

The Ryukyuanist

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In this issue,

Professor Erika Kaneko reviews an “omnibus” volume full of eager rider’s contributions in honor of Professor HIGA Masao on his successful completion of tenure with the National Museum for History and Ethnic Cultures (p. 2). Dr. Victor Okim reports on the donation of the late Edward O. Freimuth’s collection of materials related to Ryukyu/Okinawa (p. 5).

The desk contributes a light-hearted leader (p. 1). A serious announcement is on the end-page (p. 8).

YONAGUNI: Remains of a Lost and Forgotten Civilization?

The legendary continent of Atlantis went down beneath the waves during the period of rising sea levels, roughly from 20,000 to 8,000 years ago. This was part of a global catastrophe that affected all parts of the world. Many coastal areas, islands, land bridges and continents (ones that are imaginary so far like Atlantis, Lemuria, Mu, etc. as well as a real one like Sundaland) disappeared.

Twenty thousand years ago, when the average sea level was about 130 meters lower than that today, the present-day Ryukyu *Islands* were a peninsula jutting out of what is Taiwan today, which was part of the Asian continent. Today’s Japan and Korea were also part of this continent, and today’s East China Sea was a long narrow bay open to the ocean at today’s Tokara Gap. The Sea of Japan was landlocked, literally an *inland* sea. There was no Yellow Sea. People and animals could walk into the Ryukyu peninsula from the continent. People who settled in, or passed through, the Ryukyu peninsula have left their mark as Minatogawa Man, dated about 18,000 years ago.

Today’s Ryukyu *Islands* lack archaeological evidence supporting the hypothesis that an ancient civilization may have existed on them. But progress in earth science encourages a different speculation: i.e., a civilization that may have existed on the Ryukyu *peninsula* disappeared as the peninsula was flooded and reduced to a chain of small islands by the rising sea levels. The verification of this hypothesis requires search for evidence on the seabed around the Ryukyu Islands.

KIMURA Masa’aki, a professor of earth science at the University of the Ryukyus, specializes in the investigation of the deeps around Ryukyu and is openly fond of the idea of lost ancient civilizations. He advocates a startling idea in his book, *Mu tairiku wa Ryukyu ni atta* (The Continent of Mu was in Ryukyu) (Tokyo: Tokuma Shoten, 1991). The source of the idea is a once popular, but now discredited book by James Churchward, *The Lost Continent of Mu* (New York, 1931).

In 1986, aficionados of lost ancient civilizations were served a rare treat by the discovery of what appeared to be ruins of a city complete with housing areas, roads, ditches, totems, terraces, pictographs, sacred squares, stone implements, a stadium, an arch, a water way, a stalactite cave, etc. on the seabed 25 meters deep, off the southeast coast of Yonaguni Island. The ruins were spread over an area 250 meters east west and 150 meters north south. The discovery is credited to a local diver, Mr. ARATAKE Kihachiro. When Professor Kimura visited the site, he reportedly felt that he had finally come upon some of the remains of an ancient civilization he had been looking for. Later he organized and directed a research team for a thorough investigation of the site. Their findings, together with analysis, discussion and debate among interested scholars, are reported in the Kôdansha’s “visual science magazine” *Quark* under the title of *Umi ni shizunda chô-kodai bunmei* (The Submerged Ancient Civilizations) (Tokyo, Kôdansha, 2002).

Yonaguni has attracted international attention. Professor Kimura enjoys support of scholars such as Graham Hancock and Santa Faiia (co-authors of *Heaven’s Mirror: Quest for the Lost Civilization*, London, 1998), Colin Wilson and Rand Flem-Ath, (co-authors of *The Atlantis Blueprint: Unlocking the Ancient Mysteries of a Long-Lost Civilization*, New York, 2000), and others.

However, there are also many skeptics and critics, who contend that forces of nature over millennia could produce forms and structures of rocks like those off the coast of Yonaguni. Among them are scholars like Robert M. Schock (*Voices of the Rocks: A Scientist Looks at Catastrophes and Civilizations*, New York, 1999) and John Anthony West (*Serpent in the Sky: The High Wisdom of Ancient Egypt*, Wheaton, IL, 1993). Okinawa’s archaeologists strongly denounce the notion that the Yonaguni finds are man-made. They are also skeptical about the authenticity of Minatogawa Man

Ryukyuan studies have taken an interesting turn.

Book Review

Kinen Ronshû Kankôkai (Festschrift Publication Committee chaired by ASAOKA Koji), ed. 2002. *Ryukyu-Ajia no minzoku to rekishi* (Ethnic Cultures and History of the Ryukyus and Asia). Festschrift commemorating Professor HIGA Masao's retirement from the National Museum for History and Ethnic Cultures. Ginowan, Okinawa: Yôju Shorin. 543 pp. Photo.

Although each paper in this omnibus volume merits a detailed review, considerations of space do not permit such an exhaustive treatment and limit me to a selective reference. Given the wide range of subjects represented, one relates instantly to some topics, but feels adrift or incompetent confronting others, resulting in a bias that hopefully does not give offense.

The book is divided into three sections (Kinship and Society, Women and Rituals, History and Culture) preceded by a dedication and a programmatic guideline by the honoree. The last part lists biographic and bibliographic data, which bear testimony to Professor Higa's extensive research interests and his stature in Ryukyuan studies.

HIGA Masao's "A New Angle on Ryukyuan Culture Studies" evaluates the recent past of the field and indicates directions for the future. He revisits the perennial question of nomenclature, viz. "Should the field be called Ryukyu or Okinawa?" One would have thought that with the recognition back in the 1960s of three distinctive and persistent major cultural areas within the island chain dating to prehistoric times, this quandary had long been solved in favor of the inclusive and historically valid term "Ryukyu." In contrast, "Okinawa" dates back to 1879 and is highly ambiguous in its usage in cultural studies. Although in recent years "Okinawan Studies" has won acceptance, Higa has good reasons for choosing Ryukyu and one wonders why he sounds almost apologetic about it.

The heading "Ryukyuan culture" subsumes a wide variety of local cultural configurations. While there is some unity in this diversity, "Ryukyuan culture" will very probably remain a mere construct, too shallow to be either valid or of value for cultural studies. In this sense, "Ryukyuan culture" is merely a term of convenience. "To be conceptually rigorous, one should use the expression "Ryukyuan cultures" (in the plural), or "cultures of the Ryukyu Islands."

Seen from a historical perspective and in view of the multicultural influences which

touched these islands at different times from various directions and with differing degrees of intensity, one would be highly uncomfortable seeing Ryukyuan culture reduced to the status of one more local culture of Japan. While comparisons with Japan remain both necessary and justified, a much more ambitious and wider geographical range of cultural comparison is clearly indicated in order to accommodate the contents of these island cultures. In fact, an occasional glance at the cultures of Austronesian-speaking peoples of nearby Taiwan might prove quite stimulating.

Kinship and Society

UENO Kazuo discusses a feature of the triple naming system, a traditional naming practice that links grandparents to grandchildren. WATANABE Yoshio highlights kinship theory in East Asia by scrutinizing the original text of *Feng-shui* thought and traces folk kinship theory and its evolution through the concept of *chi*, as also found in Okinawan written sources and traditions. His purpose is to indicate that similar thought processes shape both the formulation of the text and principles of Okinawan kinship.

KASAHARA Masaharu contributes a memorandum on the clan system of the *Tsou*, one of the Austronesian-speaking peoples of Taiwan. In order to track the precipitous changes of the intervening half-century and firmly anchor his own and others' current research, he returns to and evaluates the research results of the 1930s in terms of descent, joint ownership and recognition of clan membership. KASAHARA succeeds in historicizing the level surface of given sociological data by adding the dimension of time-depth, a very welcome tendency also seen in other papers of this volume.

LEE Ji-Nyon discusses the genealogy of the dead and ancestors in relation to politics of patrilinealization. The author expands studies focusing on *munchû* and the social functions of *yuta* by raising questions about definitions, the transition of the dead to ancestors, etc., leading to the central notion of "dangerous ancestors." The author opines that recent changes in the social climate have contributed to an incipient

concept of benevolent rather than dangerous ancestors, although the social functions of the *yuta* in determining and removing the causes of ancestral wrath remain ubiquitous and vital. However, some skepticism about the inferred historical primacy of the concept of malevolent ancestors in preliterate contexts is warranted. Ancestors are usually believed to protect their descendants and only harm them when reciprocal relations between them are violated. (cf. the Atayal in Taiwan). Even in Ryukyuan contexts, ancestral retribution is thought to be provocation by an involuntary or intentional infraction, and one wonders whether the outcome of the study would have been different, had it been taken up in a context other than that of the *yuta*.

Women and Rituals

AKAMINE Masanobu makes use of written sources and oral traditions to paint a vivid picture of Men and Women on Kudaka Island. A song evokes the clear-cut traditional division of labor on this island, men being *uminchu* (seafarers and fishermen) and women taking care of the fields and being spiritual guardians of their men. The composition of ritual groups, interestingly, is characterized by a subdivision into age groups for functionaries of both genders. Local gender ideology is also expressed in a traditional song, women singing about being resigned to give their men considerable freedom during their long absences on the high seas, but claiming them as their very own once they reach an age that restricts them to fishing in nearby waters. In contrast, an unfaithful wife will be thrown from the seven bridges she is supposed to cross during initiation. Is the strict code of conduct for women a bias distinguishing Kudaka or does it apply to the *onarigami* concept in general?

NAKACHI Yoshimori discusses *pûrin* and *amijiwâ* on Hateruma Island. They are usually classified as the last rituals of the agricultural cycle and thanksgiving celebrations. An analysis of the components and history of the *pûrin* and *amijiwâ* celebrations leads the author to the very credible suggestion that they may originally have been much more than mere harvest rituals. A comparison with the multifaceted cyclical world renewal celebrations of several ethnic groups of nearby Native Taiwan might be stimulating.

KAWAHASHI Noriko critiques a monograph on Henza *kaminchu*. Kawahashi demonstrates that the deconstructional approach chosen by the author results in distortions and that the author's insufficient familiarity with the ethnohistorical background impairs its value.

(For reservations about this monograph expressed by concerned scholars, see *The Ryûkyûanist* 54).

In a preliminary study limited to Naha suburbs, ARASAKI Susumu draws attention to the fact that the usage of *yuta* has become ambiguous. It excludes recent changes in the religious worldview and corresponding rituals instituted by some *yuta*. These changes transcend the traditional exegetic corpus and lend themselves to formation of congregations and establishment of new places of worship. Multiple *Yûnukami* inhabiting caves are worshipped by *yûnukami ugamâ* who are not concerned with the causes for afflictions, human genealogies or ancestor rituals, but rather with the world of the *yû* deities who remain obscure to the general public. The new movement is engendering some confusion and animosity.

CHE In Tek uses a detailed account of changes in the annual ritual cycle on Hatoma Island and a comparison with village in South Korea for a study about effects of depopulation on the ritual life of village societies. In spite of fundamental differences in ecological and social conditions, both societies are affected by the consequences of depopulation resulting in curtailment or outright abandonment of some rituals for sheer lack of manpower and resources, a phenomenon that is actually seen worldwide. Although the aspects of modernization and urbanization, prominent causes of depopulation, are shared, countermeasures adopted by individual societies should, in the opinion of the author, throw light on their distinguishing characteristics.

"Sharing responsibility for rituals on Chejudô" by TSUHA Takashi is in some respects a further elucidation of the effects of changes in progress on ritual performance and those responsible for it. Modifications of life style due to modernization and urbanization are shared elements of both cultures compared.

KAGIA Akiko compares a belief in spiritual predominance of sisters in her field of study on a small island in Eastern Indonesia with the *onarigami* belief of Okinawa. She describes the brother/sister relationship in its spiritual aspects and in terms of gift exchange and political and economic matters. The author finds an unexpected wealth of close parallels between both areas, but also sees differences like the limitation to spiritual/ritual aspects in Okinawa. One might be tempted to speculate that the active belief system in Eastern Indonesia preserves some features long lost in Okinawa.

History and Culture

KINJO Masaru offers information about the household registration system in effect at the time of the Ryukyu-han. It appears to be based on a compilation of previous population figures accumulated in the "Amended census record." The author augments this document with written and other historical sources among which wooden markers (illustrated) for main houses are of special interest. However, the population statistics provided for the early Meiji period show a most improbable increase by 142,481 between 1879 and 1880. Other unlikely figures indicate that after the abolition of the Ryukyu-han, the new administrative structure of Okinawa Prefecture was not functioning effectively yet.

SUZUKI Noriyuki offers "A framework for a sustainable relationship amidst globalization: Okinawa and Thailand." Thoroughly familiar with both areas, the author prefers the historical relationship between Siam and Ryukyu on a state-to-state basis as a starting point for comparative cultural studies, rather than the present reduced status of Okinawa as a prefecture of Japan. The framework for a sustained relationship between Thailand and Okinawa, however, needs the firm support of an even more progressive model of Ryukyu independent of the nation-state concept. The author is critical of a recent Okinawa-centered school of thought which views orientation towards a marginalized Asia merely as a means for elevating conditions in the prefecture to the level of the rest of Japan. He deplores the condescending Japanese/Okinawan attitude apparent in giving Asians an opportunity to learn

superior technology and offers the very timely reminder that development means not only economic expansion, but also spiritual growth.

It is hoped that the short glimpses at the variegated fare this book provides have whetted the reader's appetite. The book reacquaints the reader with many topics and provides opportunities to strike out for new territories.

Erika Kaneko

The author:

Professor Erica Kaneko, born in Austria and educated at the University of Vienna, where she studied Ethnology and Japanology under Professor v. Heine-Geldern, received her Ph.D. in Archaeology and Ethnology of Southeast Asia with special reference to Austronesian-speaking peoples of Taiwan and archaeology of Taiwan. Her mentor, Professor Mabuchi Toichi directed her attention to the Sakishima area of the Ryukus for its geographical and presumed cultural proximity to Taiwan. She first undertook fieldwork on Yaeyama islands and later focused on Miyako islands (study and restoration of the megalithic tombs of Kugai and Hisamatsu, excavation at Pura Mutuzuma, etc.). She was impressed with the natural beauty and cultural diversity of these islands as well as the genius of their people who wove many different cultural strands into integrated and unique cultural configurations. Although she is back in her original area of study, Taiwan, she continues to pursue the distinct, but somewhat elusive cultural relations between the Ryukyus and Austonesian Taiwan.

Related bibliographical information:

Nihon Jun'eki Taiwan Genjūmin Kenkyūkai (Shung Ye Taiwan Aborigines Research Group in Japan), ed. *Taiwan genjūmin kenkyū (Studies of Taiwan Aborigines)*, Vol. 2 (1997), Vol. 3 (1998), Vol 4 (1999), Vol 5 (2000). Tokyo, Fūkyōsha. Each, 270-330 pp. containing several complete articles, research memoranda, book reviews, comments, and communications. Although the contributors to this journal are not directly related to Ryukyuan/Okinawan studies, several of them (MABUCHI Toichi, KANEKO Erika, and others) have paid secondary attention to Ryukyu from comparative perspectives.

Shimizu, Jun.1998. *Gengo ni yoru Kuvaran-zoku shinwa-densetsu shū*. English version by Erika Kaneko: *Kvalan Myths and Traditions as Recorded in the Original Language*. Chinese version by Ong Sun-liong. Publication supported by the Shun Ye Museum of Native Peoples of Taiwan and prepared by the Shun Ye Research Group on Native Peoples of Taiwan in Japan. This monograph surveys and collects various documentary sources and fieldwork findings on a small sinicized Austronesian-speaking people of Taiwan called Kvalan on the northeast coast of Taiwan. The Kvalan myths claim that the Kvalan people originated in an island called *Snasai*. Although this island's identity is not established by hard research, there is a speculation (not mentioned in the book) that one of the Southern Ryukyuan islands like Miyakojima is a likely candidate. Part One is devoted to analysis and interpretation. Part Two is a compilation of transcribed Kvalanese narratives by a number of original speakers.

EDWARD O. FREIMUTH'S COLLECTION DONATED TO OKINAWA ARCHIVES

Mrs. Anne Statland of Virginia and Mr. Richard Freimuth of Maine recently donated the library collection of their father, Edward O. Freimuth to the Okinawa Prefectural Archives in memory of his life work and attachment to Okinawa. Mr. Edward O. Freimuth of Annandale, Virginia, passed away on December 13, 2001, suffering from congested heart failure. His death at the age of 82 was an immeasurable loss to us all that knew him well.

The gift of Mr. Freimuth's rare collection of research materials and documents is a testament by his children of his special devotion and concern for Okinawa, his uncommon friendship with its people, and his relentless efforts to pass on historical records to future generations. Scholars and researchers alike will be greatly indebted by this contribution.

Edward O. Freimuth arrived in Okinawa on May 24, 1946, as a Lieutenant in the U.S. Army and was promoted to the rank of Captain the following year. Accompanied by his wife and upon being honorably discharged, he remained on Okinawa as a civilian government official for the next twenty years.

I first met Mr. Freimuth in 1955 when I served in the Press Section of the Civil Information and Education unit of the United States Civil Administration of the Ryukyu Islands (USCAR). From 1955 through 1959, I worked in USCAR as an interpreter and translator assisting the Office of Public Affairs and Press Liaison. Mr. Freimuth was a highly visible Liaison Officer at USCAR at the time. I saw him frequently and knew of him well, but we were not closely acquainted with each other.

Mr. Freimuth had worked in Okinawa for a total of 20 years from 1946 through 1966. In the U.S. Civil Administration of the Ryukyu Islands on Okinawa, he distinguished himself while serving as the Chief Liaison Officer. His effort and dedication to important official tasks and activities at USCAR resulted in a number of remarkable accomplishments for post-war Okinawa. Some of his notable contributions include the following:

1. He helped establish the repatriation facilities in Awase Village to accommodate thousands of Okinawan people returning from mainland Japan, Taiwan, Philippines, China, Korea, South America, Pacific islands and other locations at the end of WWII, and set up a local civilian government under the U.S. military occupation in Okinawa.

2. He helped to administer the crucial food supply distribution services for the hungry and starving civilian population in northern Okinawa. Through this food distribution program, he contributed to saving the lives of many thousands of malnourished and undernourished people of war-torn Okinawa.

3. As the chief liaison officer to coordinate the administrative activities between USCAR and GRI (Government of Ryukyu Islands), he helped to establish the Administrative Divisions, Areas, and Districts of Cities, Towns, and Villages recognized as *SHI-CHO-SON SEIDO* in Okinawa. The task of creating and setting up the various administrative districts and demarcations in Okinawa and its outlying islands was extremely difficult to accomplish in view of the total chaos brought about by the war. In order to complete this enormous undertaking, he widely consulted with the high-ranking officials of the Ryukyu government and made a number of policy proposals and administration reforms based on the recommendations and suggestions received from the local Okinawan leaders. He advised and assisted the USCAR Civil Administrators, High Commissioners, and other military commanders in administering the military occupation of the Ryukyu Islands.

When the military land issue became a flash point in Okinawa during the mid-1950s, he carefully proposed a solution to ease the land acquisition problem by promoting the Bolivia Emigration Policy, which was strongly advocated and supported by the former Ryukyu Islands Governor Koshin Shikiya. The Bolivia Policy was adopted and carried out, which turned out to be a grave failure and disaster for the Okinawan farmers who went to Bolivia. Later, he frankly acknowledged this mistake and deeply regretted the sufferings and difficulties encountered by the Okinawan settlers in the Bolivian wilderness.

Mr. Freimuth left Okinawa in 1966, and he served as Special Assistant to the Deputy Under Secretary of the Army for International Affairs, Department of Defense, in Washington, D.C. At the Pentagon, his primary duties were to assist and advise the Pentagon officials on Okinawan Affairs. In 1975, he retired from the Department of Defense in order to devote all his time and effort to conducting personal research activities while developing his special collection of Okinawa-related books, periodicals, documents, papers, letters, and manuscripts.

In 1974, I came to work at the Catholic University Library in Washington, D.C. and my family settled in a Maryland suburb of the D.C. metropolitan area. A friend informed me of Mr. Freimuth working in the Pentagon and suggested for me to contact him. I called him at his residence in northern Virginia and immediately he came to visit with me at my home. We renewed our acquaintance and developed a cordial and lasting friendship. We talked about Okinawa, USCAR, many of our mutual friends, and old acquaintances in Okinawa and Washington.

For nearly 30 years, we have kept in close contact. Frequently, we discussed serious issues and difficult problems facing Okinawa such as the American military bases, unemployment, over-population, and economic development. Over the years, a number of academic scholars and professional researchers from Okinawa had come to him to for interviews and to review his collection of rare documents and special materials pertaining, and in particular, the American military rule over the Ryukyu Islands, its administrative policies and activities dating from 1945 through 1972, and beyond.

Mr. Kazuhiko Nakamoto, a professional archivist and the Washington Representative of the Okinawa Prefectural Archives, has spent several months in examining and cataloging the Freimuth Collection. He describes the collection, consisting of a variety of formats and a wide range of subject matters.

The four major categories of materials in the collection are (1) books, (2) booklets and pamphlets, (3) periodicals, and (4) reports and papers.

The books are divided into two sub-series: pre-1945 and post-1945. The pre-1945 publications include rare books like *An Authentic Account of an Embassy from the King of Great Britain to the Emperor of China* by Sir George Staunton (1797), *Narrative of the Voyage of H.M.S. Samarang, during the Years 1843-46* by William R. Broughton (1804), *Account of a Voyage of Discovery to the West Coast of Corea, and the Great Loo-choo Island* by Basil Hall Chamberlain (1818), and *Narrative of the Expedition of an American Squadron to the China Seas and Japan* by Francis L. Hawks (1856). Most of the books focused on history and politics of Okinawa, Japan, East Asia, and American foreign policies toward the Far East.

The booklets and pamphlets are arranged by subjects, including anthropology, bibliography, chronology, civil liberties, economics, education,

emigration, folk arts, geography, geology, labor, legal, medical, ornithology, public affairs, religion, stamps, arts & crafts, and tourism.

The periodicals consist of magazines, journals, and newspapers whose featured articles are specifically related to Okinawa. They include Time, Newsweek, Foreign Affairs, U.S. News & World Report, National Geographic, Washington Post, New York Times, etc.

The reports and papers include newspaper clippings, press releases, theses/dissertations, government documents and reports on various subjects such as U.S. Administration of the Ryukyu Islands, Senkaku Islands, political parties, labor issues, toxic chemicals, Japanese flag, Sato and Eisenhower visits on Okinawa, reversion, land problems, and other matters.

Archivist, K. Nakamoto has painstakingly completed the compilation of the entire items in the collection. His listing consists of 70 pages with the total items well over several thousand. Unquestionably, Mr. Freimuth's collection constitutes a valuable treasure for research and preservation entrusted to the Okinawa Prefectural Archives.

Indeed, it is a widely known fact that his collections of valuable books, documents, and research materials on Okinawa have helped numerous writers, authors, scholars, students, and researchers, including former Okinawa Governor Masahide Ota, professors Seigen Miyasato, Masaaki Gabe, Etsujiro Miyagi, Hiroshi Hosaka, to name a few.

Mr. Nakamoto provides the breakdowns of his compiled materials as follows:

Format	Quantity
Artifacts.....	6 (items)
Video tapes.....	2
Books.....	434 (volumes)
Broadside (folios).....	4 (volumes)
Booklets.....	685 (volumes)
Certificates.....	9
Maps.....	70+
Thesis/Dissertation.....	26 (volumes)
Papers.....	138
Documents & Reports ..	903 (folders)
Periodicals.....	933 (issues)
Photos.....	9 (folders)
Posters.....	14
Currency.....	2

The two appendices - Selected List of Rare Books (Appendix A) and Compilation of Total Items (Appendix B) are attached. Appendix A contains 77 items listed as Rare Books. This

special list consists of the highly valuable items that have been singled out as rare and out-of-print materials in the collection. Appendix B is the shipping list of the total collection.

In October 2002, the entire collection was placed into 93 cardboard boxes and sent to the Okinawa Prefectural Archives. Mr. Freimuth's daughter, Mrs. Anne Statland and son, Mr. Richard Freimuth hope to visit the Okinawa Prefectural Archives to attend the dedication ceremony tentatively scheduled for June 2003.

Victor Okim

The Author:

Professor Victor E. Okim, Education and

Management Consultant for U.S.-Japan Research Services, hails from Haneji, Okinawa and grew up in Naha. He completed his bachelor of arts degree at the University of Hawaii, obtained two master's degrees at Indiana University, and attained a doctorate of arts at Simons College in Boston, MA. Dr. Okim, formerly, Eiichi Oshiro, changed his name upon naturalization. From his birth name, translated as "Hero of a Big Castle" he chose Victor for the anglicized version of his first name, "O" to reflect his heritage of Okinawa, and Kim, taking on his wife's family name.

What others have been saying:

M. D. Morris, an engineer, was in Okinawa during Freimuth's tenure at the USCAR. In a book published in 1968, Morris has this to say about Freimuth:

Liaison between USCAR and GRI is handled by Edward O. Freimuth, who is also the link with the past, having served on Okinawa since 1946. He engages in a broad area of unlimited activity to maintain a favorable climate. The troubleshooter, Freimuth is supposed to anticipate problems and try to find their solutions. He believes the locals live within a "typhoon psychology" --- "Have it today, and it's gone tomorrow." Freimuth seems to feel that reversion depends a lot on Japanese public opinion about American military operations: Premier Sato has in 1965 recognized the importance of Okinawan bases to Japan. (*Okinawa: a tiger by the tail* [New York: Hawthorn Books, Inc., 1968], pp. 108-109)

An official history of the U.S. Army's military government activities on Okinawa in 1945-50 lauds the Freimuth Collection in these words:

Of the personal papers examined by the author, two are particularly noteworthy. Paul Skuse, former Director of Public Safety on Okinawa and now retired in Arizona, has retained a number of documents on that particular subject. ... By far, however, the most extensive and most valuable private collection of Ryukyus materials belongs to Edward O. Freimuth. Mr. Freimuth, now retired and living in northern Virginia, spent twenty years (1946-1966) on Okinawa, arriving as an Army lieutenant and remaining as a civilian. He became head of the General Affairs Department and ultimately served as the principal liaison official between the U.S. Civil Administration of the Ryukyus (USCAR) and the native Government of the Ryukyu Islands (GRI). During that time he amassed a large quantity of documents about the American tenure in the Ryukyus. Much of this material consists of esoteric memos, reports, and staff studies, which flesh out the impressions created by the more formal documents in the governmental repositories. (Arnold G. Fisch, Jr. *Military Government in the Ryukyu Islands 1945-1950* [Washington D.C.: U.S. Army Center of Military History, 1988], p. 189)

The Army historian also interviewed a number of former participants in military government on Okinawa. On Freimuth, he says this:

By far the most valuable resource person was Edward O. Freimuth, mentioned above, whose tenure on Okinawa spanned not only the military government era, but also the years of its legacy. The writer interviewed Mr. Freimuth on six occasions, and several others [*sic*] times by telephone. In each case he demonstrated his first-hand knowledge on a variety of relevant subjects, but especially in the areas of Ryukyuan-American relationships, the land problem, and Okinawan political parties. In addition to providing information about places and events, Mr. Freimuth suggested individual names for possible questioning, thus enabling the author to contact two of the other three principals he interviewed. [The three interviewees were former Naval Commander Paul H. Skuse, Prof. James Watkins, IV, and Prof. Seigen Miyazato.] (*ibid.*, pp. 187-188)

Publications (XLII)

We gratefully acknowledge the following gifts of publications:

Okinawa Prefecture. Kenritsu Toshokan Shiryô Henshûshitsu (Prefectural Library, Office for the Editing of Historical Materials). 1999. **Rekidai Hôan Yakuchûbon Dai 1&2-satsu Gochû Ichiranyô** (Foreign Relations Manuscripts of the Ryukyu Dynasty, Japanese Version, Notes and Annotations for Vols. 1 & 2, Index). *Rekidai Hôan Henshû Sankô Shiryô 1* (Reference Materials for the Editing of *Rekidai Hoan*, No. 1), 234 pp. An indispensable companion for the reader of *Rekidai Hôan*, which is written in archaic imperial-Chinese literary style. Consists of two parts: (1) *goku* (words and phrases), and (2) *jinmei chimei* (personal names, place names), arranged lexicographically by the number of strokes in Chinese characters in ascending order, beginning with the simplest one-stroke character and rising to more-than-thirty-stroke ones.

Idem. 1999. *Shindai Fukkeshô Chihôkan Nenpyô*, 1644-1911 (Chronological Tables of local Officials of Fujian Province During the Qing Dynasty, 1644-1911) edited by KINJO Seitoku. "Reference Materials" No. 2, 141 pp. Fujian-related information extracted from *Qingdai Zhiguan Nianbiao* (Chronological Tables of Qing Dynasty Public Service Personnel), 4 vols. (Beijing 1980).

Idem. 1999. **Ming-Qing Dangan** (Dai 1-satsu - Dai 290-satsu) Ryukyu Kankei Shiryô (Ryukyu-

related Materials in the Ming-Qing Archives, Vols. 1-290). "Reference Materials" No. 3, 275 pp. Photo-copies of 41 Ryukyu-related manuscripts extracted from the *Ming-Qing Archives* published in Taiwan.

Idem. 2000. **Rekidai Hôan Yakuchûbon Dai 3-satsu Gochû Ichiranyô** (for Japanese Version, Vol. 3). "Reference Materials" No. 4. For full translation of the book title and details, see the note on "Reference Materials" No. 1 above. A new feature is that in addition to the Chinese lexicographical ordering, the Japanese alphabet ("a-i-u-e-o") is also used for ordering words and names.

Okinawa Prefectural Archives. 2002. *Shindai Ryukyu Kankei Tôan Shiryô Wayaku Mokuroku. A Japanese Translation of a Catalog of Records concerning Ching-Ryukyu Relations*. Haeburu-cho, Okinawa. 322 pp.

Idem. 2000. *Ryukyu kokuô hyôbun sôbon ten* (Exhibition of Ryukyu kings' Memorials and Reports [to Emperors of China]). Haeburu-cho, Okinawa. 46 pp. The event celebrates the fifth anniversary of the opening of the Prefectural Archives. A luxuriously illustrated catalogue of documents loaned by the First Historical Archives of China. The documents are memorials (*biao wen*) and reports (*zou ben*) in strict conformity to the established protocols and rules of the sovereign-vassal relationship.

Announcement

Beginning with this issue, *The Ryukyuanist* is co-edited by Koji Taira and Frank Jiro Shima. Frank, born and raised in Seattle, is a self-described *nisei-han*, with an *issei* mom from Japan and a *nisei* dad from Hawaii. His father's father was from Okinawa, with the family name Shimabukuro. He says, "My interest in Okinawa has always been there but I've never been there, and to take on this new role will provide me with a new portal to discover the past and the future." He is planning a trip to Okinawa in October 2003.

Frank is the Acting Director of The Reischauer Center for East Asian Studies, School of Advanced International Studies at The Johns Hopkins University in Washington, D.C. He is a graduate of Western Washington University with a BA in Public Policy and Administration and Waseda University Graduate School of Political Science and Economics with an MA in Local Government Administration. He and his wife, Mayumi, have a three-year-old son, Tsubasa and a newborn daughter, Nozomi.

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