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In this issue, the desk offers an exploration in jurisprudence of American imperialism, with special reference to Status of Forces Agreement (SOFA) between Japan and the U.S. that ensures extensive privileges for the "Imperial Army" of the United States in Japan.

Professor Kyoko Hijirida of the University of Hawai'i contributes a feature article on movements to revive the half-dead language Uchinâguchi in Hawai'i.

Professor Steve Rabson and Archivist Kazuhiko Nakamoto contribute essays to honor memories of an extraordinary Okinawan scholar, the late Professor Etsujiro Miyagi.

SOFA: A Symbol of Sovereign Failure of Japan?

The American military forces stationed in Japan are there to protect Japan against armed attacks. The protector-protected relationship is the essence of the U.S.-Japanese alliance. The protector is naturally the leader and decision maker. The protected is a follower. The follower Japan's psychological disadvantage in this relationship is well known: generations of Japanese leaders have been extremely careful not to annoy their protector, the U.S.

Okinawans have learned the built-in weaknesses of Japan in Japan-U.S. relations through endless, failed or ignored petitions to the Japanese government for the reduction and eventual closure of the U.S. military bases in Okinawa. The stock answer of the Japanese leaders is: "We will let America know of Okinawa's wishes." That is, Okinawa's wishes are only gossip topics, never a part of Japan's national policy issues deserving of serious negotiation with the U.S.

This unequal U.S.-Japan relationship of protector and protected is broadly defined by the **Mutual Cooperation and Security Treaty** (concluded in 1960). The treaty text is sugarcoated, but backroom dealings between Americans and Japanese have been anything but "mutual" or "cooperative." The quid pro quo demanded by the U.S. for the protection of Japan ("U.S. contribution to Japanese security" in the treaty language) is the provision of facilities and areas for use by the U.S. armed forces (Article VI). Details of the quid pro quo are spelled out in a separate agreement: **Status of Forces Agreement (SOFA)**.

SOFA is a formidable document. It permits uncaring uses of the facilities and areas by the U.S. forces and grants maximum privileges to their members in everyday life inside and outside the bases. The favors enjoyed by the U.S. forces in Japan substantially compromise the sovereign status of Japan as a respectable nation-state. A case in point has just arisen in Okinawa.

In August 2004, a military helicopter from the **U.S. Marine Corps Air Station at Ginowan** hit the administration building of the **Okinawa International University (OIU)**, which is located adjacent to the Marine Corps base, and crashed to the ground at the foot of the building, then bursting into flames that ran up the staircase into the building. The Ginowan City fire fighters quickly showed up on the scene, rescued the three lightly injured crewmen, one relatively seriously, and subdued the fire. A few minutes later, a battery of Marines came over the barbed wire fences that divided the base and the OIU premises and immediately closed off a large area around the smoldering helicopter remains, including the OIU administration building, parking areas, a section of the city street just outside of the OIU main gate, etc. The Marines then evicted the OIU staff and students from the marked area and policed the security of its perimeter by flaunting weapons, chasing out people, threatening to confiscate cameras and films, and so on.

Among the people kept out of the area occupied by the Marines were the Okinawa Prefectural Police who came with a search warrant issued by the court for investigating into the causes of the crash. The authorities of the U.S. Marines rejected any involvement of the Okinawan police in this incident, invoking the SOFA provisions that they claimed had given them sole jurisdiction over U.S. military property anywhere, inside or outside the base. Negotiation between the Marines and the civilian police force on the spot was protracted. Hours later, an "agreement" was struck whereby the Marines would watch the wrecked helicopter and police the surrounding area as previously marked, while the Okinawan police would control crowds at or outside the perimeter of the marked area.

The helicopter crash occurred at about 2.15 p.m. on August 13, 2004 (Friday). The Marines began hauling out the wreckage on August 16 and completed the work by 2 p.m. on August 19. There was then a six-day occupation by the U.S. Marines of a section of Ginowan City and the Okinawa International University.

There are enormous details to be assembled and analyzed on the incident, Here we narrowly focus on the legality of the Marines' action in response to the crash of their helicopter **outside** the Futenma base. The Japanese government first thought that the Marines acted properly within the terms of SOFA. Prime Minister Koizumi, who was on vacation, refused to be bothered by the news until the end of the vacation. But Okinawans immediately sensed that the Marines made an illegal intrusion into Okinawan (and by definition Japanese) soil and trampled on the sovereign dignity of Okinawans and Japanese.

SOFA absolves the U.S. armed forces of many wrongdoings that ordinarily would not escape punishment under Japanese law. In the OIU helicopter crash case, the operators were members of the U.S. forces, to which the wrecked helicopter also belonged. Both servicemen and military property come under the protection of SOFA. Within the bases, SOFA stipulates a high degree of autonomy for the stationed forces in managing their own affairs (**Article III**). Although the Japanese government is the provider of the facilities and areas, the degree of autonomy granted to the U.S. forces within the bases is extraordinarily generous, verging upon **extra-territoriality**. Complications arise when members of the forces step out of the bases for whatever reasons (troop movements between bases, off-duty recreation, etc.) or when the activities within the bases spill over into the Japanese civilian communities (military aircraft flying in the civilian air space, as in the OIU helicopter crash case, aircraft noises engulfing surrounding communities, toxic fumes spreading out over the fences, effluents seeping into underground water or running off into streams in the civilian areas, etc)

In Japan, acts causing dangers to aircraft are dealt with in the **Law Regarding the Punishment of Acts that Endanger Aviation**. In the OIU helicopter crash case, it was reported that the Okinawa Prefectural Police obtained a search warrant from the court under this law. If this had been a civilian case, the warrant would have given the police **the right to search, seizure, or inspection** with respect to the incident. But this was a case involving a U.S. military helicopter. Japan restrains its own police from exercising the right to search, seizure or inspection by a **Special Criminal Law** enacted in conjunction with SOFA. According to Article XIII of this law, search, seizure or inspection of the U.S. armed forces' property will be conducted with **the consent of the competent authorities of the U.S. forces**.

In the OIU case, the prefectural police therefore asked for consent of the U.S. forces in Okinawa for police investigation into the incident. A few days' later, the U.S. military replied "no." The prefectural police were thus kept away from the crash site. As a result, the OIU campus and nearby city street temporarily became an extension of the Futenma Marine Corps Air Base.

A passage in the **Agreed Minutes** to SOFA also appeared to justify the exclusion of the Okinawan police from investigation into this incident. With respect to Paragraphs 10(a) and 10(b), the U.S. and Japan agree: "The Japanese authorities **will normally not exercise the right to search, seizure or inspection ... with respect to property of the United States armed forces wherever situated**, except in cases where the competent authorities of the United States armed forces consent to such search, seizure, or inspection by the Japanese authorities..."

Still, the U.S. armed forces' intrusion into and policing of a section of Japanese territory is hard to justify. **SOFA Article XVII Paragraph 10(b)** even condemns such an act, because it says: "Outside these facilities and areas, such military police shall be employed **only subject to arrangements with the authorities of Japan** and in liaison with such authorities, and in so far as such employment is necessary to maintain discipline and order among the members of the United States armed forces." During the Marines' occupation of the OIU campus, the U.S. side neglected to make such "arrangements" or "liaison" with Japanese authorities when they closed off policed an area, all in violation of the SOFA provisions.

An astonishing inference then is unavoidable. The U.S. forces in Japan are not there to protect Japan against armed attacks by other foreign forces. The U. S. forces are the very forces that may attack and occupy Japan! Moreover, it is not SOFA that enables the U.S. forces to behave in this manner. SOFA is defective, but the excesses of the U.S. Marines in Okinawa just observed suggest something deeper than SOFA: i.e., the Marines' belief that they are above the law and can do anything with impunity.

In conclusion, the tragedy of Okinawa is obvious. Although the Japanese government keeps repeating that improved operations of the SOFA instrumentalities can lessen Okinawa's burden despite the continuing concentration of U.S. bases in Okinawa, Japan clearly lacks the will or ability even to make the most of SOFA to the advantage of communities surrounding the U.S. bases. Everyone knows that the best way to lessen Okinawa's burden is the lessening of the base concentration in Okinawa itself. Why is U.S.-Japan negotiation to this end so unbelievably and ridiculously difficult? (kt)

Recent Developments in Okinawan Language Teaching in Hawai'i

This paper discusses some recent developments in Okinawan language teaching in Hawai'i including classes conducted at the Lanakila Senior Center, the Hawai'i-Okinawa Cultural Center, the Maui-Okinawa Cultural Center, the KZOO Broadcasting Co., and the University of Hawai'i. The writer categorizes these developments in Okinawan language teaching under three headings: as 1) Community-based; 2) Media-promoted; and 3) Institutionalized.

1. Community-based *Uchinaaguchi* classes

The Lanakila Senior Center

The *Uchinâguchi* class at the Lanakila Senior Center was started in June 1995 by Mr. Takenobu Higa with the assistance of Mrs. Chiyoko Shiroma. Mr. Higa taught a class of 20 senior members for approximately 10 years, until the beginning of 2004. No formal lectures were given: the participants spent most of their class time sharing experiences of living in Okinawa or stories about Okinawa on topics such as *nenjû gyôji* (annual events) and other festive activities in Okinawa. The class members talked about events like *Sôgachi* (New Year's Day), *Shîmî* (*Seimei-sai* or Memorial Day), *Eisâ* (Bon dance) in August, etc., exploring their fond memories of food, customs, and various activities of life in their respective villages. The class also learned *Ryûka* (Okinawan poems), folk songs, articles from Okinawan newspapers, teacher-produced materials on health-related terms, etc. While playing the *karuta*-game, the participants' words in *Uchinâguchi* filled the classroom. At the Lanakila Center, every Thursday is designated as Okinawa Day. Spending their morning hours together, Okinawan ethnic groups can participate in their ethnic cultural activities such as Okinawan dance, crafts, and *kara'oke* songs. Mr. Higa's *Uchinâguchi* class (11 a.m.~noon, with 20 members) is regarded as one of the most popular and successful classes.

In the year 2004, for health-related reasons at age 90, Mr. Higa passed the baton to Zensei Oshiro, professor at Doshisha University in Kyoto, who was staying in Hawai'i during his sabbatical year. Professor Oshiro worked with the assistance of Mrs. Chieko Miyazato for three months until his return to Japan in March 2004, after which Mrs. Miyazato took over the class.

The change of instructors resulted in some change in the participant demographics: people with no *Uchinâguchi* background began to join the class. The demographic diversity also meant diverse interests and needs that instructions had to meet. As a reaction to such changes, the class now integrates more materials and activities planned by the teacher, rather than treating the students as the resource. The predominant medium of instruction is now standard Japanese and English. Unlike the times when the class participants actively shared their own stories in class, guest speakers are now invited to come and talk to the class about their Okinawa experiences (e.g., war memories).

The Hawaii-Okinawa Center

The *Uchinâguchi* class at the Hawai'i-Okinawa Center began in 1996 at the initiative of its program officers. The idea to establish an *Uchinâguchi* class at the Center arose internally. Then a volunteer teacher was recruited through the effort of the Center and its associated community.

Mr. Grant Murata or Sandâguâ (his nick-name as a *sanshin* instructor) volunteered to be the teacher, assisted by Mrs. Chieko Miyazato in 1996. Later, Sandâguâ took on teaching by himself and held monthly meetings. The present membership consists of various age groups of people in their 30s, 50s, or 70s. The majority of the members are senior citizens, those who still hold onto fond memories of their ancestors.

For the class material, "*Shuri no Hibi*" (Everyday life in Shuri) by Fumiko Ikari was used at the beginning. The book was popular due to its use in the popular *Uchinâguchi* News Hour of the Ryukyu Radio Station in Okinawa. Today, Sandâguâ is still teaching monthly classes of 10 ~15 participants. Covering topics like "Family Relations," "Numbers and Counting," "*Kwatchî* (Food)," and "Names of Body Parts," he uses both English and *Uchinâguchi* in his instruction. These bilingual materials are very helpful to the English-speaking participants of the class. Sandâguâ is an *Ahuso* School *sanshin* instructor with rich personal experiences of living in Okinawa. His presence certainly is a great benefit to the class members in learning about their heritage.

The Maui-Okinawa Center

For a two-year period ending in 2003 there were classes on *Uchinâguchi* and Okinawan history at the Maui-Okinawa Center. Ms. Kyan, the teacher of the *Uchinâguchi* class, mentioned that she took a

performance-based teaching approach together with a learning-by-doing strategy. She used materials that she had produced on her own. After hosting the two-year program of Uchinâguchi, the center is currently in a brief recess; only the history lessons in English are being offered.

2. Media-promoted Uchinâguchi classes

Radio KZOO

Radio KZOO (Channel 1210), a Japanese-language radio station, has developed strong ties with Japanese speakers in general as well as the local Okinawan community. The Okinawa-native announcer, Keiko Ura, is a central figure in the promotion of Okinawa-related activities. The Annual Okinawa Festival, showcasing dance, *taiko*, *sanshin*, songs, food, and other activities, was organized by the Hawaii-Okinawa Center. Every Sunday afternoon between 3 and 7 p.m. one can hear an Okinawan radio show of various contents. The Sunday program is broadcast not only locally in Hawaii but in Okinawa as well by Channel 22 FM Radio of Okinawa.

Throughout the year 2000, Radio KZOO broadcast a language course titled *Uchinâguchi Kyôshitsu* (classroom) as part of a program commemorating the 100th anniversary of Okinawan immigration to Hawaii. The *Uchinâguchi* lesson tape for the course was produced by Fumiko Ikari and James Tengan.

The goal of the *Uchinâguchi Kyôshitsu*, according to Ms. Ura, was to promote Okinawan as a heritage language targeting especially the younger generations of Okinawan descent. She received much feedback from the audience. Someone remarked that it was a good program because it encouraged the youth to relate to older generations through language. The younger audience also requested a repeat of the language program.

Recently, Ms. Ura has started another new program, "Introduction to Okinawan Music," arranging songs with explanations in a drama format. She created dramas based on stories sung in *Uchinâguchi* with explanations in *Yamatuguchi* (standard Japanese language). Ms. Ura is targeting a general Japanese-speaking audience to help them understand and appreciate both the *minyô* (folk song) and language of Okinawa.

3. Institutionalized Uchinaaguchi courses

The University of Hawai'i - Manoa

Local Okinawans and friends of Okinawa in Hawai'i have had to go it alone for many years to pass on *Uchinâguchi*, and the culture tied to it, while the academic institution has focused on teaching the "Japanese" language, culture, and literature. However, just recently new trends have emerged to allow academics to propose and develop courses pertaining to minority groups. In 2002, the Department of East Asian Languages and Literatures of the University of Hawai'i at Manoa approved its "Mission Statement" that purports "to develop curricula in heritage languages and cultures related to Okinawa, Taiwan, etc.," under the leadership of the then Department chair, Dr. Ying-che Li. The department now holds an institutionally assigned responsibility to promote curricular developments in heritage languages and cultures, in addition to the studies of Chinese, Korean, and Japanese as foreign languages. Benefiting from the university's rich faculty resources, student interests, and community support, the Department of East Asian Languages and Literatures has provided the course developers, Professors Kyoko Hijirida and Leon Serafim, with a two-year preparation period after the UH official approval in 2002. The financial support provided by the UH-Japan Studies Endowment Fund made it possible for the course developers to visit Okinawa for instructional material collection and networking with heritage linguists at the University of the Ryukyus in Okinawa.

In the implementation process, the course curriculum has faced various issues such as decisions about orthography, goals and scope of the course contents, teaching approaches, assessment tools, and so forth. In order to satisfy the institutional requirements such as grading, the Okinawan Language and Culture courses must have a clear set of the course goals, contents, instructional approaches & evaluation methods. For instance, Japanese 471, which is the first sequence of the two courses proposed, the course objectives were set as follows:

The course goals/objectives: Japanese 471 (3 credits) is one-semester course on Okinawan Language and Culture, designed for those who have Japanese-language speaking and reading ability at the level of completion of Japanese 302/308, to pursue the following goals:

1. To acquire basic skills in listening and speaking, and reading and writing, and through acquisition of these skills to develop an appreciation of the Okinawan ethnic language, including differences from and similarities to Japanese.
2. To understand, appreciate, and acquire the basic characteristics of Okinawan language and folk culture reflected in such areas as folk-sayings, folktales, songs, and traditional events.

Students will also be encouraged and directed towards the guidelines suggested in the National Standards. The course demands a sound foundation of the Japanese language (300-level, advanced skills in listening, speaking, reading and writing) as a pre-requisite, so that students are able to develop *Uchinâguchi* with the basic communication ability in the following communicative modes:

(a) Interactive communication: Students can engage in conversation, provide and obtain information including communicating feelings and emotions and exchanging opinions at the basic level.

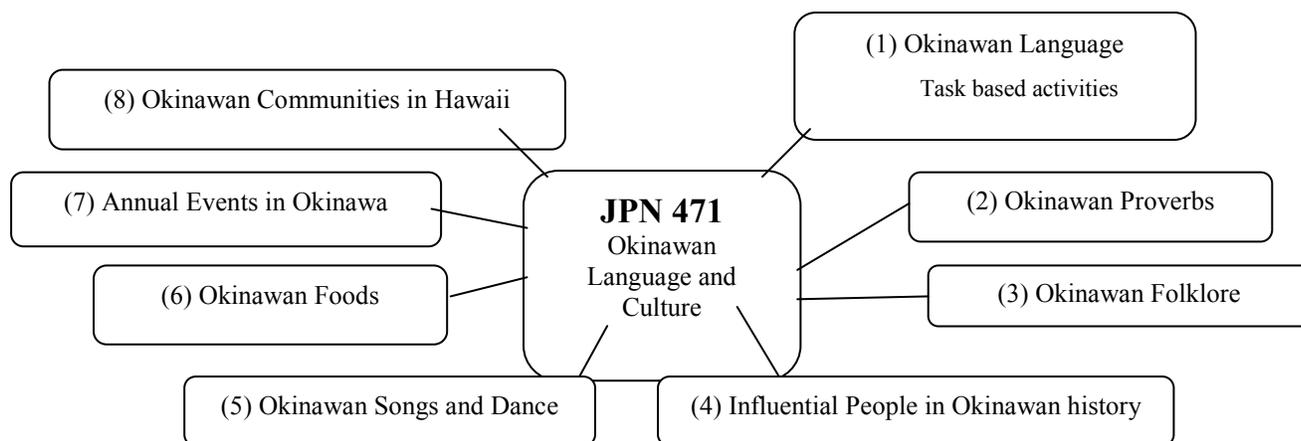
(b) Interpretative communication: Students understand and interpret written and spoken Okinawan language on limited topics at the beginning level.

(c) Presentational communication: Students present information, concepts, and ideas to an audience of listeners or readers on certain topics.

(d) With regard to the Cultural Standards, students are expected to demonstrate understanding of Okinawan cultural characteristics by studying traditions, customs, manners, events, products, and their relationships with perspectives and/or underlying value system through proverbs, songs, dance, festivals, annual events, cuisine, folklore, tea ceremony (*bukubuku-cha*), artifacts and so forth.

[Adopted from National Standards in Foreign Language Education Project (1999)]

The following diagram illustrates the conceptual mapping of the course contents.



Some challenges in the course development are how to revive *Uchinâguchi* meaningfully for the college students via transformational goals; how to develop cultural contents to make them more appealing and interesting to the learners; and how to choose teaching strategies in dealing with the target cultural elements and values. Adopting the portfolio as assessment method may be most appropriate.

Future Development of *Uchinâguchi* Community in Hawai'i

In this paper, the writer has described recent developments with respect to *Uchinâguchi* promotion in Hawai'i. Although the progress made so far in the local sites as discussed here is highly valuable, there are further steps to be taken in order to see the assured, positive growth of the *Uchinâguchi* teaching community; that is, to establish a bi-directional network among the local sites within the communities, for instance between the locally founded classes and the institutionally organized ones which can also communicate and exchange their resources with the media-promoted groups. Not only the network among the local sites, but also the sites outside Hawai'i, such as Okinawa Hôgen Fukyû Kyôgi kai (Association of the Okinawan Language Promoters) and Okinawan language classes at the University of the Ryukyus, are other highly important partners; it is indeed believed that the *Uchinâguchi* teaching community of Hawai'i can greatly benefit from expanding its networking with organizations in Okinawa. With heartfelt gratitude

for the support already received from Okinawan heritage linguists in Okinawa, the writer now ends the article.

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In memoriam: MIYAGI, Etsujiro (1932-2004) (I)

Lung cancer took the life this past June of Miyagi Etsujiro, distinguished scholar, journalist, and vigorous advocate for justice and historical truth. Born in Nago, Miyagi completed a degree in English literature at Boston University. He worked in the United States as a reporter, and later section and bureau chief, for the Stars and Stripes newspaper, and also at Newsweek magazine and McGraw Hill publishers.

As a professor in the College of Law and Letters at the University of the Ryukyus, his scholarly work benefited from the skills and knowledge of sources he had gained as a journalist, as well as from his experience living in the United States. The Okinawa Times called him "one of Okinawa's foremost specialists in U.S. occupation period history," and noted that he was completing a history of the occupation in English at the time of his death (June 8, 2004, morning edition). His illuminating, and often humorous, book *Senryôsha no me: Amerika-jin wa "Okinawa" o dô mita ka* (In the eyes of the occupiers: How Americans saw "Okinawa," Naha Shuppan-sha, 1982), for example, actually covers both American perceptions of Okinawans and vice versa, drawing on a wealth of interviews, official documents and pronouncements, press reports, local G.I. lore, and newspaper cartoons. Simply by quoting U.S. officials' own words in historical context, Miyagi reveals the prejudices, contradictions, and illusions in the U.S. military's assumptions and policies as they were applied both to Okinawans and Americans.

Miyagi became the first director of the Okinawa Prefectural Archives, established under the administration of Ota Masahide, Governor from 1990 to 1998. He developed the Archives into an important repository of documents and a source of funding assistance for many scholars. Although its budget was cut by the succeeding administration of Governor Inamine Keiichi, Miyagi had, as John Purves notes, "built the foundations of an excellent research resource" (niraikanai web site, June, 2004).

His later appointment to the Okinawa Peace Memorial Museum, also established under Ota, brought him into direct conflict with the prefectural government under Inamine. The Okinawa Times recalled that "Miyagi was a fierce critic of the O.P.G.'s moves in 1999 to alter captions on historical exhibits depicting the Japanese Army's role in the wartime massacre of Okinawan civilians. In trying to soften things up for tourists from the Japanese mainland, Miyagi charged the O.P.G. with 'trying to change the very realities of the Battle for Okinawa'" (June 8, 2004, morning edition).

His advocacy became crucial again the following year when the captions were translated into English and the museum's program guidebook was compiled in Japanese and English translation. As one of the people working on the translations, I observed from the sidelines with the publishing deadline looming as debates went back and forth between the compilers and the prefectural government over accounts of the deaths of Okinawan families and neighbors coerced by the Japanese military to kill each other and themselves in large groups to avoid capture by the enemy; the Japanese army's executions of civilians as "spies" just for speaking in the Okinawan language; the killings of adults and children in battlefield crossfire after Japanese soldiers forced them out of cave shelters; and the deaths of Korean forced laborers from exhaustion and starvation. In the end, Miyagi's view prevailed and the texts were included.

As the generation diminishes that witnessed the war and occupation--and understands their lingering effects today--Miyagi Etsujiro's passing is, in former Governor Ota's words, "the tragic loss of a very special man" (Okinawa Times, June 8,2004). His life should motivate us to infuse our own work with his spirit.

Steve Rabson
Brown University

In memoriam: MIYAGI, Etsujiro (1932-2004) (II)

Etsujiro MIYAGI, 71, journalist, educator, historian and the first Director of the Okinawa Prefectural Archives, passed away in June 2004. A son of a high school English teacher, Miyagi naturally developed his language skills. After graduating from the English Language School at Nago, the highest educational English literature institution in the immediate postwar period, he headed for the United States to study journalism and on a GARIOA scholarship and returned to Okinawa to work for *the Stars and Stripes*. Later he rose up the ladder to the post of acting bureau chief. While working as a reporter for more than ten years, he flourished as a writer.

Former governor Masahide OTA, prominent scholar and longtime friend of Miyagi's, recognized Miyagi's talent and recruited him for the University of the Ryukyus to teach journalism. This was the beginning of Miyagi's new career as an educator and historian. People could now read his writings in Japanese as well. They were showcased in numerous articles for local newspapers and professional journals as well as books such as *Senryōsha no me (In the Eyes of the Occupiers)* (Naha Shuppan-sha, 1982), one of the best writings on postwar history of Okinawa.

Like Ota, Miyagi appreciated the importance of primary sources in writing a history. The two are prominent pioneers in research into Okinawa's postwar history who crossed the Pacific and hunted for archival treasures in the United State, where documentary heritage is strong. They visited the National Archives, Library of Congress, Presidential libraries, and university and military libraries across the country and dug into paper documents, still pictures, and motion pictures on the Battle of Okinawa; papers of postwar U.S. military and civil administrations of the Ryukyu Islands; diaries and oral histories of the people who were involved in shaping Okinawa policies; and so on. They were all gold mines and shed a new light on postwar history of Okinawa.

Their studies backed with primary sources influenced mainland Japanese scholars engaged in the study of the U.S. occupation of Japan, 1945-52. The people in mainland tended to ignore Okinawa when they talked about the postwar history of Japan because Okinawa and Japan followed different paths. But now they realized they could not write a comprehensive history of postwar Japan without mentioning burdens that Okinawan people had had under direct U.S. administration.

The discoveries of Ota and Miyagi also had a great impact at home in Okinawa. In the early 1980's, the two-some promoted "*Ichi-fito Undō*," a fundraising drive to purchase motion picture footages on the Battle of Okinawa they unearthed at the U.S. National Archives. The drive brought back a total of 107,000 feet of films in the span of fifteen years and touched a countless number of people most of whom saw the vivid scenes of the Battle for the first time. Miyagi published a book titled *Iseisha-tachi no Shōgen (The Administrators' Testimonies)* (Hirugi-sha, 1993) based on his interviews with former U.S. officials and his own research in archives and libraries.

While visiting archives and libraries in the U.S., Ota and Miyagi realized the importance of archival heritage for the preservation of the footsteps of Okinawan people who had had a unique past. They also realized the importance of professionals who took care of archives. During their trips to the U.S. they came across many knowledgeable and dedicated archivists and librarians who guided them to buried historical treasures. When Ota ran for the Governor of Okinawa Prefecture in 1990, a Prefectural Archives became one of his election pledges. Ota had in mind the kind of archival repositories he and Miyagi had seen in the U.S. with rich resources and able staff. And when the Prefectural Archives finally became a reality in his second term, who else but Miyagi could fill its top job? Ota turned to Miyagi to lead the new institution.

When it opened in 1995 as the 26th prefectural archives in Japan, the Okinawa Prefectural Archives (OPA) was one of the largest archival institutions in the nation with state of art equipment and prize-winning design. OPA, however, needed its contents to reflect Okinawa's complex, colorful past. Most of historical documents from the Ryukyu Kingdom era and those [in] from the modern era under Japanese rule were destroyed in the Battle of Okinawa. It had only 150,000 files from the Government of the Ryukyu Islands, 1952-72, and only 12,000 files from the Okinawa Prefectural Government since Okinawa's reversion to Japan in 1972. Miyagi feared the curse of "No records, no history" theory for Okinawa.

During his tenure from 1995 to 1999, Miyagi took drastic measures to develop its collections. He solicited donations of personal papers and turned to the Japanese, Chinese, and U.S. governments (all had strong ties with Okinawa in the past) to help develop Okinawa's archival collections. In 1997, he reached an agreement with the National Diet Library of Japan for a joint project to microfilm 3.2 million pages of records of the U.S. Civil Administration of the Ryukyu Islands, known as USCAR, at the U.S. National Archives. He took further steps with goals to create inventories for all these documents he and Ota saw in various U.S. repositories and to collect these documents as much as possible. He also sent his staff to China and Taiwan to collect records from the Ryukyu Kingdom era.

In addition, Miyagi took progressive measures to train professional archivists. While most public servants rotated in 2-3 year cycles in Japanese bureaucracy, OPA outsourced its core programs to a foundation where archivists can stay long enough to become real experts. Different from other archives in Japan, most OPA archivists have attained high competency as demonstrated by their master's degrees or equivalent experiences. They also command a second language, Chinese or English, essential for handling documents from the Ryukyu Kingdom and U.S. administration eras.

I first met Miyagi *Sensei* at a tiny *izakaya* (tavern) in Shuri in the summer of 1996 when I was a graduate student at the University of Maryland, majoring in history and library science to become an archivist specialized in the U.S. administration of Okinawa. He was soft spoken and gentle, and I was overwhelmed by his vast knowledge about the records, the kinds of which I had never seen or heard about in my past research. He candidly shared his experiences of research, both good and bad, in the U.S., which deeply sank in my heart. That night, as a young archivist-to-be, I was extremely excited to find a mentor like him. I came to work for him after I graduated from the university the following year and took part in OPA's new project in the U.S. After completing the joint project with the National Diet Library in 2002, OPA is still conducting various projects in the U.S. It has so far identified approximately 4 million pages of paper documents, 100,000 still pictures, 2,500 motion pictures, 3,000 aerial photographs, and 1,000 cartographic records, all related to Okinawa, and it is still digging. Many of these documents are now open to the public in Okinawa and many people including those from mainland Japan come to see them. This is the kind of archives that Miyagi *Sensei* wanted to foster when he took the job, and I feel very fortunate to have been and continue to be a part of the great legacy of my mentor.

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Okinawa Prefectural Foundation for Cultural Promotion

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