true that the Okinawans have received financial and technical aid from the Japanese government and Okinawa Prefecture, if not the Bolivian government. The 50<sup>th</sup> anniversary celebration is a case in point. Okinawans might have been able to mount the ceremonies and parties (budgeted at over US\$170,000) on their own and with private contributions from inside and outside Bolivia. But they could not have managed the various projects, such as the constructions of the museum, the statue, and the memorial, without the help of Okinawa Prefecture, which provided a large portion of the budget, projected at over US\$440,000.

At the same time, it is also true that Okinawans have long used aid from Japan very effectively. Aid money has never disappeared into the pockets of private individuals before it reached the intended projects, a common occurrence in Bolivia and one that Mr. Céspedes must also have noticed.

I will leave for future study and debate whether the Colonias Okinawa could become a model for the rest of Bolivia. There is no question, however, that the celebration of the 50<sup>th</sup> anniversary of Okinawan immigration to Bolivia demonstrated the Okinawans’ strong unity and network. That hundreds of Okinawans came from various countries in Americas as well as Japan indicates how widely Okinawans are scattered and yet how united they remain. The money that poured into the

Colonias Okinawa from those people as well as Okinawa Prefecture is more evidence of Okinawan pride and identity.

It was quite telling that Governor Inamine of Okinawa received more media attention than the Japanese Ambassador, although Mr. Inamine was rather subdued throughout the ceremonies, in spite of the fact that it was his father who had pushed the initial immigration project. Perhaps the crash of a U.S. helicopter back home onto the campus of Okinawa International University weighed heavily on the Governor's mind. (He left early to deal with both the American military and the growing protest over the incident.)

As far as Bolivians are concerned, Okinawans and Japanese are indistinguishable. However, during the main ceremony it was an Okinawan image that was firmly imprinted on the Bolivians as "Japanese." The dignitaries sat on the stage against the backdrop of a huge screen with an image of a brilliantly red Shuri Castle printed on it. This screen, a donation from a private citizen in Okinawa Prefecture, was specifically made and dyed for the stage of this auditorium at a cost of nearly \$10,000. It was wonderfully showy and reminded everyone present of the Okinawans' ancestral islands under a bright sun. It also perfectly suited the warm, relaxed atmosphere of the lowlands of Bolivia. Instead of sailing into the open sea for trade as their ancestors did, Okinawans in Bolivia have opened up the landscape by clearing the jungle and established their community in wide-open fields. The magnificent screen with Shuri Castle seemed to symbolize the Okinawans' reestablished self-confidence in a new land, away from the yoke of either Japanese or American rule. Thus, their 50th anniversary celebration was, ultimately, a celebration of Okinawans as a people.

Kozy Amemiya

**Dr. KOZY AMEMIYA** is the author of many articles about Okinawans and Japanese in Bolivia, including "The Bolivian Connection: U.S. Bases and Okinawan Emigration," in Chalmers Johnson, ed., *Okinawa: Cold War Island* (Cardiff, Calif.: Japan Policy Research Institute, 1999), pp. 53 - 69. "Celebrating Okinawans in Bolivia," earlier published in *JPRI Critique*, Vol. XI, No. 3 (September 2004), is reprinted here with the permission of the Japan Policy Research Institute and the author.

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**Communications:** Diaoyu/Senkaku issues (*The Ryukyuanist*, No. 63)

Thank you very much for sending me "The Ryukyuanist 63". It is always most welcome. I have just been through "the desk's" detailed article on the Sino-Japanese dispute over the Diaoyu/Senkaku Islands. Thank you for providing us with that information, which has to be kept in mind. To my knowledge, it is on the French Jesuit Gaubil's map of the Ryukyu Islands (published in 1758) that the Senkaku Islands made their first appearance on a western map. A colleague of mine, who specializes in geography and border issues, confirmed that opinion a few years ago. As you well know, Gaubil's map was taken from Xu Baoguang (Jo Hoko)'s *Zhonshan zhuanxin lu (Chuzan denshin roku)*. As far as I know too, there is no western claim to those islands, and personally I have not read any historical report about them.

It reminds me, pardon the digression, that the British and the French jointly took possession of one of the Kuril Islands in 1855, picking up one of their native interlocutor to sign a formal treaty, one of the two or three original copies now kept in the national archives in Paris. But this is another matter...

Patrick Beillevaire  
Paris, France

I have read the article on Diaoyu/Senkaku with great interest and have learned a lot. In my view, 99 per cent of the Japanese people (including myself) do not know well the historical backgrounds of Senkaku Islands that you have very clearly and skillfully explained. The matter is indeed quite complicated and the problem may not be solved easily and quickly.

Your suggestion for an East China Sea Economic Community is very interesting. It may be the only reasonable way to resolve this thorny issue. However, as you are well aware, the negotiations between PRC

and Japan concerning a possible joint exploitation of natural gas in that sea area are deadlocked for the moment. The Japanese side bitterly complains about non-clarification on the part of the PRC regarding on-going Chinese exploitation projects.

Moreover, if and when this planned joint project really gets under way, the Republic of China (ROC) may also intervene.

Anyhow, let us hope that this Senkaku thing will not get any more difficult and create a real crisis

Takayuki Ando

Tokyo

To me, you have the essence of the Diaoyu/Senkaku problem boiled down very well. It is today a question of territory with attached economic potential. Ownership of these big rocks (covered in bird droppings) means the right to explore and exploit whatever lies beneath the ocean. That things remain calm at present is because none of the states involved have decided to unilaterally push forward with exploitation. The agreement at present, as I understand it, is that resources will be jointly explored and exploited.

What always strikes me about the debate, however, is the way that Okinawa seems to sit outside it all. The discussion centres on whether it is Japan's territory or not. You mention that the old boundary between Ryukyu and China set the Diaoyu/Senkaku inside China's territory, but I wonder why it is that Ryukyuan sailors apparently used to regard passing these islands as a sign that home was near. For the sake of argument only, if Okinawa were now an independent state, what kind of claim would it have to the Diaoyu/Senkaku islands --- as part of its territory/economic zone? My gut feeling has long been that these islands are part of Okinawa.

China's claim appears very weak in this context. While the tributary system persisted through to the end of the Qing dynasty, China's hegemony was through moral/educational superiority, not military force in the defence of well-defined borders. The Diaoyu/Senkaku islands sit far from mainland China. They lie in close proximity to Taiwan, but this area was, like Hokkaido in terms of Ainu numbers relative to mainland homesteaders, late to be settled by Han Chinese (18-19th century?). Why would China be asserting territorial claim over a group of rocks/islands located in proximity to an area predominantly populated by an indigenous people? Surely the territory/boundary of Ryukyu was clear at the height of those *ōgon jidai* transit trade days of the 15th century.

John Purves

Okinawa

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### **A new E-journal: *Japan Focus* <<http://japanfocus.org>>**

Japan is an energetic importer of information on what goes on in the United States. On the other hand, the U.S. is not as active in seeking information on Japan. Two years ago, a number of well-known U.S.-based Japanese-studies scholars joined forces to redress the imbalance in U.S.-Japan information flow on each other and began a new E-journal devoted to contemporary developments in Japanese politics, economics and society. In a few weeks, the journal took shape as an elegant, reader-friendly weekly newsletter, *Japan Focus*. The coordinators of the project are: Andrew DeWit, Laura Hein, Gavan McCormack, David McNeill, Mark Selden, Yuki Tanaka, and Julia Yonetani. Mark Selden manages the nerve center of the project at <[ms44@cornell.edu](mailto:ms44@cornell.edu)>.

In a recent issue, *Japan Focus* describes itself as follows:

*Japan Focus* presents writings about Japan and Japan in Asia and the world, as well as offering Japanese and international perspectives on contemporary Japanese politics, economics, society and culture. It offers translations from Japanese and other languages, reprints of important English language texts, and *Japan Focus* originals.

Concerns of *Japan Focus* range widely as follows:

War & Terror/ Nationalism & War/ Security Policy/ The Pacific War  
The Atomic Bomb and Nuclear War  
Japan & the World/ Japan & the U.S./ Japan & Asia/ Japan & Korea/ Okinawa  
Economy & Finance/ Peace & Peace Movements  
Environment & Environmental Movements/ Society & Social Movements

To the delight of Ryukyuanists, Okinawa is explicitly included among *Japan Focus's* concerns. As of October 2004, it had already posted a good number of articles about Okinawa as follows:

Kumagai Shinichiro, "Can the Unified Lines of Battle in Okinawa Be Extended?" (Oct. 14, 2004)

Koji Taira, "The China-Japan Clash Over the Diaoyu/Senkaku Islands" (Sept. 20, 2004)

Iha Yoichi, "Futenma helicopter crash and U.S. bases on Okinawa" (Sept. 16, 2004)

Sanechika Yoshio, "Anger Explodes as a U.S. Army Helicopter Crash at Okinawa International University" (Sept. 16, 2004)

David McNeill, "The Island Idyll and the US Occupation" (Aug. 17, 2004)

Mark Selden, "Marine Major Convicted of Molestation on Okinawa" (July 13, 2004)

Moriguchi Katsu, "Once More the Doctors Have Disappeared from the Okinawa Islands" (June 29, 2004)

Julia Yonetani, "Does the US Need a New Marine Air Station on Okinawa? Voices of Resistance" (June 19, 2004)

Ota Masahide, "Renegotiate the Okinawa base issue" (June 9, 2004)

Chalmers Johnson, "America's Empire of Bases" (Jan. 15, 2004)

Chalmers Johnson, "Three Rapes: The Status Of Forces Agreement And Okinawa" (Dec. 3, 2003)

Uj Jun, "U.S. Military Bases and Environmental Problems" (Sept. 2, 2003)

Yoichi Funabashi, "Emerging From the Shadow of the Black Ships" (May 29, 2003)

Letter from Okinawan Citizens to the UN Security Council on Removal of Nuclear Weapons (March 14, 2003)

Antiwar Leaflet from Okinawa, "The Wolf and the Lamb" (Feb. 25, 2003)

Urashima Etsuko, "New Okinawa Base Dooms the Dugong" (Feb. 6, 2003)

Abe Takeshi, "The Feud Behind the Scenes: Relocating the Futenma Air Base" (Dec. 14, 2002)

Medoruma Shun, "From the Islands of the Rumbling Sea" (Nov. 10, 2002)

Antiwar Leaflet from Okinawa, "GIs This Means You!" (Sept. 28, 2002)

Nakamura Tetsu, "Words on the Occasion of Receiving the Okinawa Peace Prize" (Sept. 24, 2002)

*Note:* Dates listed above are those when the article was posted at *Japan Focus*. Surnames of East Asian authors are indicated by underline.

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## Publications (XLVI)

We gratefully acknowledge the following gifts of publications:

Hosei University Institute of International Japan-Studies. 2003. *Kokusai Nihongaku / International Japan-Studies*, No. 1. For a general description of this publication, see p. 1. Among its 10 articles, three are related to Ryukyu. "Interchanges Among Neighboring Countries in the Medieval East Asia: Analyzing the Implication of Imperial Gifts Conferring Authority Upon the King of Ryukyu from Ming Emperor" by SUN Wei; "Stone Walls Surrounding Local Houses as an Expression of Japanese Culture: The Case of Aden Village on Kikai Island, Kagoshima Prefecture, Southwest Japan" by URUSHIBARA-YOSHINO Kazuko and HADA Asami; "The Formation of the Kingdom of the Ryukyus and its Relations with the Korean Peninsula" by YOSHINARI Naoki and FUKU Hiromi.

Okinawaken Bunka Shinkōkai, Kōbunsho Kanribu, Shiryō Henshūshitsu (Okinawa Prefectural Society for Cultural Promotion, Okinawa Prefectural Archives, Office for Compilation of Historical Materials), ed. 2003. *Rekidai Hōan Kōteibon Dai 9 Satsu* (Diplomatic Papers of the Ryukyu Kingdom, Revised Edition, Vol. 9), 591 pp. The manuscripts collected in this volume come from the period of 1808 to 1817. They deal with delivery of tributes, trips to Beijing to thank the emperor, and matters related to shipwrecked Chinese, Ryukyuan and others. There are also papers referring to the sending of Ryukyuan students to Beijing.

*Idem.* 2004. *Ryukyu kankei tōan shiryō shōkai* (Primer to the Materials Related to Ryukyu in the Holdings of the Chinese Historical Archives), 117 pp. The project to compile *Rekidai Hōan* is a joint venture of Okinawan and Chinese archivists that began in March 1991. Every year a consulting archivist is invited from the First Historical Archives at Beijing to come and work with the archivists of the Okinawa Prefectural Office for the Compilation of Historical Materials. As a rule, each Chinese archivist writes an annual report on his work. The source mentioned here is a collection of 17 annual reports (in Japanese translation) by 17 Chinese archivists. The reports are arranged chronologically, providing a helpful view on

the history of this innovative international cultural cooperation. The Chinese side has been combing the enormous holdings of the First Historical Archives at Beijing to identify and retrieve Ryukyu-related materials, which have turned out to be far more extensive than initially imagined. As a result, the historiography of Sino-Ryukyuan relations will soon be greatly enriched.

Okinawa International University Institute of Ryukyuan Culture. 2002. *NANTÔ BUNKA / Bulletin of the Institute of Ryukyuan Culture*, No. 24. 109+26 pp. Seven articles and two book reviews. "Meiji Era [Imperial] Navy Enlistees in Okinawa" by Shinobu YOSHIHAMA; "Shichiupunaka Songs of Tarama Island: The Sacred Songs Fudayaa and Areeki" by Kosho SHINZATO; "The Diffusion of Koryo Roofing Tile Manufacturing in the Islands of Okinawa: A Comparison with Koryo Tiles Excavated in Cheju Island, Korea" by Shizuka UEHARA; "The Meaning of Geography Education in the Context of 'Integrated Studies' Classes and the Utilization of Local Materials" by Mamoru OGAWA ["Local Materials" are land use maps of Ginowan City at different points in time, 1944, 1971, 1996]; "A Comparative Study of Bone Washing Rituals in Okinawa and Konan (South Korea)" by Na Kwung-Soo and Yoshiki KURIMOTO; two book reviews by Yasuo KURIMA; and two articles by Tetsuo NAKACHI --- "Villages and Farmers of the Yaeyama Islands in the Mid-Early Modern Period: Focus on the Villages and Neighboring Islands of Eastern Iriomote" and "Archiving of the Ryukyu Industrial System Records and Research on Ryukyuan Vocabulary: Part II."

Yasuo KURIMA's two reviews have to do with TAKAHASHI Meizen, *Okinawa no kichi isetsu to chiiki shinkô* (Base Relocation and Regional Development in Okinawa) (2001) and ISHIDA Masaharu, *Okinawa no genronjin OTA Chofu --- sono aikyô shugi to nationalism* (Ota Chofu - Spokesman for Okinawa: Regional Patriotism and Nationalism) (2001). Professor Kurima is one of the harshest critics of academic publications one has ever seen in Okinawa. This time, for a change, he offers rave reviews and recommends the books reviewed for attention by serious readers.

Okinawa International University Institute of Ryukyuan Culture. 2002. *Yaeyama, Taketomi-chô chôsa hôkokusho* (4) (Report on Investigations into Yaeyama Taketomi-cho)(4). Ginowan. 121 pp. Six papers on subjects such as festivals, religion, dialect, welfare policy in practice, migration, and resource development.

Okinawa University Institute of Regional Study. 2003. *Annual Report [Academic Year] 2002*, No. 17. A special issue in commemoration of the retirement of Professor UI Jun, first president of the Institute of Regional Study. Several colleagues contribute notes on memories of life and work with Professor Ui, who in turn contributes a transcript of his last lecture at the university reviewing his lifelong involvement in environmental research and movements.

University of the Ryukyus Faculty of Law and Letters. 2003. *Keizai Kenkyû / Economic Review*, No. 65 (March). 171 pp. An issue in commemoration of Professor Masaru KOMATSU's retirement. Three of seven articles published in this issue relate to Okinawa: "The Distribution Control and Okinawa People Under the Controlled Wartime Economy" by Nario KABIRA, "A Study of Unemployment [in Okinawa]" by Hitoshi TOMINAGA: "Industry, Academia and Government Cooperation in Okinawa Region: In Search of the Okinawa TLO [Technology Licensing Organization] and its Strategy & Organization" by Tamaki OSUMI.

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