



Okinawan Repatriates
Returning Home

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The Ryukyu Islands

October 1947

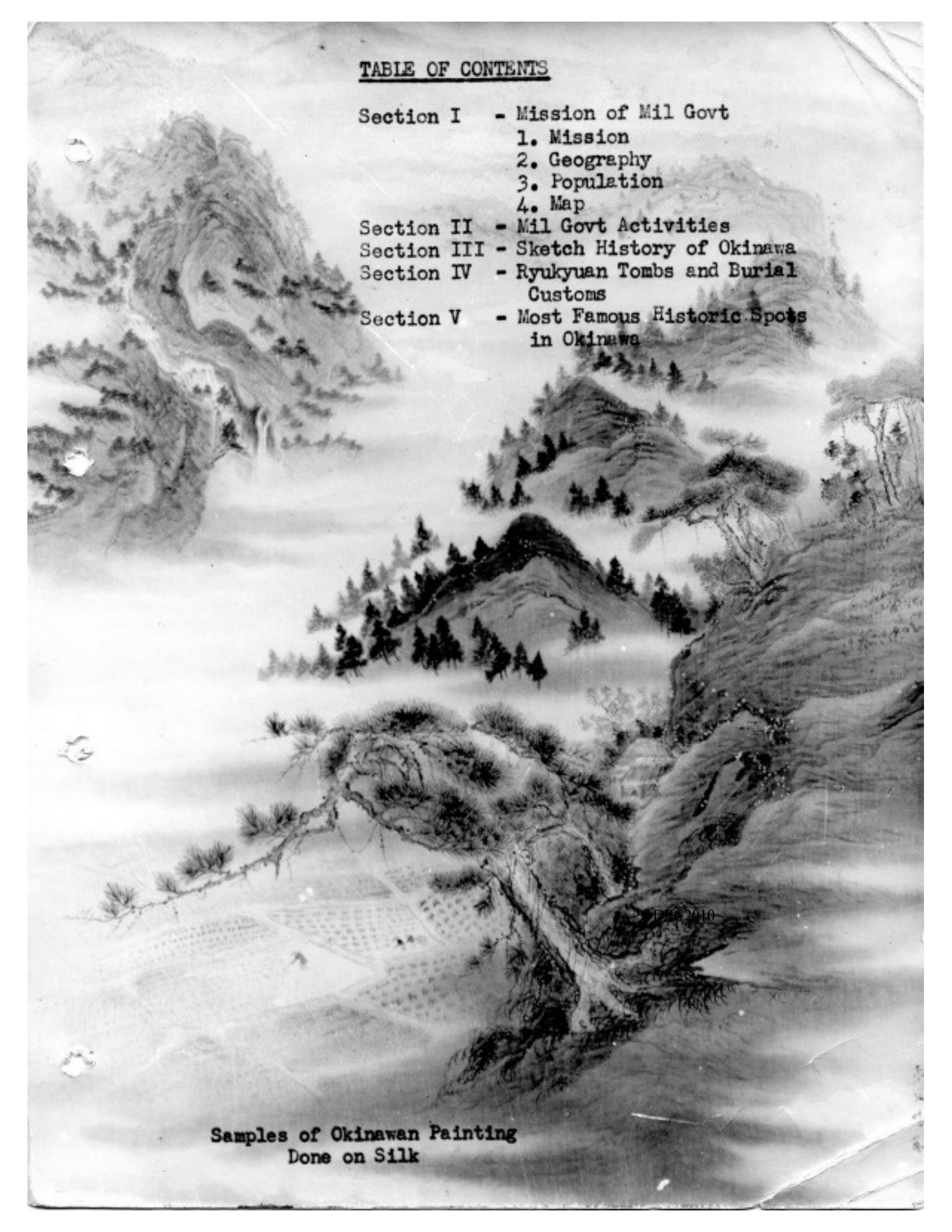
The background of the entire page is a traditional Okinawan painting on silk. It depicts a misty, mountainous landscape with several pine trees in the foreground and middle ground. The style is characteristic of traditional East Asian ink and wash painting, with soft, atmospheric tones. The mountains are rendered with delicate brushstrokes, and the pine trees have more defined, darker foliage. The overall mood is serene and naturalistic.

TABLE OF CONTENTS

Section I	- Mission of Mil Govt
	1. Mission
	2. Geography
	3. Population
	4. Map
Section II	- Mil Govt Activities
Section III	- Sketch History of Okinawa
Section IV	- Ryukyuan Tombs and Burial Customs
Section V	- Most Famous Historic Spots in Okinawa

Samples of Okinawan Painting
Done on Silk



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SECTION I.

Mission of Military Government

1. MISSION
2. GEOGRAPHY
3. POPULATION
4. MAP

R E S T R I C T E D

HEADQUARTERS RYUKYUS COMMAND
MILITARY GOVERNMENT
APO 331-7

1. MISSION:

The over-all objective of Military Government administration in the Ryukyus Islands is to maintain exclusive UNITED STATES control in this area until such time as the international status and future administration of these islands have been determined. Specific objectives are:

- a. Liquidation of political, social and economic ties with the Japanese mainland.
- b. Restoration of standards of living consistent with those existing prior to the war by:
 - (1) Physical restoration of damaged property and facilities.
 - (2) Continued improvement of health and sanitation.
 - (3) Institution of a sound program of economic development of trade, industry and agriculture along lines which will insure that the profits and benefits thereof accrue to the native inhabitants and which will assist them in achieving the highest possible level of economic independence.
- c. Early establishment of self-governing communities supervised by a minimum of military government personnel.

2. GEOGRAPHY:

- a. The Ryukyus Islands form a connecting link between Formosa and Southern Kyushu, Japan.
- b. The portion of the Ryukyu Islands under the control of the Ryukyus Command Military Government is separated from Japan proper at 30 degrees north latitude, south to Formosa (not inclusive).
- c. The Ryukyus Islands number approximately 140; of these only 30 are large enough to be regarded as important.
- d. Okinawa, the largest of the group, is about 60 miles long and from two to 16 miles wide.

3. POPULATION OF RYUKYUS:

The population of the Ryukyu Islands as of 1 October 1947 is:

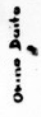
<u>Okinawa</u>	<u>Northern Ryukyus</u>	<u>Southern Ryukyus</u>	<u>Total</u>
527,588	211,057	111,869	850,514

Air Distance from Okinawa (Nautical Mi.)	
Tokyo -	835
Shanghai -	450
Manila -	800

CHINA SEA

The Ryukyus Chain

PACIFIC OCEAN





Roofing Tiles are all handmade
of local clay and baked in
crude ovens

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SECTION II.

Military Government Activities

R E S T R I C T E D

1. REPATRIATION:

Repatriation from 1 Feb 1946 to 1 October 1947:

Into the Ryukyus:	159,777
To Japan:	8,026

2. CROP ESTIMATE FOR 1947:

a. Listed statistics show estimates of land set aside for various crops in the Ryukyus for the year 1947:

<u>CROPS</u>	<u>ACRES</u>
Rice, first crop	21,462
Rice, second crop	10,347
Wheat	3,832
Barley	1,720
Soy Beans	4,595
Millet	1,000
Sweet Potatoes	74,642
Green Vegetables	9,972
White Potatoes	2,500
Sugar Cane	10,000
Mulberry	750
Upland Rice	625
Miscellaneous Crops	2,500
Total	<u>144,445</u>

3. HOUSING:

a. Approximately 95 % of housing on Okinawa was destroyed by war damage. Since conclusion of hostilities approximately 44,127 houses have been constructed. A model prefab type house was designed and produced locally.

b. The goal is a maximum of five persons per one-room house.

4. SUPPLY:

A directive was published establishing new standard food ration quotas as follows:

<u>Class of Persons</u>	<u>Percentage of Population</u>	<u>Calories Per Day</u>
0-2 years (non-employed)	3.11	900
3-5 years "	7.07	1200
6-10 years "	13.38	1400
11-20 years "	20.16	1700
21-60 years "	6.48	1600
60 and above "	6.99	1600
Pregnant and lactating women	3.87	2150
Medium heavy workers	32.65	2150
Heavy workers	4.99	2400
Very heavy workers	1.30	2800

RESTRICTED

5. ADMINISTRATION:

Military Government of the Ryukyu Islands came under U.S. Army jurisdiction on 1 July 1946. From April 1945 until the above date, it was controlled by the U.S. Navy.

6. AGRICULTURE:

The recognized importance of agriculture in the economy of the Ryukyus has brought forth the following programs, supervised by Military Government:

- a. Land Reclamation
- b. Organization of the Ryukyus Rice Authority and Land Reclamation Authority.
- c. Distribution of seed.
- d. Organization of control and local cooperative agricultural associations numbering more than 70,000 members.
- e. Distribution of imported fertilizers.
- f. Control of sweet potato weevil.
- g. Introduction of meat varieties of poultry with plans for hatching and distribution.
- h. Importation, raising and distribution of livestock.
- i. Completion of plans for an agricultural experiment station.
- j. Cooperation with the Education Department for a model agricultural high school.
- k. Silk culture.
- l. Lily bulbs.

7. FISHERIES:

- a. Fishing associations have been reorganized for the purpose of distributing supplies and controlling fishing activities in order that a minimum daily requirement of two ounces per individual may be attained and maintained.
- b. From January to September 1947 the fish catch in the Ryukyus amounted to approximately 9,234,564 pounds.
- c. In August 1947 the fishing fleet consisted of 242 powered boats and 4,825 sail canoes in the Ryukyus.
- d. An ice plant located at the Toguchi Boat and Repair Yard produces approximately 15 tons daily. This ice is used for the preservation of fish both ashore and aboard the fishing craft.

R E S T R I C T E D

8. INDUSTRY:

a. Some of the important industries in these islands are: lime ash, sandstone, office and school furniture, salt, miso, soy sauce, Panama hats, silk, and farm tools, all of which have private licenses.

b. In the first quarter of 1947 the Iron Working Industries on Okinawa produced approximately 5,401 tools, pots, pans and other basic items.

c. August production figures show 30,000 pieces of old style Okinawan tile and 38,400 bricks.

d. Gross receipts from 16 June to 28 September in the five Okinawan Gift Shops totaled ¥ 470,221,000. The fifth store, newly opened, is a mobile unit which sells Ryukyuan-made gifts to American personnel aboard ships at Naha Port and White Beach. Major items sold are as follows: ceramics, woven mats and bamboo work, paintings, jewelry and panama hats.

9. COMMERCE:

There are 251 Mura Township Stores in the Ryukyus which sell food and clothing to the natives. Rationing and price control are in effect.

In August the following local farm products, measured in metric tons, were distributed in the Ryukyus:

Fish - 617, Sweet Potatoes - 12,163, Rice - 1,092, Vegetables - 1,242

10. WATER TRANSPORTATION:

At the present date there are 7 freight ships of 5,250 gross tons total, 4 LST's of 16,320 gross tons total, 3 LCT's of 900 gross tons total and 1 WT tug of 35 gross tons. The total gross tonnage of this shipping is 23,405. The majority of craft is used for fishing and inter-island commerce.

11. PUBLIC HEALTH:

<u>Medical Personnel</u>	<u>Okinawa</u>	<u>S. Ryukyus</u>	<u>N. Ryukyus</u>
Physicians	128	41	31
Ass't Physicians	74	5	-
Dentists	32	7	11
Ass't Dentists	24	1	-
Registered Nurses	338	35	60
Nurses Aides	81	-	-
Student Nurses	144	40	-
Midwives	171	42	-

Through the combined efforts of Military Government Sanitation teams and Civilian Administration, Public Health Officials, there have been no major epidemics in the Ryukyus during the past year.

Medical Installations: Each physician in the Northern and Southern Ryukyus operates a small private dispensary, consisting usually of 5 to

R E S T R I C T E D

10 beds. He also employs the operating staff. On Okinawa there are four large hospitals, Okinawa Central Hospital 500 beds, Nago Hospital 200 beds, Chinon Hospital 80 beds and Jinuza Hospital 120 beds. In addition there are 94 dispensaries for the outpatient treatment of the sick and equipped for the care of bed cases of short duration. There are three leproseriums; Amami O'Shima (Northern Ryukyus) 100 beds, Yaguchi Shima (Okinawa) 900 beds and Ishigaki (Southern Ryukyus) 100 beds. The Public Health Department of Military Government exercises general supervision.

Japanese B Encephalitis in Okinawa Gunto

a. There were 26 cases of Japanese B Encephalitis reported for July. Below is the table showing new cases in August; the total number of deaths for 1947:

<u>District</u>	<u>Cases in August</u>	<u>Total for 1947</u>	<u>Total deaths</u>
Hontona	0	0	0
Taira	2	3	0
Jinuza	4	11	2
Ishikawa	4	6	5
Maobaru	14	24	1
Koza	32	38	11
Naha	8	8	0
Itoman	4	4	0
Chinon	<u>62</u>	<u>62</u>	<u>23</u>
Total	130	156	42

b. Members of the Neurotrophic Virus Commission, Tokyo, spent considerable time on Okinawa collecting data on mosquito habits and Encephalitis cases.

c. Reference a and b above. At the present time a Military Government sanitation team is engaged in a major campaign to rid the Ryukyus of insects, rodents and other disease carriers. The program is of a permanent nature and includes spraying every house in the Ryukyus and the issuance of DDT for use in rice paddies, ditching and draining.

12. LABOR:

a. In September 1946 only 6,519 natives were employed by military units on Okinawa. As of 30 September 1947 the military units on Okinawa are employing 35,078 native workers. Of this total 69 percent are males and represent the greatest percentage of skilled workers on Okinawa.

b. Several large installations employ great numbers of native laborers. The Naha Port uses over 2,500 Okinawans. All stevedore, truck driving, truck repair and hatch gangs are 100 percent native labor. Formerly this work was done by American troops. A second large using agency is the District Engineer, in charge of temporary and permanent construction.

R E S T R I C T E D

c. Native labor ranges from day laborers to engineers with college degrees. Salaries range from ¥ .80 hourly to ¥ 700 monthly. Ten percent is added for English speaking workers.

13. PUBLIC WORKS:

Public Works supervises the requisition, distribution and proper use of all building material, both locally and foreign produced, for use in the Ryukyu Islands. The building and rebuilding of houses, roads, sea walls, lines of communication, etc., are further assignments of this department.

14. LEGAL:

One thousand two hundred and forty-five claims for citizenship have been filed and processed for the following countries: United States, 465; Philippines, 391; Peru, 270; Mexico, 5; Manchuria, 7; Holland, 7; Cuba, 2; China, 16; Brazil, 55; Argentina, 92.

The types of Military Courts operated by Military Government are Summary Provost Court and Superior Provost Court. These courts try cases dealing with larceny, blackmarket and burglary.

The Military Government Legal Department supervises the entire judicial system of the Ryukyus.

15. EDUCATION:

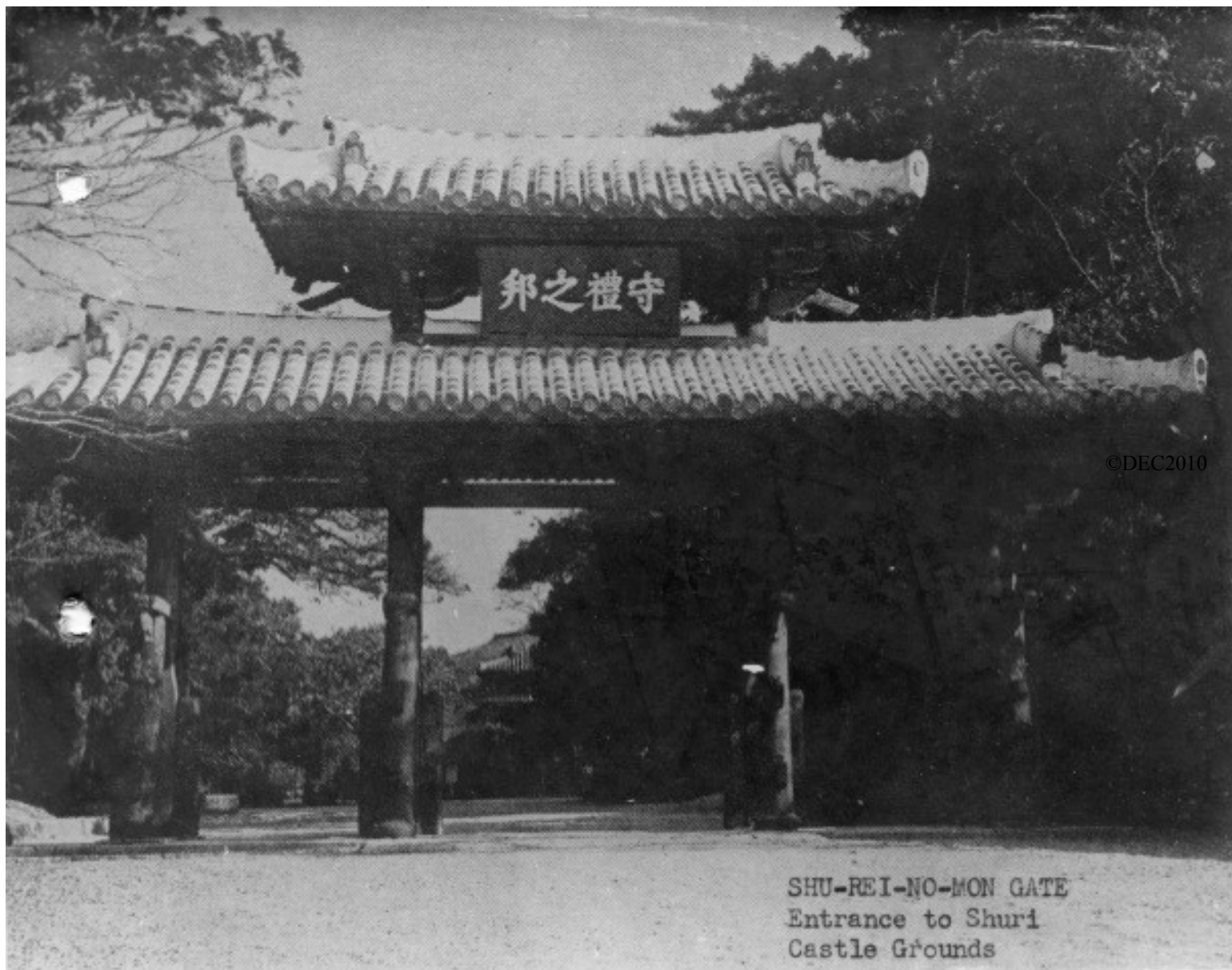
No. of schools in the Ryukyus, 513; enrollment, 240,255; teachers, 7,000. Types of schools; kindergarten, 157; elementary, 278; high schools, 20; technical schools, 54; higher schools, 3. The teaching of English is compulsory. Democratic principles, equal suffrage, and rights are emphasized.

16. RELIGION:

a. Prior to World War II the principal religions of the Ryukyus were Buddhism, Shintoism and Christianity. Shintoism is not permitted now due to its deification of the ruling family of Japan.

b. There are many Christians in the Ryukyus, approximately 6,000 in number, with Protestants predominating in the South and Catholics predominating in the North. The present Chiji (Governor) of Okinawa is of the Christian faith.

c. Effective 1 September 1947 accredited missionaries were authorized to resume their religious work in the Ryukyus.



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SHU-REI-NO-MON GATE
Entrance to Shuri
Castle Grounds

SECTION III.

Sketch History of Okinawa

SKETCH HISTORY OF OKINAWA

A Japanization program inaugurated when Japan took over the Ryukyu Islands in 1871 and greatly intensified after 1900, went far in converting Okinawa into a miniature replica of Japan; the pre-invasion bombings of October 1944, and the campaign of April, May and June 1945 caused the destruction of most of the physical evidences of both the pre-Japanese and the post-Japanese Okinawan development. But neither the physical fact of warfare nor the psychological fact of Japanization can quite obscure the other fact that Okinawa had enjoyed many centuries of independent history in which she achieved an indigenous cultural development which was no less genuine for being miniature. Okinawa, more than being merely the land of the sweet potato and the habu, has the proud history of an Oriental state in microcosm with all the trappings of dynasties rising and falling, feudal lords engaged alternately in internecine warfare and in patronage of the arts, statesmen playing an astute game of international politics, fluctuations between periods of economic prosperity and thriving foreign domination and economic distress. Okinawa after 1879 was the ugly duckling among Japanese prefectures; Okinawa since October 1944 has been the hideously scarred battleground of military forces; but Okinawa before 1871 was quite another thing again.

Okinawan history begins as it recently seemed to end--in chaos. In the beginning, according to the Omoro, Okinawa's Book of Genesis, was Tade-ko, the Sun-God, and Chaos, which only through the Sun-God's intervention were resolved into land and sea. The first land to take form was the minute island of Kudaka Shima, several miles off the southeastern coast of Okinawa. There two demi-Gods, Shiniroku and Amamiko, performed monumental labors of carrying stone and sand and earth, hewing rock and planting trees and grasses. They arrested the floods which regularly inundated the island, and they wrested fire from jealous fire-breathing Sea Dragon. Through the meditation of the Wind they produced off-springs, mortal men, who enjoyed the fruits of the land and the blessings of fire and presently emigrated to Okinawa and throughout the rest of the newly-formed world, to which their own labors gave final shape.

Written records of the Ryukyus begin about 660 AD in Chinese and Japanese documents. In 605 and 606 the Chinese engaged in a typical episode of foreign expansionism when they sent missions to Okinawa to demand tribute and submission, which demand the Okinawans flatly refused. The Japanese in 714 indulged in a typical indifference toward the Ryukyus, ignoring an open invitation from northern Ryukyu islanders to investigate the group. There were irregular and infrequent contacts both with Japan and China during the next few centuries, but the period was one of independent development with Okinawa divided into many small feudal states whose petty lords built themselves fortified castles, supported small armies of retainers and made the profession of arms more attractive than farming.

The first momentous date in Ryukyū history is the year 1187, when Shunten, reputedly the son of the Japanese hero Minamoto Yoritomo and an Okinawan princess, established himself as king of all Okinawa. King Shun-ten acknowledged the sovereignty of the prince of Satsuma (in Kyushu), and thus gave basis to Japanese claims to the island. The unified kingdom of Okinawa survived Shun-ten and his dissolute son and grandson and under the succeeding Eiso line of kings made great strides in cultural development. King Eiso himself devised an equitable taxation system, caused magnificent tombs to be built for the first time in Okinawa history, imported Buddhism from Kyoto, and by peaceful means brought the Ryukyus as far north as Amami Oshima to acknowledge his sovereignty.

After a few generations the united kingdom collapsed and feudal lords again defied the power of the king at Shuri. Now came the period of the three kingdoms, Nanzan in the South, Chuzan in the South Central region with capital at Shuri, and Hokuzan in the North. Now came also a rapidly quickening current of Chinese influence, which resulted in great economic and political and cultural development.

In 1372 King Satto, who had usurped the throne at Shuri and was eager to consolidate his position, dispatched his brother to Peking with voluntary tribute of sulphur and horses for the Chinese emperor. This visit paid off handsomely, for the prince returned to Okinawa with rich gifts of silk, pottery, porcelain, and iron tools. What was more, he brought back reports that the newly-established Ming dynasty would look with favor upon continued communications and tribute from Okinawa and would make more than commensurate returns. Presently the sons of Shuri gentry were going to Peking to study and were returning to introduce Chinese arts and sciences into Okinawa; some years later the Ming emperor graciously permitted a few dozen of his subjects from Foochow to emigrate to Naha and there teach shipbuilding and navigation, Chinese language and philosophy, acting as commercial and cultural intermediaries between Peking and Shuri.

The people of Chuzan rapidly became enterprising and prosperous sea traders, voyaging as far north as Korea, and as far south as the Indies; they also became students of Chinese art and philosophy. The lords of Nanzan and Hokuzan had meanwhile been impressed with the advantages accruing to Chuzan and had themselves established tribute relations with China; soon Okinawa was once again a unified nation, now acknowledging Chinese sovereignty, its kings invested with authority by Chinese emissaries who traveled from Peking to Naha by specially designated "Coronation Ships".

Okinawa flourished, and tales of its cultural advances and its commercial prosperity reached Japan. The Japanese sent traders to exploit the Ryukyu-China trade and Buddhist missionaries to propagate the Japanese brand of Buddhism and Japanese learning and art in general. But Japanese influence was still peaceful and still subordinate to Chinese and resulted actually in further quickening of Okinawan cultural development.

In 1477, the third King of the second Sho-dynasty, one Sho-shin, ascended the throne at Shuri and what local historians proudly term Okinawa's Golden Age was ushered in. King Sho-shin continued to encourage trade, which was the source of Okinawa's wealth and power, and he now proceeded to spend large parts of the profits of trade enhancing the state. Like Louis XIV of France, he sought to achieve at the same time the unification and beautification of his state and the enfeeblement of his nobles by gathering his feudal lords to gather in his capital, encouraging them to build fine villas, to patronize the arts, to satiate themselves in luxuries, and, as a not unforeseen consequence, to forgo the sterner ways of war. He built Shuri Castle for himself, laid out a magnificent wall and parkway and moat, rebuilt Shuri according to a unified city plan, instituted reforestation and conservation programs, established a rigid caste system with differentiations of costume and manners, sequestered all the arms of the island and stored them in the national warehouses, patronized all the arts, recording the Shura, the Okinawan "Divine Poem".

King Sho-shin's successors carried on the grand traditions and for over a century Okinawa enjoyed wealth and prosperity. Then in 1609 the Golden Age came to an abrupt and disastrous termination when the Japanese suddenly invaded the island. Japan had just suffered ignominious defeat in Korea, and partly to save face, partly to achieve revenge because Okinawa had refused to help provision Japanese armies in Korea, Japan gathered together a small fleet and invaded the defenseless island of Okinawa. In the course of several years, during which time the king of Okinawa was a privileged hostage in Japan, a Japanese carpetbagging government exploited and impoverished the island and monopolized the China trade. Two factors, however, combined to work Okinawa's rapid rehabilitation--one was the sagacity of her statesmen, the other was the peculiar deviousness of Japanese politics.

To effect the economic reconstruction of Okinawa, a project which was under way even before Japanese invasion made it imperative, one of King Sho-nei's statesmen, Gima Shinjo by name, went to China and from China imported the sweet potato (1605) and the techniques of sugar manufacture (1623), thus placing Okinawan agricultural economy on its modern footing. A few years later (1638) Japan instituted her policy of isolationism, a policy which worked to Okinawa's immediate and great advantage since Japan typically left several loopholes, of which Okinawa was one. Okinawa was considered by the Japanese to be a part of the domain of the Princes of Satsuma (in Kyushu), not a part of the Japanese empire proper. This circumstance was perfectly satisfactory to the trade-conscious Princes, who reasoned that the closure of the empire did not imply the closure of Okinawa, that their own trade with the island could continue and increase and that the ultimate source of goods which they secured in Okinawa was matter of which they need take no official cognizance.

So the Princes of Satsuma quietly encouraged Okinawa's China trade and, in order to avoid the suspicion of openly defying an imperial edict, they themselves withdrew from direct management of it and even from direct exploitation of the island, leaving Okinawan trade and politics almost altogether in the hands of the Okinawans themselves. Thus Okinawa enjoyed a restoration of prestige and prosperity and became the center of a brisk trans-shipment trade between China and Japan. Okinawa continued to pay tribute to both countries, and since it suited the convenience of both to continue the Okinawan trade without intervention, neither demanded a clarification of Okinawa's anomalous position. The situation at Shuri typified relations among China, Japan and Okinawa for several hundred years. On either side of the main audience chamber at Shuri Castle was a subordinate chamber, one built and fitted Japanese style for reception of Japanese envoys and the other in Chinese style for representatives of that State; on occasions when either Chinese or Japanese were to be especially honored and feted, the other party left town and therefore was not officially aware of what took place.

In the two hundred years after 1633 Okinawa enjoyed prosperity, not as great as before and gradually diminishing as the years went on, but prosperity nevertheless, and peace and virtual independence. Then about the beginning of the nineteenth century, the Western Powers began to take an interest in Okinawa. The French and British both tried to negotiate trade agreements and both smuggled in semi-official missionary representatives in the 1840's. In 1853 the Americans arrived when Commodore Perry visited and opened Okinawa. He secured a trade agreement with the King at Shuri, actually purchasing land at Naha for a U.S. naval coaling station. Commodore Perry had grandiose ideas about the future of U.S. interests in Okinawa and in the islands of the Southwest Pacific in general. He failed to realize his ambitions in this respect largely because he succeeded so brilliantly in opening Japan. In Japan the United States found more than adequate opportunity for commercial expansion and for ports of call on trans-Pacific voyages, and consequently lost interest in the Ryukyus, the Bonins and other islands toward which she had possible claims or aspirations.

Soon after Perry's visit, Japan herself began to plan expansion. The Ryukyus were a natural first choice. In 1871 Japan announced that the Ryukyus were a Japanese possession. In 1874 she placed the islands under the Japanese Home Office for administrative purposes. In 1879 she made the islands an integral part of the empire proper. The King of Okinawa was reduced to a Viceroy of Japan in 1871, to a Marquis of the Japanese realm in 1879, when he was removed to Tokyo, and there provided with pensions and estates sufficient to make him forego any further claim to Okinawa. In this regard it is noteworthy that the restoration of imperial power in Japan, which led directly to Japan's program of foreign expansion, was achieved largely through the influence and wealth of the Prince of Satsuma, who had acquired no little of that influence and wealth as a result of the Okinawa trade. Okinawa contributed very directly to the Meiji restoration and the appearance of Japan as a world power, and Okinawa was the first to suffer as a consequence.

Since 1879 the history of Okinawa has been a story of increasing Japanese influence and of Japanization. The two greatest Japanese achievements came after 1900. One was the land readjustment program which converted what had been commonly owned lands into privately owned lands--land to which the small private owners managed amazingly well to retain title, a fact which enabled them to remain self respecting and relatively prosperous independent farmers. The other was the educational program, intensified after 1900, which went far toward converting the people of Okinawa and the other Ryukyu Islands into normal Japanese subjects with the same language, the same behavior patterns, the same manner of living and thinking as the people of Japan proper. But there remained, naturally, a difference--the people of Okinawa had their own history and their own culture and they did not rapidly forget it. They were treated as social inferiors by the mainland Japanese, and while there was no real oppression or exploitation of Okinawa, neither was there a full assimilation into the Japanese system.

The people of Okinawa were loyal to Japan, but they were not ardently, certainly not fanatically, patriotic Japanese subjects. They had a local pride as Okinawans which caused them to resist complete Japanization, to regard themselves during the course of the war more as spectators than as participants. Their own soldiers fought in China and in the South Seas but were not involved in the battle for Okinawa, which the Okinawans regarded as purely a Japanese campaign. Since 1 April 1945 the Okinawans have considered themselves once again cut away from the Japanese sphere; they are not as yet permanently attached to any other, but when they are, it will be as Okinawans, a people who realize that they have a history and a civilization and a culture which is truly their own.



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Burial Urn of Former Okinawa King.
Tomb located at URASOYE, Okinawa

SECTION IV
Ryukyuan Tombs & Burial Customs



THE IDEA FOR THIS IMPOSING TYPE OF OKINAWAN
TOMB, FASHIONED IN THE SHAPE OF THE TURTLE'S
SHELL AND ORIGINALLY THE SYMBOL OF LONG
LIFE, WAS IMPORTED FROM SOUTH CHINA

OKINAWAN TOMBS AND BURIAL CUSTOMS

Probably the most conspicuous man-made feature of Okinawa is the Okinawan tomb, some 32,000 of which are built into the non-arable land of the Okinawan hillsides. About these tombs and about Okinawan burial practices there has been much speculation, some information and considerable misinformation. The facts as gathered from investigation among the local people themselves, including the most scholarly Okinawan antiquarian, seem to be as described below.

The earliest practice of the Okinawan people was to place the dead either in the forests, or more commonly, on the seashore, and to allow the forces of nature to dispose of the remains. Later the dead were placed in natural caves in the cliffs by the seashore. The practice subsequently arose of fitting the caves with wooden, then stone doors, and of enlarging and improving upon the natural formation.

Finally, as Okinawan civilization advanced and as Chinese influence became felt, the people began to build tombs of the present type. King Eiso (1229-1299) is reputedly the first builder of the imposing style of tomb which characterized modern Okinawa. The shape is that of the turtle's shell. The style was imported from South China where the turtle symbolizes longevity; this special significance is still attached to the turtle in Okinawa today, and it seems clear that the original symbolism of the tomb was therefore that of long life.

Much later anthropologically-minded observers noted the resemblance of the shape of the tomb to the belly of a woman and imposed their more sophisticated interpretation in an effort to derive deeper religious significance from Okinawan practices. Their account has become current even among the Okinawans themselves; briefly, it is that the tomb represents the womb, that entry into the tomb is therefore symbolical of reentry into the womb, that the Okinawans thus in their burial practices express their religious belief in a Buddhistic concept of the ever-renewed life cycle and of re-incarnation.

There appears, however, to be no local belief either in the non-ending life-cycle or in re-incarnation, and while it is true that the Okinawans arrange the bodies of the dead in a position resembling the position of the fetus in the womb, legs drawn up against the chest, they seem to attach no special significance to that fact. The resemblance of the tomb to the womb seems to be purely coincidental, and while the Okinawans may now accept the womb interpretation, it was certainly not the original or even an early concept.

The turtle-back tomb, in the south a family group tomb, and in other sections of the island a family tomb, is the most prevalent type. There is another type, however, which resembles a dwelling, sometimes built into a hill, sometimes, particularly in the Motobu area where the tomb is much smaller, built above ground like a dog house. This type is possibly even older than the turtle-shell type; it indicates, perhaps a Chinese influence and a belief in a life after death where building and belongings are essential.

Okinawans lavished comparatively large sums of money upon their tombs. Those which were merely carved into a coral cliff like natural caves cost about ¥ 500; the more magnificent turtle-shell tombs cost up to ¥ 10,000; and in recent years the amount which could be spent upon tomb construction was limited by law. Tombs were real property in every sense of the word; they could be mortgaged, bought and sold, and it was not infrequent for a family to repair its fortunes by disposing of a fine tomb, buying a less impressive tomb and pocketing the difference.

Preferred sites for tombs were scenic hillsides facing south or east. Locations were selected by necromancers and had to be in accord with the "Funshi", the Spirits of the Wind and of the Water. Tombs were built by the families themselves and their neighbors or by professional builders. Once built the tomb was dedicated with some ceremony, not by priests as might be expected, but by musicians. The musicians would play their samisens and sing their most joyous songs; then the family and friends would feast in the tomb courtyard, and the spot would thereafter be hallowed for the dead.

Funeral practices varied in different sections of the island but followed a general pattern. The corpse was washed and clothed in handsome garments appropriate to the season, then placed in a wooden casket in the main room of the home. Necromancers were consulted immediately after a death to determine the time for the funeral ceremony and other details. A simple ceremony was held in the home with Buddhist priests and members of the family in attendance, the ceremony consisting of burning incense before the ancestral tablets and informing the ancestors of the new death.

The body was borne to the grave on a lacquer litter ornamented with painted lotus flowers. The funeral procession was headed by a man bearing a white banner on which were embroidered religious characters; following him came flowers, lantern and incense bearers, priests, bearers of the deceased's name tablet, the male kin, the litter bearers, and then the rest of the relatives and mourners. Most of the mourners wore white, but the chief mourner wore a light brown kimono draped over his head and was led by the arm by his friends.

On reaching the tomb the bearers placed the casket just inside the opening with head pointing north or west. The priests gathered in the courtyard, reciting the sutras and beating gongs and ringing bells; the chief mourner and burned incense before the tomb; the other mourners bowed to the chief mourner and to the tomb. After this simple ceremony, the funeral party returned home, being careful to choose another route than that by which they came. Stone maso

remained behind to seal the tomb. Mourners might stop by the seashore to cleanse their bodies on the way home from the tomb, and on the evening of the Burial day they would throw stones around the home of the deceased to drive away his spirit or any evil spirits which might chance to be hovering about.

During the 49 days following the funeral ceremony, the relatives would visit the tomb every fair day, carrying offerings of food and flowers. A special service would be held on the day following the funeral, another every seventh day for seven weeks. The deceased's name tablet, which had been carried in the funeral procession, was retained in the home for seven weeks and before it were made offerings of food, generally vegetable offerings in good Buddhist tradition, but sometimes pork as well. At the end of the seventh week the temporary name tablet was taken to the tomb and burned; the name of the deceased was then entered on a permanent name panel in the ancestral tablet rack in the home, and it was then assumed that he had passed safely into another world.

Other ceremonies were held on the hundredth day after death and on anniversaries, particularly the first, third, seventh, thirteenth, twenty-fifth and thirty-third. Yearly, on January 16, the families visited the tombs and there held a sort of picnic in honor of the dead. After eight generations the dead are regarded as demi-gods and certain days of the year were set aside for worship of them.

From one to three years after death, the tomb would be reopened, the body removed from the casket, the bones washed and scraped by the young unmarried girls of the family, then placed in burial urns, plain pottery urns for ordinary person, colorfully glazed and ornamented urns for the head of a family and his wife. After many years the dust might be emptied out of the urns behind the altar inside the tomb and room made for new tenants.

Of recent years the practice of cremation was gaining in popularity, particularly in the Naha-Shuri area, the reason being the profound distaste of the modern girls for the task of cleaning and scraping the bones.



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Fynan Mountain brought
China app. 600 years ago
Located in Shuri
Grounds, Okinawa

Section V.

**Most Famous Historic Spots
in Okinawa**

MOST FAMOUS HISTORIC SPOTS IN OKINAWA

Naha City: Prefectural capital since 1879, when Okinawa was constituted a prefecture of the Japanese Empire. Largest city in the Ryukyus with a peacetime population of about 60,000. Center of Okinawan business and trade with three banks, hundreds of warehouses and retail establishments, offices of all the large Japanese steamship lines, two large department stores, three narrow gauge railway lines (one to Itoman, one to Yonabaru, one to Kadena), numerous bus lines, modern electric power, water and sewer systems, one large sugar mill, one oil refinery, five iron foundries, a large sake factory, about twenty large hotels including the ultra-modern Hotel Okinawa, many famous restaurants, a flourishing red-light district (the Tsumi Matchi, renowned for its "eight thousand beautiful prostitutes"), numerous American and European films as well as Japanese, two Shinto shrines, seven Buddhist temples, one Confucian temple, three Christian churches, eight large elementary schools, seven middle schools, an agricultural experiment station, prefectural administration buildings (including the Japanese-style Botoku-den, "Inculcation of Military Virtues Hall", still standing), a prefectural library, an airport, a powerful radio station, modern harbor facilities.

Naminoue Gu: The "Above the Waves" Shrine, on a high promontory overlooking Naha harbor, the most famous Shinto shrine on Okinawa, a spot where from ancient times the local people gathered to celebrate the arrival or departure of travelers. Here were performed state Shinto ceremonies and here was supposedly enshrined the sacred, phosphorescent stone, brought up in a fisherman's net many centuries ago from the bottom of Naha harbor. Another account indicates that the stone here enshrined was a phallic symbol, viewed only by the most privileged and distinguished visitors. The Korean Bell, a magnificent bronze bell of extraordinarily beautiful tone, a gift many centuries ago from Korea, formerly hung at the Naminoue Shrine. The recently rebuilt shrine was dedicated to the Japanese deities, Izanāmino-Mikoto and Katokakuno-Mikoto.

Onoyama Koem: Onoyama Park, on an island in Naha harbor, was the public park of Naha City, a favorite picnic and excursion spot and the site of two elaborate Shinto shrines: The Yomochi Jinja, built in 1937 to enshrine the reformer Saion (b. 1682), Okinawa's most honored statesman, and the economists Gima Shinjo and Nogumi Sokwan, who in the early seventeenth century introduced sweet potato culture and the techniques of sugar manufacture from China into Okinawa; the Gokoku Jinja, built about 1940 to honor Okinawan war dead.

Gokoku Ji: A Buddhist temple of the Shingon Sect, located just below the Naminoue Shrine. First constructed between 1350 and 1395 by King Satto, several times rebuilt, the last time about 1935. Here between 1845 and 1853 lived Dr. J. B. Bettelheim, Hungarian born, Italian-educated, British-sponsored American-returned medical missionary, one of the very few Westerners to reside in Okinawa and that before the opening of the Japanese empire. The monument on the premises was erected by Okinawan Christians and Western missionaries and is made of stones imported from the various countries in which Dr. Bettelheim lived.

Shuri City: Capital of the Kingdom of Okinawa from 1422 to 1879, from ancient times the center of Okinawan political and cultural development. Replanned and beautified by King Shoshin during Okinawa's Golden Age. Site of many of Okinawa's historical monuments and remains, a number of them duly constituted National Treasures of the Japanese Empire. Site of Shuri Castle,

villas of the Okinawan aristocracy, homes of wealthy Naha businessmen, the Okinawan Normal School, one Christian church, a sugar mill, a sake factory, numerous panama hat factories. Peacetime population of about 16,000 included the leaders of political, social, and artistic groups of the island. The city was famous throughout the Japanese empire for the beauty of its location, its public buildings and gardens, its streets, bridges and homes.

Shuri Castle: Seat of the Kings of Okinawa from 1422 to 1879: since 1926 National Treasure of Japan and the site of the Okinawan Prefectural Shrine, in honor of King Shunten, who in 1187 established himself as first king of a united Okinawa. There were three main castle buildings, one central audience chamber, one Chinese and one Japanese reception hall. Before the war the Okinawan museum of objects of art and local products was housed in the castle grounds.

Enkaku Ji: A Buddhist temple at the foot of Shuri Castle hill, built in 1492 by King Shoshin, recently constituted a national treasure of Japan. Here were displayed magnificent wood carvings and statues, also the ancestral tablets of the Kings of Okinawa. A carved stone bridge in the temple grounds is one of the treasures of Okinawan art.

Futema Gu: The Futema Shinto Shrine in the cave and the original Buddhist Temple in connection with it were both built about 1450. The spot is sacred to the Futema Gonjin, the Virgin of Futema, guardian spirit of voyagers.

Nakagusuku Castle: A fortified castle built five hundred years ago by Gosamaru, liege lord to King Shotaikyu; when attacked by Amawari, the disloyal lord of Katsuren, who had craftily insinuated himself into royal favor and gained approval of an expedition against Nakagusuku, Gosamaru committed suicide rather than resist the king's authorized agent. The castle was captured and razed by Amawari (1450) and not afterwards rebuilt; Amawari himself raised an insurrection against the king a few years later, was defeated, captured and killed.

Kwannon Ji at Kin: Buddhist Temple of the Shingon Sect. First erected 400 years ago by a shipwrecked Japanese priest, Nisshu Shonin, who killed the venomous serpent which dwelt in the cave nearby and menaced the people. The temple was repeatedly burned and rebuilt, the last time in 1943 at a cost of ¥ 15,000.

PICTORIAL REVIEW

Ryukyuan Scenic Views

Historic Spots

Before and After Study



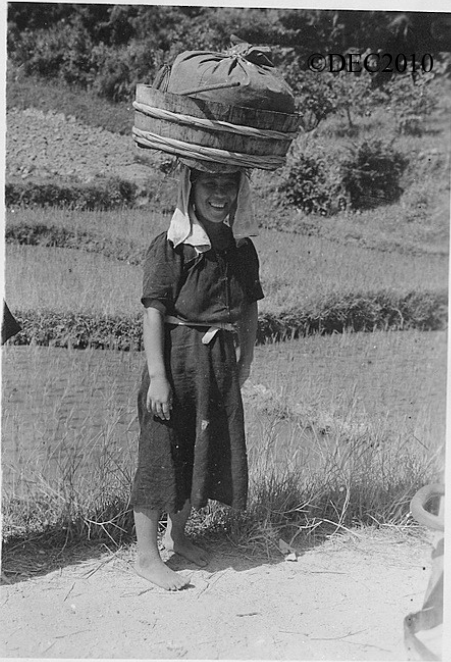
NARROW HIGHWAY ALONG OKINAWA'S
BEAUTIFUL NORTHERN COASTLINE



HAND AND FOOT ARE BOTH EMPLOYED IN OPERATING
THIS ANCIENT RICE-THRESHING MACHINE

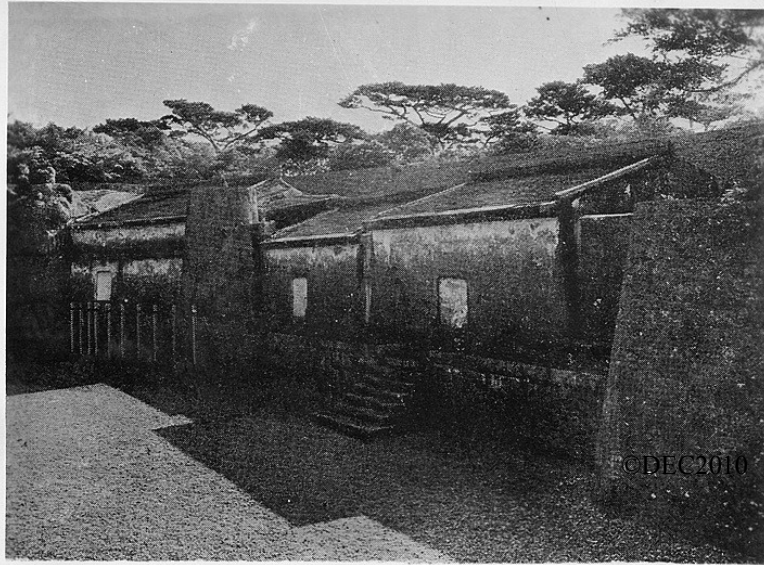


OKINAWAN LANDSCAPE IS DOTTED WITH
RICE PADDIES SUCH AS THIS.



SMILING WIFE OF OKINAWAN FARMER
BALANCES HEAVY LOAD ON HEAD WITH EASE

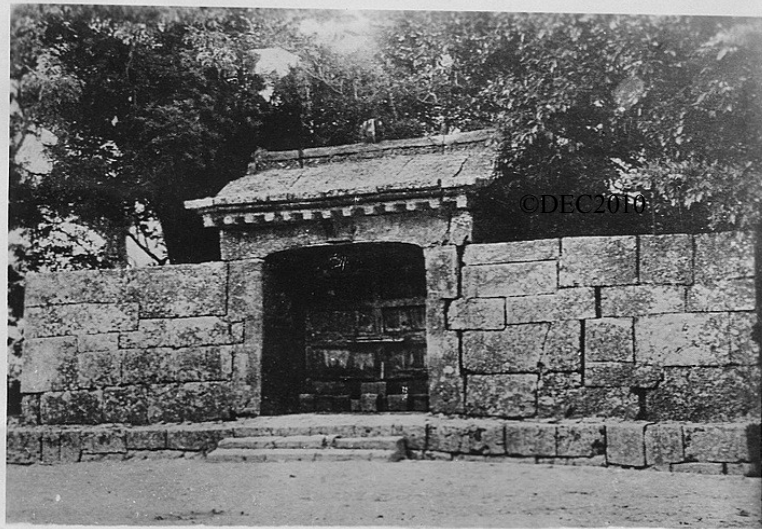




IN THIS SERIES OF TOMBS OKINAWAN
KINGS AND QUEENS WERE BURIED.
(PRE WAR PICTURE)



THE SAME SERIES AS ABOVE 1947



SONOHIYAN SHRINE NEAR ENTERANCE
TO SHURI CASTLE GROUNDS.
(PRE WAR PICTURE)



SONOHIYAN SHRINE JULY 1947.



SHI-KI-NA Yan (Shrine) located between Naha and Shuri, formerly a recreational hall of Okinawan Kings, used before the war as a historical shrine for the Okinawan populace



The beautiful pond in front of Shi-Ki-Na Yan is now producing rice



YEN KA KU GI (Shrine) located in Shuri, was the personal shrine of former Okinawan Kings. The Shrine was opened up to the General Public after Japan took control of the Ryukyus in 1871, and was thus used until the war.



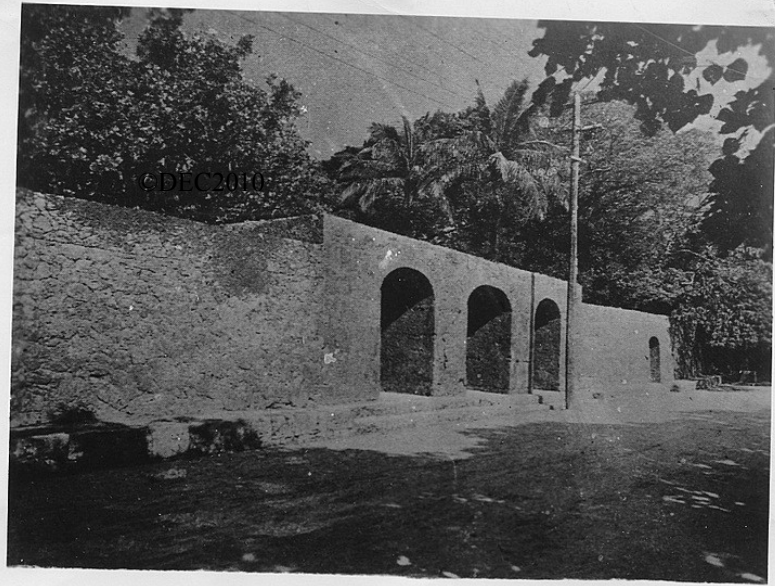
YA KA KU GI (Shrine) location - 1947



KAN-NON-DO Shrine located between Naha and Shuri was the shrine to which travelers went for religious sanction. A popular Okinawan dance has been built around the tradition of this shrine.



KAN-NON-DO location - 1947



SO-GEN-ZI Shrine Gate-Way - the entrance to the temple in which the names of Royal Okinawan families were maintained on lacquered tablets. Located on the road between Shuri and Naha.



SO-GEN-ZI location - 1947



Samples of Okinawan wood block prints. Each successive color requires an additional impression. Artist: Mr. Kabira, Okinawan Civilian Administration.

Rykom Military Government
P.I.O.

**THE RYUKYU ISLANDS
OCTOBER 1947**

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