

# The Ryukyuanist

A Newsletter on Ryukyu/Okinawa Studies

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**In this issue**, we continue reflections on the 5<sup>th</sup> International Conference on Okinawan Studies held at the University of Venice, Italy on September 14 -16, 2006. The general theme of the conference was “Imagined Okinawa: Challenge from Time and Space.” We then report on an aspect of the last gubernatorial election of Okinawa that should have been major news but wasn’t: i.e., re-emergence of a candidate for Okinawa independence. The candidate was Mr. YARA Chosuke. Regrettably Okinawa was not ready for imagining, let alone voting for, independence. We also sorrowfully note Okinawa’s loss of its unique world-class environmental engineer, Professor UI Jun of Okinawa University. We sign off after a grateful acknowledgement of publications received.

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## Splendid summer for Ryukyu/Okinawa studies (II)

A good number of academics met in a large auditorium and heard or presented papers on many versions of “imagined Okinawa.” Despite three full days of work from nine to five plus overtime, there was not enough time to probe each paper more deeply by questions and answers between presenters and audience as well as among presenters themselves. Consequently it is hard to say what the conference achieved beyond collecting an impressive stack of papers in various stages of work in progress. Each paper would have benefited from extensive debate and dialogue.

Imagination is a mental activity of the imaginer or imaginator. “Imagined Okinawa” had two kinds of imaginers (those who imagined): Okinawans and everyone else, or more generally locals and foreigners. Their imaginations have produced over the ages various versions of “imagined Okinawa.” Historically, the Okinawan locals’ imaginations about their own country and themselves have rarely been considered worthy of serious academic attention among foreigners. At best, the role of Okinawans has been to serve as good informants for the benefit of foreign researchers looking for data. Trend-setting imaginations have been those of non-Okinawans, especially mainland Japanese scholars.

As demonstrated by Professor Josef Kreiner in his keynote speech, “The Southwestern Islands in the Theory - building of Japanese Ethnology,” one scholar – Yanagita Kunio – offered a trend-setting imagination on the role of the Ryukyu Islands. He imagined that the Ryukyus were way stations for peoples and cultures moving from further south to Japan proper. This Yanagita Imagination became an authoritative scientific hypothesis and stimulated a sustained rush of Japanese ethnologists to Okinawa in search for clues and evidence for the origins of the contemporary Japanese people and culture.

Great scientific hypotheses, proved true later by further observations and experiments, have often originated in their progenitors’ incredible flashes of imagination. Newton’s apple and gravity. Einstein’s river boat and relativity. Yukawa’s reading of *Das Kapital* and the meson theory of nuclear forces. (This Yukawa legend needs substantiation more solid than gossips among Japanese economists during the 1950’s, when Marxian Dialectic was a guiding methodological paradigm among a good number of Japanese physicists.) Yanagita’s “apple” was a coconut washed up on a desolate beach of the Iragozaki of Mikawa -- eastern Aichi Prefecture today). Coconuts do not grow in temperate-zone Japan. They are products of South Sea Islands. Then how did they come to Japan to be seen and picked up by Yanagita? Yanagita’s answer: they came over the waves. Then his “imagination” soared: if coconuts can do it, why can’t people? A great ethnological hypothesis of the Southern Origin of the Japanese and Japan’s Rice-based Agrarian Culture was born! Yanagita’s knowledge in support of this hypothesis is comprehensively presented in his *Kaijō no michi* (Roads on the Sea)(1961).

Now, more than 40 years after, the achievements of Japanese ethnology inspired by the Yanagita Imagination are consolidated and systemized by Sasaki Komei in his *Minami karano nihon bunka* (Japanese Culture from the South), 2 vols. (2003). This work is quite appropriately sub-titled *Shin-kaijō no michi* (New Roads on the Sea). The upshot of a careful meta-analysis of vast sources including the results of his own extensive fieldwork throughout East and Southeast Asia is that in Ryukyuan culture, rice is Austronesian-type and not a staple as important as the Japonica rice of Japan that has underpinned Japanese culture for centuries. A distinct dividing line between Ryukyuan and Japanese cultures has been discovered and generally approved by the Japanese ethnological

community, although there is some fuzzy zone north of the primary divide depending upon different degrees of inter-penetration of farming implements and cultural practices.

Has Professor Sasaki put an end to all imaginations about the origins of Okinawans and Japanese leaving no room for further speculation by others? He primarily relies on different varieties of rice and expands analysis to the cultural differences. Granted that rice and culture came from south to the Ryukyu Islands while they came from north to Japan, a question arises as to the movements of people who were the producers of different varieties of rice and bearers of different cultures. As far as the Japanese are concerned, their predominant ancestors were the Yayoi-period immigrants from the Korean Peninsula who conquered or assimilated the indigenous Jomon peoples of the Japanese mainland. The Yayoi/Jomon “dual” origins of the Japanese are scientifically well established and generally accepted.

The problem is with the origin of the Okinawans. If the inhabitants of the Ryukyu Islands have been practicing Austronesian-type agriculture and nurturing a different culture on that agricultural base, does it follow that their ancestors had migrated from Taiwan (which, according to one theory, was the Austronesian homeland and the source of peoples widely dispersed over Southeast Asia and beyond) or from further south (where, according to another theory, rice cultivation was discovered as early as 10,000 years ago and continually practiced since)? (On theories and controversies about Austronesians and the critical importance of rice cultivation in their dispersal over Southeast Asia, see Stephen Oppenheimer, *Eden in the East: The Drowned Continent of Southeast Asia* [1998].)

Over the decades since Yanagita Kunio’s imagination of a singular southern origin of Japanese culture and ethnicity, the mainstream of Japanese ethnology has come around to a pre-Yanagita idea of multiple origins of the Japanese people and culture. At least three distinct cultures are now widely recognized: Ainu, Okinawa and Yamato. Distinct ethnicities also go with Ainu and Yamato cultures respectively. However, despite their distinct culture, whether Okinawans are also ethnically distinct is an unsettled question. Why it remains an unsettled question may suggest a blind spot in Japanese ethnology. Professor Kreiner concludes his presentation: “But as important the role of Okinawan Studies has been, it was always directed towards the description Japanese culture as a whole and conducted by scholars of mainland Japan. Okinawa was not the main object of focus. I hope that this will change with the further development of Okinawan Studies by Okinawan scholars.”

Imaginations vary in terms of scale, quality, influence, veracity, and so on. A large-scale, inspiring, persuasive imagination such as Yanagita’s might be called a paradigmatic imagination that inspires numerous subsidiary imaginations and research efforts. Some of such sub-imaginings have to do with the origin of the people and culture of the Ryukyu Islands. Among them the best known is Ifa Fuyu’s imagination that the ancestors of Okinawans came from northern Kyushu fleeing social unrest some 2,000 years ago. Whether this is a sheer speculation or an academically respectable hypothesis is subject to debate. Ifa helped Yanagita in Okinawan studies, but never recanted his idea of Okinawans’ northern origin.

On the basis of recent archaeological finds in the Ryukyu islands, Mr. Asato Susumu, a leading archaeologist in Okinawa, suggests that pre-Yayoi people of Ryukyu were descended from the people who moved from Southeast Asia, via Ryukyu, to Japan and became Jōmon people, that during the Yayoi period, trade flourished between Kyushu and Ryukyu, that the Yayoi culture penetrated as far south as Okinawa but left Sakishima alone to its own evolution from its Southeast Asian cultural base until the 13<sup>th</sup> Century, and that internal changes in, and mutual influences among, the islands brought about cultural and political integration from Amami to Yaeyama leading to the formation of Ryukyu Kingdom. (Asato Susumu and Doi Naomi, *Okinawajin wa dokokara kita ka* (Where Have the Okinawans Come From?) (Naha, 1999).

(Obviously, our attempt to report on the Venice Conference on Okinawan Studies is shipwrecked on the rock of Yanagita’s and Ifa’s paradigmatic imaginings. We will cover other high lights of the conference in the next issue of *The Ryukyuanist*.)

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## Gubernatorial Election 2006 and the Ryukyu Independence Party

In the gubernatorial election of Okinawa in November 2006, something important that had been missing in Okinawan elections for nearly forty years reappeared: the Ryukyu Independence Party. The party's candidate was its head, Mr. YARA Chosuke, 54, a successful businessman of Okinawan descent resident in Chiba, Japan, who had revived the party as his political base. Newspapers and media virtually ignored the Ryukyu Independence Party and Mr. Yara. At the end of the election day, he was honored with a shade less than one percent of all ballots cast.

The idea of Ryukyu independence has a long history in Okinawa. But the history of *independentistas* participating in actual elections is short and fractured. It all began in 1968, in the first and only popular election for Chief Executive of the Government of the Ryukyu Islands. Mr. NOKA Takehiko, then 43, one of the few certified public accountants of Okinawa at the time, ran advocating Ryukyu independence with no organizational backing. In 1971, in the elections for seats in the Japanese House of Counselors (upper house of the Diet), Mr. SAKIMA Binsho, then 48, an elite bureaucrat/financier of Okinawa, head of the Ryukyu Independence Party that he and Mr. Noka organized earlier in the same year, entered the race. On both occasions, the Ryukyuan/Okinawan electorate could not understand why anyone in his right mind would run for an elective office in the name of the long lost cause, Ryukyu independence. (The Government of the Ryukyu Islands was dismantled and replaced by Okinawa Prefecture when the Ryukyus reverted to Japanese sovereignty in 1972. The unique *Government* of the Ryukyu Islands diminished to just one of many local public entities of Japan, to the eternal chagrin of independentistas. For the history of Ryukyu independence idea and movements, see Koubun Higa, *Okinawa dokuritsu no keifu* [The Genealogy of Okinawa Independence], Naha: Ryukyu Shimpōsha, 2004.)

In contrast to Mr. Yara's winning of less than one percent of votes in a real election, private polls of Okinawan attitude toward independence had shown one out of every four Okinawans favoring independence. (Professor LIN Quanzhong of the University of the Ryukyus undertook the surveys in 2005 and 2006 with these results.) Political scientists are wondering why the attitude favoring independence did not translate into an equally favorable support for Mr. Yara in the election.

A stock answer to this question turns on the perennial dichotomy of "idealism" and "realism." Independence? "Ideally, yes." "Realistically, no." The content of Okinawa's realism is complex and convoluted. From various "realistic" arguments against the "ideal" of Okinawa independence, it appears that a predominant element is "fear" -- in order of importance, (1) fear of the Japanese government's retaliation, (2) fear of invasion and occupation of independent but defenseless Okinawa by other countries, (3) fear of poverty and want to which Okinawans, if left to sink or swim on their own, would surely sink. (In Okinawa, the "poorest" prefecture of Japan, the per capita income stands at some 70 percent of the Japanese average, which is one of the world's highest per capita national incomes.)

These fears are kept at bay because in reality, by being the poorest prefecture of Japan, Okinawa secures considerable handouts from the Japanese government in exchange for Okinawan loyalty to Japan. This tradeoff is not too onerous for most of Okinawans. The best choice for Okinawans then is to keep electing as their governor a conservative leader who can please the Japanese government and maintain the flow of subsidies to Okinawa. From this conservative choice also emerges a sophisticated Okinawan art of politics that keeps just enough opposition to the government to make sure that handouts are needed for keeping Okinawa in Japan.

From this point of view, Okinawa independence is clearly one of the "opposition cards" in the hands of Okinawans. Okinawans have many opposition cards, king of which is demand for the removal of the U.S. military bases (*kichi kaado*). Okinawans are discreet about their special art of politics, but the mainland Japanese are not blind to their political tricks. Some envy, while others scorn Okinawans' use of the "base card" to gain concessions from the Japanese government. When the Okinawan tricks are seen through, the base card may lose its magic and Okinawans will need different trumps, one of which may well be a vigorous movement for Okinawa independence.

Mr. Yara is aware of many real constraints on his ideal of Okinawa independence in the politics of Okinawa. He also knows through the intuition of an authentic native of Okinawa that in their secret corners of hearts and minds, far more Okinawans than are commonly supposed support the ideal of Okinawa independence. His platform pamphlet (see "Publications") offers answers and advices on many political questions that Okinawans have whispered among themselves beyond the earshot of the Japanese government. His Ryukyu Independence Party may at least grow to be a third party with some clout in Okinawan politics and help the ruling conservatives of Okinawa

use a possible “danger of Okinawa secession” for squeezing more subsidies from the Japanese government as the price for Okinawa remaining in Japan. Mr. Yara did not say this was his goal, but reality can be more curious than ideal.

For any area or people, attainment of independence to form a sovereign state is difficult enough under the best of circumstances. For Okinawa, the Japanese state has already spoken against its independence on constitutional grounds (e.g., the government’s response to questioning by Mr. Uehara Kosuke, a representative from Okinawa, at the Budget Committee of the Diet’s Lower House in February 1997). An enormous waiting period is thus expected before the Japanese legal and political climate turns around from a flat denial to some tolerance for open discussion of Okinawa independence. What would the *independentistas* do during this long waiting period? Clearly, they should continue to lobby the government and Diet and to make every effort to influence the public opinion in favor of eventual Okinawa independence. In fact, Japan has offered a rare opportunity for Okinawa’s leap toward that objective.

Since the early 1990s, Japan has been privatizing many public sector services (*min’eika*) and restructuring relations between the state and sub-state governments aiming for less central government and more local autonomy. The sub-state governing units have been encouraged to merge into fewer and larger units in two stages corresponding to Japan’s traditional two-tier sub-state government; first, cities, towns and villages; and then, prefectures. The first stage is now roughly completed. Debate on the second stage is coming to a close. This stage of sub-state mergers envisages a reorganization of the current 47 prefectures into ten or so “blocs” each encompassing several prefectures. Some prefectures such as Hokkaido, Tokyo, and Okinawa – areas with characteristics too distinct for easy fusion with other prefectures – may be left alone to morph into blocs each in its own way without joining others. The outcome of the prefectural mergers is called *Dôshûsei* (a system of *Dô* and *Shû*). For convenience, we call it “bloc system.”

When the “bloc system” of the Japanese state is completed, Japan would superficially resemble a federal state. But leading voices have already denounced federalism as a conceptual guide to the emerging system. In a federal system, the constituent states are “sovereign.” The scenario in which multiple “sovereign states” form a union to become a larger federal state is not compatible with the image of Japan as a unitary state, where habitual thinking is that all powers of government are inherently vested in the unitary sovereign state and that for its changing needs and conveniences, the state may share powers with, or take them back from, the sub-state entities. At present, it is difficult to visualize the “blocs” as entities any more autonomous than the current prefectures. *Dô* of *Dôshû* is already uniquely applied to Hokkaidô, a prefecture, though exceptionally large in area by Japanese standards. *Shû* is the Japanese word that corresponds to “state” of the United States. Many Japanese therefore think of *Shû* as an entity analogous to the “state” in the United States and other Western federal states. The leaders of Japan insist that it is a *Shû* of the unitary Japanese state. Some even argue that since Japanese *Shû* are creatures of the state, their governors should be appointed by the state, unwittingly or knowingly violating the principle of local autonomy. Ironically, the confusion of terminology implies a wide range of choices with respect to systems and regimes. At the minimum, the Japanese should not accept a level of local autonomy less than today’s.

Be that as it may, the idea of Okinawa Prefecture becoming a stand-alone *shû* under the *Dôshûsei* implies a potential upgrading of Okinawa’s political status. Okinawans are experienced in working with alternative systems of government. Political thought has also progressed in tandem. For example, in the early 1970s, when Japan was dismantling the Government of the Ryukyu Islands, various schemes of a self-governing state (*jichishû*) for Okinawa were proposed and debated. Independentistas today can learn from history, seize the opportunity for an *Okinawashû*, help obtain a maximum of autonomy for it, and guide it in the right direction toward their ultimate objective – independent Okinawa.

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### **In memoriam: UI Jun (1932-2006)**

Dr. Jun UI, Professor Emeritus of Okinawa University and world-class environmentalist, died at a Tokyo hospital on November 11, 2006. He was 74 years old.

Dr. Ui was graduated from the Department of Applied Chemistry, University of Tokyo (Todai) in 1956 and after a brief stint of employment in chemical industry returned to the Todai graduate school in 1959. There he began his lifelong study of the Minamata disease (a neurological disorder by methyl mercury poisoning). Armed with the knowledge of Japan's life-threatening industrial pollution, Dr. Ui severely criticized the government for single-minded pursuit of industrial growth at the expense of human rights. In 1965, he was appointed Assistant (*joshu*) at Todai and remained in that position for 20 years despite his world-class scholarly achievements in environmental studies. Todai's scandalous failure to promote Dr. Ui through the academic ranks bared the dark side of Japan's academic employment system laden with sinister discriminations by a state-industry-academia complex against outspoken concerned scientists

Though deprived of the privileges to teach courses on his own at Todai and shunned by the government for participation in advisory councils, Dr. Ui offered free lectures on "principles of industrial pollution" (*kôgai genron*) to the general public at Todai until his move to Okinawa in 1986. During his Todai years, he served at the WHO as a senior researcher, furthered his research at the Michigan State University as a Fulbright research scholar, received international awards for his work on mercury pollutions, won prizes for his books on industrial pollution, made presentations at numerous national and international conferences, and organized an Asian Environmental Association.

In 1986, Dr. Ui became professor of chemistry at Okinawa University. He was already familiar with the environmental problems of Okinawa. He was concerned about the imminent dangers to the rare coral reefs of Yaeyama posed by the planned construction of a new airport on a coast extending to the water area. He knew that throughout Okinawa, land improvement projects were causing large-scale soil runoffs into the sea killing coral reefs and damaging the fishing industry. Dr. Ui advised citizens' groups demanding environmental protection and compensations to pollution victims. He took part in a prefectural committee to examine soil erosion but quit in protest when he saw that the prefectural government apparently expected the committee to rubber-stamp decisions already made. Other effluent problems, for which he advocated highly cost-effective Dutch methods he had studied, had to do with Okinawa's abysmal river water quality due to sewage and wastes from households and domestic-animal stables. Dr. Ui taught the Okinawan public how to recycle used water as well as the ways of regenerating useful resources from refuse liquids. Topping all the environmental ills were all kinds of pollutions produced by the U.S. military bases in Okinawa. From time to time, through local lectures and mass media, Dr. Ui contributed to public education on outflows of toxic chemicals from the bases or the pollution of the soil on which the bases sat. He called attention to little known "noiseless" but health threatening noise pollution caused by inaudible vibrations of air due to low-frequency sound waves of aircraft. At Okinawa University, besides regular teaching duties, he helped organize an Institute of Regional Study and managed it as its founder/director during its first years.

Okinawa, noted for its "slow life," was comforting to Dr. Ui. During his Okinawa years, he added more publications to his already enormous bibliography. In 1991, he had published an anthology of important works in the history of ecological thought in Japan: *Yanakamura kara Minamata/Sanrizuka e: Ekorôjî no genryû* (From Yanaka Village to Minamata/Sanrizuka: The Headwater of Ecology) (Tokyo: Shakai Hyôronsha, 1991). In 1992, the United Nations University published *Industrial Pollution in Japan*, a collection of original contributions by several authors on major pollution cases of Japan, edited by Jun Ui. In 2000, when the Summit met in Okinawa, he presided over the Summit's pre-event, International Environmental Forum.

During his Okinawa years, Dr. Ui was honored with the awards of Commendation from the SMON (Sub-acute Myelo-Optico-Neuropathy) Foundation, UNEP (United Nations Environmental Program) Global 500 Roll of Honor for Environmental Achievement, and Asia-Pacific Environmental Prize. Dr. Ui retired from Okinawa University in 2003 and became its first *Meiyo Kyôju* (Professor Emeritus).

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## Publications (LIII)

We gratefully acknowledge the gifts of the following publications:

Higa, Tomiko. 1989. *Shirahata no shôjo*. Tokyo: Kodansha. 222 pp. ¥580 + tax. Translated by Dorothy Britton as *The Girl with the White Flag. A Spellbinding Account of Love and Courage in Wartime Okinawa* (Tokyo: Kodansha International, 1991). 129 pp. ¥1400 + tax. In Spring 1945, when the battle line between the American and Japanese forces approached her hometown, Shuri, the then 7-year old author fled south with her elder sisters and brother. One night on a beach, Tomiko lost her brother to a stray bullet and was separated from her sisters in the stampede of fleeing refugees. Subsequently she wandered alone in the battlefields of southern Okinawa for weeks. One day she saw a small hole in the ground covered by overgrown grass. It led to a spacious cave occupied by a wounded and disabled elderly couple. Tomiko stayed with them for many days, helping them the best she could. Eventually the American troops discovered the cave and urged everyone inside to come out. The old man had a white flag made from a part of his underwear and instructed Tomiko on the meaning of the white flag. He then encouraged her to go outside and seek her safety the white flag stood for. When Tomiko walked toward the American troops holding her white flag high, Japanese soldiers appeared from nowhere and fell in line behind her on a narrow footpath. In a footage shot by the U.S. Army camera men, the scene looked as if the Japanese soldiers had made the girl with the white flag lead the way as a human shield. Several decades later, documentary films of the Battle of Okinawa were shown in Okinawa, and the “the girl with the white flag” became one of the most endearing images to the Okinawan public. On the other hand, all kinds of rumors, often wildly speculative and inaccurate, sprang up about the identity of the girl and the meaning of that particular scene in which Japanese soldiers trailed her. The author, now a highly educated and happily married woman, felt that the world needed to be told the truth about her, the white flag, and the scene captured in the film. As she began telling her story, she increasingly felt the urge to meet and thank the cameramen for their work. In 1988, she found and visited with one of them, John Hendrickson, living in retirement in Texas. Back in Okinawa with memories refreshed and strengthened, she penned the whole true story of *The Girl with the White Flag*.

Hosei University Institute for Okinawan Studies. 2006. *Ryukyu Yaeyamajima torishirabesho Zen* (III) (Complete Record of Investigations of Ryukyu Yaeyama Islands), Part III. Tokyo. 207 pp. A reprint and photo copy of the results of comprehensive investigations of Yaeyama Islands undertaken for SASAMORI Gisuke, author of the classic *Nantô tanken* (Explorations in Southern Islands)(1894). There are also analytical chapters discussing the reported findings. Especially, comparisons with other reports by contemporaries like ICHIKI Kitokuro and JAHANA Noboru are valuable not only for the evaluation of the relative merits of these reports but also for the light they shed on the careers of these important historical figures.

Nelson, Thomas. 2006. “Japan in the Life of Early Ryukyu,” *Journal of Japanese Studies*, Vol. 32, No. 2 (Summer): pp. 367-392. “The central thesis of this study is that Japan played a far greater role in Ryukyu’s early development than has been appreciated.” (p. 369) The author feels that studies of Ryukyuan history tend to overemphasize links with China and that the balance should be redressed by more attention to links with Japan. In addition to Japanese sources of historical data, he pays attention to Korean sources, strengthening the credibility of his argument.

Nihon Ibunka Kenkyûkai (Japanese Association for the Study of Different Cultures). 2005. *Nihon no naka no ibunka* (Different Cultures inside Japan), No. 1. Tokyo. 51 + 43 pp. A new journal by an association led by Professor Hideo Nakano of Hosei University. Pays attention to cultural diversity of Japan within the current borders of the Japanese state exemplified by cultures such as Yamato, Ainu, and Okinawa. Two articles are specifically related to Okinawa: “Government of the Ryukyu Kingdom and Festivals --- from Festivals in Yanbaru” by Koutetu Nakahara, and “An Abstract of a New Publication: `Okinawa --- A Study of the 1930s, Before and After’” by Nario Kabira. (Dr. Kabira is the author of the book and the abstract presented here.)

Okinawa International University, Institute of Ryukyuan Culture. 2006. *Nanto Bunka/ Bulletin of the Institute of Ryukyuan Culture*, No. 28. 188 + 19 pp. This issue neatly classifies the contributions into two groups: *ronbun* (articles) and [*chôsa*] *hokoku* ([research] reports). The articles are on topics in Ryukyuan studies. Most of the research reports are from field work in Korea. The traditional core of Ryukyuan studies comprises history and language. Articles of this genre are: “A study of an animal’s dialect of the South Ryukyu Dialect,” by NOHARA Mitsuyoshi; “A Historical Analysis of *Jiwari* Land Allocation System; Its Origin in Early Modern Okinawa,” by Yasuo KURIMA; and “The Roles and Functions of the Common People in Ryukyu History: Part IV,” by Tetsuo NAKACHI. A little-known topic, teaching of Chinese in the Ryukyu Kingdom, though attracting more researchers

lately, is discussed by Satoshi KANEMOTO in his “A Comparison among Mandarin Chinese Written Textbooks in Ryukyu.” The study of Okinawa’s traditional music and songs with the methodology of modern music is also a relatively new area of Ryukyuan studies. The foremost authority in this area is Nobuo SUGIMOTO, who contributes “Notes on the Reconstruction [of] Old Children’s Songs from Yomitan.” Twenty-six pieces of sheet music (taking up more than 50 pages of this issue) should be a delight to the reader. Another article discusses an innovative use of modern school music for teaching Okinawan children correct Japanese pronunciation as practiced by one of the most accomplished music teachers of prewar Okinawa, MIYARA Chôhō (1883-1939). The article is “A Study on ‘the Song for Remedy of Pronunciation’ written and composed by Chohō Miyara in 1919: Part I” by Kenichiro KONDO. A unique international-comparative research report is “The Private Institution of Finance in Fujian, China: A Case of *Pyahoe*” by Isao NAMIHIRA.

Okinawaken Kyôiku Bunka Shiryô Sentâ (Okinawa Prefectural Center for Education and Culture). 2003. *Shinpen. Okinawa no Bungaku* (Literature of Okinawa, New Edition). Naha, Okinawa. 160 pp. ¥650. Supervising editor: Eikichi Hateruma of the Okinawa University of Arts. A primer on Okinawan literature in its broadest scope over centuries up to the end of Ryukyu Kingdom (1879). Genres illustrated by reproductions, extracts or modern adaptations include old songs and prayers, Ryukyu poetry (*ryûka*), myths, legends, folk tales, drama, critique, Japanese-style literature, Chinese-style literature, and others. A comprehensive Ryukyuan syllabary in Japanese *kana* (adapted where necessary) and international phonetic symbols (p. 156-157) should be of interest to linguists.

Research Institute for Culture and Cultural History, Notre Dame Seishin University. 2006. *Annual Report*, vol. 19. Okayama. 284 pp. Nearly one half of the volume is devoted to three articles on Frank Hawley: “Frank Hawley and Shio Sakanishi: Texts of the Letters Exchanged from 1938 to 1960” by Manabu YOKOYAMA; “Random Memory of Mr. Frank Hawley (2)” by Etsuko TERUYAMA; and “Letters of Frank Hawley’s Mother (Jessica Hawley)” by Manabu YOKOYAMA and Etsuko TERUYAMA. These are the latest contributions on Frank Hawley by Professor Yokoyama and his associates. Hawley was an outstanding scholar of Japanese and an indefatigable collector of Japanese books. His treasure troves were acquired by the University of Hawaii and gave birth to the world-famous Hawley Collection, which also contain volumes of sources relevant to Okinawa/Ryukyu studies.

Roberson, James. 2006. “Loochoo Beat(s): Music in and out of Okinawa.” *Popular Culture, Globalization and Japan*, edited by Matthew Allen and Rumi Sakamoto (New York: Routledge), pp. 202-220. The chapter considers the implications of the complex inter-relationships among globalization, locality, music and identity in contemporary Okinawa, focusing on the emergence of a series of performers in and (from) outside of Okinawa from diverse cultural and ethnic roots who have generated complex hybridity (*champurû*) in Okinawa music. Detailed notes and an extensive bibliography will further research. The author also commented on “Uchinaa Pop” in *The Ryukyuanist* (No. 49): “Siting Okinawa in Song.”

Ryukyu Dokuritsutô (Ryukyu Independence Party), ed. 2006. *Ryukyu Dokuritsutô Bunsho Shiryôshû* (Collected Documentary Materials of the Ryukyu Independence Party). Tokyo: Ryukyu Independence Party Educational Publications Bureau. 152 pp. ¥1800. Includes “Ten Principles of Independence,” “Platform of the Ryukyu Independence Party,” two essays by NOKA Takehiko (a.k.a. NUKA DUNAN), candidate for Chief Executive of the Government of the Ryukyu Islands in the first and last election for this office that took place in 1968), and a few contributions by others on related topics. These documents were all published in 1971-72. Mr. Noka’s flaming, extremist, reader-unfriendly rhetoric would serve his cause very badly. But his uncontrollable temper is understandable: he lost his bid for Chief Executive of the FRI, and his party was trounced in an election of 1971. He makes good points in places that certify his intellectual accomplishments. Especially, noteworthy are his idea of national self-determination and his understanding of the meaning of a “nation.” His discussion of the under-utilized natural resources of the Ryukyu Islands is also illuminating.

University of the Ryukyus, Faculty of Law and Letters. 2005. *Keizai Kenkyû/ Economic Review*, No. 69 (March). 204 pp. Three out of a total of seven articles are specifically related to the economy of Okinawa: Tetsuo Umemura, “A Gravity Model Analysis of the Domestic Tourists to Okinawa;” Hitoshi Tominaga, “Economic Growth of Prewar Okinawa;” Hitoshi Okuhira and Hitoshi Tominaga, “Formulization of Manufacturing Technique Structure, and Interindustry Analysis of Regional Agriculture.” The Umemura article is an effective application of a simplified “gravity model” and obtains good estimates for the explanatory variables for the level of mainland Japanese tourists visiting Okinawa in 1998-2001. Professor Tominaga’s article draws upon his lifelong research into long-term economic statistics of Okinawa. New estimates of Okinawa’s per capita income and its growth are presented. The

Okuhira-Tominaga article utilizes input-output tables to obtain classifications of regional structures of production and, noting less sophisticated characteristics of some regions such as southern Kyushu including Okinawa, draws implications for industrial policies appropriate to these regions.

Idem. 2005. *Keizai Kenkyu / Economic Review*, No. 70 (September). 164 pp. Six articles, of which three are related to Okinawa: Hitoshi Tominaga, "An Income Estimation of Prewar Okinawa (2);" Ikuhiro Oshiro, "The Policy to Underdeveloped Area in Japan at the Postwar Recovery Decade: Case Study of Amami Islands;" and Tamaki Osumi, "Development of Academia-Industry-Government Collaboration Policy in Okinawa: Evolution of Technology Licensing Organization." Professor Tominaga presents revised estimates for the years prior to World War I and recalculates derivative statistics in need of adjustment as a consequence. The Oshiro article offers data and analysis for the Amami Islands that reverted to Japan in 1953, almost 20 years before Okinawa did. It is suggested that both Okinawa and Japan learned from the achievements and shortfalls of the Amami experience when Okinawa's post-reversion economic policy was designed. The Osumi article reports on the progress, or a lack of it, in the non-metropolitan universities' grappling with the concept and application of TLO.

Yara, Chosuke. 2006. *Shin Okinawa Dokuritsu Ron: Ryukyu Kyôwakoku: Yume kara Genjitsu e* (New Discourse on Okinawa Independence: The Republic of Ryukyu from Dream to Reality). Naha: Bunka Keizaisha. 63 pp. Mr. Yara (b. 1952, Naha) ran for governor of Okinawa Prefecture in the gubernatorial election of December 2006 from the Okinawa Independence Party. This book is a collection of numerous questions and answers on what's, why's, and how's of Okinawa independence written at varying dates. In effect, the book was Mr. Yara's campaign manifesto.

Yoshimoto, Masao (editor/publisher). 2006. *Gajumaru*, No. 22. Some shifts in perspective, and eventually in editorial policy, may take place in the near future. The preface to this issue by ÔKURA Katsuhiko cautions against an excessive indulgence in misty-eyed nostalgia for the home island left behind years ago. He supports the view, offered by a reader in a past issue, that patriotic concerns with Kikaijima, a small island in the Amami group, should be universalized into understandings of the world's peripheral and less developed areas. Indeed, several Amamians are already engaged in worldwide activities. One of them says "My heart is Amamian, but my business is international." The *Ryukyuanist* applauds their achievements and wishes *Gajumaru* a great future on a new course.

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