

Next meeting:

-March 16, 2019

OKINAWAN FESTIVAL SCRIP SALE....

“Members and Friends of OGSB it is time to place your orders for the festival scrip. Sign-up sheets will be circulated at the March 16, 2019, meeting and I would appreciate your fantastic KOKUA in reaching our goal of \$6,000. Scrip will be available at the end of May 2019. Thank you for your support.”

Sally Matsumoto

Upcoming “activities:

- a. March 22-24 Loochoo Identity Summit (WCC)
- b. March 28 TOBE! Uta Sanshin NY Preview (HOC)
- c. April 14 Hawaii Ni Hibiku Uchina De-Ku (HOC)
- d. April 14 TOBE! Carneige Hall, New York
- e. April 22 Leadership Workshop 7-9pm (HOC)
- f. May 11 HUOA Community Service Picnic

-August 31-September 1, 2019

Okinawan Festival, Hawaii Convention Center

-November 16, 2019, Saturday. 10 a.m. -2 p.m.

OGSB Bonenkai, Okinawan Center



Professor Teruo Hiyane  
Professor Masato Ishida



February 16, 2019

e-Newsletter  
2019  
MARCH



Donna’s Word of the Month

“chuyua achisan”

Today is hot.

Okinawan Genealogical Society of Hawaii  
c/o HUOC  
95-587 Ukee Place  
Waipahu, Hawaii 96797

OGSBnews@gmail.com

Meeting Report

Saturday, February 16, 2019

Attendance: 65

New Members: 1

Visitors: 7

December Treasurer’s Report:

Income-Membership dues, donations, Guidebooks, Okinawan Festival, Short Story books, Bonenkai, Postage

Expense – Postage, Newsletter printing, Bonenkai 2018 and 2019, Bookmarks, HUOA, 2018 Okinawan Festival

Secretary’s Report: Newsletter

Transcribed by: David R., Edited by Prof. Ishida

Photos by Curtis S.

Membership Meeting Notice

Saturday, March 16, 2019

9 a.m. - 12 p.m.

Hawaii Okinawan Center Legacy Ballroom

AGENDA

- I. Call to Order
- II. Introduction of Guests
- III. Treasurer’s Report
- IV. Committee Reports
  - 1. Festival Update
  - 2. Library Update
  - 3. Other (Nominating and Technology)
- V. Update on Strategic Plan
- VI. Committee Work
  - 1. Bonenkai Planning (Chuzans)
  - 2. Festival Planning (Hokusans)

Ifa Fuyu

Speaker: Hiyaue Teruo, Emeritus Professor at the University of the Ryukyus

Translator: Masato Ishida, Associate Professor of Philosophy,  
Director of Okinawan Studies



I would like to discuss with you, the father of Okinawan studies today. Ifa Fuyū, born in Naha in 1876, was a great Okinawan intellectual who had many accomplishments regarding the articulation of the relationship between mainland Japan and Okinawa. He was an intellectual star for Okinawa during the Meiji period. The success of Okinawan immigrants in Hawaii today is contrastive to the poverty of the Okinawan people during the Meiji period. Whether you are aware of it or not, it was back during the Meiji Era that the Okinawans, including immigrants to Hawaii, were encouraged to awaken the Okinawan spirit. I wish to let you know that your success in Hawaii is a landmark in the history of modern Okinawa.

It was during Ifa Fuyū's middle school years in Naha, Okinawa, that he got involved in a student protest, and he was kicked out of school in the end. Because of this, he had to go to Tokyo to continue his education. After 3 years of struggle, he was admitted to Third High School in Kyoto, which later became Kyoto Imperial University. After graduating from Third High School, he moved to Tokyo. In the 36<sup>th</sup> Year of Meiji, 1903, he entered Tokyo Imperial University. He majored in linguistics – initially he had aspirations to pursue a political career, but because of his painful experience in middle school, he shifted to the study of linguistics at Tokyo Imperial University.

Ifa Fuyū became the first Okinawan to earn a BA from Tokyo Imperial University, which was very difficult for Okinawan back in those days, and he immediately returned to Okinawa after graduation. He could have remained in Tokyo, like many of the other graduates. But, had he remained, he wouldn't have become the "Father of Okinawan" studies. On the other hand, going back to Okinawa meant for him that he was giving up a mainstream career in Tokyo. Graduating from the best institution in Japan, "Why did he return to Okinawa?" becomes an important question.

It was a very poor time in Okinawa when Ifa graduated from college. It was also during this time that Okinawa was assimilated to modern Japan. The assimilation policy of the Central Government at that time, the Japanization Policy, was resisted by Ifa Fuyū and others in Okinawa. He was the first person to take a synthetic viewpoint on the Okinawa-Japan relationship by taking into account not only language, which he studied intensely, but also the traditional arts of Okinawa.

School teachers in Okinawa came from the mainland back in those days and did not know much about Okinawa. Nor were they interested. There were a few teachers, however, who showed an interest in traditional Okinawa. One of them was Tajima Risaburo, originally from Niigata prefecture, who came to teach at Ifa Fuyū's middle school with an interest to study Omorosōshi, the oldest Okinawan collection of poems compiled in the 16<sup>th</sup> century. Okinawan students including Ifa really liked Risaburo as a teacher, and Risaburo expressed support for the students when then carried out the protest mentioned earlier.

I want to now explain what the situation was like in Okinawa around the time, based on a newspaper article. According to the article, the Central Government's Policy was to make the young people forget about their parents and deny their cultural traditions as well. Hence Ifa Fuyū's return to Okinawa was an event of enormous importance. He became a leader to the younger generation people and committed himself to

organizing and promoting diverse cultural events. The first thing he did was to explore and preserve the obscure textual resources to ensure the value of Okinawan traditions. He gave over three hundred public lectures all over Okinawa, too.

To reaffirm the traditional Okinawan values, he took it as his mission to save the Uchinaanchu Spirit even though it was against the Japanese government policy. The Okinawan people back then were seen as people of a newly added “prefecture” without a history. So it was important to Ifa Fuyū to cast a light on the long lost soul of Okinawan history. He wanted to establish the true identity of Okinawans. According to an article in *Ryukyu Shimpo*, he encouraged people saying that by digging deeply into your past, and using the light of your past, you could see the future better. Without learning from the history of the Ryukyus, the Okinawan people would have been a people without self-awareness.

Ifa Fuyū was the first person in Japan to argue that you should respect the *uniqueness* of Okinawans. One main point he made was that the Okinawan language, culture, and history are by no means inferior to their Japanese counterparts. Should Okinawans mimicking mainland Japanese? A question Okinawan intellectuals during the Meiji and uniqueness of the people, leading the awareness. He helped the Okinawan themselves, as he also did for Okinawan discuss in a moment.



embrace a “Japanese” identity like this was widely discussed by Taisho period. Ifa Fuyū argued for the movement toward a new sense of self-people to have confidence in immigrants in Hawaii, a topic I will

But what did Ifa mean by uniqueness, to enlighten the Okinawan people? He occupy in the Universe cannot possibly be uniqueness, which the foundation of being, or your humanity. It would be a spiritual suicide. Therein he saw the expressiveness of culture, the energy to become manifest in and through people’s work. It was in light of such uniqueness that he understood the relationship between Okinawa and Japan, covering a broad range of issues from language to culture and leaving behind “Okinawan studies” as his legacy.

which he greatly stressed in his efforts meant that the place Okinawans occupied by other people. If you lose culture, you lose yourself as a human

You represent Okinawans in Hawaii today. In the 3<sup>rd</sup> year of Showa, 1928, Ifa Fuyū visited Hawaii. It was through the invitation of Toyama Tetsuo, founder of *Jitsugyo-no-Hawaii* magazine, and an Okinawan immigrant himself, that Ifa came to Hawaii that year. He embarked on a ship from Yokohama Bay in September 1928 and arrived here in October. Later on his visit materialized in a scholarly article, a very interesting piece, in which Ifa compared the history of Hawaii to the history of Okinawa. He also wrote about the comparison between Hawaiian and Okinawan culture that he made observations of during his visit.

Ifa’s visit to Hawaii generated a huge sensation among Japanese and Okinawan immigrants. This comes as no surprise since Ifa was already a well-recognized scholar in both Japan and Okinawa, and the expectation ran high for his discussion of the relationships between Japan, Hawaii, and Okinawa. Along with Toyama Tetsuo, there was a follower and admirer of Ifa, an Okinawan pastor residing in Hawaii, who was responsible for the invitation. Hosted by these individuals, Ifa stayed in Hawaii for some 80 days during which he delivered 31 lectures. His lectures made a great impact on the immigrants in Hawaii which included both people on plantations and local intellectuals.

After arriving in Hawaii, his first lecture series were offered at Nuuanu Youth Center on October 12<sup>th</sup> and 13<sup>th</sup>. According to the records, a total of 1200 people were attracted to the two lectures, the number indicating

how strongly Japanese and Okinawan immigrants wanted to attend the talk. Okinawan immigrants, in particular, felt that their Uchinaanchu Spirit was very much animated and brought to life again. There were roughly two groups of Okinawans, one representing the plantation workers and the other representing those doing other work in the Honolulu area. Ifa delivered many of his lectures in the Ryukyuan language since Issei immigrants from Okinawa did not understand standard Japanese well.

Back then there were 2 major newspapers, *Hawaii Hochi* and *Nippu Jiji*, which would write about Ifa's lectures day after day. An Okinawan journalist wrote about the lectures as follows: "Ifa, a university graduate (B.A.), is an excellent speaker when he delivers his lectures in Japanese, but when he switches to pure Ryukyuan, his lectures are even more skillful to the extent they become almost artistic." His reputation spread quickly in Hawaii. In this way he delivered his many lectures on Ryukyuan history at various places, including Ewa Beach, Waipahu, Honolulu, the University of Hawaii, and the other 3 islands.

We should note that there were many famous scholars and journalist back in those days, but Ifa Fuyū was the first Japanese to deliver an official lecture at the University of Hawaii. People with strong reputation gathered in Hawaii, including prominent Buddhist and Christian leaders, for whom Hawaii was often represented as a "paradise." As I have already noted, Ifa's lectures turned out rather sensational, though his was different from many other visitors for his being sympathetic with people who were suffering from prejudice, discrimination, and economic hardships.

He was particularly sympathetic with laborers on the plantation, who were working extremely hard for long hours under discrimination against Asians and other prejudices. He described these workers as wage slaves, not residents of a paradise, and expressed limitless sympathy toward them. It shows Ifa's astute insight into the reality of immigrants in Hawaii, covered under a more optimistic and superficial image of the Islands, a reality that constituted the central theme for his articles on Hawaii that he later composed and published.

Not only Okinawans, but more generally, Ifa Fuyū considered how the Japanese people should construct their own future. He was attracted to the native Hawaiian culture, which to him appeared very open-minded. One direction that he considered important for immigrants in Hawaii was their successful adaptation to the ethnic and social melting pot of people without being shaped by nationalism, a narrow sense of Japanese identity, or "Japanese spiritualism." For this reason he severely criticized *kokusuishugi* or "pure nationalism" as well as what he referred to as *aikokuteki-muchi* or "patriotic ignorance."

A direct quote from Ifa reads: "If there are people who try to infuse the Japanese spirit into Japanese immigrants in Hawaii, I consider it a mistake." After his return to Japan, he continued to criticize "pure nationalism" in his articles, which some Japanese people were trying to bring to Hawaii. So Ifa's interpretation of Hawaii was based upon the insightful criticism of the reality of Hawaii, while offering encouragement and spiritual support to the immigrants in Hawaii, especially those working on plantation, whether they were Okinawans and Japanese. In thinking about Hawaii and Okinawa, therefore, it is important that Okinawan studies, which originated in Okinawa, made its way into the Hawaiian society through Ifa Fuyū's personality.



Please pass on the Uchinaanchu spirit and soul as Ifa Fuyū expected, and continue to flourish in Hawaii. The Okinawan spirit needs to flourish in Hawaii as well. Thank you

# Mahalo

Ten year old Atsuko Ishida, Professor Ishida's daughter, came with her dad to the OGSH's February meeting. She videoed Professor Hiyane's presentation. Atsuko was very patient and polite throughout her time at the Chaya.

Professor Ishida kindly shared the video with OGSH and the transcript was made possible with the video.

A big mahalo to Atsuko and Professor Ishida.



Recommended reading by Sachiko Iwabuchi, Okinawa Studies Librarian

## MARITIME RYUKYU 1050-1650

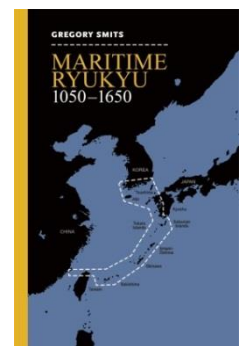
Gregory Smits



Why do Ryukyu's official histories locate the origins of its early dynastic founders in Iheya and Izena, small islands located northwest of Okinawa? Why did the Ming court extend favorable trade terms to Ryukyuan rulers? What was the nature of Okinawa's enigmatic principalities, Sannan, Chūzan, and Hokuzan? When and how did the Ryukyu islands become united under a single ruler? Was this Ryukyuan state an empire, why did it go to war with the powerful Japanese domain of Satsuma in 1609, and what actually happened during that war? Answers to these and other key questions concerning early Ryukyuan history can be found in this bold reappraisal by a leading authority on the subject.

Conventional portrayals of early Ryukyu are based on official histories written between 1650 and 1750. Taking an interdisciplinary approach, Gregory Smits makes extensive use of scholarship in archaeology and anthropology and leverages unconventional sources such as the *Omorō sōshi* (a collection of ancient songs) to present a fundamental rethinking of early Ryukyu. Instead of treating Ryukyu as a natural, self-contained cultural or political community, he examines it as part of a maritime network extending from coastal Korea to the islands of Tsushima and Iki, along the western shore of Kyushu, and through the Ryukyu Arc to coastal China.

Smits asserts that Ryukyuan culture did not spring from the soil of Okinawa: He highlights Ryukyu's northern roots and the role of *wakō* (pirate-merchant seafarers) in the formation of power centers throughout the islands, uncovering their close historical connections with the coastal areas of western Japan and Korea. Unlike conventional Ryukyuan histories that open with Okinawa, *Maritime Ryukyu* starts with the northern island of Kikai, an international crossroads during the eleventh century. It also focuses on other important but often overlooked territories such as the Tokara islands and Kumejima, in addition to bringing the northern and southern Ryukyu islands into a story that all too often centers almost exclusively on Okinawa.



Readers interested in the history of the Ryukyu islands, premodern Japan, and East Asia, as well as maritime history, will welcome this original and persuasive volume.

Hardback: \$68.00 ISBN-13: 9780824873370 Published: November 2018  
<https://www.uhpress.hawaii.edu/title/maritime-ryukyu-1050-1650/>



February 16, 2019

MARCH

28

THURSDAY



AFUSO RYU GENSEI KAI HAWAII

***TOBE! UTA SANSHIN IN NY***

***Preview Performance***

Hawaii Okinawa Center

7:00 – 9:00 PM

Please join us for a special Preview as we bring the DC and NYC performances to you. Be a part of this momentous event, and enjoy an evening filled with live Okinawan koten/minyo music and dance! Thank you for your support!

Tickets are available for \$30.

For information or tickets contact Melissa at (808) 497-3037  
or by email at [uyeuntenm@gmail.com](mailto:uyeuntenm@gmail.com)