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This issue features an introduction to an 18th-century document of great importance in the intellectual and political history of the Ryukyu Kingdom. Entitled *Sanrin Shinpi* (The Secrets of Forestry), it was written by Sai On, a leading member of the state council of three ministers during the reign of King Sho Kei (1713-51). Ryukyu's 18th century was a period of remarkable development and growth in all aspects of life, often dubbed "Ryukyuan Renaissance." A major enabling factor for the flourishing of the 18th-century Ryukyu was Sai On's statesmanship.

With respect to Ryukyuan forestry, George H. Kerr has this to say on Sai On's achievements (*Okinawa: The History of an Island People* [1958]; revised edition with an afterword by Mitsugu Sakihara [2000], pp. 207-208):

Sai On made a thorough study of forest growth and forest use and of methods of reforestation and forest control. Ultimately his plans, policies, and observations --- fruits of his long experience --- were embodied in a series of essays upon the subject. These have had durable interest, and in 1952 were translated, published, and distributed abroad by the Forestry Division of the United States Civil Administration in the Ryukyu Islands. They form remarkable documents in forest-conservation history. Here and there gnarled old pine trees arch the roads and line the crests of mountain ridges in 20th-century Okinawa, thanks to Sai On's policies. A grove planted at Sai On's direction on Tarama in distant Miyako still serves as a model for new windbreaks established to protect the precious topsoil.

Kerr continues:

Sai On forbade the construction of dugout canoes in order to conserve trees of large girth. Farmers and fishermen were restrained in the indiscriminate cutting of small trees needed as watershed cover on steep slopes. Villagers were shown how to plant windbreaks along the shore and on steep mountainsides to check the erosive action of high wind and torrential rain. Housing lots and grave-sites were limited to ensure a maximum use of arable land. Sandy flats lying between Naha and Tomari were reclaimed for building sites. Irrigation and drainage projects became a major concern of government throughout the kingdom. Sai On's agricultural extension plans, drawn up in 1734, reflect careful observation and constructive long-range consideration.

Prudent planning thus brought about an increase in the total production of wealth....

Today, Sai On's forestry policy attracts the attention of ecologists and environmentalists. The late Professor Jun Ui of Okinawa University, a world-class ecologist-environmentalist, included selections from Sai On's works in a book of readings he edited (Jun Ui, ed., *Yanaka-mura kara Minamata/Sanrizuka e: Ekorōjū no Genryū* (From Yanaka Village to Minamata/Sanrizuka: Origins of Ecology)(Tokyo: Shakai Hyoronsha, 1991). Given the history of Ryukyu's tenuous relationship to Japan, it is remarkable that works of Okinawan authors are now considered as notable contributions to Japan's intellectual and scientific history. But Okinawa is also rather different from Japan in many respects. For example, Professor Ui points out that unlike Tokugawa Japan, where practical books on agriculture were mainly written by farmers of the peasantry class, Sai On of Ryukyu was a man of a different status -- a minister of state (p.297).

Fast forward to the 21st century, we also explore the meaning of "proportionality" in relation to burden sharing for hosting unwelcome military bases among various communities of a nation (pp. 6-8). Okinawa's distinctiveness, if sometimes admired, more often gives powerful neighbors an excuse for treating it in ways distinctively disadvantageous to it. How to cope with issues of justice and fairness has long been a major problem for Okinawa in its relationship with the surrounding world.

The Secrets of Forestry: An English Translation of the *Sanrin Shinpi* (山林真秘) of Sai On

By John Purves, Bixia Chen and Nakama Yuei

Note:

The above-named text was published in the December 2009 edition of the *Scientific Bulletin of the Faculty of Agriculture*, the University of the Ryukyus (琉球大学農学部学術報告). Sai On's original Chinese text is presented along with Japanese and English versions. The English translation is as faithful as possible a rendering of the original Chinese text that we were capable of, while the Japanese version combines translation with modern interpretation.

Presented herein is an English translation of Professor Nakama's introduction that time did not allow us to include with the above version. The *Sanrin Shinpi* translation is intended as the first part of a broader project to make all of Sai On's writings on forestry available together in Chinese, Japanese and English.

John Purves – 18th April 2010

1. Introduction to the English Translation of the *Sanrin Shinpi* by Professor Nakama Yuei, Department of Subtropical Agriculture, Faculty of Agriculture, the University of the Ryukyus

The whereabouts of the original *Sanrin Shinpi* are unknown. All that remains is a copy held in the Miyara-Douchi collection at the main library of the University of the Ryukyus. The final part of this document reads as follows: "1768, a good day in mid-autumn, Sai Yoku Tei Gi." Although it has been suggested (see, for example, Sakihama Shuumei) that Sai On wrote *Sanrin Shinpi* for the purpose of giving instructions in forest practices to his son, the year 1768 falls 7 years after Sai On's death.

According to Amano Tetsuo's entry in the Okinawa Encyclopedia, Sai On wrote *Sanrin Shinpi* in 1751. While the precise details are unknown, it was supposedly a simplified version of his earlier *Somayama Houshikichou* (Forest Methods, 1737), written in *kanbun* and aimed primarily at a Chinese audience.

Sai On's *Sanrin Shinpi* may have been intended to complement other 'secrets' documents from China, such as '*Secrets of Currents*', '*Secrets of Science*' and '*Secrets of Bridges*'. In August of 1735, Sai On was engaged in flood control work on the Haneji River in Northern Okinawa. It is thought that he may have made reference to '*Secrets of Currents*' at this time, if not another of these works. Sai On could have studied the 'secrets' series of documents while a student in China from 1708-1710, or later when a deputy head of a tribute mission from Ryukyu to China in 1716. Although only speculation, it is possible that he brought these documents back with him when he returned to Ryukyu. Another interesting possibility, given the contents, is that Sai On actually completed *Sanrin Shinpi* prior to *Somayama Houshikichou* in 1737. According to Maeda Giken's entry on Sai On in the Okinawa Encyclopedia, the term 'shinpi' (secrets) had the same meaning as 'kagaku' (science). This idea is not too different from (the use of 'gaku' in) today's academic fields of geography (*chirigaku*) or forestry (*shinringaku*).

If *Sanrin Shinpi* was indeed the original source material for Sai On's later *Somayama Houshikichou*, then to have its contents rendered in modern language is of great significance. Sakihama Shuumei provided a brief interpretation of *Sanrin Shinpi* (in Japanese) in his *Sai On Zenshuu* (1984). *Sanrin Shinpi* was translated into Japanese in its entirety by Nakama Yuuei and Zhou Yaming in 1986. Being in English, this current version of *Sanrin Shinpi* opens its contents to a far

broader readership again. The aforementioned Nakama-Zhou translation has been slightly amended and is included herein alongside the original Chinese text, the English translation and a discussion of its contents. In terms of English renderings of Sai On's forest writings, only the so-called *Eight Volumes on Forest Administration by Saion* was translated by the Forestry Bureau, Department of Natural Resources, the United States Civil Administration of the Ryukyu Islands (USCAR) in 1952. This did not include *Sanrin Shinpi*, and there has been no full English translation thus far. The translation of the Chinese text into English was carried out by John Purves and Bixia Chen, while I was responsible for the summary and introduction.

2. The Contents of Sanrin Shinpi: Four key points are made within the *Sanrin Shinpi*.

The first is that the best places for afforestation should be judged according to geomorphic analysis. Mountain terrain is divided into three main categories: gentle slopes, steep slopes and valleys. Each of these terrain categories may be divided into three quality grades: high, medium and low. Gentle slopes offer the best possible conditions for tree planting, followed by steep slopes and then valleys. The concept of focusing on terrain was unique among specialists in agriculture in Japan during the same period. One of the most famous Japanese agriculturists of the early modern period was Miyazaki Yasusada. In his 'Sanrin no Souron' (Principles of Forestry) within *Nougyou Zensho*, (originally published in 1697) Miyazaki wrote as follows:

"In terms of where to plant trees, the best place is in deep mountains and dark valleys where the soil is rich, thick and deep. A high ridge is next best. From useable timber to fruit trees, no matter the amount of effort put into the cultivation, no good will come of it without understanding the nature of the soil" (passage translated from the original Japanese text into modern Japanese by Nakama Yuei).

For Miyazaki Yasusada then, the primary consideration when planting trees was assessing the soil quality.

In both his *Sanrin Shinpi* and *Somayama Houshikichou* (1737), Sai On of Ryukyu stated as follows:

"Agricultural land is chosen according to the quality of the soil, but in the case of forests soil quality is not the primary factor for successful tree growth, rather it is the nature of the terrain. If the terrain is unsuitable, regardless of the soil quality, trees will not grow well" (passage translated from the original Chinese text into modern Japanese by Nakama Yuei).

We might define Miyazaki's approach as a 'Theory of Forest Soil' whereas Sai On's is a 'Theory of Forest Terrain'. This is because we can find differences in their fundamental conception of nature. Miyazaki's interpretation of nature is rooted in the philosophies of Chu Hsi, whereas Sai On's is rooted in the principles of Feng Shui which places great emphasis on terrain. It is thought that Sai On's emphasis on terrain was heavily influenced by the natural environment of Ryukyu and the need to develop countermeasures against damaging typhoon winds as well as the monsoon winds that blow downwards into the islands from the north during winter.

The second point deals with the importance of the geomorphic concept of 'embraced protection'. 'Embraced protection' is a condition by which the surrounding gentle and steep-sloped mountains serve to provide protection for a forest within the enclosed area. This idea is rooted in the Chinese system of Feng Shui and the idea of a place where there is stability between positive and negative qi (energy). This is the optimum spot for afforestation. Within these protecting mountains is a location called the 'gate of embraced protection'. This is where

water from each of the rivers flowing into the valley comes together to flow out of the mountain range downstream. This spot is of such critical importance to the forest that trees must be planted and maintained here to prevent vital mountain qi from escaping.

The third point concerns the management of timber. Selective cutting is employed in accordance with traditional forest ecology systems, thereby allowing the unhindered growth of good trees.

The fourth point deals with the appearance of a forest. By studying the condition of trees from afar, it can be determined whether the forest is youthful, overmature or in a state of decline. Assessing the vegetative conditions of the mountain and monitoring changes is a practical-minded technical approach through which the impact of tree felling can be understood.

3. Terminology used in the *Sanrin Shinpi* and *Somayama Houshikichou*

Although the contents of *Sanrin Shinpi* and *Somayama Houshikichou* are very similar, there are some differences in the language used. Figure 1 is a comparison of keywords used in both documents. In terms of significant differences, the first thing to note is that *Sanrin Shinpi* is written in *kanbun*, or classical Chinese, while *Somayama Houshikichou* is in *souroubun*. *Souroubun* is a style of writing commonly found in antique documents in early modern Japan as well as in official documents from Ryukyu in the same period.

A second difference concerns the use of the term ‘somayama’ which was nowhere to be found in *Sanrin Shinpi*. The word ‘somayama’, in my opinion at least, is a Japanese term that can be dated as far back as the emergence of the Ritsuryou state system in the 7th century. Somayama was a term commonly used in early modern Ryukyu to classify where timber required for royal government needs was produced. In Ryukyu, the administration and utilization of somayama was entrusted to the surrounding village communities. In the case of ancient Japan, somayama was a name for the place where timber needed by shrines and temples was produced and reserved, but its administration was taken care of by persons specially employed by each of the shrines and temples.

Fig. 1. Comparison of *Sanrin Shinpi* and *Somayama Houshikichou* terminology

山林真秘 (1768)	杣山法式帳 (1737)
漢文	候文
同内容	杣山見様之事
—	杣山
—	山敷
山林	—
山形	山形
—	祖山
氣 (山氣)	氣 (山氣)
陰陽和生之地	陰陽和生之地
抱護	抱護
抱護之門	抱護之閉所
山林氣脉之所	—
—	杣山養生之事
同内容	遠山樹木見様之事
龍珠	—
魚鱗	—

Sanrin Shinpi (1768)	Somayama Houshikichou (1737)
<i>Kanbun</i>	<i>Souroubun</i>
Same Contents (but no subtitle)	Physical Features of Forests
—	Somayama
—	Yamashiki
Sanrin	—
Yamagata	Yamagata
—	Souyama
Qi (Mountain Energy)	Qi (Mountain Energy)
Inyowasei no chi	Inyowasei no chi
Hogo	Hogo
Hogo no mon	Hogo no Heisho
Sanrin kimyaku no tokoro	—
—	Cultivating Mountain Forests
Same Contents (but no subtitle)	Appearance of Forests on Distant Mountains
Ryushu	—
Gyorin	—

A linguistic similarity can be found in the use of ‘embraced protection’ as a common term in both documents. ‘Embraced protection’ is intimately related to the concept of qi in Feng Shui, and this seems to form the basis of the way nature is perceived in both the Sanrin Shinpi and Somayama Houshikichou.

The fourth point deals with the use of the term ‘fish scale’, one not found in the text of Somayama Houshikichou. A forest administration report to the Royal Government in 1747 stated that the classic fish scale afforestation system that had been detailed in Sai On’s *Jumoku Hasshoku Houhou* (Tree Growing Methods, 1747) was being implemented throughout Ryukyu. According to Sanrin Shinpi, after 10 years the shape of the trees or condition of the forest resembles a dragon pearl and after another 10 years a fish scale.¹ The so-called fish scale system detailed in *Jumoku Hasshoku Houhou* is a tree planting technique whereby approximately similar sized fish scale-shaped areas are cleared within the Susuki² or Chigaya³ (varieties of tall grass) covered mountain. Trees would be planted in these cleared areas, with the tall grasses now forming a protective border around each of the fish scale clearings. While the concept of fish scales may be common, this kind of applied technology is entirely unique.

From the above discussion it can be understood that the basic conception of nature in both the Sanrin Shinpi and Somayama Houshikichou is rooted in Feng Shui, but that slight differences between them in terms of style and terminology can be found.

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¹ Although the term ‘fish scale’ does not appear in *Somayama Houshikichou*, there are a set of drawings which illustrate the same conditions as the above-mentioned Sanrin Shinpi text, yet there is a major disagreement in the order of the descriptions. Knowing which order is correct can only be determined by establishing which document came first. This we do not know.

² <http://ja.wikipedia.org/wiki/ススキ>.

³ <http://ja.wikipedia.org/wiki/チガヤ>.

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In search of proper proportionality in sharing the U.S. base hosting burden among prefectures: with special emphasis on Okinawa

Okinawa Prefecture hosts nearly three quarters of the U.S. military bases in Japan. Roughly a half of the 47,000 U.S. troops stationed in Japan are accommodated in these bases in Okinawa. Okinawans claim that this is an unfair burden quite out of proportion to Okinawa's limited land, sea and air spaces, resulting in distorted resource allocation, inefficient economy, stressful society and rudderless politics. Okinawa Prefecture consists of numerous small islands, which geologically and geographically form a part of an arc of islands historically called the Ryūkyū Islands. Okinawa Prefecture is but 0.6 percent of Japan in land area. The U.S. bases occupy about 11 percent of the prefecture. Among the islands of Okinawa Prefecture, Okinawa Island is the largest and accounts for about 53 percent of the prefecture. The U.S. bases in Okinawa, predominantly sited on Okinawa Island, sit on lands that are mainly privately owned and amount to about 18 percent of the island. About 90 percent of Okinawa Prefecture's residents live and work on Okinawa Island. The sea and air spaces over and around Okinawa Island reserved for and used by the U.S. military are more than 40 times as large as the Island's land surface. To Okinawans, the vast land, sea and air spaces appropriated for use by the U.S. military represent a grievous deprivation of economic resources that are rightfully theirs. They want their lands, seas and skies back.

The United States understands the plight of Okinawans. President Clinton participated in the 2000 Summit held on Okinawa. On the side of the Summit business, he addressed a select audience of Okinawans at the site of a war memorial called the Cornerstone of Peace, which consists of rows and

rows of granite tablets inscribed with the names of all known victims of the Battle of Okinawa – about 250,000 of them – regardless of nationality or ethnicity. Amazed by the extent of sacrifices suffered by Okinawans during the Battle, he spoke feelingly and offered condolences.

Moving on with respect to the current world affairs, he emphasized the enduring U.S.-Japanese alliance, empathizing with the dilemma of Okinawans at the same time:

... Okinawa has played a vital role in allowing it [the alliance] to endure. I know that the people of Okinawa did not ask to play this role, and that it sometimes seems like you have borne a heavy burden for peace in Asia. Though this island has less than one percent of the landmass of Japan, it provides 75 percent of the land on which American bases sit.

In 1995, a Special Action Committee on Okinawa (SACO) began addressing this issue. In his 2000 speech at the Cornerstone of Peace, President Clinton with SACO in mind said:

We made 27 specific commitments to you back then. So far we have met over half of them. Today I want to reaffirm: we will meet every single one in the time we have pledged to meet them. We are going to continue to do what we can to reduce our footprint on this island.

The time pledged to meet the commitments expired in 2003 without fully implementing the commitments. A major stumbling block remained then and remains today: i.e., what to do with the Marine Corps Air Station at Futenma (MCAS Futenma). The SACO recommendations said that the land on which the MCAS Futenma sat would be returned to Okinawa under the condition that its replacement was built as a sea-based facility somewhere along the east coast of Okinawa Island. Eventually, the Henoko district of Nago City was picked as the site for the expected Futenma replacement. Okinawans, angry about the SACO decisions made without consultation with them, rejected the idea that paired the closure of the MCAS Futenma with the construction of a new base. The idea, though a clever bargaining ploy, was perceived as an insult to Okinawans. Vigorous civil protests arose against its implementation, adding a new chapter to the never-ending “Okinawa Struggle” against military bases. The anti-Futenma/ Henoko movements continue to this day, intensifying year after year.

From the Okinawan point of view, Okinawa has borne too long too heavy a burden of hosting the U.S. military bases under the U.S.-Japan Mutual Security Treaty. The only idea that Okinawans consider fair and acceptable to them is a rapid reduction of the U.S. bases. In this view, any new base on a new patch of Okinawan soil is anathema to Okinawans.

At a minimum, the Okinawan demand for the reduction of the U.S. military bases can be justified by the well known principle of proportionality in sharing the burden of national security. In general, national security is a typical public good characterized by everyone’s free access to it and nobody’s benefits from it diminishing its availability to others. But a public good cannot avoid the choice of its location and costs of its production and maintenance. National security as a public good needs points of production that have to be located somewhere in Japan. The U.S. military bases in Japan are points of production of Japan’s national security. As the politics of base location have developed in Japan, Okinawa has been the Japanese government’s favorite area for planting the bases. Okinawans are outraged by how other prefectures of Japan have avoided or minimized the burden of hosting the U.S. military bases while enjoying the lion’s share of national security they produce. Thirty four of Japan’s 47 prefectures host no U.S. bases. They are examples of “free riders.” Thirteen prefectures host varying numbers and sizes of U.S. bases. Statistics on the relative sizes of land given up by host prefectures for use by the U.S. bases are shown below for these thirteen host prefectures. No host prefecture comes close to Okinawa Prefecture’s 11 percent, let alone Okinawa Island’s 18 percent.

Okinawa Prefecture consists of 48 inhabited and 112 uninhabited islands. Okinawa Island amounts to 53% of the prefecture in land area and holds 90 % of the prefecture’s population. For all practical purposes, then, “Okinawa” means Okinawa Island. It is the “mainland” for Okinawans, a place of

special importance in their outlooks. Sadly, nearly one fifth of it is occupied by foreign troops. Okinawans feel that their “mainland” must fully revert to their own use and control.

Host prefecture	Area of US bases in prefecture* (km ²)	Prefecture's share of US bases in Japan (%)	Area of land in prefecture* (km ²)	Share of land in prefecture occupied by US bases (%)
Okinawa	229.245	73.94	2,269.05	10.10
Aomori	23.743	7.66	9,607.11	2.47
Kanagawa	18.183	5.86	2,415.84	0.75
Tokyo	13.211	4.26	2,187.65	0.60
Yamaguchi	7.891	2.55	6,113.81	0.13
Nagasaki	4.562	1.47	4,104.48	0.11
Hokkaido	4.274	1.38	83,456.58	0.005
Hiroshima	3.539	1.14	8,479.05	0.42
Chiba	2.102	0.88	5,156.60	0.04
Saitama	2.033	0.66	3,797.25	0.05
Shizuoka	1.205	0.39	7,780.33	0.02
Fukuoka	23	0.01	4,976.97	0.00
Saga	13	0.00	2,439.60	0.00

*As of October 1, 2008. Ministry of Defense; Statistics Bureau, Ministry of Internal Affairs and Communications.

Okinawa Island by itself presents the following statistical picture:

Area of U.S. bases on Okinawa Island:*	218.609 km ²
Area of Okinawa Island:	1,202.340 km ²
Share of Okinawa Island occupied by US bases:	18.18 %
Okinawa Island's area as % of prefecture's:	52.99 %
Okinawa Island's population as % of prefecture's:	89.97%

* Bases on Okinawa Island = bases in Okinawa Prefecture minus bases in islands other than Okinawa Island.

The victory of the Democratic Party of Japan (DPJ) in a landslide in the general election of August 2009 owes a significant part of it to the vow of Candidate Yukio Hatoyama, the party president, that **at a minimum, the MCAS Futenma should be moved out of Okinawa**, which also meant that Henoko in Nago, Okinawa should never be the site for a new base to replace Futenma. Hatoyama became the prime minister of Japan and organized a coalition cabinet with two minority parties, the Social Democratic Party (SDP) and the National New Party (NNP). The SDP supported the prime minister's proposal to move the MCAS Futenma out of Okinawa. But all other ministers were against “Futenma out of Okinawa” and for “Futenma to Henoko.”

Okinawans were solidly behind the prime minister's “Futenma out of Okinawa” idea. Riding his coat tail, the DPJ, SDP, and NNP candidates swept up all four seats of Okinawa for the House of Representatives. In January 2010, the citizens of Nago City, of which Henoko is a district, elected an anti-base candidate for mayor. Okinawa's civil society at large solidified itself around the “Futenma out of Okinawa/ Never to Henoko” banner. Public opinion polls in Okinawa and Japan showed overwhelming support for the protests. The prefectural assembly and all the municipal assemblies and all the mayors of cities, towns and villages also expressed support for “Futenma out of Okinawa/ Never to Henoko.” Thus, the “general will” of Okinawa, in so far as it was ascertained by legitimate democratic means and processes, clearly supported Prime Minister Hatoyama. (To be continued to the next issue)

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